

رَجُلٌ عَاهٌ and رَجُلٌ عَاهٌ are like مَانَةٌ and مَاهٌ, and كَيْشٌ ضَانٌ [so in my original, but correctly عَاهٌ and ضَانٌ: both app. mean *A man having some moral bane or malady*]: accord. to IAr, عَاهُونَ [the pl. of عَاهٌ] signifies persons having in them what occasions suspicion, and what is evil, or corrupt. (TA.)

عَاهَةٌ *A raising of the voice, calling or calling out, or doing so vehemently*: (K:) a word from which they form no derivative. (Sgh, TA.)

مَعُوءَةٌ and مَعِيَةٌ *Smitten with what is termed عَاهَةٌ [expl. above]: (Msb, TA:) applied to مَالٌ [i. e. camels, or cattle]: (TA:) and to زَرْعٌ [or seed-produce]: (Msb, TA;) as also مَعُوءَةٌ [so in my original, a mistranscription for مَعِيَةٌ]: and to a man, as meaning smitten therewith [in himself] and مَالِهِ [in his camels, or cattle]: and in like manner مَعُوءَةٌ applied to طَعَامٌ [or food]: (TA:) and مَعُوءَةٌ applied to a land (أَرْضٌ), (S, K,) meaning *having what is termed عَاهَةٌ*. (K.)*

مَعُوءَةٌ *[A cause of what is termed عَاهَةٌ, q. v.]*. طَعَامٌ ذُو مَعُوءَةٍ means *Food that affects him who eats it with what is termed عَاهَةٌ*. (IAr, TA.)

مَعُوءَةٌ *A place in which one remains, stays, or abides*. (Az, TA.)

مَعُوءَةٌ; and its fem., with ة: see مَعُوءَةٌ.

عوى

For words mentioned under this head in many of the lexicons, see art. عو.

عى

1. عَى بِالْأَمْرِ (S,) or بِالْأَمْرِ (MA, Msb, K,) and عَنِ الْأَمْرِ (MA,) and الْأَمْرِ also, (MA, and Ham p. 717,) and عَيْبَى (S, Msb, K,) [which is the original form,] but عَى is more common, (S, TA,) and أَعْيَا بِهِ is not allowable, (TA,) first pers. عَيْبْتُ, (S,) pl. عَيْبُوا, (S, TA,) like حَيُوا [from حَى and حَيٌّ], (S,) and عَيْبُوا also, which is used by a poet, (S, TA,) aor. يَعْيبُ, (Msb, TA,) inf. n. عَيْبٌ; (Msb, TA;) as also تَعْيَبٌ, and تَعْيَابٌ, and اسْتَعْيَا; (K;) *He found not the right way, or manner*, (S, Msb, K, TA,) *that he desired*, (K, TA,) *or the way, or manner, of his acting [i. e. in which he should act], (TA,) to perform, or accomplish, his, or the, affair*: (S, Msb, K, TA;) *or he lacked power, strength, or ability, for it*; (MA, Mgh, K, TA;) and *was unable to perform it, or execute it, thoroughly*. (K, TA.) [Hence,] one says, شَفَاءُ الْعَيْبِ السُّؤَالُ [The remedy of inability is the asking information]. (TA in art. شَفَى.) — And in like manner one says, عَى عَنْ حُجَّتِهِ, (Msb, TA,) and عَيْبَى, aor. and inf. n. as above, i. e. *He found not the right way, or manner, of adducing*

his argument, plea, or evidence. (Msb, TA.) — And عَى فِي مَنْطِقِهِ (S, Msb,) and عَيْبَى (S, Msb, K,) aor. as above, (Msb,) and so the inf. n., (Msb, K,) *He found not the right way, or manner, in his expressing of his ideas*: (Msb:) or i. q. حَصَرَ; (K;) or [nearly so, i. e.] عَيْبَى [or عَيْبَى] signifies *he was, or became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech; like حَصَرَ, except that the latter denotes what is by reason of shame and confusion of mind, or some [other] accidental cause*: (TA in art. حَصَرَ, from the Expos. of the “Mufaṣṣal” of Z:) عَيْبَى is the contr. of الْبَيَانُ [q. v.]: (S, TA:) or, accord. to Er-Rāghib, it is *an inability that ensues to one who has taken upon himself an affair or a speech*. (TA.) One says, جَاءَ بِالْعَيْبِ وَالْتَبِ [app. meaning *He exhibited much impotence of expression*]; (S and K and TA in art. شَوَى;) using the latter noun as an imitative sequent to the former [for the purpose of corroboration]. (TA in that art.) — And عَيْبَتُهُ *I was ignorant of it*: (K, TA:) originally meaning *I was unable to give information respecting it when asked, by reason of ignorance of it*. (TA.) One says, لَا يَعْيبُهُ أَحَدٌ *No one will be ignorant of it*. (TA.)

2: see the next paragraph.

3. مُعَايَاة [inf. n. of عَايَا] signifies *The saying, or doing, a thing to [the understanding of] which the right direction is not to be found*: (S:) or, as also تَعْيِيَةٌ [inf. n. of عَايَا], *the uttering speech to [the understanding of] which the right direction is not to be found*; (K, TA;) *making one's speech enigmatical, or obscure*; syn. اِنْعَازٌ: or *doing a deed to [the understanding of] the way, or manner, of which the right direction is not to be found*. (TA.) One says, اِيَّاكَ وَمَسَائِلَ الْمُعَايَاةِ [Avoid thou the questions of enigmatical, or obscure, diction; for they are difficult to be endured]: and عَايَاهُ, [He addressed to him enigmatical, or obscure, speech, (like مُعَايَاة, and لَاغْرَهُ,)] inf. n. مُعَايَاة. (TA.) [See also اُعْيِيَةٌ.]

4. اُعْيَا [He was, or became, disabled, or incapacitated]: you say, اَعْيَا عَنْ الْجَمَاعِ he was, or became, disabled, or incapacitated, from copulation; syn. عَرَسَ. (IKtt, TA in art. عَرَسَ.) — *He was, or became, fatigued, tired, or wearied*, (Mgh, Msb, K, TA,) in walking, or going, (S, Msb, K, TA,) said of a man (S) [and of a beast]. You say, اَعْيَا بِهِ بَعِيرُهُ and اَلْأَمْرُ, both meaning the same [i. e. *His camel became jaded, and lagged behind with him*], aor. يُعْيِي, and some incorporate [one عَى into the other, transferring the kesreh of the former عَى to the ع], as is done in a verse of El-Hoṭai-ah. (TA.) — اَعْيَاهُ *It made him to be without power, or strength, or ability; disabled, or incapacitated, him*; (S, MA, TA;) said of an affair; (S, MA;) and [app. in like manner] of God. (S.) It is also said of a disease, meaning *It disabled him, or incapacitated him, from curing it*: (K, TA:) [or] one says of a

difficult disease, for which there is no cure, كَانَتْ اَعْيَا الْاَطْيَاءَ [It is as though it disabled, or incapacitated, the physicians; or frustrated their skill; or baffled them]. (S, TA.) And a poet says, (namely, Amr Ibn-Hassān, TA)

فَإِنَّ الْكُثْرَ اَعْيَانِي قَدِيمًا
وَلَمْ أَقْزِلْ لَدُنْ اَبْنَى غَلَامٍ

[And, or for, abundance of wealth baffled my attempts to obtain it of old; but I have not been poor from the time of my being a boy]: (S, TA:) he means, I have been in a middling condition; not very poor, nor able to collect much wealth: but some relate the verse otherwise, saying اَعْنَانِي i. e. “rendered me humble, lowly, or submissive.” — Also *He*, (TA,) or *it*, (Msb,) or going or journeying, (MA, K,) *fatigued, tired, or wearied, him*; (MA, Msb, K, TA;) namely, a man, (Msb,) or a camel. (K.) — And you say, of an affair, (S, TA,) or a thing, (MA,) اَعْيَا عَلَيْهِ (S, MA, TA,) and تَعْيَا, and تَعْيَا, (S, TA,) all meaning the same, (S, TA, PS,) as also اسْتَعْيَا, (TA,) i. e. *It was, or became, difficult, or arduous, to him*; (MA, TA;) or [impracticable, i. e.] *such that he found not the right way, or manner, to perform it, or accomplish it*; (TA;) or veiled, or hidden. (MA.) — مَا اَعْيَاهُ [How wanting is he in ability to find the right way, or manner, of acting! or how impotent is he! &c.]. (S and K in art. شَوَى: see 4 in that art.)

5. تَعْيَا عَلَيْهِ: see 1, first sentence. — تَعْيَا عَلَيْهِ: see 4, last sentence but one.

6. تَعْيَا عَلَيْهِ: see 1, first sentence. — تَعْيَا عَلَيْهِ: see 4, last sentence but one.

10. اسْتَعْيَا عَلَيْهِ: see 1, first sentence. — اسْتَعْيَا عَلَيْهِ: see 4, last sentence but one.

عَى and عَيْبَى (S, Msb, K, TA,) the former of which is the more common, (TA,) are epithets denoting the agent of the verb in the phrases عَى عَنْ حُجَّتِهِ (Msb, K) and عَى بِالْأَمْرِ (Msb) and عَى فِي مَنْطِقِهِ [i. e. they signify *Unable to find the right way, or manner, &c., in relation to an affair, and an argument or the like, and in the expression of his ideas; agreeably with the explanations of these phrases in the first paragraph of this art.:*] and عَيَانٌ (K) and عَيَاةٌ (S, K) signify the same, (S, K,) in relation to an affair and to the expression of one's ideas: (S:) the pl. [of عَى] is اُعْيَاءٌ and [of عَيْبَى] اُعْيِيَاءٌ; (S, K;) Sb says, Yoo has informed us of this; and he says, we have also heard some of the Arabs say اُعْيِيَاءٌ [as above] and اُعْيِيَةٌ. (S.)

اُعْيَاءٌ *An incurable disease*; (K;) *a difficult disease, for which there is no cure*; as though it disabled, or baffled, (اُعْيَا,) the physicians. (S.) [Hence,] one says, الدَّاءُ الْعِيَاءُ الْحُمَّى [The disease for which there is no cure is stupidity]. (TA.) — See also اُعْيَاءٌ.

عَيْبَى: see عَى. — Also *A stallion-camel that*