

readings mean *Verily of what is said is the pro-
pounding of one's narration, &c.*:] so says
Ṣaṣṣa'ah. (O.)

عَالَة: see the next paragraph. [= And see
عَائِل, of which it is a pl.] = See also art. عول.

عَيْلَة [mentioned above as an inf. n., and also
said in the K to be a subst.,] *Poverty*, (S, O, K,) and
want; thus in the K̄ur ix. 28; as also
عَالَة; (S, O;) and عَائِلَة, and thus accord. to
one reading in the K̄ur ix. 28; and accord. to
IAar, عَيْل, with kesr, is syn. with عَيْلَة. (TA.)
= It is also a pl. [or rather a quasi-pl. n.] of
عَائِل q. v. (S, TA.) = طَالَ عَيْتِي إِيَّاكَ means
*Long has continued my feeding, nourishing, or
sustaining, thee.* (O, K. [But this app. belongs
to art. عول: see the first sentence in that art.])

عَيْلِي A woman that weeps [or wails] for the
dead. (AA, O. [But this also app. belongs to
art. عول.]) = Also a pl. of عَائِل [q. v.]. (S,
O, K.)

عَيْلَان The male hyena. (S, O, K.)

عَيْال a pl. of which the sing is عَيْل and of
which the pl. is عَيْالِيل, this last being a pl. pl.:
see art. عول. = See also عَيْل, above.

عَيْالَة The fodder, or provender, of a بَرْدُون [or
hackney]; as also مَعَالَة. (Fr, O, K.)

عَيْال That inclines from side to side in gait,
and is proud, haughty, or self-conceited, therein:
(S, O, TA;) as also عَائِل, of which عَيْلَة is a
pl. [or rather a quasi-pl. n.]: (IAar, TA:) the
former applied to a horse, (S, TA,) and to a
lion: (S, O, TA:) and so with ة applied to a
woman. (K, TA.) Respecting the saying of
Ḥokeym Ibn-Mo'ciyeh Er-Raba'ee, cited by Sb,

• فِيهَا عَيْالِيل أُسُودٍ وَنَمْرٍ •
Ibn-Es-Seeráfée says, it is as though he said فِيهَا
مُتَبَخَّرَاتٌ &c. [i. e. *In it are such as walk with a
proud gait and an inclining from side to side, of
lions and of leopards*]; making عَيْالِيل to be pl.
of عَيْال; not of عَيْل; (O, TA;*) of which
latter, as signifying *seeking* [prey, like مُعِيل], it
is also [said to be] an anomalous pl.: (TA:) but
Abou-Moḥammad Ibn-El-Aarabee says that Ibn-
Es-Seeráfée has miswritten عَيْالِيل, and that it is
correctly عَيْالِيل, with the pointed غ, an anoma-
lous pl. of عَيْل [signifying "a thicket," &c.; so
that the meaning is, *in it are thickets the lurk-
ing-places of lions and of leopards*]. (O, TA.)

عَائِل Poor, (S, Mgh, O, Mṣb, K,) and *needy*,
or *in want*; (S, O;) occurring in the K̄ur
xciii. 8; (TA;) as also عَيْل, (TA,) and
مُعِيل: (Ibn-El-Kelbee, TA:) pl. of the first
عَائِلَة, (Mgh, O, Mṣb, K,) [originally] of the
measure فَعْلَة, like كَفْرَة pl. of كَافِر, (Mṣb,) and
عَيْل (K) and عَيْلِي (S, O, K) and [quasi-pl. ns.]
عَيْلَة (S, TA) and عَيْل. (IAar, TA.) = See
also عَيْال.

عَائِلَة: see عَيْلَة.

عَيْل, originally of the measure فَيْعِل: (ISd,
TA in art. عول:) see عَيْال, in two places, in art.
عول. = See also عَائِل. = And see مُعِيل: and
عَيْال.

مُعِيل: see عَائِل. — Also A man having a
family, or household; and so مُعِيل: (TA:) or
having a numerous family or household; and in
like manner, with ة, applied to a woman. (S, O,
TA.) [See also art. عول.] — Also, applied to a
wolf, a lion, and a leopard, *Seeking, or seeking
after, prey*; (K, TA;) and so عَيْل. (TA.)

مُعِيل: see مُعِيل in this art., and also in art.
عول.

مُعِيل: see art. عول.

مَعَالَة: see عَيْالَة.

عيم

1. عَام, aor. يَعِيمُ and يِعَامُ, inf. n. عَيْمَة (S, K)
and عِيم, (thus in copies of the K,) or عِيم, thus
accord. to Lth, (TA,) *He* (a man, S) *desired, or
desired eagerly, or longed for, milk*: (S, K:) and
he thirsted: (K: [like غَام:]) [or *thirsted vehem-
ently*: (see عَيْمَة, below:)] or, accord. to ISk,
عَام إِلَى اللَّبَنِ means *he* (a man) *desired, or
longed for, milk very immoderately*: (S:) or *he
betook himself to milk, or the milk, and desired it
eagerly, or longed for it*; like اسْتَشَنَّ إِلَيْهِ. (TA
in art. شن.) — And عَام الْقَوْمِ *The people, or
party, became scant in milk; their milk became
little in quantity*: or, accord. to Lh, عَام signifies
he lacked milk; or became destitute thereof;
(TA;) [and] thus عَامر signifies: (K:) and
عَامُوا *they became scant in milk, or their milk
became little in quantity*, (K, TA,) *their camels
having died*. (TA.) مَا لَهُ أَمْرٌ وَعَامٌ is a form of
imprecation, meaning [What aileth him?] *May
his wife and his cattle die*, (TA,) [so that he shall
have no wife and no milk, or and be eagerly desir-
ous of milk.]

4. اَعَامَهُ اللَّهُ God left him [or made him to be]
without milk. (S, K.) And اَعَامَنَا بَنُو فُلَانٍ *The
sons of such a one took our milk [or our milch
cattle]*. (TA.) And اَصَابَتْنَا سَنَةٌ اَعَامَتْنَا [A year,
or year of drought, that deprived us of our milk,
or of our milch cattle, befell us]. (TA.) = See
also 1, in two places.

8. اَعْتَام, (S, K,) aor. يِعْتَامُ, inf. n. اِعْتِيَامُ, (TA,)
He took, (S, K,) or *chose*, (T, TA,) *the عَيْمَة, i. e.
the choice, or best, or excellent, of the camels or
other property*. (T, S, K, TA.) Ṭarafah says,

• أَرَى الْمَوْتَ يِعْتَامُ الْكِرَامَ وَيَصْطَفِي •
• عَقِيْمَةَ مَالِ الْفَاحِشِ الْمُتَشَدِّدِ •

[I see that death chooses the generous, and selects
the most excellent of the property of the tenacious
niggard]. (TA.) [See also اِعْتِيَاهُ, in art. عَمِي.]
— And اَعْتَامُهُ signifies also قَصَدَهُ [i. e. *He
tended, betook himself, or directed himself or his*

course or aim, to, or towards, him, or it; &c.];
like اِعْتِيَاهُ. (TA.)

عَيْمَة [mentioned above as an inf. n.] *Desire, or
eager desire, or longing, for milk*: (S, K:) or
*vehemence of desire, or of longing, for milk, so
that one cannot endure with patience the want of
it*. (TA.) It is said in a trad., كَانَ يَتَعَوَّذُ مِنْ
الْعَيْمَةِ وَالْغَيْمَةِ وَالْأَيْمَةِ i. e. [He used to pray for
protection from] *vehemence of desire, or of longing,
for milk, so as not to be able to endure with
patience the want of it; and vehemence of thirst;
and the remaining long without a wife*. (TA.)
— And *Thirst*: (K:) or, as some say, *vehemence
thereof*; and so عَيْمَة, as mentioned above. (TA.)

عَيْمَة The choice, or best, or excellent, (Az, S,
K, TA,) of camels or cattle or other property, (S,
K, TA,) like عَيْفَة, (O and K in art. عيف,) and
عَيْنَة, (S in art. عين,) or, accord. to Az, of any-
thing: pl. عَيْمَر. (TA.)

عَيْمَان Desiring, or desiring eagerly, or longing
for, milk: fem. عَيْمِي: (S, K:) the former ap-
plied to a man; and the latter, to a woman:
(S:) pl. عَيْامِر and عَيْامِي, like عَطَاشِي and
عَطَاشِي. (TA.) And [hence] one says رَجُلٌ عَيْمَانٌ
أَيْمَانٌ meaning *A man whose camels have gone [so that
he is in want of milk] and whose wife has died*:
(S, K:) and AZ mentions, on the authority of
Eṭ-Ṭufeyl Ibn-Yezed, اِمْرَاةٌ عَيْمِي اَيْمِي a woman
who has no camels, or the like, and whose husband
has died. (TA.) — And *Thirsty*: (K:) [or ve-
hemently thirsty. (See عَيْمَة.)]

عَيْام The day; syn. نَهَار: (K:) mentioned by
Az, on the authority of El-Muārrij. (TA.) One
says, طَابَ الْعَيْامُ i. e. التَّهَارُ [The day became
pleasant]. (TA.) [See عَام, last sentence; in
art. عوم.]

عَامٌ مُعِيمٌ A long [or tedious] year: (K:) or,
as some say, a year of vehement عَيْمَة [i. e. *desire,
or longing, for milk; or thirst*]: mentioned on
the authority of Lh. (TA.) [See also art. عوم.]

عين

1. عَيْن [app. as inf. n. of عَانَ, agreeably with
analogy, (like as اَذُن is of اَذَن, and اَنْف of اَنْف,
&c.,) aor. يَعِين,] signifies *The hitting, or hurt-
ing, [another] in the eye*. (K.) — And *The
smiting with the [evil] eye*: (K:) which is said in
a trad. to be a reality. (TA.) You say, عَنَتُ الرَّجُلَ
I smote the man with my [evil] eye. (S.) And
اِنَّكَ لَجَمِيْلٌ وَلَا اَعْيُنُكَ, meaning [Verily thou art
beautiful,] and may I not smite thee with the [evil]
eye; and وَلَا اَعْيُنُكَ, meaning and I will not smite
thee &c. (Lh, TA.) And تَعَيْنُ الْبَالِ He (a
man) smote the مال [i. e. cattle, or camels, &c.,]
with an [evil] eye: (S:) or اِبْرَأَ تَعَيْنُ, and
اِعْتَانَهَا, and اِعْتَانَهَا, he raised his eyes towards
the camels, looking at them, and expanded his
hand over his eyebrow like as does he who shades
his eyes from the sun, (K, TA,) to smite them