Sacy's Chrest. Arabe, sec. ed., i. 315),] ‡ *I relied upon the book*, and *held to it*: a metaphorical phrase, from the first above. (Mṣb.) — [Hence also the phrase, used by grammarians, يَعْتَمِدُ عَلَى مَا قَبْلَهُ † *It is syntactically dependent upon what is before it*; as, for instance, an enunciative upon its inchoative, an epithet upon the subst. which it qualifies, and an objective complement of a verb upon its verb. — اعتمد المَطَرُ عَلَى الأَرْضِ, a phrase occurring in the Ḳ in art. نكح, app. means *The rain rested upon the ground so as to soak into it*: see عَمِدَ.] — اعتمد عَلَى السَّيْرِ *He went*, or *journeyed, gently; went a gentle pace.* (L in art. هود.) And اعتمد لَيْلَتَهُ *He rode on journeying during his night.* (A, O, Ḳ.) ═ See also 1, former half, in three places. — [اعتمده بِكَذَا means قَصَدَهُ بِكَذَا i. e. *He brought to him such a thing*; lit. *he directed*, or *betook, himself to him with such a thing*: see two exs. in the first paragraph of art. بى.]

عَمَدٌ: see عَمُودٌ (of which it is a quasi-pl. n., as it is also of عِمَادٌ), in four places: and عُمْدَةٌ. ═ [It is also an inf. n. of عَمَدَ لَهُ, q. v.: ═ and the inf. n. of عَمِدَ, q. v.: — and hence it signifies] *A swelling, with galls, in the back of a camel.* (L.)

عَمِدٌ Earth *moistened by rain so that when a portion of it is grasped in the hand it becomes compacted by reason of its moisture*: (Ṣ, O, L:) or *moistened by rain and compacted, layer upon layer.* (L.) — [Hence] one says, هُوَ عَمِدُ الثَّرَى † *He is abundant in goodness, beneficence*, or *bounty.* (AZ, Sh, O, Ḳ.) — عَمِدٌ is also applied to a camel, meaning *Having the inner part of his hump broken* [or *bruised*] *by his being* [*much*] *ridden, while the outer part remains whole*, or *sound*: (Ṣ, O, L:) or *having his hump swollen in consequence of the galling of the saddle and of the cloth beneath it, and broken* [or *bruised*]: fem. with ة: and, with ة, a she-camel *broken*, or *subdued, by the weight of her burden.* (L.) Lebeed says, describing rain (Ṣ, O, L) that caused the valleys to flow, (Ṣ,)

* فَبَاتَ السَّيْلُ يَرْكَبُ جَانِبَيْهِ *
* مِنَ البَقَّارِ كَالعَمِدِ الثَّقَالِ *

[*And the torrent continued during the night, what resembled the heavy*, or *slow-paced, camel such as is termed* عَمِد *overlying its two sides, from* the valley of *El-Baḳḳár*]: Aṣ says, he means that a collection of clouds resembling the [camel termed] عَمِد overlay the two sides of the torrent; i. e., that clouds encompassed it with rain. (Ṣ, O, L.) — Also, applied to a pustule, *Swollen in consequence of its having been squeezed before it had become ripe, and retaining its egg* [or *white globule*]. (L.)

عُمْدَةٌ *A thing by which another thing is stayed, propped*, or *supported*; *a stay, prop*, or *support*; as also ▼ عِمَادٌ; of which latter the pl. [or rather quasi-pl. n.] is ▼ عَمَدٌ; (Mṣb;) as it is also of عَمُودٌ: (Ṣ, Mṣb, &c.:) *a thing upon which one leans, reclines*, or *bears*; *upon which one stays, props*, or *supports, himself*: *a thing upon which one relies*: (Ṣ,* O,* L,* Ḳ, TA:) and ▼ عِمَادُ أَمْرٍ (Ṣ and Ḳ voce قِوَامٌ) and ▼ عَمُودُهُ and ▼ عَمِيدُهُ (L) signify *the stay*, or *support, of a thing* or *an affair*; *that whereon it rests*, or *whereby it subsists*; *its efficient cause of subsistence*; *that without which it would not subsist*: (L, and Ṣ* and Ḳ* ubi suprà:) and ▼ مُعْتَمَدٌ, applied to a man, is *syn. with* سَنَدٌ [meaning *a person upon whom one leans, rests, stays himself*, or *relies*; a man's *stay, support*, or *object of reliance*; like عُمْدَةٌ and ▼ عِمَادٌ]: (Ṣ and Ḳ* in art. سند:) عُمْدَةٌ is used alike as masc. and fem. and as sing. and dual and pl.: (TA:) one says, أَنْتَ عُمْدَتُنَا *Thou art he to whom we betake ourselves*, or *have recourse, in our necessities*; (A;) or عُمْدَتُنَا فِى الشَّدَائِدِ *our stay*, or *support*, or *object of reliance*, (▼ مُعْتَمَدُنَا,) *in difficulties*: (Mṣb:) and أَنْتُمْ عُمْدَتُنَا *Ye are they upon whom we stay ourselves*, or *rely*: (TA:) and one says also هُوَ عَمُودُ حَيِّهِ *He is the stay*, or *support, of his tribe*: (A:) and عِمَادُ القَوْمِ means *the stay, support*, or *object of reliance, of the people*, or *party*; syn. سَنَدُهُمْ. (Ḥam p. 457.) See also عَمُودٌ, second quarter. — [Hence, as used by grammarians,] † *An indispensable member of a proposition*; as, for instance, the agent; contr. of فَضْلَةٌ. (I'Aḳ p. 143.) — Also *An intention, a purpose, an aim*, or *a course*: so in the phrase اِلْزَمْ عُمْدَتَكَ [*Keep to thy intention*, &c.]. (A.)

عُمْدَةٌ The *place that swells*, or *becomes inflated, in the hump and withers of a camel.* (L. [See عَمِدَ and عَمَدٌ.])

عُمْدَانٌ: see عَمُودٌ, second quarter.

عُمُدٌّ and ▼ عُمُدَّانِىٌّ (O, L, Ḳ) and ▼ عُمُدَّانٌ and ▼ مُعَمَّدٌ (L) or ▼ مُعْمَدٌ (TA) *A youth*, or *young man, full of the sap*, or *vigour, of youth*: (O, L, Ḳ:) or *bulky*, or *corpulent, and tall*: (L:) the fem. (of every one of these, L) is with ة: (L, Ḳ:) and the pl. of the second is ▼ عُمُدَّانِيُّونَ: and ▼ عُمُدَّانِيَّةٌ signifies a *corpulent, bulky*, woman; (O, L;) as also ▼ عُمُدَّانَةٌ. (O.)

عُمْدَّانٌ (O, Ḳ, TA, in the CḲ عُمَّدان) *Tall*; (O, Ḳ;) applied to a man; fem. with ة, applied to a woman: (O:) and ▼ مُعْمَدٌ, (A, Ḳ,) like مُكْرَمٌ [in measure], (Ḳ,) or ▼ مُعَمَّدٌ, (O,) signifies the same, (A, O, Ḳ,) applied to a man; (A;) and so ▼ طَوِيلُ العِمَادِ. (Mbr, L.) — See also عُمُدٌّ, in two places.

عُمُدَّانِىٌّ, and its pl., and fem.: see عُمُدٌّ.

عِمَادٌ: see عُمْدَةٌ, in four places: — and عَمُودٌ also, former half, in four places. — Also *Lofty buildings*: (Ṣ, O, L, Mṣb, Ḳ:) masc. and fem.: (Ṣ, O, L, Ḳ:) [being a coll. gen. n.:] one thereof is called عِمَادَةٌ. (Ṣ, O, L, Mṣb, Ḳ.) — إِرَمُ ذَاتُ العِمَادِ [mentioned in the Ḳur lxxxix. 6] means *Irem possessing lofty buildings supported by columns*: or *possessing tallness*: (L:) or *possessing tallness and lofty buildings*: (O:) or, accord. to Fr, *the possessors of tents*; i. e. who dwelt in tents, and were accustomed to remove to places of pasture and then to return to their usual places of abode. (O, L.) — طَوِيلُ العِمَادِ: see عُمْدَّانٌ. — Also (i. e. طويل العماد) † A man *whose abode is a place known for its visiters.* (Ṣ, O, L, Ḳ.) — And فُلَانٌ رَفِيعُ العِمَادِ means † [*Such a one is a person of exalted nobility*; lit.] *such a one has a high pole of the tent* of nobility. (A.)

عَمُودٌ a word of well-known meaning, (Mṣb, Ḳ,) The عَمُود of a بَيْت, (Ṣ, O,) or of a خَيْمَة; (Mgh;) [i. e.] *a pole* of a tent; as also ▼ عِمَادٌ: and *a column*, or *pillar*, of a house or the like: (L:) pl. (of pauc., Ṣ, O) أَعْمِدَةٌ, and (of mult., Ṣ, O) عُمُدٌ, and (quasi-pl. n., L) ▼ عَمَدٌ. (Ṣ, O, L, Mṣb, Ḳ.) [The former is the primary, and more common, meaning: and hence the phrase] أَهْلُ عَمُودٍ (Lth, A, Mṣb) and عُمُدٍ or ▼ عَمَدٍ, (Mṣb,) or this last is not said, (L,) and ▼ أَهْلُ عِمَادٍ, (Lth, A, Mṣb, Ḳ,) [*The people of the tent-pole* or *of the tent-poles*;] meaning *the people of*, or *who dwell in, tents*: (Lth, A, Mṣb, Ḳ:) or the last means *the people of lofty tents*, (Ḳ,) or *of lofty structures.* (TA.) خَلَقَ السَّمٰوَاتِ بِغَيْرِ عَمَدٍ ▼ تَرَوْنَهَا, in the Ḳur [xxxi. 9 (and see also xiii. 2)], (O, L,) accord. to Ibn-'Arafeh, (O,) or Fr, (L,) means either *He created the heavens without* عَمَد [or *pillars*] as *ye see them*; and with the sight ye need not information: or *He created the heavens with pillars* (عَمَد) *that ye see not*; [i. e., *with invisible pillars*;] (O,* L;) the pillars that are not seen being his power; or, accord. to Lth, Mount Ḳáf, which surrounds the world [or earth]; the sky being like a cupola, whereof the extremities rest on that mountain, which is of green chrysolite, whence, it is said, results the greenness of the sky. (L.) And ▼ عَمَدٍ and عُمُدٍ in the Ḳur [civ., last verse], accord. to different readings, are pls. [or rather the former is a quasi-pl. n.] of عَمُودٌ; (Fr, L;) or of ▼ عِمَادٌ; and mean [*pillars*] *of fire.* (Zj, L.) — Also *Any tent* (خِبَاء) *supported on poles*: or *any tent extending to a considerable length along the ground, supported on many poles.* (L.) — See also عُمْدَةٌ, in two places. — [Hence,] *A lord, master*, or *chief*, (Ṣ, O, Ḳ,) of a people, or party; (Ṣ, O;) as also ▼ عَمِيدٌ; (Ṣ, A, O, Ḳ;) both signify *a lord, master*, or *chief, upon whom persons stay themselves*, or *rely, in their affairs*, or *to whom they betake themselves*, or *have recourse*; and the pl. of the latter is عُمَدَاءُ. (TA.) And (accord. to IAạr, O, L, TA) The رَئِيس [or *chief*, or *commander*], (so in the L, and in the copy of the Ḳ followed in the TA,) or رَسِيل [app. meaning, if correct, the *scout*, or *emissary*, or perhaps the *advanced guard*], (so in the O, and in the CḲ, and in my MS. copy of the Ḳ,) *of an army*; (O, L, Ḳ;) also called the زُوَيْر [which corroborates the former explanation, being syn. with رَئِيس]; (L, TA; [in the O written زَوِير;]) as also ▼ عِمَادٌ and ▼ عُمْدَةٌ and

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