Kh: (O:) and (O, K) يَعْمَلَةٌ *an excellent*, or *a strong, light, and swift, she-camel, adapted*, or *disposed, by nature, to work, labour*, or *service*: (S, O, K:*) or, accord. to Kr, the former signifies *a swift she-camel*; [but see what follows, as well as what precedes;] and is a subst. applied thereto, derived from العَمَلُ: and the pl. is يَعْمَلَاتٌ: (TA: see also عَمِلٌ:) neither of them is used as an epithet, each being only a subst., (M, K, TA,) accord. to Sb, for one does not say جَمَلٌ يَعْمَلٌ nor نَاقَةٌ يَعْمَلَةٌ, but only يَعْمَلٌ and يَعْمَلَةٌ as meaning a he-camel and a she-camel; and hence, he says, we know not يَفْعَل occurring as [the measure of] an epithet: but some make يَعْمَل to be an epithet. (M, TA.) يَوْمُ اليَعْمَلَةِ was one of the days [meaning days of conflict] of the Arabs. (O, K.)

## عملق

عِمْلَاقٌ One *who deceives* (O, K) *men*, (O,) or *thee*, (K,) *with his eye* (بِطَرْفِهِ); (O, K, TA; in the TK بظرفه [i. e. بِظَرْفِهِ, meaning *with his excellence*, or *elegance, of mind, manners, and address* or *speech*; &c.]; in the CK بِظُرْفِهِ;) so expl. by Ibn-'Abbád: (O:) or, accord. to the Nh, one *who deceives men, and beguiles them with his speech*. (TA.) — And *Tall*: pl. عَمَالِيقُ and عَمَالِقَةٌ and عَمَالِقُ, which last is extr. (TA.) — [And the pls.] العَمَالِيقُ and العَمَالِقَةُ [are appellations applied by the Arabs to *The Amalekites*;] *a people of the descendants of* عِمْلِيق, (S, O, K,) or عِمْلَاق [or *Amalek*]; (K;) who was *the son of* لَاوَذ [or *Lud*], *the son of* إِرَم [or *Aram*], *the son of* سَام [or *Shem*], *the son of* نُوح [or *Noah*]; (S, O, K;) or [rather, *who was the son of Lud, the son of Shem*, for,] accord. to the Mukaddameh Fádileeyeh, لَاوَذ was the brother of إِرَم: (TA:) *they dispersed themselves in the countries*, (S, O, K, TA,) *and most of them became extinct*: or, accord. to IAth, they were *of the remnant of the people of 'Ád* (عَاد): Suh says that *of them were the kings of Egypt, the Pharaohs, of whom were El-Weleed the son of Mus'ab, the consociate of Moses, and Er-Reiyán the son of El-Weleed, the consociate of Joseph*. (TA.)

## عمن

1. عَمَنَ بِالمَكَانِ, (S, Msb, K,) aor. ـَ; and عَمِنَ, aor. ـَ; (K;) inf. n. عَمْنٌ; (TK;) *He remained, stayed, dwelt*, or *abode, in the place*. (S, Msb, K.)

2: see the next paragraph.

4. اعمن, (S, K,) and ▼ عمّن, (K,) *He* (a man, S) *betook himself*, or *repaired, to*, or *towards*, [*the region of*] *'Omán* (عُمَان): (S, K:* [accord. to the K, app., عَمَّان, a town of Syria; but correctly عُمَان, as is clearly shown by quotations from poets in the TA:]) or *he entered it*: (K:) and also, (K,) or the former verb, accord. to AA, (TA,) *he continued to remain, stay, dwell*, or *abide*, (K, TA,) *there*. (TA. [For دَامَ عَلَى المُقَامِ, in this last explanation, the CK has قَامَ على المَقَامِ.])

[عَمَّنْ a contraction of عَنْ مَنْ.]

عَمُونٌ and ▼ عَامِنٌ, (TA,) and the pl. عُمُنٌ, [pl. of عَمُونٌ accord. to analogy, like صُبُرٌ pl. of صَبُورٌ,] (IAạr, K, TA,) *Residing, staying, dwelling*, or *abiding*, (IAạr, K, TA,) in a place. (IAạr, TA.)

عَمِينَةٌ *Plain*, or *soft, land*; (K, TA;) of the dial. of El-Yemen. (TA.)

عُمَانِيَّةٌ *A sort of palm-tree in El-Baṣrah, that ceases not to have upon it, during the year*, (K, TA,) i. e. *all the year*, (TA,) *new spadixes, and racemes putting forth fruit, and others bearing ripe dates*. (K, TA.)

عَامِنٌ [act. part. n. of 1]: see عَمُونٌ.

## عمه

1. عَمِهَ, (S, Msb, K,) and عَمَهَ, aor. of each ـَ, (K,) inf. n. عَمَهٌ (S, Msb, K, TA, [عَمْهًا in the CK being a mistake for عَمَهًا,]) and عُمُوهٌ and عُمُوهَةٌ and عَمَهَانٌ, (K, TA,) [the first of the former verb, and the rest, app., of the latter verb,] *He was*, or *became, confounded*, or *perplexed, and unable to see his right course*; and *went repeatedly to and fro*: (S:) or *he went repeatedly to and fro*, (Msb, K,) *in confusion*, or *perplexity*, (Msb,) or *in error, and confusion*, or *perplexity*, (K,) *unable to see his right course*, (Msb, K,) in contending, disputing, or litigating; or in a way, or road: (K:) or *he knew not the* [*right*] *argument*, or *plea*, or *allegation*: (Th, K, TA:) and ▼ تعامه signifies the same: (Z, K, TA:) all are said when one turns aside, or away, from that which is right, or true: (TA:) or العَمَهُ is *the looking repeatedly, not knowing whither to go*: (Lḥ, TA:) or it is in the mental perception; and العَمَى is in the sight, or is common to both of these. (TA.) [Accord. to the Msb, عَمِهَ is from عَمْهَاءُ as an epithet applied to land, expl. below: but this requires consideration, as appears from what here follows.] — One says also, عَمِهَتِ الأَرْضُ ‡ *The land was destitute of signs of the way*: (K, TA:) a tropical phrase. (TA.)

2. عَمَّهْتَ فِى ظُلْمِهِ, inf. n. تَعْمِيهٌ, *Thou wrongedst him*, or *hast wronged him, without sure information*. (A, K.)

6: see the first paragraph.

عَمِهٌ (S, Msb, K) and ▼ عَامِهٌ (S, K) and ▼ أَعْمَهُ (Msb) *In a state of confusion*, or *perplexity, and unable to see his right course*; and *going repeatedly to and fro*: (S:) or *going repeatedly to and fro*, (Msb, K,) *in confusion*, or *perplexity*, (Msb,) or *in error, and confusion*, or *perplexity*, (K,) *unable to see his right course*: (Msb, K:) or *not knowing the* [*right*] *argument*, or *plea*, or *allegation*: (K:) [see 1:] pl. [of the first] عَمِهُونَ (K) and [of the second] عُمْهٌ (S, K) [and of the third عُمْهٌ].

ذَهَبَتْ إِبِلُهُ العُمَّهَى and ▼ العُمَّيْهَى *His camels went away, whither none knew*. (S, K.)

العُمَّيْهَى: see what next precedes.

عَامِهٌ: see عَمِهٌ.

أَعْمَهُ: see عَمِهٌ. — [Its fem.] عَمْهَاءُ, applied to a land (أَرْض), signifies *Having in it no signs of the way* (S, Msb, K) *to guide to safety*. (Msb.) [Hence, accord. to the Msb, the verb عَمِهَ expl. above: but some hold it to be tropical: see 1, last sentence.]

## عمى

1. عَمِىَ, [aor. يَعْمَى,] inf. n. عَمًى, *He was*, or *became, blind*, (S, Msb, K,) *of both eyes*; (Msb, K,* TA;) as also ▼ اِعْمَايَ, aor. يَعْمَايُ, inf. n. اِعْمِيَاءٌ; (K;) [said by SM to be like اِرْعَوَى, aor. يَرْعَوِى, inf. n. اِرْعِوَاءٌ; as though اِعْمَايَ were originally اِعْمَيَّ, like as اِرْعَوَى is originally اِرْعَوَّ, both being of the measure اِفْعَلَّ; but he adds, correctly, that,] accord. to Ṣgh, اِعْمَايَ is originally like اِدْهَامَمَ, which becomes اِدْهَامَّ, [i. e. it is originally اِعْمَايَيَ,] but the latter ى is changed into ا because of the fet-ḥah of the former, so that it becomes اِعْمَايَا, and the two, thus differing, do not easily admit of idgham; (TA;) and sometimes the ى of اِعْمَايَ is musheddedeh, (Ṣgh, K, TA,) so that it becomes [▼ اِعْمَايَّ, aor. يَعْمَايُّ, inf. n. اِعْمِيَاءٌ,] like اِدْهَامَّ, aor. يَدْهَامُّ, inf. n. اِدْهِيمَامٌ; but this is by a straining of a point, and not in use: (Ṣgh, TA:) and ▼ تعمّى, likewise, signifies the same, (K, TA,) i. e., the same as عَمِىَ. (TA.) And you say also, عَمِيَتْ عَيْنَاهُ *His two eyes were*, or *became, blind*. (TA.) — Hence عَمًى is metaphorically used in relation to the mind, as meaning ‡ *An erring*; the connection between the two meanings being the *not finding*, or *not taking, the right way*: (Msb:) or the *being blind in respect of the mind*: and in this sense, the verb is as above, with the exception of the measure اِفْعَالَّ [and the abbreviated form of this]. (K,* TA. [اِفْعَالٍ in the CK in this passage is a mistranscription, for اِفْعَالَّ.]) You say, عَمِىَ عَنْ رُشْدِهِ, and حُجَّتِهِ, meaning لَمْ يَهْتَدِ † [*He did not*, or *could not, become guided to his right course*, and *his plea* or *the like*; i. e. *he was*, or *became, blind thereto*]. (TA.) And عَمِىَ عَنْ حَقِّهِ † [*He was*, or *became, blind to his right*, or *due*], like عَشِىَ عَنْهُ. (TA in art. عشو.) — One says also عَمِىَ عَلَيْهِ الخَبَرُ ‡ *The information was*, or *became, unapparent, obscure*, or *covert, to him*. (Mgh, Msb.*) And عَمِىَ عَلَيْهِ طَرِيقُهُ, (TA,) and الأَمْرُ, (S, TA,) and الشِّعْرُ, and الكَلَامُ, (Ḥar p. 190,) i. e. † [*His way*, or *road*, and *the affair*, and *the poetry*, or *verse*, and *the speech*, or *saying*,] *was*, or *became, obscure*, or *dubious, to him*; (S, TA, and Ḥar ubi suprà;) and so ▼ عُمِّىَ; (TA;) and ▼ تعمّى. (Ḥar ubi suprà.) Hence, accord. to different readings, in the Kur [xxviii. 66], فَعَمِيَتْ عَلَيْهِمُ الأَنْبَاءُ and ▼ فَعُمِّيَتْ † [*And the pleas shall*

Digitized by Google