

be obscure, or dubious, to them]. (S, TA.) — And **عَمِيْتُ إِلَى كَذَا** + *I betook myself to such a thing, not desiring any other*; as also **عَطَشْتُ**. (TA.) [Accord. to the TA, the inf. ns. of these two verbs, thus used, are **عَمِيَان** and **عَطَشَان**: but they are correctly **عَمِي** and **عَطَشُ**.] — **عَمِي** **الْمَوْجِ**, aor. **يَعْمِي**, (S, K,) inf. n. **عَمِي**, (S,) *The waves cast the particles of rubbish, or the like*, (S, K, TA,) *driving them to their upper, or uppermost, parts*, (TA,) *and the foam*. (S, TA.) — And **عَمِي بِلِقَامِهِ**, (K, TA,) aor. **يَعْمِي**, (TA,) *He (a camel) brayed, and cast the foam of his mouth upon his head, or the upper part of his head, or anywhere*: (K, TA:) mentioned by ISd. (TA.) — And [hence] **عَمَانِي بِكَذَا** + *He cast upon me a suspicion of such a thing*. (TA.) — **عَمِي**, aor. **يَعْمِي**, said of water, (K, TA,) and of other things, (TA,) also signifies *It flowed*; (K, TA;) and so **هَمِي**. (TA.) — And **عَمِي النَّبْتِ** [app. **عَمِي**] and **عَمِي** and **عَمِي** are three syn. dial. vars., (TA in this art.,) meaning + *The plant, or herbage, became of its full height, and blossomed*; (S, K, TA, in explanation of the last, in art. **عَمَر**;) and *became luxuriant, or abundant and dense*. (TA in that art.)

2. **عَمَاهُ**, inf. n. **تَعْمِيَةٌ**, *He rendered him blind, of both eyes*: (K, TA:) and (TA) so **اعماه**, (S, Mṣb, TA,) said of God, (S, TA,) or of a man. (Mṣb.) Hence the saying of Sâ'idah Ibn-Ju-eiyeh,

وَعَمِي عَلَيْهِ الْمَوْتُ بَابِي طَرِيقَهُ

[*And death rendered blind, to him, the two doors of his way*]; **بَابِي طَرِيقَهُ** meaning *his two eyes*. (TA.) — And [hence] **عَمِيْتُ الْخَبِيرَ** + *I made the information unapparent, obscure, or covert*. (Mṣb.) And **عَمِي مَعْنَى الْبَيْتِ**, inf. n. as above, (S, K,) + *He made the meaning of the verse unapparent, obscure, or covert*. (K.) And **عَمِي مُرَادَهُ** + *He made his meaning enigmatical, or obscure, in his speech, or language*. (S, A, K, in art. **لَغَز**.) And **عَمِي عَلَى إِنْسَانٍ شَيْئًا** + *He made a thing obscure, or dubious, to a man*. (TA.) See also 1, latter half, in two places. [And see **مَعْمِي**.]

4. **اعماه**: see 2, first sentence. — Also *He found him to be blind* [app. meaning properly, and also + *in mind*]. (K, TA.) — **مَا أَعْمَاهُ** means only **مَا أَعْمَى قَلْبُهُ** + [*How blind is his mind!*]: (S, K:) for the verb of wonder is not formed from that which is not significant of increase. (S.)

5. **تَعْمِي** [in its proper sense, and also in a tropical sense]: see 1, in two places.

6. **تَعَامَى** *He feigned himself ignorant* (S, K, TA) [i. e. *blind*], *in respect of the eyes* [as is implied in the S], — and also + *in respect of the mind* [as is implied in the K]. (TA.) You say, **تَعَامَى كَذَا** + *He feigned himself ignorant [of such a thing], as though he did not see it*; like **تَعَامَى عَنْهُ**. (TA in art. **عَشَو**.)

8. **اعتماه** *He chose it, selected it, or preferred it*;

syn. **اخْتَارَهُ**; (S, K, TA;) i. e., a thing; (S;) formed by transposition from **اعتماه** [mentioned in art. **عَمِر**]. (S, TA.) — And i. q. **قَصَدَهُ** [i. e. *He tended, betook himself, or directed himself or his course or aim, to, or towards, him, or it*; &c.]; (K, TA;) like **اعتماه**. (TA in art. **عَمِر**.) — See also 1, last sentence.

11. **اعمأى**, and its abbreviated form **اعمأى**: see 1, first quarter.

صَكَّةٌ عَمِي: see **صَكَّةٌ عَمِي**.

عَمَا in the phrase **عَمَا وَاللَّهِ**, i. q. **أَمَّا** [expl. in art. **أَمَّا**]: (K, TA:) as also **عَمَا**, (K in art. **عَمِي**;) and **هَمَا**. (TA.)

عَمِي [sometimes written **عَمَا**] inf. n. of **عَمِي** [q. v.]. (S,* Mṣb, K.) [Hence the saying, **لَا شَيْئًا وَلَا عَمِي**: see 1 in art. **شَل**. Hence also one says, **رَكِبَ أَمْرًا عَلَى الْعَمِي**, meaning *He ventured upon, or embarked in, an affair blindly*; like **عَلَى غَيْرِ بَصِيرَةٍ**.] — See also **أَعْمَاءُ**. — And see **عَمَاءُ**, in two places. — Also **Stature**: and **height**. (K.) One says, **مَا أَحْسَنَ عَمِي هَذَا الرَّجُلِ**, i. e. [*How goodly is the height, or the stature, of this man!*] (TA.) — And **Dust**; syn. **غُبَارٌ**. (K.) — In the saying of a **râjiz**, describing a skin of milk, because of its whiteness,

يَحْسَبُهُ الْجَاهِلُ مَا كَانَ عَمًا
شَيْئًا عَلَى كُرْسِيِّهِ مَعْمًا

[*The ignorant would think it, while there was remoteness, to be an old man upon his chair, turbaned,*] the meaning is *looking at it from afar*; for **العَمَا** in this case signifies *remoteness*. (TA.)

عَمِر, originally **عَمِي**: see **أَعْمَى**, in four places. **عَمِيَّة**, a contraction of **عَمِيَّة** fem. of **عَمِر**: see **أَعْمَى**.

عَمِيَّة [in the CK erroneously **عَمِيَّة**] a subst. from **اعتماه** in the sense of **اخْتَارَهُ** [signifying *A thing chosen, selected, or preferred*; like **خَيْرَةٌ**, a subst. from **اخْتَارَهُ**]. (K, TA.)

عَمِيٌّ *Of, or relating to, such as is termed* **عَمِيٌّ** [q. v. voce **أَعْمَى**]. (S, TA.)

عَمَاءُ, (S, K, TA,) in some of the copies of the K **عَمِي**, and by some thus related in a trad. mentioned in what follows, (TA,) *Clouds*: or, accord. to AZ, [*clouds*] *resembling smoke, surmounting the heads of mountains*: (S, Mṣb:) or *lofty clouds*: or [in the CK “and”] *dense*: (K, TA:) or *dense [clouds such as are termed]* **غَمِيمٌ**: (TA:) or *raining clouds*: or *thin clouds*: or *black*: or *white*: or *such as have poured forth their water*; (K, TA;) *but have not become dis-sundered like mountains*: and **عَمَاءَةٌ** [is the n. un., and] signifies *a dense, covering, cloud*; as also **عَمَائَةٌ**: or *a dense portion of cloud*: but some disallow this, and make **عَمَاءُ** to be [only] a coll. n. (TA.) It is related in a trad. that, in reply to

the question “Where was our Lord (meaning the **عَرْشُ** [q. v.] of our Lord) before He created his creatures?” it was said, **كَانَ فِي عَمَاءٍ تَحْتَهُ هَوَاءٌ وَفَوْقَهُ هَوَاءٌ** [*He (i. e. his **عَرْشُ**) was in clouds, or lofty clouds, &c., beneath which was a vacuity, and above which was a vacuity*]: or, accord. to one relation, **كَانَ فِي عَمِي** [meaning *He was in a vacuity*] i. e. there was not with Him anything: or, as some say, it means *anything that the intellectual faculties cannot perceive, and to the definition of which the describer cannot attain*. (TA.) — See also **عَمَاءَةٌ**.

لَقِيْتُهُ صَكَّةٌ عَمِي, (S,) or **لَقِيْتُهُ صَكَّةٌ عَمِي**, and **عَمِي**, which occurs in poetry, (K, TA,) in a case in which the metre requires it, a verse of Ru-beh, who uses it for **عَمِي**, (TA, [which shows, by citing that verse, that **عَمِي**, the reading in the CK, is wrong,]) and **أَعْمَى**, (K,) i. e. [*I came to him, or I met him,*] *in the time of midday when the heat was vehement*, (S,) or *in the most vehement heat of midday in summer* (K, and Lḥ and O and TA in art. **صَك**) *when the heat almost blinded by its vehemence*; (Lḥ and O and TA in that art. ;) a time in which the divinely-appointed prayer [of midday] is forbidden: it is said only in the hot season; because when a man goes forth at that time, he cannot fill his eyes with the light of the sun; or, as ISd says, because the gazelle seeks the covert when the heat is vehement, and his eye becomes weak by reason of the whiteness of the sun, and the bright shining thereof, and he is dazzled, so that he knocks against his covert, not seeing it: (TA:) **عَمِي** being an abbreviated dim. of **أَعْمَى**: (S:) or it is a name for *the heat*, (K, TA,) itself: (TA:) or the name of a certain man, (K, TA,) of [the tribe of] **Adwân**, who used to press forward with the pilgrims when the heat was vehement, as is related in the Nh, or (TA) who used to decide cases judicially in, or concerning, the pilgrimage, and he came among a company journeying upon their camels, (K, TA,) performing the religious visit called **عَمْرَةٌ**, (TA,) and they alighted at a station in a hot day, whereupon he said, “Upon whomsoever shall come this hour, or time, of tomorrow while he is **حَرَامٌ** [i. e. in the condition of one performing the acts of the **حَجَّ** or of the **عَمْرَةَ**], (K, TA,) not having accomplished his **عَمْرَةَ**, (TA,) he shall remain **حَرَامٌ** until [this time] next year:” and they immediately sprang up, (K, TA,) hastening, (TA,) so that they arrived at the House [of God, at Mekkeh, in the time required,] from a distance of a journey of two nights, using exertion; (K, TA;) and this saying became a prov., as is related in the M: (TA:) or it was the name of a certain man, (S, K, TA,) of the Amalekites, (S, TA,) who made a sudden attack upon a people, and exterminated them; (S, K, TA;) and the time became called in relation to him. (S, TA.) [See also art. **صَك**.]

عَمَاءَةٌ, (K, TA,) or **عَمَاءُ**, (CK, and so in my MS. copy of the K,) and **عَمَائَةٌ**, and **عَمِيَّة**, and **عَمِيَّة**, + *Error*: and + *persistence*; or con-