

in one place, by reason of lightness, or unsteadiness, or lightwittedness, (S, K, TA,) going to and fro, forwards and backwards. (TA.) — And the former, A tall woman: (K, TA:) or a strong woman. (TA.) — And عَيْبَةٌ An old, aged, woman. (O, K, TA.) — And رِيحٌ عَيْبٌ A strong, or violent, wind. (S, O, K, TA.) — عَيْاهِلٌ [a pl., of which the sing. is probably عَيْهَلٌ or عَيْهَلَةٌ,] see in the first paragraph.

عَيْاهِلٌ : } see the next preceding paragraph.
عَيْهَلٌ : }

عين

1. عَيْنٌ (S, K,) aor. ʔ, (K,) inf. n. عَيْنٌ, (TK,) He remained, stayed, dwelt, or abode, (S, K,) بِالْبَيْتَانِ [in the place]. (S.) — And He, or it, went forth: thus the verb has two contr. significations. (K, TA.) One says, عَيْنٌ مِنْهُ خَيْرٌ, aor. ʔ, inf. n. عَيْنٌ, Good went forth [or proceeded] from him, or it. (TA.) — Also It (a thing) continued, lasted, or endured. (TA.) — And It was, or became, present, or ready; syn. حَضَرَ. (TA.) — And He strove, laboured, exerted himself, or was diligent, فِي الْعَمَلِ [in the deed, or work]. (K.) — And i. q. عَيْدٌ [probably in its most usual sense, meaning, with إِلَيْهِ following it, He enjoined, charged, or bade, him; or the like]. (K.) — عَيْنٌ لَهُ مَرَادَةٌ He hastened to him what he wished, or desired. (K.) — عَيْنَتِ السَّعْفَةَ (AHn, K, TA,) or عَيْنَتِ عَوَاهِنَ التَّخْلِ (S,) aor. ʔ, with damm, (AHn, S, TA,) and ʔ, inf. n. عَيْنٌ, (AHn, TA,) The palm-branch, (AHn, K,) or the palm-branches called عَوَاهِنَ (S,) became dried up. (AHn, S, K, TA.) — عَيْنٌ, aor. ʔ, (K,) inf. n. عَيْنٌ, (TK,) [and quasi-inf. n. عَيْنَةٌ, q. v.,] said of a branch, rod, or twig, It bent: or it broke without becoming separated. (K.)

عَيْنٌ Wool, (AO, S, K, TA,) in a general sense: (TA:) or wool dyed of various colours; (K, TA;) and it has been expl. as having this meaning in the Kur ci. 4: Er-Rāghib says, it is peculiarly applied to coloured wool; referring to the Kur lv. 37: (TA:) and عَيْنَةٌ signifies a portion [or flock or tuft] thereof: the pl. of عَيْنٌ is عَيْنُونَ [meaning sorts of عَيْنٌ]. (S, K.) — هُوَ عَيْنٌ مَالٍ means He is a good manager, or tender, of property, or camels, or cattle. (S, K.)

عَيْنَةٌ [as a quasi-inf. n.] The bending of a branch, rod, or twig: or its breaking without becoming separated; so that when one looks at it, he finds it to be whole; and when he shakes it, it bends. (TA. [See 1, last sentence.]

عَيْنَةٌ: see عَيْنٌ. — Also A certain tree (K, TA) in the desert, (TA,) having a red [flower such as is termed] وَرْدَةٌ; (K, TA;) mentioned by Az as having been seen by him: said by AHn to be a بَقْلَةٌ [i. e. herb, or leguminous plant]: and by IB to be of the بَقْلُ termed دُحُورٌ. (TA.) — And

a dial. var. of إِحْنَةٌ; (K, TA;) meaning Rancour, malevolence, malice, or spite: and anger. (TA.)

عَيْانٌ The base, or lower part, of a raceme of a palm-tree: (IAar, K:) like إِهَانٌ &c. (TA.)

عَائِنٌ Remaining, staying, dwelling, or abiding. (S, K, TA.) — And Going forth; thus having two contr. significations. (TA.) — And Continuing, lasting, or enduring. (S, K, TA.) — And Present, or ready: (S, K, TA:) applied in this sense to food, and to beverage; and to property, or camels, or cattle; as also آهِنٌ: one says, خُذْ مِنْ عَائِنِ مَالِهِ and آهِنِهِ [Take thou of what is present, or ready, of his property, &c.]. (TA.) — Also, applied to property, or camels, or cattle, Long-possessed, or long-possessed and home-born, or inherited from parents. (S, K.) So in the saying, أَعْطَاهُ مِنْ عَائِنِ مَالِهِ [He gave him of what had been long-possessed, &c., of his property, &c.]. (S.) — Applied to a branch, rod, or twig, of a tree, Broken without becoming separated, so that it remains suspended and lax: this is said by Abu-l-Abbás to be the primary signification [app. in relation to what here follows]. (TA.) — And [hence,] † Lax, and sluggish, or lazy. (IAar, K, TA.) — And † Poor; syn. فَقِيرٌ: (K, TA:) because of his broken state. (TA.) — Also sing. of عَوَاهِنَ, which signifies The palm-branches that are next to the قَلْبَةُ [which latter are the branches that grow forth from the heart of the tree]; (S, K, TA;) thus in the dial. of El-Hijáz; called by the people of Nejd الخَوَافِي (S, TA:) or, accord. to Lh, the branches below, or exclusive of, the قَلْبَةُ; of the dial. of El-Medeeneh: one thereof is called عَاهِنٌ and عَاهِنَةٌ: or, accord.

to IAth, it is pl. of عَاهِنَةٌ, and signifies the branches that are next to the heart of the palm-tree: and the heart is injured by the cutting of those that are near to it; therefore 'Omar, as is related in a trad., ordering a person to bring him a palm-branch stripped of the leaves, told him to avoid [cutting] the عَوَاهِنَ. (TA.) — And hence, (S, TA,) as being likened to these palm-branches, (TA,) العَوَاهِنُ signifies also † The members, or limbs, of a human being, with which he works, or earns. (S, K, TA.) — And † Certain veins of the she-camel, in her رَجْمٍ [which may here mean either womb or vulva]: (S, K:) or, accord. to IAar, her عَوَاهِنَ are in the place of her رَجْمٍ, internally, like the عَوَاهِنَ of palm-trees. (TA.)

عَلَى رَمَى الْكَلَامَ (S,) or رَمَى الْكَلَامَ (K,) عَوَاهِنَهُ (S, K) means He adduced [or blurted out] the speech, or saying, without thought, or consideration; like their saying أَوْرَدَ كَلَامَهُ غَيْرَ مُقَسَّرٍ: (TA:) or he cared not whether he said right or wrong: (S, K, TA:) or he held it [i. e. his speech] in light estimation: or he said what was good and what was bad: accord. to IAth, العَوَاهِنُ denotes one's taking what is not the right way in journeying or in speech; and is pl. of عَاهِنَةٌ. (TA.) — And one says also, حَدَسَ الْكَلَامَ عَلَى عَوَاهِنِهِ, meaning He spoke without anything to guide him, and without caution. (TA in art. حدس.)

عَاهِنَةٌ: see the next preceding paragraph, latter half, in three places.

عَيْهُونٌ A certain good, pleasant, or sweet, plant. (K.)

عو

1. عَوَى, aor. يَعْوِي, inf. n. عَوَاءٌ (S, K, TA) and عَوَى and عَوَّةٌ (K, TA) and عَوِيَّةٌ, with fet-h and then sukoon, thus in the M, but in the copies of the K عَوِيَّةٌ, (TA,) said of a dog, (S, CK, TA,) and of a wolf, and of a jackal, (S, TA,) He cried, or cried loudly: (S:) [meaning he howled:] he twisted his muzzle, then uttered a cry: or he prolonged his cry, not doing so with clearness: and عَوِيَّةٌ signifies the same: (K, TA:) [in the Ham p. 693, the former is expl. as signifying عَوَى and نَبَحٌ; but] it is said that عَوَّةٌ signifies a prolonged crying; and is not the same as نَبَحٌ [which means "a barking"]. (TA.) It is said in a prov. لَوْ لَكَ أَعْوَى مَا عَوَيْتَ [If to thee I were howling, I had not howled]; (TA;) or لَوْ لَكَ نَبَحٌ عَوَيْتَ لَمْ أَعْوِهِ, in which the ء may be the ء of pausation, or it may be put by metonymy for the inf. n. so that the meaning is لَمْ أَعْوِ الْعَوَاءَ: (Meyd:) it originated from the fact that a man used, [and still uses, as I have had occasion to do,] when becoming benighted, in the desert, to howl, in order that the dogs, if any person by whose presence he might be cheered were near him, might hear, and reply to him, and he might be guided by their howling: so this man howled, and the wolf came to him, whereupon he said thus: it relates to the seeker of succour from him who will not succour him. (Meyd, TA.) And it is said in a trad., كَاتِبِي أَسْمِعْ عَوَاءَ أَهْلِ النَّارِ i. e. † [As though I heard] the crying or loud crying [or howling] of the people of the fire [of Hell]: (TA:) [for عَوَى is used metaphorically as meaning he suffered distress, and complained; from the عَوَاءُ of the dog: (Har p. 634:) as IAth says, it is more especially used in relation to the wolf and the dog. (TA.) And one says of him who is esteemed, or found to be, weak, مَا يَعْوِي وَمَا يَنْبَحُ † [He does not howl nor does he bark]. (Ham p. 693.) — And عَوَى إِلَى الْفِتْنَةِ means † He called (K, TA) people, or a party, (TA,) [to conflict and faction, or the like;] عَوَى being used in this sense by way of likening the person who does so to a dog, or in contempt of him. (Ham p. 693.) [See also 10.] — عَوَاءٌ signifies also The grumbling cry (رَغَاءٌ) of a weak young camel: used in this sense by a poet. (TA.) — عَوَى عَنِ الرَّجُلِ and عَوَى عَنِ الرَّجُلِ الْمُغْتَابِ; see in the next paragraph. — عَوَى (S, K, TA,) inf. n. عَوَى (S, TA,) He bent a thing; as also عَوَى; and likewise a bow; as also عَوَى (K, TA,) inf. n. تَعْوِيَّةٌ: (TA:) and (TA) he twisted hair, and a rope; (S, TA;) as also عَوَى, inf. n. تَعْوِيَّةٌ. (S.) One says also عَوَى الْعَامَةَ (S.) One says also