

عَائِدَة and رَجُلْ عَائِدَة are like مَائِدَة and مَاء, and رَجُلْ عَائِدَة is like كَبَشْ ضَان [so in my original, but correctly عَائِدَة and ضَائِن: both app. mean *A man having some moral bane or malady*]: accord. to IAAr, عَاهُون [the pl. of عَاه] signifies persons having in them what occasions suspicion, and what is evil, or corrupt. (TA.)

عَائِدَة *A raising of the voice, calling or calling out, or doing so vehemently*: (K:) a word from which they form no derivative. (Sgh, TA.)

مَعُوَة and مَعِيَة *Smitten with what is termed عَاهَة* [expl. above]: (Msb, TA:) applied to مَال [i. e. camels, or cattle]: (TA:) and to زَرْع [or seed-produce]; (Msb, TA;) as also مَعُوَة [so in my original, a mistranscription for مَعِيَة]: and to a man, as meaning smitten therewith *فِي نَفْسِهِ* [in himself] and *فِي مَالِهِ* [in his camels, or cattle]: and in like manner مَعُوَة applied to طَعَام [or food]: (TA:) and مَعِيَة applied to a land (أَرْض), (S, K,) meaning *having what is termed عَاهَة*. (K.)

مَعُوَة [A cause of what is termed عَاهَة, q. v.]. مَعُوَة طَعَامُ ذُو مَعُوَة means *Food that affects him who eats it with what is termed عَاهَة*. (IAAr, TA.)

مَعُوَة *A place in which one remains, stays, or abides*. (Az, TA.)

مَعُوَة; and its fem., with ة: see مَعُوَة.

عوى

For words mentioned under this head in many of the lexicons, see art. عو.

عى

1. عَى بِأَمْرِهِ, (S,) or بِالْأَمْرِ, (MA, Msb, K,) and عَنِ الْأَمْرِ, (MA,) and الْأَمْرُ also, (MA, and Ham p. 717,) and عَيْبَى, (S, Msb, K,) [which is the original form,] but عَى is more common, (S, TA,) and عَايَا بِهِ is not allowable, (TA,) first pers. عَيْبَيْتُ, (S,) pl. عَيْبُوا, (S, TA,) like حَيُوا [from حَى and حَيَى], (S,) and عَيْبُوا also, which is used by a poet, (S, TA,) aor. يَعْيبَا, (Msb, TA,) inf. n. عَيْبَى, (Msb, TA;) as also تَعْيبَا, and تَعْابَا, and اسْتَعْابَا; (K;) *He found not the right way, or manner, (S, Msb, K, TA,) that he desired, (K, TA,) or the way, or manner, of his acting [i. e. in which he should act], (TA,) to perform, or accomplish, his, or the, affair: (S, Msb, K, TA:) or he lacked power, strength, or ability, for it; (MA, Mgh, K, TA;) and was unable to perform it, or execute it, thoroughly. (K, TA.)* [Hence,] one says, شَفَاءُ الْعَيْبِ السُّؤَالُ † [The remedy of inability is the asking information]. (TA in art. شَفَى.) — And in like manner one says, عَى عَنْ حُجَّتِهِ, (Msb, TA,) and عَيْبَى, aor. and inf. n. as above, i. e. *He found not the right way, or manner, of adducing*

his argument, plea, or evidence. (Msb, TA.) — And عَى فِي مَنْطِقِهِ, (S, Msb,) and عَيْبَى, (S, Msb, K,) aor. as above, (Msb,) and so the inf. n., (Msb, K,) *He found not the right way, or manner, in his expressing of his ideas: (Msb:) or i. q. حَصَرَ; (K;) or [nearly so, i. e.] عَيْبَى [or عَيْبَى] signifies he was, or became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech; like حَصَرَ, except that the latter denotes what is by reason of shame and confusion of mind, or some [other] accidental cause: (TA in art. حَصَرَ, from the Expos. of the "Mufasssal" of Z:) عَيْبَى is the contr. of الْبَيَانُ [q. v.]: (S, TA:) or, accord. to Er-Rāghib, it is an inability that ensues to one who has taken upon himself an affair or a speech. (TA.) One says, جَاءَ بِالْعَيْبِ وَالْشَّيْءِ [app. meaning *He exhibited much impotence of expression*]; (S and K and TA in art. شَوَى;) using the latter noun as an imitative sequent to the former [for the purpose of corroboration]. (TA in that art.) — And عَيْبَيْتُهُ *I was ignorant of it: (K, TA:) originally meaning I was unable to give information respecting it when asked, by reason of ignorance of it. (TA.)* One says, لَا يَعْيبَا أَحَدٌ *No one will be ignorant of it. (TA.)**

2: see the next paragraph.

3. مُعَايَاة [inf. n. of عَايَا] signifies *The saying, or doing, a thing to [the understanding of] which the right direction is not to be found: (S:) or, as also تَعْيِبَا [inf. n. of عَيْبَى], the uttering speech to [the understanding of] which the right direction is not to be found; (K, TA;) making one's speech enigmatical, or obscure; syn. اِلْغَاؤُ: or doing a deed to [the understanding of] the way, or manner, of which the right direction is not to be found. (TA.)* One says, اِيَّاكَ وَمَسَائِلَ الْمُعَايَاةِ [Avoid thou the questions of enigmatical, or obscure, diction; for they are difficult to be endured]: and عَايَاةُ, [He addressed to him enigmatical, or obscure, speech, (like اِلْغَاؤُ, and لَاغْوُ,)] inf. n. مُعَايَاةُ. (TA. [See also اُعْيِيَة.])

4. اُعْيَا [He was, or became, disabled, or incapacitated]: you say, اُعْيَا عَنْ الْجَمَاعِ he was, or became, disabled, or incapacitated, from copulation; syn. عَرِسَ. (IKtt, TA in art. عَرِسَ.) — *He was, or became, fatigued, tired, or wearied, (Mgh, Msb, K, TA,) in walking, or going, (S, Msb, K, TA,) said of a man (S) [and of a beast].* You say, اُذْمِرْ اُعْيَا بِهِ بَعِيرُهُ, both meaning the same [i. e. *His camel became jaded, and lagged behind with him*], aor. يُعْيِي, and some incorporate [one عَى into the other, transferring the kesreh of the former عَى to the ع, as is done in a verse of El-Hotei-ah. (TA.)] — اُعْيَاهُ *It made him to be without power, or strength, or ability; disabled, or incapacitated, him; (S, MA, TA;) said of an affair; (S, MA;) and [app. in like manner] of God. (S.)* It is also said of a disease, meaning *It disabled him, or incapacitated him, from curing it: (K, TA:) [or] one says of a*

difficult disease, for which there is no cure, كَأَنَّهُ اُعْيَا اَطْبَاءَ [It is as though it disabled, or incapacitated, the physicians; or frustrated their skill; or baffled them]: (S, TA.) And a poet says, (namely, 'Amr Ibn-Hassán, TA)

فَإِنَّ الْكُثْرَ اُعْيَانِي قَدِيمًا
وَلَمْ أَقْتِرْ لَدُنْ اُنْبَى غَلَامُ

[And, or for, abundance of wealth baffled my attempts to obtain it of old; but I have not been poor from the time of my being a boy]: (S, TA:) he means, I have been in a middling condition; not very poor, nor able to collect much wealth; but some relate the verse otherwise, saying اُعْيَانِي i. e. "rendered me humble, lowly, or submissive." — Also *He, (TA,) or it, (Msb,) or going or journeying, (MA, K,) fatigued, tired, or wearied, him; (MA, Msb, K, TA;) namely, a man, (Msb,) or a camel. (K.)* — And you say, of an affair, (S, TA,) or a thing, (MA,) اُعْيَا عَلَيْهِ, (S, MA, TA,) and تَعْابَا, and تَعْابَا, (S, TA,) all meaning the same, (S, TA, PS,) as also اسْتَعْابَا, (TA,) i. e. *It was, or became, difficult, or arduous, to him; (MA, TA;) or [impracticable, i. e.] such that he found not the right way, or manner, to perform it, or accomplish it; (TA;) or veiled, or hidden. (MA.)* — مَا اُعْيَاهُ [How wanting is he in ability to find the right way, or manner, of acting! or how impotent is he! &c.]. (S and K in art. شَوَى: see 4 in that art.)

5. تَعْابَا: see 1, first sentence. — تَعْابَا عَلَيْهِ: see 4, last sentence but one.

6. تَعْابَا عَلَيْهِ: see 1, first sentence. — تَعْابَا عَلَيْهِ: see 4, last sentence but one.

10. اسْتَعْابَا عَلَيْهِ: see 1, first sentence. — اسْتَعْابَا عَلَيْهِ: see 4, last sentence but one.

عَى and عَيْبَى, (S, Msb, K, TA,) the former of which is the more common, (TA,) are epithets denoting the agent of the verb in the phrases عَى بِالْأَمْرِ (Msb, K) and عَى عَنْ حُجَّتِهِ (Msb) and عَى فِي مَنْطِقِهِ [i. e. they signify *Unable to find the right way, or manner, &c., in relation to an affair, and an argument or the like, and in the expression of his ideas; agreeably with the explanations of these phrases in the first paragraph of this art.:*] and عَيَانُ (K) and عَيَاةُ (S, K) signify the same, (S, K,) in relation to an affair and to the expression of one's ideas: (S:) the pl. [of عَى] is اُعْيَاةُ and [of عَيْبَى] اُعْيِيَاتُ; (S, K;) Sb says, Yoo has informed us of this; and he says, we have also heard some of the Arabs say اُعْيِيَاتُ [as above] and اُعْيِيَاتُ. (S.)

عِيَاةُ *An incurable disease; (K;) a difficult disease, for which there is no cure; as though it disabled, or baffled, (اُعْيَاةُ,) the physicians. (S.)* [Hence,] one says, الدَّاءُ الْعِيَاةُ الْحُمَّى [The disease for which there is no cure is stupidity]. (TA.) — See also عَيَاةُ.

عَى: see عَيْبَى. — Also A stallion-camel that