

مَعِيشٌ: see مَعِيشَةُ, in four places: and مَعَاشٌ. مَعِيشَةُ inf. n. of عَاشَ [q. v.]. (K.) — Also *Victuals, living, sustenance, or food and drink by which one lives*; (Lth, A, O, K.;) as also عَيْشٌ (A;) whence you say that dates are the عَيْشُ of such a family: (TA:) that whereby life subsists; the means of life or subsistence; (A, K.;) as also عَيْشٌ (A, TA;) that whereby one lives; as also عَيْشٌ (A, K, TA) and عَيْشٌ (A, K, TA;) or [the state] wherein one lives; (A, K, TA;) as also عَيْشٌ (A) and عَيْشٌ (A, K, TA;) the means of obtaining that whereby one lives: (Abū-Is-hāk, TA;) the gain, or earnings, by means of which a man lives; (Mgh, Mṣb;) as also عَيْشٌ (Mṣb;) the pl. is مَعَاشٌ, (S, O, Mṣb,) accord. to general opinion, (Mṣb,) without a, (S, O, Mṣb,) when formed from the original of the sing., which is مَعِيشَةُ, of the measure مَقْعُلَةٌ; (S, O;) or because it is from عَاشَ, so that the measure of the pl. is مَقَاعِلٌ: (Mṣb;) but when it is formed from the secondary form of the sing., it is with a, [مَعَاشٌ,] مَقْعُلَةٌ being in this case likened to فَعِيلَةُ, like as مَصَائِبُ is with because the يَ [in its sing.] is quiescent; but some of the grammarians hold this latter pl. to be incorrect: (S, O;) all the Baṣree grammarians hold it to be so: (TA:) or, accord. to some, عَيْشٌ and مَعِيشَةُ are from عَيْشٌ; and the pl. in question is therefore of the measure فَعَائِلٌ, with a. (Mṣb.) — The punishment of the grave: (O, K;) so, accord. to most of the expositors, in the Kūr xx. 123: or, as some say, [strait sustenance] in the fire of hell. (O, TA.)

مَعْيَشٌ One who constrains himself to obtain the means of life: (TA:) or who has what is barely sufficient, of sustenance, nothing remaining over and above it. (Lth, A, O, K.)

عَيْصٌ

عَيْصٌ A dense, or tangled wood; a numerous collection of dense, or tangled, trees: (S, O, K;) or [lote-trees of the species called] سُدُر (AHn, O, TA) collected together in one place, (AHn, O,) of which the lower parts are dense, or tangled: (AHn, TA;) or dense, or tangled, trees, some growing in, or among, the lower parts of others: (TA:) pl. [of pauc.] أَعْيَاصٌ and [of mult.] عَيْصَانٌ: (O, K;) also what are collected together (AHn, O, K, TA) in a place, (AHn, O, TA,) and are near together, and dense, or tangled, (AHn, O, K, TA,) of [trees of the kinds called] عَصَاهُ, (O, K,) or of [the trees called] سُدُر and عَوْسَجٌ and سَكَرٌ and عَصَاهُ: so says 'Omārah, (O, TA,) and AHn says the like: (TA:) or (K) what are dense, or tangled, and numerous, (El-Kilābee, O, TA,) of thick and tough trees, (El-Kilābee, O, K, TA,) such as the سَكَرٌ and سُدُر and سَيَال and طَنْحٌ and سَمَرٌ and عَرْقَطٌ and عَصَاهُ. (El-Kilābee, O, TA.) — Also A place of growth of the best of trees: (Lth, A,

O, K;) or, as some say, the lower parts of trees. (TA.) — And hence, (A,) A stock, or race. (S, * A, K, *.) You say, هُوَ مِنْ عِصْ بْنِ هَامِشَ He is of the stock, or race, of Benoo-Hāshim. (A.) And ما أَكْثَرُ عِصَمَهُ How generous, or noble, are his fathers, or ancestors, and paternal and maternal uncles, and the people of his house! (TA.) And it is said in a prov., عِصَمَكَ مِنْكَ وَإِنْ كَانَ أَشَبًا, i. e. Thy stock is an appertenance of thine though it be thorny and intricate or confused: (AZ, O, TA;) meaning, accord. to A'Obeyd, those who are connected with thee by origin are thy kinsmen, although they follow a different way of life: have patience, therefore, for thou canst not remove them from thee: (Meyd:) [see Freytag's Arab. Prov., ii. 95:] implying dispraise: or, accord. to AHayth, عِصْ أَشَبَ denotes praise; force of resistance, or inaccessibility or unapproachableness, and numerosity, being meant thereby. (O, TA.) You say also, هُوَ فِي عِصِّ جُنْ بِهِ مِنْ عِصَمَكَ — means Bring thou it from wherever it is. (TA.)

عَيْصَةٌ: see عَوْيِصُ, (in art. عَوْصَ), last sentence.

مَعِيشٌ A place of growth [app., as seems to be implied in the S, of trees such as are termed عِصَمَ]. (S, O, K.)

مَعْيَاصٌ Any one who is hard, or difficult, with respect to that which another desires of him: (O, K;) app. originally مَعْوَاصٌ: mentioned in the L in art. عَوْصَ. (TA.)

عَيْطٌ

عَيْطٌ 1. تَعْوَطُتْ and تَعْيَطُتْ, (K,) inf. n. [perhaps a mistake for عَيْطٌ, which see below, like طَلَبٌ and غَلَبٌ], (TA,) She (a woman, TA) was, or became, long in the neck, (K, TA,) with justness of stature; (TA;) as also تَعْيَطَتْ and تَعْوَطَتْ. (K.) — See also art. عَوْطَتْ.

2: see above: — and see also عَاطَتْ in art. عَوْطَتْ.

3: see عَاطَتْ in art. عَوْطَتْ, in three places.

عَيْطَةٌ Length of the neck; (S, O, K, TA;) to which some add, with justness of stature. (TA.)

عَيْطَةٌ: see عَوْطَةٌ and عَانِطَةٌ, in art. عَوْطَةٌ.

عَيْطَةٌ: see art. عَوْطَةٌ.

أَعْيَطَةٌ Long in the neck; (S, O, K;) accord. to some, with justness of stature; (TA;) applied to a camel; (S, O;) as also عَيْطَةٌ: (TA:) fem. عَيْطَةٌ; (S, O, K;) applied to a she-camel; (S;) and to a woman, in the sense expl. above: (Mgh:) pl. عَيْطٌ. (TA.) — Long in the head and neck; (K;) which is ugly. (TA.) — Tall; the fem. being applied in this sense to a mare; and the pl. to horses: (TA:) high; lofty; (S, O, K, TA;) applied to a mountain; (TA;) and the fem. to a [mountain such as is termed] قَرَّةً, (S, O, TA,) and to [such as is termed] هَضْبَةً; (TA;) and the masc. also, in this sense, to a palace, or the like; (S, O, K, TA;) and to عَزَّ [or might, or nobility, or the like]. (O, K, TA.) The pl. also signifies Excellent, and youthful, camels; (O, K, TA;) between the حَقَّةَ and the بَيْاعِيَةَ. (O, TA.) — + Refusing; resisting; notwithstanding: (K, TA;) applied to a man, and to a wild ass. (TA.)

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مُعَتَاطٌ, and with ة: see عَاطَطٌ in art. عَوْطَ, in four places.

عَيْفٌ

1. **عَافَةٌ**, aor. بَعَافَةٌ, (S, Mgh, O, Mṣb, K,) and بَعِيْفَةٌ, (Fr, O, K,) inf. n. عَيْفَةٌ, (S, Mgh, O,) or بَعِيْفَةٌ, (Mṣb, [but probably a mistranscription for the former,]) or both, or the latter is a simple subst., and the former is an inf. n., also عَيْفٌ and عَيْفَانٌ, (ISd, K,) He (a man, S, O, Mṣb, [and any animal,]) disliked it, or loathed it, (S, Mgh, O, Mṣb, K,) namely, food, (S, O, Mṣb, K,) or water, (Mgh,) or beverage, (S, O, Mṣb, K,) and would not drink it, (S, O, K,) and sometimes it is said in relation to other things, (K,) but mostly in relation to food: (ISd, TA;) and اغْتَافَةٌ signifies the same as عَافَةٌ. (TA.) A poet says, (namely, Anas Ibn-Mudrik, O, TA, and so in a copy of the S,)

إِنِّي وَقْتَلْتُ سَلَيْكَ ثُمَّ أَعْقَلْتُهُ

كَالثُورِ يُضَرِّبُ لَهَا عَافَتِ الْبَقَرُ

[Verily I, in the case of my slaying Suleyk and then giving the bloodwit for slaying him, am like the bull that is beaten when the cows loathe the water]: for when the cows hold back from entering into the water and drinking, they are not beaten, because they have milk, but only the bull is beaten, in order that they may be frightened, and therefore drink. (S, O, TA.) [See also the Ham, p. 418; where the former hemistich is somewhat differently related.] And hence the saying, هَذَا مَا يَعَافُهُ الطَّبَعُ [This is of the things that the natural disposition dislikes, or loathes]. (Mgh.) — عَفْتُ الطَّيْرَ = أَعْيَافَهَا, aor. أَعْيَافَهَا, inf. n. I augured from the birds, (S, O, K, TA,) good or evil, (O, K, TA,) taking warning, or the like, by considering their names, and their places of alighting (S, O, K, TA) and of passage, (TA,) and their cries: thus, correctly, as in the T and S and M and L, i.e. وَاصْوَاتِهَا; for which the authors of the O and K have substituted وَانْوَاتِهَا, deceived by the word مَسَاقَتْ in what goes before: and the verb is used in like manner in relation to gazelles or other animals passing with the right side, or the left side, turned towards the spectator: (TA:) العَيَافَةُ primarily signifies the man's throwing a pebble at a bird, or crying out at it; and, if it turn its right side towards him in flying, the auguring good from it; and if its left side, evil: (Har p. 308:) or, accord. to Az, it signifies the seeing a bird, (TA,) or a raven, or crow, (Mṣb, TA,) or the like, (Mṣb,) and auguring evil [or good] therefrom: (Mṣb, TA;) and also the saying [a thing] conjecturally, or surmising; without