

دُجْرَان [two pieces of wood upon which the share is bound]: (TA:) pl. [of pauc.] أُعَيْنَةٌ and [of mult.] عَيْنٌ, with two dammehs; (K;) or عَيْنٌ, originally of the measure فَعْلٌ [i. e. عَيْنٌ]; (S;) accord. to AA, عَيْنٌ, with kesr only; accord. to IB, عَيْنٌ, with two dammehs, and, when the ي is made quiescent, عَيْنٌ, not عَيْنٌ. (TA.) — اِبْنَا عَيْنٍ means *Two birds*, (K, TA,) *from the flight*, or *alighting-places*, or *cries*, &c., of which, the Arabs augur: (TA:) or *two lines which are marked upon the ground* (S, K) *by the عَائِف [or augurer]*, by means of which one augurs, from the flight, &c., of birds; (S;) or which are made for the purpose of auguring; (TA;) then the augurer says, اِبْنِي عَيْنَانِ اُسْرَعَا الْبَيَانَ [O two sons of 'Iyán, hasten ye the manifestation]: (K, TA: [see 1 in art. حَط:]) in the copies of the K, اِبْنَا is here erroneously put for اِبْنِي: or, as some say اِبْنَا عَيْنَانِ means *two well-known divining-arrows*: (TA:) and when it is known that the gaming arrow of him who plays therewith wins, one says, جَرَى اِبْنَا عَيْنَانِ [app. meaning *The two sons of 'Iyán have hastened*; i. e. the two arrows so termed; as seems to be indicated by a verse cited in the L (in which it is followed by the words بِالشَّوَاءِ الْمَضْبَبِ *with the roast meat not thoroughly cooked*), and also by what here follows]: (S, L, K, TA:) these [arrows] being called اِبْنَا عَيْنَانِ because by means of them the people [playing at the game called الميسر] see the winning and the food [i. e. the hastily-cooked flesh of the slaughtered camel]. (L, TA.)

رَجُلٌ عَيُونٌ (K, TA) and عَيَانٌ (TA) *A man who smites vehemently with the [evil] eye*; as also مَعْيَانٌ: (K, TA:) pl. [of the first] عَيْنٌ and عَيْنٌ. (K.)

ذُو الْعَوْنَيْنِ and ذُو الْعَيْنَيْنِ: see عَيْنٌ, in the former half of the paragraph.

عَيْنٌ: see the next paragraph, in two places.

رَجُلٌ عَيْنٌ *A man quick to weep*. (TA.) — And عَيْنٌ, (S, K,) and عَيْنٌ, (K,) the latter less common, and said to be the only instance of an epithet of the measure فَعْلٌ with an infirm [medial] radical, or it may be of the measure فَعْوَلٌ or فَعُولٌ, and in either of these two cases not without a parallel, (TA,) and مَعْيَانٌ, (S, K,) + *A skin, for water, or for milk, having thin circles, or rings, or round places, [likened to eyes], rendering it faulty*: (S:) or of which the water runs forth: (Lh, K:) or *new*; (K;) or thus عَيْنٌ and عَيْنٌ, in the dial. of Teiyi; and so قِرْبَةٌ عَيْنٌ in that dial.: the pl. of عَيْنٌ applied to a skin is عَيَانٌ, with hemzeh because the place thereof is near to the end. (TA.)

عَيَانٌ: see عَيُونٌ.

عَائِنٌ *Smiting with the [evil] eye*. (S, TA.) — And + *Flowing water*: (S:) or so مَاءٌ عَائِنٌ; from

عَيْنُ الْمَاءِ. (TA.) — See also عَيْنٌ, third quarter.

عَائِنَةٌ: see عَيْنٌ, first quarter, in two places: — and again, third quarter, in two places. — One says also, رَأَيْتُ عَائِنَةً مِنْ أَصْحَابِهِ, meaning *I saw a party of his companions who saw me*. (TA.) — And رَأَيْتُهُ بِعَائِنَةِ الْعَدَا *I saw him where the eyes of the enemy were seeing him*. (TA.) — And عَائِنَةٌ *The herds, or flocks, or herds and flocks, (أموال) and pastors, of the sons of such a one*. (S.)

أَعْيُنٌ *A man wide in the eye*: (S, Mgh:) or *large and wide therein*: (Lh, TA:) or *large in the black of the eye, with width [of the eye itself]*: (K:) fem. عَيْنَاءٌ; (S;) which is applied to a woman as meaning *beautiful and wide in the eyes*: (Mgh:) pl. عَيْنٌ, (S, Mgh,) originally عَيْنٌ. (S.) — Hence, (S,) عَيْنٌ is an appellation of *Wild oxen*; (S, K, TA;) as an epithet in which the quality of a subst. predominates: (TA:) and أَعْيُنٌ, of the *wild bull*, (S, ISd, K,) which one should not call ثَوْرٌ أَعْيُنٌ: (ISd, K:) and عَيْنَاءٌ, of the *wild cow*: (S:) and women are likened to these wild animals. (TA.) — عَيْنَاءٌ also signifies, applied to a sheep or goat (شَاة), *Of which the eyes are black and the rest white*; and some say, or *the converse thereof*; in this sense used as an epithet. (TA.) — And † *A good, or beautiful, word or saying*; likened to a woman beautiful and wide in the eyes; (Mgh;) opposed to عَوْرَاءٌ. (AHeyth, A and TA in art. عور.) — And, applied to a *قَافِيَةٌ*, i. q. نَافِذَةٌ (K) [i. e., accord. to the TK, which is followed by Freytag, applied to a rhyme as meaning *Having what is termed نَفَاذٌ*: (see De Sacy's Ar. Gr., sec. ed., ii. 657:) but this explanation may be conjectural; and, if so, the meaning may be † *penetrating, or effective*, as applied to a verse or an ode]. — And i. q. حَضْرَاءٌ (K) [accord. to the TK as an epithet applied to land, and meaning † *Black*; likened to the eye of the buffalo; for سَوَادٌ was sometimes termed by the Arabs حَضْرَةٌ: but this explanation also may be conjectural; and I rather think that it is so, and that by حَضْرَاءٌ is here meant † *a bucket with which water has been drawn long*, so that it has become green or blackish; (see أَخْضَرُ;) agreeably with the following explanation, which is immediately subjoined in the K]. — And *A water-skin (قِرْبَةٌ) ready to become lacerated, or rent*, (K, TA, [see عَيْنٌ]) and *worn out*. (TA.)

مَعَانٌ [A place in which one is seen]. One says, الْقَوْمُ مِنْكَ مَعَانٌ [in which the last word is app. a mistranscription, for مَعَانٍ, as in Har p. 22,] *The people, or party, are [in a place] where thou seest them with thine eye*. (TA.) — And *A place of alighting or abode*, (K, TA,) and *one in which one is known to be*. (TA.) So in the saying, اَلْكُوْفَةُ مَعَانٌ مَنَا [El-Koofeh is a place of our alighting or abode, &c.]. (TA.)

مَعِينٌ *Smitten with the [evil] eye*; as also مَعْيُونٌ, the complete form: (S, TA:) or, accord. to Ez-Zejjájee, the former has this meaning, but مَعْيُونٌ means عَيْنٌ فِيهِ [in which the last word is probably a mistranscription for عَيْبٌ; so that the meaning is, *in whom is a fault, or defect*]. (L, TA.) A poet says, (S,) namely, 'Abbás, (TA,)

قَدْ كَانَ قَوْمَكَ يَحْسِبُونَكَ سَيِّدًا

وَإِخَالٌ أَنْكَ سَيِّدٌ مَعْيُونٌ

[*Thy people, or party, used to reckon thee a chief; but I think that thou art a chief smitten with the evil eye, or, perhaps, in whom is a fault, or defect*]. (S, TA.) — مَاءٌ مَعِينٌ and مَعْيُونٌ (S, K) + *Water of which one has reached the springs, or sources, by digging*: (S:) or *water that is apparent (ظَاهِرٌ, for which the CK has ظَاهِرٌ), (K, TA,) seen by the eye, (TA,) running upon the surface of the earth*: (K, TA:) Bedr Ibn-'Amir El-Hudhalee says,

مَاءٌ يَجْرُ لِحَاظِرٍ مَعْيُونٌ

[*meaning Water collecting for a digger, of which the springs have been reached by digging*]; the last word, it is said, being put by him in the gen. case because of the proximity [to a word in that case, agreeably with a poetic license of which there are many exs.], for by rule it should be مَعْيُونٌ, as it is an epithet relating to مَاءٌ: but respecting the measure مَعِينٌ, which IB derives from عَيْنُ الْمَاءِ, and explains as meaning *having the source apparent*, there are differences of opinion; some say that it is an instance of مَفْعُولٌ, though not having a verb; and some, that it is of the measure فَعِيلٌ, from المَعْنُ signifying “the drawing” of water. (TA.) In the saying, اِنْ كَانَتْ الْبُئْرُ مَعِينًا لَا تَنْزُحَ, meaning [If the well be one] *having a running spring, [that will not be entirely exhausted]*, مَعِينًا is made masc. to accord with the word بئرٌ, which is masc. in form though fem. by usage; or it is thus because it is imagined to be of the measure فَعِيلٌ, in the sense of the measure مَفْعُولٌ; or because it is for ذَاتَ مَعِينٍ, i. e. [having] *water running upon the surface of the earth*. (Mgh.) In the KUR xxxvii. 44, [and in like manner in lvi. 18,] مَعِينٌ is used as meaning † *Wine running upon the surface of the earth, like rivers of water*. (Jel.) — عَيْنٌ مَعْيُونَةٌ means † *A spring, or source, having a continual increase of water*. (Abou-Sa'eed, TA.)

مُعَيْنٌ + *A garment figured with eyes*: (S in art. برج:) or *a garment in the figuring of which are small تَرَابِيعٌ [app. meaning quadrangular forms (in the CK تَرَبِيعٌ)] like the eyes of wild animals*. (K.) — And † *A bull having a blackness between his eyes*: (K:) or *a bull*; so called because of the largeness of his eyes: or so called because *having spots of black and white, as though there were eyes upon his skin*. (Ham p. 293.) —