

العشى is erroneously put for العشي:] and in like manner both are used in relation to camels [as meaning their evening-pasture, or evening-feed: see an ex. voce عتمة, and another voce أقعس]: (S, TA:) pl. of the former أعشية; (K, TA;) to which is added, in [some of] the copies of the K, and عشي; but this is correctly عشي, [or عشا, as in some copies,] and commences another sentence. (TA.)

عشا [The time of nightfall; i. e.] the first, or beginning, of the darkness (Msb, K) of night: (Msb:) [this is the sense in which it is generally used, and always when it is used as applied to one of the five times of the divinely-appointed acts of prayer; صلاة العشاء, and elliptically العشاء alone, meaning the prayer of nightfall:] or it is [the time] when the sun has disappeared: (Az, TA:) or [the time] from sunset (K) [i. e.] from the prayer of sunset (Msb, TA) to the عتمة [or darkness after nightfall]; (Msb, K, TA;) [and this is what is meant by its being said that it is] syn. with عشي: (S:) or [the time] from the زوال [meaning the declining of the sun from the meridian] to the rising of the dawn: (S, K:) so some assert, and they cite, as an ex.,

• غَدُونَا غَدُوَةً سَحَرًا بَلِيلًا •  
• عِشَاءُ بَعْدَ مَا انْتَصَفَ النَّهَارُ •

[We went early in the morning, a little before daybreak, in a period between the declining of the sun from the meridian and the rising of the dawn, after the daytime had become halved]: (S, TA:) [sometimes] the Arabs said, أَقْبَلَتِ الْعِشَاءُ, meaning العشيّة; and هَذَا الْعِشَاءُ, meaning العشاء. (Msb voce صَوْتُ) الْعِشَاءَانِ means The time of sunset and the عتمة [or darkness after nightfall]: (IF, S, Msb, K: [compare הַיָּמִים בַּיּוֹם in Exodus xii. 6 and xvi. 12:]) this is accord. to the saying that the عشا is from the prayer of sunset to the عتمة. (TA.)

عشا: see عشاوة.

عشي [The late part of the evening: or the evening: or the afternoon: i. e.] the last, or the latter, part of the day; (Mgh, Msb, K, TA;) as also عشيّة: (K, TA:) this is the meaning commonly known: (Mgh:) or [the time] from the prayer of sunset to the عتمة [or darkness after nightfall]; (S, Msb, TA;) like عشا; (Msb;) and so عشيّة: you say, أَتَيْتَهُ عِشِي أَمْسٍ and عشيّة [I came to him late in the evening, or in the time between sunset and nightfall, &c., of yesterday]: (S, TA:) or عشي has the meaning expl. in the K [and mentioned above]; but عشيّة relates to one day: and one says, جِئْتَهُ عِشِيّة [I came to him late in an evening, &c.] and عشيّة [late this evening, &c.], and أَتَيْتَهُ الْعِشِيّة I came to him in the عشيّة [or late part of the evening, &c.,] of this day; and آتَيْتَهُ عِشِي غَدٍ [I

will come to him in the late part of the evening, &c., of to-morrow (in my original آتيته, an obvious mistranscription,)] without ة when relating to the future; and أَتَيْتَكَ عِشِيًا [I came to thee in the late part of an evening, &c.]; and أَتَيْتَهُ بِالْغَدَاةِ الْآتِيَةِ وَالْعِشِيَةِ i. e. [I came to him early in the morning and late in the evening, &c., meaning,] every عشيّة [or عشي] and غداة: (TA:) or, as some say, عشيّة is a sing. [or n. un.] and عشي is its pl. [or a coll. gen. n.]: and, as IAMB says, sometimes the Arabs make عشيّة masc., as meaning عشي: (Msb:) or عشي signifies the time between the declining of the sun [from the meridian] and sunset: (Az, Mgh, Msb, TA:) or [the time] from the declining of the sun [from the meridian] to the صَبَاح [app. here, as generally, meaning morning]: (Er-Rághib, Msb, TA:) and sometimes it means the night: (TA:) the pl. is عَشَايَا and عَشِيَّاتٌ, (K, TA,) the former of which [is pl. of عشيّة, like the latter, or perhaps of عشي also, and] is originally عَشَايُو, then عَشَايِي, then عَشَايِي, then عَشَايِي, and then عَشَايَا: (TA:) the dim. of عشي is عَشِيَانٌ, irreg., as though formed from عَشِيَانٌ, and its pl. is عَشِيَّانَاتٌ; and another form of its dim. is عَشِيَّشِيَانٌ, pl. عَشِيَّشِيَانَاتٌ: and the dim. of عشيّة is عَشِيَّشِيّة, pl. عَشِيَّشِيَّاتٌ: (S, TA:) one says, لَقِيتُهُ عَشِيَّشِيّة [another form of dim., properly meaning I met him in a short period of a late part of an evening, &c.], and [in like manner] عَشِيَّشِيَانًا, and عَشِيَّشِيَانًا [in some copies of the K عَشَانًا], and عَشِيَّشِيّة [accord. to the Mgh meaning عشا], and عَشِيَّشِيَّاتٌ, and عَشِيَّشِيَانَاتٌ. (K.) صَلَاتَا الْعِشِيّ [The two prayers of the afternoon] means the two prayers of the ظَهْر and the عَصْر; (Az, Mgh, Msb, K;) because they are in the latter part of the day (في آخر النهار), after the زوال [or declining of the sun from the meridian]. (TA.) In the phrase عَشِيّة [i. e. A late part of an evening, &c., or its early portion of the forenoon, meaning or an early portion of the forenoon of the same civil day], in the KUR lxxix. last verse, the ضعي is prefixed to [the pronoun referring to] the عشيّة because the ضعي and the عشيّة belong to the same [civil] day, [for this day is reckoned as the period from sunset to sunset,] (Ksh Bq, Jel,\*) and also [by a kind of poetic license, for the sake of the rhyme, i. e.] because ضحاها occurs as a فَاصِلَةٌ [q. v.]. (Jel.) — عشي also signifies, (K, TA,) and so does عشيّة, (K,) Clouds (K, TA) coming late in the evening or at eventide (عشيًا). (TA.) — And the former, as an epithet applied to a camel, That continues long eating the عشا [i. e. evening-pasture, or evening-feed]: fem. with ة. (K. [See also عشي.])

عشيّة: see عشي, in ten places.

عشيّة dim. of عشاوة, q. v.

عَشِيَانٌ, pl. عَشِيَّانَاتٌ: see عشي, in two places. عَشِيَّشِيّة and عَشِيَّشِيَّاتٌ, pls. عَشِيَّشِيَّاتٌ and عَشِيَّشِيَّاتٌ: see عشي; the latter in two places.

عَشِيَّشِيَانٌ and عَشِيَّشِيَّانٌ, pl., of the latter عَشِيَّشِيَّانَاتٌ: see عشي.

عاش: see عَشِيَانٌ. The fem., عَاشِيّة, applied to camels, means Eating the [evening-pasture, or evening-feed, called the] عشا. (ISK, S, K.) It is said in a prov., الْعَاشِيّةُ تَبْجِحُ الْآبِيّةَ [Such as are eating the عشا excite such as desire not, or refuse; or she that is eating &c.]: i. e., when the camels that desire not, or refuse, the عشا see those that are eating it, they follow them, and eat it with them. (S. [See also Freytag's Arab. Prov. ii. 83.]) And [the pl.] الْعَوَاشِيّ (S, K, TA,) [when indeterminate, عواش] as an epithet in which the quality of a subst. predominates, (TA,) signifies Those (S, K, TA) camels, and sheep or goats, (K, TA,) that are pasturing by night. (S, K, TA.) — See also 1, former half. — [Hence,] عَاشِيّة signifies also Anything [meaning any man or animal] looking and repairing, by night, towards the fire of a person who entertains guests. (TA.)

عشوي Weak-sighted: (Msb:) or sightless by night, but seeing by day: (S:) or having bad sight by night and by day: and so عشي: (K:) fem. عَشَوَاءُ (S, Msb, K,) applied to a woman; (S, Msb;) [the masc. being applied to a man, and either masc. or fem. to a beast of the equine kind, and a camel, and a bird, (see عشا),] and dual masc. عَشَوَانِ (TA) and fem. عَشَوَاوَانِ: (S, TA:) [and pl. عَشَوِيّ]. — The fem. عَشَوَاءُ also particularly signifies A she-camel that sees not before her, (S, K, TA,) [or that has weak sight,] and therefore strikes everything with her fore feet, (S, TA,) not paying attention to the places of her feet [on the ground]. (TA.) [Hence] one says, رَكِبَ فُلَانٌ الْعَشَوَاءَ, meaning † Such a one prosecuted his affair without mental perception, or without certainty. (S, TA.) And خَبَطَهُ خَبَطٌ عَشَوَاءَ (K, TA) † He did it [at random, or] without aim; thus accord. to the M: (TA:) or he ventured upon it without mental perception; and without certainty: (K, TA:) or, as some say, he took it upon himself without his endeavouring to ascertain the right course; the doing of which is sometimes, or often, attended with error: it is a prov., applied to him who goes at random and does not care for the result of his conduct. (TA. [See also 1 in art. عخط.]) — And عَقَابٌ عَشَوَاءٌ An eagle that cares not how it beats the ground, and where it strikes with its talons. (TA.) — See also the fem. voce عَشَوَاءُ.

[متعشي] A place in which one eats the evening-meal, or supper.]

Quasi عشي

عشي: and عشي, &c.: see in art. عشو.