

عَيَابَةٌ: see the next preceding paragraph.

عَيْبٌ part. n. of the intrans. v. عَابَ; [i. e. *Being, or becoming, faulty, &c.*] applied to an article of merchandise [&c.]. (Mṣb.) — And also act. part. n. of عَابَهُ. (Mṣb.) — Also, applied to milk, *Thick, or becoming thick.* (O, K.)

مَعَابٌ: see عَيْبٌ, in five places.

مَعَيْبٌ: see عَيْبٌ, in four places. — Also, (S, A, O, Mṣb, K) and مَعْيُوبٌ (S, O, K,) agreeably with the original form, (S, O,) and مَعْيُوبٌ, [or this has an intensive signification, (see its verb,)] and مَتَعَيْبٌ (TA,) *Made, or caused, to be faulty, unsound, or defective; or to have a fault, &c.* (S, A, O, Mṣb, * K, TA. [See the verbs.]) — And [Found fault with, &c.; or] charged with, or accused of, a vice, fault, &c. (TA. [See, again, the verbs.])

مَعَابَةٌ: see عَيْبٌ, in five places.

مَعْيَبَةٌ: see عَيْبٌ.

مَعْيَبٌ: } see مَعْيَبٌ.
مَعْيُوبٌ: }
مَتَعَيْبٌ: }

عَيْتٌ

1. عَاتٌ, aor. يَعِيتُ, inf. n. عَيْتٌ (S, O, K) and عَيْوُتٌ and عَيْتَانٌ (TA,) *He acted corruptly; or made, or did, mischief; syn. أَفْسَدَ* (S, O, K:) or, accord. to Az, *he hastened, or was hasty or quick, in so acting:* (TA:) accord. to Er-Rāghib, عَيْتٌ and عَيْتِي, or عَيْتِي, and عَيْتُو are nearly alike; but عَيْتٌ is mostly used in relation to that which is perceived by sense; and عَيْتِي and عَيْتُو, in relation to that which is perceived by the [mind or] judgment: some say that عَيْتُو is the “acting corruptly in the utmost degree:” and some, that it is the “acting wrongfully, injuriously, or unjustly;” and sometimes does not involve the acting corruptly: (MF, TA:) Lh says that عَيْتِي is of the dial. of El-Ḥijáz, and is the [more] approved form; and عَاتٌ is of the dial. of the Benoo-Temeem, who say, لَا تَعْبِتُوا فِي الْأَرْضِ [Act not ye corruptly, or do not ye mischief, in the earth]. (TA.) Hence one says, عَاتِ الذَّنْبِ فِي الْغَنَمِ *The wolf made, or did, mischief among the sheep or goats; syn. أَفْسَدَ*. (S, A, O.) And عَيْتِي جَعَارٌ [Do mischief, O she-hyena]: a prov. used in declaring a thing to be vain, or false. (K in art. جعر.) And عَاتٌ فِي مَالِهِ *He dissipated his property; or squandered, and wasted, or ruined, it: and he expended it quickly.* (TA.) — عَاتٌ, aor. and inf. ns. as above, also signifies *He took without gentleness.* (L.) — And عَاتٌ, inf. n. عَيْتٌ, *He ventured upon an affair not caring what he fell upon.* (AA.)

2. عَيْتٌ (S, O, K,) inf. n. تَعَيْتٌ (S, O,) *He searched [or groped] for a thing with the hand, without his seeing it:* (S, O, K:) or, said of a blind man, *he searched [or groped] for a thing:*

and, said of a man possessing sight, *he searched [or groped] for a thing in the dark:* written by Kr with غ. (L.) [It is said in the TA, in art. غَيْثٌ, that ISd thought عَيْتٌ, with the unpointed ع, to be a mistranscription; but that it is correct.] — And hence, عَيْتٌ فِي الْكِنَانَةِ *He put his hand into the quiver to search for an arrow:* (TA:) or *he turned about his hand in the quiver to search for the arrow.* (A.) — عَيْتٌ يَفْعَلُ كَذَا *He set about, began, or commenced, doing such a thing.* (O, K.) — عَيْتَتْ طَيْرُهُ [lit.] *His birds [from which he augured] became confused to him; [meaning + his affairs, or case, became confused and perplexing to him]; syn. اِخْتَلَطَتْ عَلَيْهِ*. (O, K.) [See also عَيْرٌ.] — عَيْتٌ فِي السَّامِرِ *He made a mark, or an impression, upon the camel's hump with a knife.* (TA.)

5. تَعَيْتِ الْإِبِلُ *The camels drank less than what would satisfy their thirst.* (O, K.)

عَيْتَةٌ *A plain, or soft, tract of land,* (O, K,) *not consisting of sand nor of dust nor of clay.* (O.)

عَيْتِي is like عَجَبًا: (K, TA: [in the O, like عَجَبِي:]) a word expressive of wonder: one says [I wonder greatly, lit. with wondering, at him, or it]: (TK: [but a verse cited in the O indicates that one says بِهِ عَيْتِي:]) in one copy of the K, عَيْتًا. (TA.)

عَيْتَانٌ *A man who acts corruptly; or who makes, or does, mischief: [or rather, who does so much, or often:] fem., applied to a woman,* عَيْتِي. (Seer, TA.)

العَيْوُتُ: see what next follows.

العَيْاتُ *The lion;* (A, O, K;) as also العَيْوُتُ and العَائِثُ. (O, K.)

العَائِثُ: see what next precedes.

أَعَيْتُ مِنْ جَعَارٍ [More mischievous than the she-hyena]: is a prov. (Meyd, and A and TA in art. جعر.)

عَيْجٌ

1. مَا أَعَيْجُ بِهِ (Lth, O, K, TA,) inf. n. عَيْجٌ (Lth, O, TA*) and عَيْوُجٌ (Lth, O, TA) and عَوُوجٌ [app. عَوُوجٌ, (TA,) *I do not regard it; do not care for it.* (Lth, O, TA.) One says, مَا عَاجَ بِقَوْلِهِ, inf. n. عَيْجٌ and عَيْجُوجَةٌ, *He did not regard his saying: or he did not believe it.* (ISd, TA.) And مَا أَعَيْجُ مِنْ كَلَامِهِ بِشَيْءٍ *I care not for anything of his speech, or of what he says:* (Fr, ISk, S, O:) and the Benoo-Asad say, مَا أَعُوْجُ بِكَلَامِهِ [expl. in art. عَوُوجٌ]; taking it from عَيْجَتِ النَّاقَةُ. (ISk, S.) — مَا عَجِيتُ بِهِ *I was not pleased, well pleased, content, or satisfied, with it; or did not approve it.* (IAqr, S, O, K.) — مَا عَجِيتُ بِخَبْرٍ فَلَانَ *I was not satisfied in my mind by the information*

of such a one, and did not deem it certain. (L.) — مَا عَجِيتُ بِالْمَاءِ *I did not satisfy my thirst with the water:* (S, O, K, TA:) said by one who has drunk salt water: (S, O, TA:) or *I did not profit by it:* and sometimes the verb is used in this sense in an affirmative phrase. (TA.) And مَا عَجِيتُ بِالدَّوَاءِ *I did not profit by the medicine.* (S, O, K.) And عَاجَ, aor. يَعِيجُ, [thus used affirmatively,] *He profited by speech, &c.* (TA.) — مَا يَعِيجُ بِقَلْبِي شَيْءٌ مِنْ كَلَامِكَ [app. meaning *Nothing of thy speech remains in my heart, or mind,* (compare عَجَّتْ بِالْمَكَانِ, in art. عَوُجُ)] is a saying mentioned by IAqr. (TA.) — [And it seems that عَاجَ عَلَى الشَّيْءِ signifies *He took to, set about, or commenced, the thing:* for Sgh says that] الإِقْبَالُ عَلَى الشَّيْءِ العَيْجُ. (O.)

عَيْجٌ an inf. n. of 1. (Lth, O, &c.) — Also *Profit, advantage, or utility.* (TA.) — And [its pl.] أَعْيَاجٌ signifies *Any means of satisfying a man's thirst:* [and عَيْجٌ seems to have a similar signification, for it is immediately added,] and one says, اللَّبَنُ عَيْجٌ [app. meaning *Milk is a thing that satisfies thirst.*] (O.)

عَيْجٌ: see what next precedes.

عِيدٌ

2. عِيدٌ: see 2 in art. عَوُدٌ.

عَيْدٌ: and عَيْدِيَّةٌ: and عَيْدَانٌ: and عَيْدٌ: see art. عَوُدٌ.

عَيْرٌ

1. عَارٌ, aor. يَعِيرُ, *He went, or journeyed.* (TA.) — عَارٌ فِي الْأَرْضِ, aor. as above, *He went away in, or into, the land, or country.* (S.) — And عَارٌ (S, O, &c.,) aor. as above, (Mṣb, K,) inf. n. عَيْرٌ (Mṣb, TA,) or this is a simple subst., (K,) *He (a horse, S, Mgh, O, Mṣb, K, and a dog, K) went away (O, K, TA) hither and thither, (O, TA,) which action is also termed مُعَايِرَةٌ [inf. n. of عَايَرَ], (O,) as though he had made his escape (K, TA) from his master, going to and fro: (TA:) and the same is said of news: (IKtt, TA:) or escaped, or got loose, and went away hither and thither, by reason of his exceeding sprightliness: (S:) or escaped, or got loose, and went away at random: (Mṣb:) or went away hither and thither, by reason of his sprightliness: or strayed at random, nothing turning him: (Mgh:) or went away at random, far from his master. (TA.) — عَارٌ, (aor. as above, TA,) *He (a man) came and went, (K,) moving to and fro.* (TA.) — عَارٌ فِي الْقَوْمِ يَضْرِبُهُمُ بِالسَّيْفِ (S, * TA,) inf. n. عَيْرَانٌ (TA,) *He (a man) went and came among the people, (TA,) or did mischief among them, (S,) smiting them with the sword.* (S, * TA.) — عَارَتِ الْقَصِيدَةُ + *The ode became current.* (K.) — عَارٌ (K,) aor. as above, inf. n. عَيْرَانٌ and عَيْرَانٌ (TA,) *He (a camel) left his females**