

with an [evil] eye, (K, * TA,) and he so smote them. (TA.) — **عَانَ عَلَيْنَا**, (S, TA,) aor. **يَعِينُ**, (S,) inf. n. **عِيَانَةٌ**; (S, TA; [in one of my copies of the S, **عِيَانَةٌ**];) and **لَنَا** **عَانَتْ**; both signify *He was, or became, a spy, or scout, for us.* (S, TA.) [Golius mentions also **عَاينَ**, construed with **لَ**, in this sense, as from the S; in which I do not find it.] And one says, **اِذْهَبْ فَاعْتِنْ لَنَا مَنَزِلًا** *Go thou, and look for, or seek, a place of alighting for us:* (S:) and **لَ هِ** says the like, making the verb trans. (TA.) And **بَعَثْنَا عَيْنًا يَعْتَانُنَا**, and **بَعَثْنَا لَنَا** **يَعْتَانُ**; (K, TA;) and **يَعِينُنَا**, (K, TA, but omitted in the CK,) and **لَنَا** **يَعِينُ**, (El-Hejeree, TA,) inf. n. **عِيَانَةٌ**, (K, TA,) with fet-**h**; (TA; [in the CK **عِيَانَةٌ**];) i. e. [We sent a spy, or scout,] to bring us information. (K, TA.) [See also **مُعْتَانٌ**.] — **عَانَ الدَّمْعُ**, and **المَاءُ**, (S,) inf. n. **عِيَانٌ** (S, K) and **عَيْنٌ**, (K, TA,) *The tears, and the water, flowed.* (S, K, *). And **عَانَتِ الْبِئْرُ**, inf. n. **عَيْنٌ**, *The well had in it much water.* (TA.) — And **حَفَرْتُ حَتَّى عِنْتُ** *I dug until I reached the springs, or sources:* (S, TA:) and in like manner one says, **أَعَيْتُ المَاءَ** *I reached the water:* (S:) or, accord. to the T, one says, **حَفَرَ** **وَأَعَانَ** and **وَأَعَانَ**, meaning [The digger dug,] and reached the springs, or sources. (TA.) — **عَيْنٌ**, (K,) inf. n. **عَيْنٌ**, (S, * K, [not, as in the CK, with the **ي** quiescent,]) and **عَيْنَةٌ**, (Lh, * K,) [He was wide in the eye: or large and wide therein: (see **أَعِينُ**):] or [he was large in the black of the eye, with width [of the eye itself]. (K.)

2. **عَيْنَ الدُّوْلُوَّةِ** *He bored, perforated, or pierced, the pearl;* (S, K, TA;) as though he made to it an eye. (TA.) — **عَيْنَ الْقِرْبَةِ** *He poured water into the skin in order that the stitch-holes might become closed (S, K, TA) by swelling, (S,) it being new: and سَرِبَهَا [q. v.] signifies the same, as mentioned by As.* (TA.) — **تَعْيِينُ الشَّيْءِ** signifies *the individuating of a thing, or particularizing it; i. e. the distinguishing it from the generality, or aggregate.* (S, Mgh, TA.) **عَيْنُهُ** means *He individuated it, &c.: and he particularized, or specified, it by words; mentioned it particularly, or specially.* And **عَيْنَ لَهُ كَذَا** *He appointed, or prescribed, for him, or he assigned to him, particularly, such a thing: and عَيْنَ عَلَيْهِ كَذَا* *He appointed against him, or imposed upon him, particularly, such a thing.* You say, **عَيَّنْتُ المَالَ لِزَيْدٍ** *I assigned the property particularly, or specially, to Zeyd.* (Mgh.) And **مَا عَيَّنَنِي بِشَيْءٍ** and **أَتَيْتُ فُلَانًا فَمَا عَيْنَ لِي بِشَيْءٍ** i. e. *[I came to such a one,] and he did not give me anything:* (Lh, TA:) or, as some say, *he did not direct me to anything.* (TA.) And **عَيْنَ عَلَى السَّارِقِ** *He distinguished, or singled out, the thief from among the suspected persons: or, as some say, he manifested against the thief his theft.* (TA.) And **عَيَّنْتُ التِّيَةَ فِي الصَّوْمِ** *I purposed the performance of a particular fast.* (Mgh.) — **عَيْنَ فُلَانًا** *He told such a one to his face of his vices,*

or faults, or the like. (Lh, S, K.) — **عَيْنَ الْعَرْبِ** *thin by reason of oldness:* (TA:) [or it became lacerated, or worn in holes; as is shown by what here follows.] One says also, **تَعَيَّنَتْ أَحْفَافُ الإِبِلِ**, meaning *The feet of the camels became lacerated [in the soles], or worn in holes, or blistered; like the water-skin of which one says تَعَيَّنَ.* (IAar, TA.) — **تَعَيَّنَ** also signifies *It was, or became, clear, or distinct.* (KL.) — And *It was or became, individuated, or particularized; i. e., distinguished from the generality, or aggregate.* (KL.) [Thus signifying, it is quasi-pass. of **عَيْنَهُ**. Hence it means *It had, or assumed, the quality of individuality.* And *It was, or became, particularized, or specified, by words; mentioned particularly, or specially.* And *It was appointed, or prescribed, for him, or was assigned to him, particularly or peculiarly.* And **تَعَيَّنَ عَلَيْهِ** *It was appointed against him, or imposed upon him, particularly.* And hence,] one says, **تَعَيَّنَ عَلَيْهِ الشَّيْءُ**, meaning *لِزَمَهُ بَعِيْنُهُ* [i. e. *It was, or became, incumbent, or obligatory, on him in particular.*] (S, K.) — See also the next paragraph.

8: see 1, in four places. — **أَعَانَ الشَّيْءُ** *He took the عَيْنَ of the thing, (S,) the choice, or best, thereof.* (S, TA.) [See also 8 in art. **عَوْنٌ**.] — And **أَعَانَ** *He bought the thing upon credit, for payment at a future time:* (S, Mgh, KL, TA:) [i. e. **أَعَانَ** signifies *he took upon credit, for payment at a future time;* (Mgh; [in which it is expl. by the words **أَخَذَ بِالْعَيْنَةِ**, and in which **عَيْنَةٌ** in a sale is expl. as meaning **نَسِيئَةٌ**];) and so **تَعَيَّنَ**; (KL;) [but Mtr says,] the saying **تَعَيَّنَ عَلَيَّ حَرِيْرًا** as meaning **أَشْتَرِيهِ بِبَيْعِ الْعَيْنَةِ** [or **أَشْتَرِيهِ**] I have not found. (Mgh.) [See also **عَيْنَ الرَّجُلِ** expl. as meaning "The man took **بِالْعَيْنَةِ**."] —

3. **عَايَنْتُهُ**, inf. n. **عِيَانٌ**, (S, Mgh) and **مُعَايَنَةٌ**, (Mgh,) *I saw it [or him] with my eye [or eyes, ocularly, or before my eyes]; (S;) [or I viewed with my eye, and faced, or confronted, him, or it; for] **المُعَايَنَةُ** signifies the viewing with the eye, and facing, or confronting.* (TA.) [See also 5.] You say, **عَايَنْتُ عِيَانًا**, thus in copies of the K; but in some copies **عَيْنَةً**, with fet-**h** to the second and third letters and with kesr to the **ع**, and thus accord. to Lh, (TA,) i. e. [He met him] *eye to eye (مُعَايَنَةً)*, [or face to face,] not doubting of his seeing him. (K, TA.) — See also 1. — **مُعَايَنَةٌ** signifies also *the dealing in buying and selling with ready money [which is termed عَيْنٌ].* (KL.) — See also **عَيْنٌ**, in the third quarter of the paragraph.

4: see 1, former half: — and last sentence but one, in three places. — **مَا أَعَيْتُهُ** *How evil-eyed is he!* (K, * TK.)

5. **تَعَيَّنَهُ** *He saw him, or it; or he looked, or looked at or towards, [or eyed,] trying whether he could see, him, or it; syn. أَبْصَرَهُ.* (TA.) *He saw him (a man) with certainty.* (K.) [See also 3.] — **تَعَيَّنَ المَالَ**, and **الإِبِلَ**: see 1, former half, in two places. — **تَعَيَّنَ**, said of a man, also signifies *He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame, (تَشَوَّرَ, for which تَشَوَّهُ is erroneously put in the copies of the K, TA,) or, accord. to some copies, تَشَوَّسَ [app. as syn. with, or perhaps a mistake for, تَشَاوَسَ, meaning he contracted his eye to look], (TK,) and acted leisurely, or waited, or waited patiently, to smite a thing with his [evil] eye.* (K, TA.) — Said of a skin, *It had thin circles, or rings, or round places, [likened to eyes,] (Fr, S, TA,) rendering it faulty:* (S:) or, said of a water-skin, *it was, or became,*

thin by reason of oldness: (TA:) [or it became lacerated, or worn in holes; as is shown by what here follows.] One says also, **تَعَيَّنَتْ أَحْفَافُ الإِبِلِ**, meaning *The feet of the camels became lacerated [in the soles], or worn in holes, or blistered; like the water-skin of which one says تَعَيَّنَ.* (IAar, TA.) — **تَعَيَّنَ** also signifies *It was, or became, clear, or distinct.* (KL.) — And *It was or became, individuated, or particularized; i. e., distinguished from the generality, or aggregate.* (KL.) [Thus signifying, it is quasi-pass. of **عَيْنَهُ**. Hence it means *It had, or assumed, the quality of individuality.* And *It was, or became, particularized, or specified, by words; mentioned particularly, or specially.* And *It was appointed, or prescribed, for him, or was assigned to him, particularly or peculiarly.* And **تَعَيَّنَ عَلَيْهِ** *It was appointed against him, or imposed upon him, particularly.* And hence,] one says, **تَعَيَّنَ عَلَيْهِ الشَّيْءُ**, meaning *لِزَمَهُ بَعِيْنُهُ* [i. e. *It was, or became, incumbent, or obligatory, on him in particular.*] (S, K.) — See also the next paragraph.

8: see 1, in four places. — **أَعَانَ الشَّيْءُ** *He took the عَيْنَ of the thing, (S,) the choice, or best, thereof.* (S, TA.) [See also 8 in art. **عَوْنٌ**.] — And **أَعَانَ** *He bought the thing upon credit, for payment at a future time:* (S, Mgh, KL, TA:) [i. e. **أَعَانَ** signifies *he took upon credit, for payment at a future time;* (Mgh; [in which it is expl. by the words **أَخَذَ بِالْعَيْنَةِ**, and in which **عَيْنَةٌ** in a sale is expl. as meaning **نَسِيئَةٌ**];) and so **تَعَيَّنَ**; (KL;) [but Mtr says,] the saying **تَعَيَّنَ عَلَيَّ حَرِيْرًا** as meaning **أَشْتَرِيهِ بِبَيْعِ الْعَيْنَةِ** [or **أَشْتَرِيهِ**] I have not found. (Mgh.) [See also **عَيْنَ الرَّجُلِ** expl. as meaning "The man took **بِالْعَيْنَةِ**."] —

عَيْنٌ is a homonym, applying to various things: (Mgh:) in the K, forty-seven meanings are assigned to it; but it is said by MF that its meanings exceed a hundred: those occurring in the Kur-án are seventeen. (TA.) By that which is app. its primary application, and which is by many affirmed to be so, (TA,) **العَيْنُ** signifies *The eye; the organ of sight;* (S, Mgh, Mgh, K, TA; [in the S expl. by **حَاسَةُ الرُّؤْيَةِ**, evidently used in this sense; in the Mgh, by **البَصْرَةُ**; in the Mgh and K, by **البَاصِرَةُ**; and in a later place in the K, by **حَاسَةُ الرُّؤْيَةِ**, app. as meaning *the sense of sight;*]) also denoted [emphatically] by the term **الجَارِحَةُ** [i. e. *the organ*]; (TA;) it is *that with which the looker sees;* (ISk, TA;) and is of a human being and of any other animal: (TA:) it is of the fem. gender: (S, K:) and the pl. [of mult.] is **عُيُونٌ**, (S, Mgh, Mgh, K,) also pronounced **عُيُونٌ**, (K, [in which **وَتُكْسَرُ**, immediately following **عُيُونٌ**, has been erroneously supposed by Golius and Freytag to relate to the sing.,]) and [of pauc.] **أَعْيَانٌ** and **أَعْيُنٌ**, (S, Mgh, Mgh, K,) which last is asserted by Lh to be sometimes a pl. of mult., as it is in the Kur vii. [178 and] 194; (TA;) and pl. pl. **أَعْيَانَاتٌ**: (K:) the dim. is **عَيْنَةٌ**. (S.)