

مَعِيشَ : see مَعِيشَةٌ, in four places : and مَعِيشَ.

مَعِيشَةٌ 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 عَيْش 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 مَعِيشٌ and مَعِيشٌ; (TA;) or [the state] *wherein one lives*; (A, K, TA;) as also عَيْشٌ (A) and مَعِيشٌ and مَعِيشٌ: (TA:) *the means of obtaining that whereby one lives*: (Abou-Is-hák, TA:) *the gain, or earnings, by means of which a man lives*; (Mgh, Mṣb;) as also مَعِيشٌ: (Mṣb:) *the pl. is مَعِيشَاتٌ*, (S, O, Mṣb,) accord. to general opinion, (Mṣb,) without ء, (S, O, Mṣb,) when formed from the original of the sing., which is مَعِيشَةٌ, of the measure مَفْعَلَةٌ; (S, O;) or because it is from عَاشَ, sc that the measure of the pl. is مَفَاعِلٌ: (Mṣb;) but when it is formed from the secondary form of the sing., it is with ء, [مَعِيشَاتٌ] being in this case likened to مَعِيشَةٌ, like as مَصَائِبٌ is with ء because the ي [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, مَعِيشٌ and مَعِيشَةٌ are from مَعِيشَ; and the pl. in question is therefore of the measure مَفَاعِلٌ with ء. (Mṣb.) — مَعِيشَةٌ صَنْكٌ *The punishment of the grave*: (O, K:) so, accord. to most of the expositors, in the KUR xx. 123: or, as some say, [strait sustenance] *in the fire of hell*. (O, TA.)

مُعَيْشٌ *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.)

عِيس

عِيسٌ *A dense, or tangled wood; a numerous collection of dense, or tangled, trees*: (S, O, K:) or [lote-trees of the species called] سِدْرٌ (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.] أُعْيَاصٌ 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] عُضَاهُ (O, K,) or of [the trees called] سِدْرٌ and عَوْسَجٌ and نَبْعٌ and سَلْمٌ and all kinds of عُضَاهُ: so says 'Omárah, (O, TA,) and AHn says the like: (TA:) or (K) *what are dense, or tangled, and numerous*, (El-Kilábee, O, TA,) of *thick and tough trees*, (El-Kilábee, O, K, TA,) such as the سَلْمٌ and طَلْحٌ and سَيْالٌ and سِدْرٌ and سَمْرٌ and عَرْفُطٌ and عُضَاهُ. (El-Kilábee, 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 عَيْصِ بَنِي هَاشِمٍ *He is of the stock, or race, of Benoo-Háshim*. (A.) And مَآ أُكْرِمَ عَيْصُهُ *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., وَإِنْ كَانَ أَشْبَاهًا عَيْصُكَ مِنْكَ وَإِنْ كَانَ أَشْبَاهًا *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 AHeyth, عَيْصٌ أَشْبٌ denotes praise; force of resistance, or inaccessibility or unapproachableness, and numerousness, being meant thereby. (O, TA.) You say also, هُوَ فِي عَيْصِ صَدَقٍ *He is of a good, or an excellent, stock*. (Sh, Ó, TA.) — جِئْ بِهِ مِنْ عَيْصِكَ means *Bring thou it from wherever it is*. (TA.)

عَيْصًا: see عَوِيسٌ, (in art. عَوْس,) last sentence.

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

مُعْيَاصٌ *Any one who is hard, or difficult, with respect to that which another desires of him*: (O, K:) app. originally مِعْوَاصٌ: mentioned in the L in art. عَوْس. (TA.)

عَيْط

1. عَيْطٌ, aor. تَعَيْطٌ and تَعَوَّطٌ, (K,) inf. n. عَيْطٌ [perhaps a mistake for عَيْطٌ, which see below, like غَلَبٌ and طَلَبٌ], (TA,) *She (a woman, TA) was, or became, long in the neck*, (K, TA,) *with justness of stature*; (TA;) as also تَعَيْطٌ and تَعَوَّطٌ. (K.) = See also art. عَوْط.

5: see above: = and see also عَاطَتْ in art. عَوْط.

8: see عَاطَتْ in art. عَوْط, in three places.

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

عَيْطٌ: see عَوْطَةٌ and عَائِطٌ, in art. عَوْط.

عَيْطٌ: see أَعَيْطٌ.

عَائِطٌ: see art. عَوْط.

أَعَيْطٌ *Long in the neck*; (S, O, K;) accord. to some, *with justness of stature*; (TA;) applied to a camel; (S, O;) as also عَيْطٌ: (TA:) fem. عَيْطَاءٌ; (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] قَارَةٌ, (S, O, TA,) and to † [such as is termed] a هَضْبَةٌ; (TA;) and the masc. also, in this sense, to † a palace, or the like; (S, O, K, TA;) and to عَزَا [or might, or nobility, or the like]. (O, K, TA.) The pl. also signifies *Excellent, and youthful, camels*; (O, K, TA;) *between the حَقَّة and the رَبَاعِيَّة*. (O, TA.) — † *Refusing; resisting; withstanding*: (K, TA:) applied to a man, and to a wild ass. (TA.)

مُعَاطٌ, and with ة: see عَائِطٌ in art. عَوْط, in four places.

عِيف

1. عَافَهُ, aor. يَعاَفُهُ, (S, Mgh, O, Mṣb, K,) and يَعيِفُهُ, (Fr, O, K,) inf. n. عِيفٌ, (S, Mgh, O,) or عِيفَةٌ, (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 اَعْتَاَفَهُ signifies the same as عَافَهُ. (TA.) A poet says, (namely, Anas Ibn-Mudrik, O, TA, and so in a copy of the S,)

إِنِّي وَقَتْلِي سَلَيْكًا ثُمَّ أَعَيْفُهُ *
كَالتَّوْرِ يُضْرَبُ لَهَا عَافَتِ الْبَقَرِ *

[Verily I, in the case of my slaying Suleyh 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. 416; where the former hemistich is somewhat differently related.]) And hence the saying, هَذَا مِمَّا يَعاَفُهُ الطَّبْعُ [This is of the things that the natural disposition dislikes, or loathes]. (Mgh.) = عِيفَةُ الطَّيْرِ, aor. أُعَيْفُهَا, inf. n. عِيفَةٌ, *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. وَأَصْوَاتِهَا; for which the authors of the O and K have substituted وَأَنْوَاتِهَا, deceived by the word مَسَاقِطٌ 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:) عِيفَةُ 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*