

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 اعْتَانُ لَنَا; 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, اذْهَبْ فَاعْتِنْ لَنَا مَنَزِلًا *Go thou, and look for, or seek, a place of alighting for us:* (S:) and Lh says the like, making the verb trans. (TA.) And بَعَثْنَا عَيْنًا يَعْتَانُنَا, and يَعْتَانُ لَنَا; (K, TA;) and يَعْينُنَا, (K, TA, but omitted in the CK,) and يَعْينُ لَنَا (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 عَيْنَانُ — عَانَ الدَّمْعُ, and المَاءُ (S,) inf. n. عَيْنَانُ (S, K) and عَيْنُ (K, TA,) *The tears, and + the water, flowed.* (S, K,*) And عَانَتِ الْبئرُ, inf. n. عَيْنُ, *The well had in it much water.* (TA.) — And حَفَرْتُ حَتَّى عَنْتُ + *I dug until I reached the springs, or sources:* (S, TA:) and in like manner one says, اُعِينْتُ الْمَاءَ [I reached the water]: (S:) or, accord. to the T, one says, حَفَرَ حَتَّى اُعِينُ and اُعَانُ, meaning [The digger dug,] and reached the springs, or sources. (TA.) — عَيْنُ (K,) inf. n. عَيْنُ (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 اُعِينُ:)] or [he was large in the black of the eye, with width [of the eye itself]. (K.)

2. عَيْنُ اللُّؤْلُؤَةِ + *He bored, perforated, or pierced, the pearl;* (S, K, TA;) as though he made to it an eye. (TA.) — عَيْنُ القِرْبَةِ *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 سَرَّبَهَا [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, Mṣb, TA.) [عَيْنُهُ means + He individuated it, &c.: and he particularized, or specified, it by words; mentioned it particularly, or specially. And عَيْنُ لَهُ كَذَا + He appointed, or prescribed, for him, or he assigned to him, particularly, such a thing: and عَيْنُ عَلَيْهِ كَذَا *He appointed against him, or imposed upon him, particularly, such a thing.* You say, عَيَّنْتُ الْمَالَ لَزَيْدٍ + *I assigned the property particularly, or specially, to Zeyd.* (Mṣb.) And مَا عَيَّنِي بِشَيْءٍ and أَتَيْتُ فَلَانًا 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 عَيْنٌ 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 النَّبِيَّةَ فِي الصَّوْمِ + *I purposed the performance of a particular fast.* (Mṣb.) — عَيْنٌ فَلَانًا *He told such a one to his face of his vices,**

or faults, or the like. (Lh, S, K.) = عَيْنُ الحَرْبِ (Lh, S, K.) = عَيْنُ الحَرْبِ i. q. اَدَارَهَا [He, or it, stirred war, or conflict, or the war or conflict, between us, or among us]: so in the K: in the L, اَدَارَهَا [perhaps for اُدْرَاهَا, but more probably, I think, for اَدَارَهَا]. (TA.) = عَيْنُ الشَّجَرِ + *The trees became beautiful and bright, and blossomed.* (K, TA.) = عَيْنُ الرَّجُلِ *The man took [or bought] بِالْعَيْنَةِ i. e. السَّلْفِ [meaning for payment in advance, accord. to all the explanations that I find of السَّلْفِ as used in buying and selling; but accord. to the TK, upon credit, i. e. for payment at a future period, agreeably with an explanation of عَيْنَةٍ in the A and Mgh; see this word in its place, and see also 8]: or he so gave [or sold]. (K.) — And عَيْنُ التَّاجِرِ (Mṣb, K, TA,) accord. to Az, (Mṣb, TA,) *The merchant, or trader, sold (Mṣb, K, TA) to a man (Mṣb, TA) a commodity for a certain price to be paid at a certain period, and then bought it of him for less than that price (Mṣb, K, TA) with ready money. (Mṣb.) = عَيْنُ العَيْنِ (K, TA,) inf. n. تَعْيِينُ (TA,) *He wrote the letter ع. (K, TA.) One says, عَيْنٌ عَيْنًا حَسَنَةً *He made [or wrote] a beautiful ع. (Th, TA.)****

3. عَايَنْتُ, inf. n. عَيَانُ (S, Mṣb) and مَعَايِنَةٌ (Mṣb,) *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] مَعَايِنَةُ signifies the viewing with the eye, and facing, or confronting. (TA.) [See also 5.] You say, لَقِيَهُ عَيَانًا, 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 (مَعَايِنَةٌ), [or face to face,] not doubting of his seeing him. (K, TA.) — See also 1. = مَعَايِنَةٌ signifies also + *The dealing in buying and selling with ready money [which is termed عَيْنُ]. (KL.) = See also عَيْنُ, in the third quarter of the paragraph.**

4: see 1, former half: — and last sentence but one, in three places. = مَا اُعِينُهُ *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. اَبْصَرَهُ. (TA.) He saw him (a man) with certainty. (K.) [See also 3.] — تَعَيَّنَ الْاِبِلُ, and تَعَيَّنَ الْاِبِلُ: 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, (تَشَوُّرُ, for which تَشَوُّوَةٌ is erroneously put in the copies of the K, TA,) or, accord. to some copies, تَشَوُّسُ [app. as syn. with, or perhaps a mistake for, تَشَاوَسُ, 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 اُخْفَافُ الْاِبِلِ, 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. (IAḡr, 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 عَيْنُهُ. 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 تَعَيَّنَ لَهُ + 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 بِعَيْنِهِ [i. e. + The thing was, or became, incumbent, or obligatory, on him in particular]. (S, K.) = See also the next paragraph.*

8: see 1, in four places. = اعْتَانَ الشَّيْءَ + *He took the عَيْنُ of the thing, (S,) the choice, or best, thereof. (S, TA.) [See also 8 in art. عَوْن.] = And He bought the thing upon credit, for payment at a future time: (S, Mṣb, KL, TA:) [i. e.] اعْتَانَ signifies he took upon credit, for payment at a future time; (Mgh; [in which it is expl. by the words اُخَذَ بِالْعَيْنَةِ, and in which عَيْنَةٌ in a sale is expl. as meaning نَسِيئَةٌ;]) and so تَعَيَّنَ; (KL;) [but Mṡr says,] the saying تَعَيَّنَ عَلَيَّ حَرِيرًا as meaning اِشْتَرَيْتُهُ بِبَيْعِ الْعَيْنَةِ [or اِشْتَرَيْتُهُ] I have not found. (Mgh.) [See also عَيْنُ الرَّجُلِ expl. as meaning "The man took بِالْعَيْنَةِ."]*

عَيْنٌ is a homonym, applying to various things: (Mṣb:) 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,) عَيْنُ signifies *The eye; the organ of sight;* (S, Mgh, Mṣb, K, TA; [in the S expl. by حَاسَةُ الرُّؤْيَةِ, evidently used in this sense; in the Mgh, by الْمُبْصَرَةُ; in the Mṣb and K, by الْبَاصِرَةُ; and in a later place in the K, by حَاسَةُ الرُّؤْيَةِ, app. as meaning the sense of sight;]) also denoted [emphatically] by the term الْجَارِحَةُ [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 عَيُونُ (S, Mgh, Mṣb, K,) also pronounced عَيُونَ (K, [in which وَتَكْسُرُ, immediately following عَيُونَ, has been erroneously supposed by Golius and Freytag to relate to the sing.,]) and [of pauc.] اَعْيَانُ and اَعْيُنُ (S, Mgh, Mṣb, 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. اَعْيَانَاتُ (K:) the dim. is عَيْيْنَةٌ (S.)