

Sacy's Chrest. Arabe, sec. ed., i. 315),] † I relied upon the book, and held to it: a metaphorical phrase, from the first above. (Mṣb.) — [Hence also the phrase, used by grammarians, يَعْتمِدُ عَلَى مَا قَبْلَهُ † It is syntactically dependent upon what is before it; as, for instance, an enunciative upon its inchoative, an epithet upon the subst. which it qualifies, and an objective complement of a verb upon its verb. — اعتمد المطر على الأرض, a phrase occurring in the K in art. نكح, app. means *The rain rested upon the ground so as to soak into it*: see عمِد. — اعتمد على السير He went, or journeyed, gently; went a gentle pace. (L in art. هود.) And اعتمد ليلته He rode on journeying during his night. (A, O, K.) = See also I, former half, in three places. — اعتمده بكذا means *He brought to him such a thing*; lit. he directed, or betook, himself to him with such a thing: see two exs. in the first paragraph of art. بى.]

عمِد: see عمود (of which it is a quasi-pl. n., as it is also of عماد), in four places: and عمدة. = [It is also an inf. n. of عمِد له, q. v.: = and the inf. n. of عمِد, q. v.: = and hence it signifies] *A swelling, with galls, in the back of a camel.* (L.)

عمِد Earth moistened by rain so that when a portion of it is grasped in the hand it becomes compacted by reason of its moisture: (S, O, L:) or moistened by rain and compacted, layer upon layer. (L.) — [Hence] one says, هو عمِد الثرى *abundant in goodness, beneficence, or bounty.* (AZ, Sh, O, K.) — عمِد is also applied to a camel, meaning *Having the inner part of his hump broken [or bruised] by his being [much] ridden, while the outer part remains whole, or sound*: (S, O, L:) or *having his hump swollen in consequence of the galling of the saddle and of the cloth beneath it, and broken [or bruised]*: fem. with δ : and, with δ , a she-camel broken, or subdued, by the weight of her burden. (L.) Leheed says, describing rain (S, O, L) that caused the valleys to flow, (S,)

• قَبَاتِ السَّيْلِ يَرْكَبُ جَانِبَيْهِ •
• مِنَ الْبَقَارِ كَالْعَمِيدِ الثَّقَالِ •

[And the torrent continued during the night, what resembled the heavy, or slow-paced, camel such as is termed عمِد overlying its two sides, from the valley of El-Bakkár]: Aṣ says, he means that a collection of clouds resembling the [camel termed عمِد] overlay the two sides of the torrent; i. e., that clouds encompassed it with rain. (S, O, L.) — Also, applied to a pustule, *Swollen in consequence of its having been squeezed before it had become ripe, and retaining its egg [or white globule].* (L.)

عمِدَة A thing by which another thing is stayed, propped, or supported; a stay, prop, or support; as also عماد; of which latter the pl. [or rather quasi-pl. n.] is عمِد; (Mṣb;) as it is also of عمود: (S, Mṣb, &c.) a thing upon which one leans, reclines, or bears; upon which one stays,

props, or supports, himself: a thing upon which one relies: (S,* O,* L,* K, TA:) and عمادُ أمرٌ عميدُه (S and K voce قوامر) and عموده and عميده (L) signify the stay, or support, of a thing or an affair; that whereon it rests, or whereby it subsists; its efficient cause of subsistence; that without which it would not subsist: (L, and S* and K* ubi suprâ:) and مَعْتَمِدٌ, applied to a man, is syn. with سَدٌّ [meaning a person upon whom one leans, rests, stays himself, or relies; a man's stay, support, or object of reliance; like عمدة and عماد]: (S and K* in art. سند:) عمدة is used alike as masc. and fem. and as sing. and dual and pl.: (TA:) one says, أَنْتَ عَمِدَتْنَا Thou art he to whom we betake ourselves, or have recourse, in our necessities; (A;) or عَمِدَتْنَا فِي عَمِدَتْنَا our stay, or support, or object of reliance, in difficulties: (Mṣb:) and أَنْتُمْ عَمِدَتْنَا Ye are they upon whom we stay ourselves, or rely: (TA:) and one says also هُوَ عَمِدٌ فِي حَيْهٍ He is the stay, or support, of his tribe: (A:) and عَمَادُ الْقَوْمِ means the stay, support, or object of reliance, of the people, or party; syn. سَدَّهُمْ. (Ḥam p. 457.) See also عمود, second quarter. — [Hence, as used by grammarians,] † An indispensable member of a proposition; as, for instance, the agent; contr. of فَضْلَةٌ. (IAḵ p. 143.) — Also An intention, a purpose, an aim, or a course: so in the phrase اِزْمِرْ عَمِدَتَكَ [Keep to thy intention, &c.]. (A.)

عمِدَة The place that swells, or becomes inflated, in the hump and withers of a camel. (L. [See عمِد and عمِد.])

عمِدَان: see عمود, second quarter.

عمِدَانٌ and عمِدَانِي (O, L, K) and عمِدَانٌ and عمِدَانِي (L) or عمِدَانِي (TA) A youth, or young man, full of the sap, or vigour, of youth: (O, L, K:) or bulky, or corpulent, and tall: (L:) the fem. (of every one of these, L) is with δ : (L, K:) and the pl. of the second is عمِدَانِيُونٌ: and عمِدَانِيَةٌ signifies a corpulent, bulky, woman; (O, L;) as also عمِدَانَةٌ. (O.)

عمِدَانٌ (O, K, TA, in the CK عمِدَان) Tall; (O, K;) applied to a man; fem. with δ , applied to a woman: (O:) and مَعْمِدٌ, (A, K,) like مَكْرَمٌ [in measure], (K,) or مَعْمِدٌ, (O,) signifies the same, (A, O, K,) applied to a man; (A;) and so طَوِيلُ الْعِمَادِ. (Mbr, L.) — See also عمِد, in two places.

عمِدَانِي, and its pl.; and fem.: see عمِد.

عمود: see عمدة, in four places: — and عمود also, former half, in four places. — Also *Lofty buildings*: (S, O, L, Mṣb, K:) masc. and fem.: (S, O, L, K:) [being a coll. gen. n.:] one thereof is called عمادة. (S, O, L, Mṣb, K.) — اِزْمِرْ دَاثَ الْعِمَادِ [mentioned in the Kṭur lxxxix. 6] means *Irem possessing lofty buildings supported by*

columns: or possessing tallness: (L:) or possessing tallness and lofty buildings: (O:) or, accord. to Fr, the possessors of tents; i. e. who dwelt in tents, and were accustomed to remove to places of pasture and then to return to their usual places of abode. (O, L.) — طَوِيلُ الْعِمَادِ: see عمِدَان. — Also (i. e. طَوِيلُ الْعِمَادِ) † A man whose abode is a place known for its visitors. (S, O, L, K.) — And فُلَانٌ رَفِيعُ الْعِمَادِ means † [Such a one is a person of exalted nobility; lit.] such a one has a high pole of the tent of nobility. (A.)

عمود a word of well-known meaning, (Mṣb, K,) The عمود of a بَيْت (S, O,) or of a خَيْمَة; (Mgh;) [i. e.] a pole of a tent; as also عماد: and a column, or pillar, of a house or the like: (L:) pl. (of pauc., S, O) أَعْمِدَة, and (of mult., S, O) عَمِدٌ, and (quasi-pl. n., L) عَمِدٌ. (S, O, L, Mṣb, K.) [The former is the primary, and more common, meaning: and hence the phrase] أَهْلُ عَمُودٍ (Lth, A, Mṣb) and عَمِدٌ or عَمِيدٌ, (Mṣb,) or this last is not said, (L,) and أَهْلُ عِمَادٍ (Lth, A, Mṣb, K,) [The people of the tent-pole or of the tent-poles;] meaning the people of, or who dwell in, tents: (Lth, A, Mṣb, K:) or the last means the people of lofty tents, (K,) or of lofty structures. (TA.)

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمِدٍ تَرَوْنَهَا in the Kṭur [xxxi. 9 (and see also xiii. 2)], (O, L,) accord. to Ibn-Arafah, (O,) or Fr, (L,) means either *He created the heavens without عمِد [or pillars] as ye see them*; and with the sight ye need not information: or *He created the heavens with pillars (عمِد) that ye see not*; [i. e., with invisible pillars;] (O,* L;) the pillars that are not seen being his power; or, accord. to Lth, Mount Káf, which surrounds the world [or earth]; the sky being like a cupola, whereof the extremities rest on that mountain, which is of green chrysolite, whence, it is said, results the greenness of the sky. (L.) And عمِدٌ and عمِدٌ in the Kṭur [civ., last verse], accord. to different readings, are pls. [or rather the former is a quasi-pl. n.] of عمود; (Fr, L;) or of عماد; and mean [pillars] of fire. (Zj, L.) — Also Any tent (حَيْاء) supported on poles: or any tent extending to a considerable length along the ground, supported on many poles. (L.) — See also عمدة, in two places. — [Hence,] A lord, master, or chief, (S, O, K,) of a people, or party; (S, O;) as also عميد; (S, A, O, K;) both signify a lord, master, or chief, upon whom persons stay themselves, or rely, in their affairs, or to whom they betake themselves, or have recourse; and the pl. of the latter is عمِدَان. (TA.) And (accord. to IAḵ, O, L, TA) The رَئِيسُ [or chief, or commander], (so in the L, and in the copy of the K followed in the TA,) or رَسِيلٌ [app. meaning, if correct, the scout, or emissary, or perhaps the advanced guard], (so in the O, and in the CK, and in my MS. copy of the K,) of an army; (O, L, K;) also called الزُّوْبِرُ [which corroborates the former explanation, being syn. with رَئِيسُ]; (L, TA; [in the O written زُوْبِرُ;]) as also عمادٌ and عمدةٌ and