

عَمْدَانُ. (O, L, K.) — Also, [from the same word in the first of the senses expl. above,] *A staff, or stick.* (L.) — And *A weapon made of iron, with which one beats, or strikes;* (Mgh.) *a rod of iron;* (L;) [a kind of mace; app. a rod of iron with a ball of the same metal at the head: I have heard this appellation applied to the kind of weapon which I have mentioned in an explanation of طَوَارِقُ, pl. of طَارِقَةٌ, q. v.; and it is vulgarly said, in Egypt, to have been used by the فدائية, the sect called in our histories of the Crusades “the Assassins:”] pl. [of pauc.] اَعْمِدَةٌ. (Mgh.) — [And *A bar of iron, or of any metal.* — And *A perpendicular.*] — And *A slender and lofty mountain:* so in the saying, العَقَابُ تَبِيضُ فِي رَأْسِ عَمُودٍ [The eagle lays her eggs in the top of a slender and lofty mountain]. (A.) — عَمُودٌ قَائِمَتَانِ [Each of] the two upright supports (قَائِمَتَانِ) upon which is [placed the horizontal cross-piece of wood whereto is suspended] the great pulley (مَحَالَّةٌ) of the well: (O, K:) [both together being termed the عَمُودَانِ:] a poet says,

إِذَا اسْتَقَدَّتْ رَجَفَ الْعَمُودَانِ

[When it (the bucket, الدَّلْوُ) rises, the two upright supports of the piece of wood to which hangs the great pulley tremble]. (O.) — عَمُودُ الظَّلِيمِ [Each of] the two legs of the male ostrich: (K:) his two legs are called his عَمُودَانِ. (O, L, TA.) — عَمُودُ الصَّلِيبِ [The upright timber of the cross] is an appellation applied by the vulgar to the star [ε] upon the tail of the constellation Delphinus. (Kzw.) — عَمُودُ المِيزَانِ (شَاهِينِ, K. voce شاهين), i. e. the beam of the balance; the same as the منَجْمَرِ, except that it (the عَمُودِ) is generally of the قَبَانِ, or steelyard. (MA.) — عَمُودُ السَّيْفِ The شَطِيبَةُ [or شَطْبَةٌ, generally meaning a ridge, but sometimes a channel, or depressed line,] that is in the مَتْنِ [or broad side, or middle of the broad side, of the blade] of the sword, (En-Nadr, O, K,) in the middle of its مَتْنِ, extending to its lower part: (En-Nadr, O:) [the swords of the Arabs in the earlier ages being generally straight and two-edged:] and sometimes the sword had three اَعْمِدَةٌ [pl. of pauc. of عَمُودٌ] in its back, termed شَطْبٌ and شَطَائِبُ. (En-Nadr, O.) — And عَمُودُ السَّنَانِ The ridge (عَبْرٌ, in the O and in copies of the K [erroneously] written عَبْرٌ), rising along the middle of the spear-head, between its two cutting sides. (Ish, O, L, K.*) — عَمُودُ البَطْنِ The back; (S, A, Mgh, O, L, K;) because it supports the belly: (Mgh, O, L:) or a vein (عَرَقٌ), (K,) or a thing resembling a vein, (O, L,) extending from the place of the رَهَابَةِ [or lower extremity of the sternum] to a little below the navel, (O, L, K,) in the middle whereof the belly of the sheep or goat is cut open; so says Lth: (O, L:) or, accord. to Lth, a vein extending from the رَهَابَةِ to the navel. (Mgh.) They said, حَمَلَهُ عَلَى عَمُودِ بَطْنِهِ, meaning He carried it on his back: (S, O, L:) or, in

the opinion of A'Obeyd, †with difficulty, or trouble, and fatigue; whether upon his back or not. (O, L.) — عَمُودُ الكَبِدِ The rising thing (المَشْرِفُ) [app. meaning the longitudinal ligament] in the middle of the liver: (Zj in his “Khalk el-Insán:”) or a certain vein that irrigates the liver: (Lth, O, L, K:) or عَمُودًا الكَبِدِ signifies two large veins, on the right and left of the navel. (Ish, O, L.) One says, إِنَّ فَلَانًا لَخَارِجَ عَمُودٍ كَبِيدِهِ [Verily such a one has his عَمُودِ of his liver coming forth in consequence of hunger]: (O:) or عَمُودُهُ مِنْ كَبِيدِهِ [his عَمُودِ from his liver]; (L, TA;) and some say that by his عَمُودِ in this saying is meant what here next follows. (TA.) — عَمُودُ السَّحْرِ The وَتِينِ [app. meaning the aorta, as though it were considered as the support of the lungs]. (O, K.) — عَمُودُ الأُذُنِ The main part, and support, of the ear: (O, L, K, TA: [in the CK, قَوَامُهَا is erroneously put for قَوَامُهَا:]) or the round part which is above the lobe. (L.) — عَمُودُ القَلْبِ The middle of the heart, (A, L,) lengthwise: or, as some say, a certain vein that irrigates it. (L.) One says, اجْعَلْ ذَلِكَ فِي عَمُودِ قَلْبِكَ Put thou that in the middle of thy heart. (A.) — عَمُودُ اللِّسَانِ The middle of the tongue, lengthwise. (L.) — عَمُودُ الكِتَابِ The text of the book: thus in the saying, هُوَ مَذْكُورٌ فِي عَمُودِ الكِتَابِ [It is mentioned in the text of the book]. (A, TA.) — عَمُودُ الصُّبْحِ The bright gleam of dawn; (L;) the dawn that rises and spreads, (A, L, Mṣb,*) filling the horizon with its whiteness: (Mṣb voce فجر:) [app. thus called as being likened to a tent, or long tent:] it is the second, or true, فَجْرٌ, and rises after the first, or false, فَجْرٌ has disappeared; and with its rising, the day commences, and everything by which the fast would be broken becomes forbidden to the faster. (Mṣb voce فجر.) One says, سَطَعَ ضَرْبُ الصُّبْحِ بِعَمُودِهِ, (S, O, L,) or ضَرْبُ الفَجْرِ بِعَمُودِهِ, (A,) or ضَرْبُ الفَجْرِ بِعَمُودِهِ, i. e. [The bright gleam of dawn] rose and spread. (Mṣb.) — عَمُودُ الإِعْصَارِ That [meaning the dust] which rises into the sky, or extends along the surface of the earth, in consequence of the [wind called] اِعْصَارٌ [q. v.]. (O, L.) — عَمُودُ الحُسْنِ † Tallness of stature. (TA in art. مَكَلًا.) — عَمُودُ التَّوَيُّ The state of distance, from their friends, in which travellers continue. (L.) — دَائِرَةُ العَمُودِ The curl of the hair [which we term a feather] on a horse's neck, in the places of the collar: it is approved by the Arabs. (L.) — اسْتَقَامُوا عَلَى عَمُودِ رَأْيِهِمْ means They continued in the course upon which they placed reliance. (O, K.) — Also, i. e. عَمُودٌ, (accord. to the O and K,) or عَمِيدٌ, (accord. to the TA [agreeably with an explanation of the latter in the L,]) Affected with vehement, or intense, grief or sorrow. (O, K, TA.)

عَمِيدٌ: see عَمِيدَةٌ — and see also عَمُودٌ, first quarter. — Also A man sick, (L,) or very sick,

(A,) so that he cannot sit unless propped up by cushions placed at his sides. (A, L.) — Also, and مَعْمُودٌ, (S, O, L, K,) and مَعْمِدٌ, (K,) A man broken, or enervated, by the passion of love; (S, O, K;) and in like manner all the three are applied to a heart: (O:) or the first and second signify a man whose عَمُودِ of his heart is severed: (A:) or a man much distressed, or afflicted, by love; likened to a camel's hump of which the interior is broken: (L. [See عَمِيدٌ:]) and مَعْمُودٌ signifies diseased, or sick. (L.) — See also عَمُودٌ, last sentence. — عَمِيدُ الوجعِ The place of pain. (L.)

عَامِدٌ applied to the latter part of the night, Causing pain. (IAṣr, O.) And لَيْلَةٌ عَامِدَةٌ A night causing pain. (IAṣr, Az, O.)

طَرَفٌ مُعَمِدٌ A tall [tent such as is called] طَرَفٌ. [So in a copy of the A. [Perhaps a mistranscription for مَعْمِدٌ, q. v.]] See also عَمْدَانُ. — And see عَمْدٌ.

مُعَمِدٌ, applied to a tent, Set up with poles: (O, K:) occurring in a verse of [the Mo'allakah of] Tarafeh [p. 88 in the EM]. (O. [See also مَعْمِدٌ.]) — وَشَى مُعَمِدٌ (O, K, TA, in some copies of the K: شَى) A sort of وَشَى [or variegated cloth] (O, K, TA) [figured] with the form of عَمَادِ [app. meaning lofty buildings]. (TA.) — See also عَمْدَانُ: — and عَمْدٌ: and عَمِيدٌ.

مُعَمِدَانِيٌّ and مُعَمِدَانِيٌّ and مُعَمِدَانِيٌّ epithets used by the Christian Arabs, meaning A baptist.]

مَعْمُودٌ applied to a thing that presses heavily, such as a roof, Held [up, or supported,] by columns: differing from مَدْعُومٌ [q. v.]. (TA in art. دَعِمَ.) — Also A person resorted to in cases of need. (A.) — See also عَمِيدٌ, in two places.

المَعْمُودِيَّةُ, thus correctly, as in the 'Ináyeh, without teshdeed to the ي, but in the copies of the K with teshdeed, [and so in the O; held by some to be of Arabic origin, but by others, of Syriac;] said by Es-Sowlee to be an arabicized word, from مَعْمُودِيَّةٌ, with the pointed ذ, signifying the الطَّهَارَةُ [app. as meaning “ablution,” or “purification”]; (TA;) [Baptism: and baptismal water; expl. as signifying] a yellow water, pertaining to the Christians, (O, K, TA,) consecrated by what is recited over it from the Gospel, (TA,) in which they dip their children, believing that it is a purification to them, like circumcision to others. (O, K, TA.) [See also صِبْغَةٌ.]

مُعَمِدٌ: see عَمِيدَةٌ, in two places. — [Also A ground of reliance:] one says, مَا عَلَى فُلَانٍ مُعَمِدٌ [There is not any ground of reliance upon such a one]. (S voce مَحْمِلٌ, q. v.)

عمر

عَمِرَ, aor. ٤; (S, O, Mṣb, K;) and عَمَرَ, aor. ٤ (K) and ٤; (Sb, K;) inf. n. عَمْرٌ (S, O,