

will not cover unless his yard be directed into the vulva. (TA in art. عود.) [See also the next paragraph but one.]

عَيَانٌ: see عَى: — and see also مَعَى.

عَيَاءٌ: see عَى: — Also, (S, K,) and عَيَاءٌ (K,) A camel, (S,) a stallion [camel], (K,) that finds not the right way, or manner, to cover: (S, K:) or that has never covered, (K, TA,) or impregnated: or that does not cover well: (TA:) [see also عَيْبٌ:] and in like manner applied to a man: (K:) or, accord. to Az, both signify the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women: (TA voce عِبَا, in art. عَيْبٌ:) pl. أُعْيَاءٌ, formed by considering the augmentative letters as rejected, (K, TA,) if pl. of عَيَاءٌ; but not if pl. of عَيْبٌ, as it appears to be from what is said in the M. (TA.)

عَيَا مِنْ بَاقِلٍ is a prov. [meaning *More unable to express what he would say than Bāqil*]. (S, TA. [See Freytag's Arab. Prov. ii. 146.]

أُحْيِيَّةٌ (K, TA,) [originally أُعْيِيَّةٌ] like أُحْيِيَّةٌ (TA) [and أُحْيِيَّةٌ, and أُحْيِيَّةٌ], means مَا عَيَيْتَ بِهَ صَاحِبِكَ [A saying with which thou addressest thy companion enigmatically, or obscurely; i. e. an enigmatical, or obscure, speech]. (K, TA.)

مَعَى (S, Mṣb,) for which one should not say عَيَانٌ, applied to a man, (S,) and to a camel, (TA,) and مَعَايَا and مَعَايَا (K, TA, [the latter, erroneously, in the CK, مَعَايَا,]) both being pls. of مَعَى (TA,) applied to camels, as also [the fem.] مَعِيَّةٌ (K, TA,) *Fatigued, tired, or wearied, in going, or journeying.* (S, Mṣb, K, TA.)

عيب

1. عَابَ (S, A, O, Mṣb, K,) aor. يَعْيبُ (Mṣb,) inf. n. عَيْبٌ (Mṣb, TA,) and مَعَابٌ and مَعَيْبٌ are allowable as inf. ns., (S, O, TA,) *It (a thing, A, TA, or an article of merchandise, S, O, Mṣb) was, or became, faulty, unsound, or defective; or had a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss.* (S, A, O, Mṣb, K.) [See also 5.] — عَابَهُ (S, O, Mṣb, K,) [aor. as above,] inf. n. عَيْبٌ and عَابٌ; (TA;) and عَيْبُهُ (S, A, O,) or this has an intensive signification; (Mṣb;) and تَعَيْبُهُ (S, A, O;) *He made, or caused, it (a thing, TA in relation to the first, and A in relation to the second and third, or an article of merchandise, S and O in relation to the first,) to be faulty, unsound, or defective; or to have a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss.* (S, A, O, Mṣb, K.) — أَرَدْتُ أَنْ أُعَيْبَهَا (in the Kur [xviii. 78], means *I desired to render it faulty, or unsound.* (AHeyth, TA.) — [The same verbs are also often used in relation to a human being as the object.] — And one says عَابَهُ [aor. as above,] inf. n. عَيْبٌ and عَابٌ and مَعَابٌ and مَعَيْبٌ; (MA;) and عَيْبُهُ (S, A, O, Mṣb;) and تَعَيْبُهُ (TA;) meaning *He [found*

fault with him, or it; blamed, upbraided, or reproached, him; or] attributed or imputed to him, or it, or charged him with, or accused him of, a vice, fault, &c. (S, A, MA, O, Mṣb, TA.) [The first of these verbs is of very frequent occurrence as meaning thus: one ex. of it occurs in the saying of a poet cited in the S and O in this art.]

أَنَا الرَّجُلُ الَّذِي قَدْ عَيْبْتَهُ

I am the man whom ye have charged with a vice, or fault, &c. And one says, عَابَ عَلَيْهِ فَعَلَهُ, meaning *He blamed, or discommended, to him his deed.* — عَابَ السَّقَاءُ *The skin had milk that had become thick in it.* (O, K, TA.)

2. عَيْبَهُ: see 1, in two places. — عَيْبٌ also signifies *He made, or prepared, or took for himself, what is called an عَيْبَةٌ.* (O.)

5. تَعَيْبٌ *It was, or became, rendered faulty, unsound, or defective; or such as to have a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss.* (A.) [See also 1, first sentence.] — تَعَيْبَهُ: see 1, in two places.

6. تَعَابُوا [They found fault, one with another; blamed, upbraided, or reproached, one another]. (S in explanation of تَعَابِيرُ الْقَوْمِ.)

عَابٌ: see the next paragraph.

عَيْبٌ (S, A, O, Mṣb, K,) an inf. n. used as a simple subst., (Mṣb,) and عَابٌ [which is also originally an inf. n.] (S, O, Mṣb, K) and عَيْبَةٌ (S, O) and مَعَابٌ (S, O, Mṣb, K) and مَعَيْبٌ and مَعَابَةٌ (S, O, K,) signify the same, (S, O, Mṣb, K,) i. e. [in a man, and in any animal,] *A vice, [and in the same, and in anything,] a fault or faultiness, an unsoundness, a defect, an imperfection, a blemish, or something amiss; syn. وَضْمَةٌ, (A, K,) and نَقِيصَةٌ; (TK;) in Pers. آهوَ: (PS:)] or مَعَابٌ and مَعَابَةٌ signify a place of عَيْبٌ [or vice, fault, &c.; app. as meaning a ground for عَيْبٌ or finding fault, &c.], مَعَابٌ مَعَابٌ and مَعَابَةٌ meaning [There is not in him, or it,] عَيْبٌ, or مَوْضِعٌ عَيْبٌ; [and so مَعَيْبٌ, as is shown by what follows; and مَعَيْبَةٌ as expl. in Har p. 475, which last and مَعَابَةٌ may be expl. agreeably with analogy as signifying a cause of عَيْبٌ, i. e. a thing for which one is to be found fault with, blamed, upbraided, or reproached; like مَذْمُومَةٌ;] for [although] مَفْعَلٌ from a trilateral-radical verb such as كَالٌ, aor. يَكِيلُ, as the measure of a subst. [or n. of place] is with kesr [to the ع], and as the measure of an inf. n. with fet-h, yet it is allowable to use fet-h or kesr in either case, for the Arabs say مَسَارٌ and مَسِيرٌ, and مَعَاشٌ and مَعَيْشٌ, and مَعَابٌ and مَعَيْبٌ: (S, O:) the pl. of عَيْبٌ is أُعْيَابٌ [a pl. of mult.] (S, A, O, Mṣb) and أُعْيَابٌ [a pl. of pauc.]; (Th, TA;) and مَعَابِبٌ [as pl. of مَعَابٌ or مَعَيْبٌ or مَعَابَةٌ, or as an anomalous pl. of عَيْبٌ like as مَسَائِينُ is of رَشَائِينُ] is syn. with عُيُوبٌ. (S, O.)*

عَيْبَةٌ: see the next preceding paragraph. —

Also *A receptacle in which clothes are put:* (S, O, K:) and *a receptacle of skin, or leather, in which goods, or utensils, are put:* (TA:) and *زَيْبِلٌ [or receptacle like a basket] of skin, or leather, or the like, (K, TA,) in which reaped corn is conveyed to the threshing-floor:* (TA:) or *a thing like the خَرِيْطَةُ [q. v.], of skin, or leather:* (Ham p. 362:) [it has loops with which it is closed and fastened by the insertion of one into another: (see 4 in art. شَرَحَ:)] pl. عَيْبٌ and عِيَابٌ and عِيَابَاتٌ (S, O, K.) — Hence, (A,) † *The depository of one's secret [or secrets]:* (A, O, K:) [and it is used as a sing. and a pl.:] one says, هُوَ عَيْبَةُ فُلَانٍ † *He is the depository of the secret [or secrets] of such a one:* (A:) and it is said in a trad., الْأَنْصَارُ عَيْبَتِي (S, O, TA) † *The Anṣār are my intimates, and the depository of my secret [or secrets].* (TA. [See also other explanations in art. كَرَشَ.] And [in like manner] الْعِيَابُ is used as meaning † *The breasts, and the hearts:* (O, K:) for, as the Arab deposits in his عَيْبَةَ the best of his goods, or utensils, and of his clothes, so he conceals in his breast his most particular secrets, which may not be divulged. (O, TA.) Hence, (TA,) a poet says,

وَكَاذَتْ عِيَابُ الْوَدِّ مَنَا وَمِنْكُمْ
وَإِنْ قِيلَ أَبْنَاءُ الْعُمُومَةِ تَصْفَرُّ

[And our and your depositories of love, although it be said that we and you are the children of paternal uncles, were near to becoming void]: (O, TA:) by عِيَابُ الْوَدِّ he means their breasts. (TA.) And بَيْنَنَا وَبَيْنَهُمْ عَيْبَةٌ مَكْفُوفَةٌ, a phrase in the treaty of El-Hodeybiyeh, means † *Between us and them, in respect of this peace, is [determined that there shall be, in each party,] a breast bound to fulfil the terms of this writing, [like the عَيْبَةُ that is closed and fastened by its loops over its contents,] clear of secret enmity, and perfidy, and deceit:* (IAar, O, TA:) or, accord. to some, as related by Sh, *evil between us [and them] shall be [as it were] tied up, like as the عَيْبَةُ is tied up: or there shall be mutual reconciliation, and abstaining from war, like that kind of friendship that subsists between sincere friends who confide in each other.* (Az, TA. [See also art. كَفَ.] — عَيْبَتِكَ بِعَيْبَتِكَ, said by 'Aisheh to 'Omar on an occasion of his blaming her, means † *Busy thyself with thine own family, or wife, and let me alone.* (TA.)

عِيَابٌ: see عَيْبَةٌ.

عِيَابٌ a pl. of عَيْبَةٌ. (S, O, K.) — Also *The [wooden implement commonly called] مَنْدَفٌ [with which cotton is separated and loosened]:* (O, K:) so says Lth, the only authority for it known (O, TA) to Az. (TA.)

عِيَابٌ (S, A, O, Mṣb, K) and عِيَابَةٌ (A, O, K) [but this has a more intensive signification] and عَيْبَةٌ (A, K) One [who finds fault with others, or] who attributes or imputes to others, or charges them with, or accuses them of, vices, faults, &c., much, or often. (A and K in explanation of all, and O in explanation of the second.)