seeing anything: and it is said in a trad. to be مِنَ الجِبْتِ [expl. in art. جبت]: the verb in عِفْتُ الطَّيْرَ, as ISd says, is originally عَيِفْتُ. (TA.) ═ عَافَتِ الطَّيْرُ, aor. تَعِيفُ, inf. n. عَيْفٌ, (Ṣ, O, Ḳ,) is like عافت having for its aor. تَعُوفُ and inf. n. عَوْفٌ, (Ḳ, TA,) i. e. (TA) *The birds circled over the water,* or *over carcasses* or *corpses, and went to and fro, not going away, desiring to alight.* (Ṣ, O, TA. [See also art. عوف.])

4. أَعَافُوا [*They became in the condition of finding that*] *their beasts disliked,* or *loathed, the water, and would not drink it.* (ISk, O, Ḳ.)

[**5.** تعيّف is probably used as signifying *He practised* عِيَافَة, i. e. *auguration from birds, &c.:* see its part. n., below.]

8: see **1,** first sentence. ═ Accord. to Ibn-'Abbád, (O,) اعتاف signifies *He furnished himself with provisions for journeying.* (O, Ḳ.)

عَيْفَةٌ is a term employed in the case when a woman brings forth and her milk is suppressed in her breast, wherefore her fellow-wife, or female neighbour, draws it, by the single sucking and the two suckings: (Nh, O, L, Ḳ,* TA: but in the Ḳ, فَتَرْضِعُهَا is erroneously put for فَتَرْضِعُهُ; and المَرَّة and المَرَّتَيْن are put for المَزَّة and المَزَّتَيْن: TA:) thus in the saying of El-Mugheereh, (O, Ḳ, TA,) as expl. by himself, (O, TA,) لَا تُحَرِّمُ العَيْفَةُ [i. e. *The woman's sucking once and twice in drawing the breast of another woman whose milk is suppressed after child-birth will not render unlawful* the marriage of either of them to a relation of the other, nor the marriage of a relation of either to a relation of the other; as the case of regular or continued suckling of a child does]: (O, Ḳ, TA: [but in the O and CḲ, تُحَرِّمُ is erroneously put for تُحَرِّمُ: see a similar saying voce مَزَّة:]) the action is performed in order that the obstructed channels by which the milk issues may become opened: and it is thus termed because the woman loathes it: (Az, O, Ḳ:) A'Obeyd says, We know not العَيْفَة in sucking the breast, but think it to be العُفَّة: his saying thus, however, is disapproved by Az. (O, Ḳ,* TA.) ═ عَيْفَةٌ is also the subst. from عَافَتِ الطَّيْرُ [q. v., app. signifying *A circling* of birds *over the water,* &c.]. (Ṣ, O, Ḳ.)

عِيفَةٌ A *good* thing: (O:) or the *choice,* or *best,* or *excellent,* of camels or cattle or other property: (Ḳ:) like عِيمَةٌ. (O, Ḳ.)

العَيَافُ and الطَّرِيدَةُ are *Two games* (Sh, O, Ḳ) *of the boys of the Arabs of the desert:* (Sh, O: [see the latter of these words:]) or the former is *what is called* لُعْبَةُ الغُمَيْصَاءِ, or, as in some of the copies of the Ḳ, الغُمَيْضَاءِ. (Ḳ, TA. [But I do not find elsewhere الغُمَيْصَاءُ as the name of a game, nor الغُمَيْضَاءُ in any sense.])

عَيُوفٌ: see عَائِفٌ. Applied to a camel, it means *That smells the water and then leaves it, though thirsty.* (Ṣ, O, Ḳ.)

عَيْفَانٌ: see عَائِفٌ.

عَيَّفَانٌ, like تَيَّهَانٌ, (O, Ḳ,) or عَيِّفَانٌ, like تَيِّهَانٌ, (so in the CḲ,) One *whose natural disposition,* (O, Ḳ,) *and habit,* or *wont,* (Ḳ,) *it is to dislike,* or *loathe, a thing.* (O, Ḳ.)

عَائِفٌ *Disliking,* or *loathing,* food or beverage: (Ṣ, TA:) and ▼ عَيُوفٌ and ▼ عَيْفَانٌ, applied to a man, signify the same as عَائِفٌ [app. in this sense: see an ex. of the former in a verse of Ibn-Muḳbil cited voce سَوْفَ, last sentence]. (TA.) ═ *Auguring,* or *divining,* (Ṣ, O, Ḳ,) *from birds* or *other things.* (O, Ḳ.) ═ كَانَ عَائِفًا, said of Shureyḥ, in a trad. of Ibn-Seereen, means *He was true in conjecture and opinion:* like the saying, of him who is right in his opinion, مَا هُوَ إِلَّا كَاهِنٌ; and of him who is eloquent in his speech, مَا هُوَ إِلَّا سَاحِرٌ. (TA.) ═ طَيْرٌ عَائِفَةٌ *Birds circling over water,* or *over carcasses* or *corpses, and going to and fro, not going away, desiring to alight.* (Ṣ, O.) And نُسُورٌ عَوَائِفُ [*Vultures*] *circling over the slain, and going to and fro.* (TA.)

مَعِيفٌ, applied to food [and beverage], *Disliked,* or *loathed.* (Mṣb.)

مُتَعَيِّفٌ One *who practises auguration from birds* [*&c.*]. (Ḥar p. 564.)

عيق

1. عَيْقٌ [as inf. n. of عَاقَ having يَعِيقُ for its aor.] is syn. with عَوْقٌ [as inf. n. of عَاقَ having يَعُوقُ for its aor.], (O, Ḳ, TA,) signifying The act of *hindering, preventing, impeding, withholding,* or *turning back* or *away.* (TA.)

2. عيّق, inf. n. تَعْيِيقٌ, *He raised his voice, called* or *called out, cried* or *cried out,* or *vociferated.* (O, Ḳ.)

عَيْقٌ *A share of water.* (L, Ḳ.)

عِيقِ (in the CḲ عِيقُ) *A cry used in chiding.* (Ibn-'Abbád, O, Ḳ.)

عَيْقَةٌ The *shore,* and *side,* of the sea: (A'Obeyd, Ṣ, O, Ḳ:) pl. عَيْقَاتٌ. (TA.) ═ And *An open,* or *a wide, space of ground, in front,* or *extending from the sides, of a house:* or *a yard,* or *court.* (TA.)

عَيَّقٌ: } see art. عوق.
العَيُوقُ: }

عيل

1. عَالَ, aor. يَعِيلُ, inf. n. عَيْلَةٌ (Ṣ, Mgh, O, Mṣb, Ḳ) [afterwards said in the Ḳ to be the subst. from this verb] and عُيُولٌ (Ṣ, O, Ḳ) and عِيُولٌ (TA) and عَيْلٌ and مَعِيلٌ; (Ḳ;) and عال, aor. يَعُولُ; (Ks, TA in art. عول;) and ▼ اعال; (Ḳ in that art.;) *He was,* or *became, poor,* (Ṣ, Mgh, O, Mṣb, Ḳ,) and *in want.* (Ṣ, O.) So in the saying مَا لَهُ مَالٌ وَعَالَ, [of which see another explanation in art. عول,] a form of imprecation. (TA.) It is said in a trad., مَا عَالَ مُقْتَصِدٌ وَلَا يَعِيلُ, i. e. [*One following the right course*] *has not become poor* [*nor will he become poor*]. (TA.) And one says, لَا يَعِيلُ أَحَدٌ عَلَى القَصْدِ [and لَا يَعُولُ, expl. in art. عول]. (Yoo, TA.) ═ See also **4.** ═ عَالَنِي, (Ṣ, O, Ḳ,) aor. as above, (Ṣ, O,) inf. n. عَيْلٌ and مَعِيلٌ, *It* (a thing) *was,* or *became, wanted by me, and unattainable to me:* (Ṣ, O, Ḳ:) mentioned by El-Aḥmar. (Ṣ, O.) ═ And عال الضَّالَّةَ, (Ṣ, O, Ḳ,) aor. as above, inf. n. عَيْلٌ and عَيَلَانٌ, (Ṣ, O,) *He knew not where to seek the stray beast.* (Ṣ, O, Ḳ.) ═ عال, (Ṣ, O,) or عال فِي مَشْيِهِ, (Ḳ,) aor. as above, inf. n. عَيْلٌ, (Ṣ, O,) said of a horse, (Ṣ, O, TA,) and of a man, (Ṣ, TA,) *He inclined from side to side in his gait,* (Ṣ, O, Ḳ,) *and* (when said of a man, Ṣ) *was proud, haughty,* or *self-conceited, therein:* (Ṣ, Ḳ:) the doing so in a horse is commended, as indicative of his generousness: (TA:) and ▼ تعيّل signifies the same, (O, Ḳ,) said of a man. (O.) ═ And عال فِي الأَرْضِ, (O, Ḳ,) aor. as above, (O,) inf. n. عَيْلٌ and عُيُولٌ and عَيُولٌ, thus in the Ḳ, i. e. with ḍamm and fet-ḥ, but in the M [عُيُولٌ and عِيُولٌ, i. e.] with ḍamm and kesr, [of the like whereof there are many instances, one of them in the first sentence above,] (TA,) *He* (a man, O) *went,* or *went away,* (O, Ḳ,) *and round about,* (Ḳ, TA, but not in the CḲ,) *in the land;* (O, Ḳ;) or *journeyed therein seeking sustenance,* or *for the purpose of traffic;* syn. ضَرَبَ فِيهَا: so says IAmb. (O.) ═ عال المِيزَانُ, aor. يَعِيلُ and يَعُولُ, inf. n. عَيْلٌ and عَوْلٌ: see art. عول.

2. عيّل as intrans.: see **4;** and see also **1** in art. عول, fourth sentence. ═ عيّل عِيَالَهُ *He neglected his family,* or *household:* (TA, and Ḳ in art. عول:) or تَعْيِيلٌ signifies the *feeding badly.* (Ṣ, O.) See also **2** in art. عول, second sentence. ═ And see **1** in that art., first sentence. ═ عيّل فَرَسَهُ *He* (a man) *left his horse alone,* or *by himself, to pasture where he would, without a pastor, in the desert.* (Ṣ, O.)

4. اعال *He* (a man) *had a family,* or *household;* so accord. to Akh: or *he had a numerous family or household;* (Ṣ, O, TA;) as also أَعْيَلَ, and ▼ عال, and ▼ عيّل. (TA.) [See also **1** in art. عول, fourth sentence.] ═ And see the first sentence of the present art. ═ Also, said of a wolf, (O, Ḳ,) and of a lion, and of a leopard, (Ḳ,) *He sought,* or *sought after,* (O, Ḳ,) a thing, (O,) or prey. (Ḳ.) ═ See also **4** in art. عول, last sentence.

5: see **1,** latter half.

عِيلٌ: see عَيْلَةٌ: ═ and see also عَائِلٌ.

عَيَلٌ The *propounding of one's narration,* and *talk, to him who does not desire it and whom it does not concern;* (O, Ḳ;) [and so, app., ▼ عِيَالٌ; for it is said that] this is what is meant in the saying of the Prophet, إِنَّ مِنَ القَوْلِ عَيَلًا, or, as some relate it, عِيَالًا: [whence it seems that both

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