

seeing anything: and it is said in a trad. to be *عَيْفٌ* [expl. in art. *جبت*]: the verb in *عَيْفٌ الطير*, as ISd says, is originally *عَيْفٌ*. (TA.) = *عَافَتْ* the *طير*, aor. *تَعَيْفٌ*, inf. n. *عَيْفٌ*, (S, O, K,) is like *عَافَتْ* having for its aor. *تَعَوَّفٌ* and inf. n. *عَوَّفٌ*, (K, 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.* (S, O, TA. [See also art. *عوف*].)

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

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

8: see 1, first sentence. = Accord. to Ibn-'Abbād, (O,) *عَتَافٌ* signifies *He furnished himself with provisions for journeying.* (O, K.)

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, K, TA: but in the K, *فَتْرَضَعَهَا* is erroneously put for *فَتْرَضَعُهُ*; and *الْمَرْءُ* and *الْمَرْثِيْنِ* are put for *الْمَرْءُ* and *الْمَرْثِيْنِ*: TA.) thus in the saying of El-Mugheerch, (O, K, TA,) as expl. by himself, (O, TA,) *لَا تُحَرِّمُ الْعَيْفَةَ* [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, K, TA: [but in the O and CK, *تُحَرِّمُ* is erroneously put for *تُحَرِّمُ*: see a similar saying voce *مَرْءٌ*]) 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, K:) A'Obeyd says, We know not *الْعَيْفَةُ* in sucking the breast, but think it to be *العَقَّةُ*: his saying thus, however, is disapproved by Az. (O, K, TA.) = *عَيْفَةٌ* is also the subst. from *عَافَتْ* the *طير* [q. v., app. signifying *A circling of birds over the water, &c.*]. (S, O, K.)

عَيْفَةٌ A good thing: (O:) or the choice, or best, or excellent, of camels or cattle or other property: (K:) like *عَيْمَةٌ*. (O, K.)

الْعَيْافُ and *الطَّرِيدَةُ* are *Two games* (Sh, O, K) 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 الْغَمِيضَاءِ*, or, as in some of the copies of the K, *الْغَمِيضَاءُ*. (K, TA. [But I do not find elsewhere *الْغَمِيضَاءُ* as the name of a game, nor *الْغَمِيضَاءُ* in any sense.]

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

عَائِفٌ: see *عَائِفٌ*.

عَيْفَانٌ, like *تَيْهَانٌ*, (O, K,) or *عَيْفَانٌ*, like *تَيْهَانٌ*, (so in the CK,) *One whose natural disposition, (O, K,) and habit, or wont, (K,) it is to dislike, or loathe, a thing.* (O, K.)

عَائِفٌ Disliking, or loathing, food or beverage: (S, TA:) and *عَوَّفٌ* 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-Mukbil cited voce *سَوَّفٌ*, last sentence]. (TA.) = *Auguring, or divining, (S, O, K,) from birds or other things.* (O, K.) — *كَانَ عَائِفًا*, said of Shureyh, in a trad. of Ibn-Sceereen, 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. (S, O.) And *نُصُورٌ عَوَائِفٌ* [Vultures] circling over the slain, and going to and fro. (TA.)

مَعَيْفٌ, applied to food [and beverage], *Disliked, or loathed.* (Msb.)

مُتَعَيْفٌ One who practises auguration from birds [&c.]. (Har p. 564.)

عيق

1. *عَيْقٌ* [as inf. n. of *عَاقٌ* having *يَعِيْقُ* for its aor.] is syn. with *عَوَّقٌ* [as inf. n. of *عَاقٌ* having *يَعَوِّقُ* for its aor.], (O, K, TA,) signifying *The act of hindering, preventing, impeding, withholding, or turning back or away.* (TA.)

2. *عَيْقٌ*, inf. n. *تَعَيْقٌ*, *He raised his voice, called or called out, cried or cried out, or vociferated.* (O, K.)

عَيْقٌ A share of water. (L, K.)

عَيْقٌ (in the CK *عَيْقٌ*) A cry used in chiding. (Ibn-'Abbād, O, K.)

عَيْقَةٌ The shore, and side, of the sea: (A'Obeyd, S, O, K:) 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.)

عَيْقٌ } see art. *عوق*.
الْعَيْقُ }

عيل

1. *عَالٌ*, aor. *يَعِيلُ*, inf. n. *عَيْلَةٌ* (S, Mgh, O, Msb, K) [afterwards said in the K to be the subst. from this verb] and *عِيُولٌ* (S, O, K) and *عِيُولٌ* (TA) and *مَعِيلٌ* and *عَيْلٌ*; (K:) and *عَالٌ*, aor. *يَعُولُ*; (Ks, TA in art. *عول*;) and *عَالٌ*; (K in that art.;) *He was, or became, poor, (S, Mgh, O, Msb, K,) and in want.* (S, O.) So in the saying *وَعَالٌ وَمَالٌ*, [of which see another

explanation in art. *عول*,] a form of imprecation. (TA.) It is said in a trad., *لَا يَعِيلُ وَلَا يَمُوتُ* [i. e. [One following the right course] has not become poor [nor will he become poor].] (TA.) And one says, *لَا يَعِيلُ أَحَدٌ عَلَى الْقَصْدِ* [and *لَا يَمُوتُ*, expl. in art. *عول*]. (Yoo, TA.) — See also 4. = *عَائِيٌّ*, (S, O, K,) aor. as above, (S, O,) inf. n. *عَيْلٌ* and *مَعِيلٌ*, *It (a thing) was, or became, wanted by me, and unattainable to me:* (S, O, K:) mentioned by El-Ahmar. (S, O.) — And *عَالٌ الصَّائِتُ*, (S, O, K,) aor. as above, inf. n. *عَيْلٌ* and *عَيْلَانٌ*, (S, O,) *He knew not where to seek the stray beast.* (S, O, K.) = *عَالٌ*, (S, O,) or *عَالٌ فِي مَتْنِهِ*, (K,) aor. as above, inf. n. *عَيْلٌ*, (S, O,) said of a horse, (S, O, TA,) and of a man, (S, TA,) *He inclined from side to side in his gait,* (S, O, K,) and (when said of a man, S) *was proud, haughty, or self-conceited, therein:* (S, K:) the doing so in a horse is commended, as indicative of his generousness: (TA:) and *تَعِيلٌ* signifies the same, (O, K,) said of a man. (O.) — And *عَالٌ فِي الْأَرْضِ*, (O, K,) aor. as above, (O,) inf. n. *عَيْلٌ* and *عِيُولٌ* and *عِيُولٌ*, thus in the K, i. e. with *ḍamm* and *fet-h*, but in the M [with *ḍamm* and *kesr*, 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, K,) and round about, (K, TA, but not in the CK,) in the land; (O, K;) or journeyed therein seeking sustenance, or for the purpose of traffic; syn. ضَرَبَ فِيهَا: so says Iamb. (O.) — عَالٌ الْمِيزَانُ*, aor. *يَعِيلُ* and *يَعُولُ*, inf. n. *عَيْلٌ* and *عَوِّلٌ*: see art. *عول*.

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

4. *عَالٌ* *He (a man) had a family, or household; so accord. to Akh: or he had a numerous family or household;* (S, O, TA;) as also *عَائِلٌ*, and *عَالٌ*, and *عَيْلٌ*. (TA.) [See also 1 in art. *عول*, fourth sentence.] — And see the first sentence of the present art. — Also, said of a wolf, (O, K,) and of a lion, and of a leopard, (K,) *He sought, or sought after, (O, K,) a thing, (O,) or prey. (K.)* — See also 4 in art. *عول*, last sentence.

5: see 1, latter half.

عَائِلٌ: see *عَيْلَةٌ* = and see also *عَائِلٌ*.

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