seeing anything: and it is said in a trad. to be expl. in art. [جبت]: the verb in عَيفْتُ بالطَّيْرُ, as ISd says, is originally (TA.) = عَنْف , aor. عَافَت الطَّيْر (TA.) مَافَت الطَّيْر (TA.) (S, O, K,) is like عافت having for its aor. عافت and inf. n. عَوْفٌ (K, TA,) i. e. (TA) 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. اعافوا [They became in the condition of finding that | their beasts disliked, or loathed, the water, and would not drink it. (ISk, O, K.)

is probably used as signifying He practised عَيَافَة, i. e. auguration from birds, &c. : see its part. n., below.]

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

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, فَتَرْضِعُهُ is erroneously put for فَتَرْضِعُهَا and المَزَّةَ are put for المَرَّتَيْنِ and المَرَّة : TA:) thus in the saying of El-Mugheerch, (O, K, TA,) as expl. by himself, (O, TA,) تُحرم العيفة (i.e. The woman's suching once and twice in drawing the breast of another roman 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 is erroneously put for تُحَرِّمُ: see a similar saying voce : مزة) 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 العيفة in sucking the breast, but think it to be it: his saying thus, however, is disapproved by Az. (O, K, TA.) عَيْفَةُ is also the subst. from [q. v., app. signifying A circling of birds over the water, &c.]. (S, O, K.)

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

are Two games (Sh, O, K) الطّريدة and العَيَاف 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 الغُمْيْصَاء, or, as in some of the copies of the K, الغَمْيضًاء, (K, TA. [But I do not find elsewhere الغيَّمة as the name of a game, nor الغَمِيضًا، in any sense.])

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

عَائِفٌ see عَيْفَانُ.

تَيَّهَانٌ like وَيَّفَانٌ, (O, Ķ,) or عُيَّفَانٌ, like تُيّهَانٌ (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.)

Disliking, or loathing, food or beverage عَاثَفَ (Ṣ, TA:) and عُيُونٌ * and عَيُونٌ , applied to a man, signify the same as عَائف [app. in this sense: see an ex. of the former in a verse of Ibn-Mukbil cited voce سُوف, last sentence]. (TA.) = Auguring, or divining, (S, O, K,) from birds or other things. (O, K.) _ قَانَ عَانَفًا _ said of Shureyh, in a trad. of Ibn-Seereen, means He was true in conjecture and opinion: like the مَا هُو , saying, of him who is right in his opinion, إِلَّا كَاهِنْ; and of him who is eloquent in his Birds طَيْرُ عَائِفَة (TA.) . مَا هُوَ إِلَّا سَاحِر Birds circling over water, or over carcasses or corpses, and going to and fro, not going away, desiring to alight. (S, O.) And نُسُورْ عَوَائف [Vultures] circling over the slain, and going to and fro.

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

One who practises auguration from birds [Sc.]. (Har p. 564.)

for its يَعِيقُ as inf. n. of عَاقَ having عَيْقُ aor.] is syn. with عَاقَ [as inf. n. of عَوْقُ having for its aor.], (O, K, TA,) signifying The act of hindering, preventing, impeding, withholding, or turning back or away. (TA.)

2. عيتى, inf. n. تُعْييتُ, He raised his voice called or called out, cried or cried out, or nociferated. (0, K.)

A share of water. (L, K.)

in the CK (عيقُ A cry used in chiding. (Ibn-'Abbad, O, K.)

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

. عَيَّقُ . see art. عوق. . العَيُّونُ

1. عَيْلَةُ , aor. يَعِيلُ , inf. n. عَيْلَةُ (Ş, Mgh, O, Msb, K) [afterwards said in the K to be the subst. from this verb] and عيول (S, O, K) and ,عال (TA) and عَيْلُ and مَعِيلٌ; (K;) and عيولٌ aor. يَعُولُ; (Ks, TA in art. ; عُولُ;) and ♦ إعال (K in that art.;) He was, or became, poor, (S, Mgh, O, Msb, K,) and in want. (S, O.) So in

explanation in art. عول,] a form of imprecation. مًا عَالَ مُقْتَصِدُ وَلَا يَعِيلُ ,(TA.) It is said in a trad. i. e. [One following the right course] has not become poor [nor will he become poor]. (TA.) And one says, القَصْدِ عَلَى القَصْدِ [and y expl. in art. عول]. (Yoo, TA.) _ See also 4. = عَالَني, (Ṣ, O, Ķ,) aor. as above, (Ṣ, O,) inf. n. عَيْلُ and مُعيلُ, It (a thing) was, or became, wanted by me, and unattainable to me: (S, O, K:) mentioned by El-Ahmar. (S, O.) -And عال الضَّالَّة (S, O, K,) aor. as above, inf. n. and عَيْلُونْ, (S, O,) He knew not where to seek the stray beast. (S, O, K.) = عال (S, O,) or عال في مَشْيه, (K,) aor. as above, inf. n. وَعَيْلُ (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 تعيل ا signifies the same, (O, K,) said of a man. (O.) And عال في الأرض, (O, K,) aor. as above, (O,) inf. n. عَيُولُ and عَيُولُ and عَيُول, thus in the K, i. e. with damm and fet-h, but in the M عيول and عيول, i. e.] with damm and kesr, [of the like whereof there are many instances, one of them in the first sentence above,] (TA,) He (a man, (1) went, or went away, (0, 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. ضرب فيها: so and يَعِيلُ .aor ,عال الميزَانُ __ (O.) عال الميزَانُ عول see art. عَوْلُ and يَعُولُ see art.

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

4. Jel 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 أُعْيَلُ and الله, and علل , and عال , and عال , and عال . (TA.) [See also 1 in art. Jee, 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

5: see 1, latter half.

عَيْلٌ and see also عَيْلُةُ : = and see

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., * عيال *; for it is said that] this is what is meant in the saying of the Prophet, إِنَّ مِنَ القَوْلِ عَيلًا, or, as the saying مَا لَهُ مَالَ وَعَالَ , [of which see another some relate it, عيالا : [whence it seems that both