

and عُفَى (S, *K), both signifying *guests*, &c., (TA,) as also عَافِيَةٌ (S, *TA); which last signifies also *beasts*, and *birds*, (S, TA,) as well as *men*, (S,) *seekers of*, or *seeking*, the *means of subsistence*; (S, TA;) and its pl. is عَوَافٍ. (TA.)

One says, العَفَاةُ هُوَ كَثِيرُ الْعُفَاةِ and العَفِيَّةُ and العَفِي [He is one who has many guests, &c.]. (S, TA.) — And A *seeker of herbage*. (K, *TA. [In the CK, الزَائِدُ is erroneously put for الرَائِدُ.]) — And A *comer to water*: (K, *TA:) and عَافِيَةُ الْمَاءِ and العَافِيَةُ the *comers to the water*. (S, TA.)

عَافِيَةٌ a subst. from عَافَاهُ اللَّهُ, q. v., (S, Mṣb,) and from الإِعْفَاءُ [inf. n. of 4, q. v.], (TA,) signifying *Health*, or *soundness*, and *safety*, or *security*: (TK:) [or, as it may be best rendered, *health and safety*, considered as proceeding from God; i. e.] *God's defence of a man* (S, K) *from diseases and from trial*: (K:) or *freedom from evil*. (KL.) See also 1, former half. = [Also fem. of عَافٍ (q. v.), and used as a pl.]

أَعْفَى a word occurring in the saying of 'Omar Ibn-'Abd-El-'Azeez, مِثْلُ الْبَرَادِيِّينَ بِأَعْفَى مِنَ الْفَرَسِ فِيمَا كَانَ مِنْ مَوْوَدَةٍ وَحَرَسٍ i. e. [By my life, or by my religion, the hackneys] are not more easy in respect of sustenance [and guardianship than the horse, or mare, of good breed: see فَرَسٌ]. (Mgh.)

مُعْفٍ, thus correctly, like مُكْرِمٌ, as in the M, in the K said to be like مُعَدَّتٌ, (TA,) One who *associates with another without seeking to obtain his bounty*. (K, TA.) You say, اصْطَحَبْنَا وَكَلَانًا مُعْفٍ [We associated, each of us doing so without seeking to obtain the other's bounty]: and hence the saying of Ibn-Muqbil,

فَإِنَّكَ لَا تَبْلُو أَمْرًا دُونَ صُحْبَةٍ
وَحَتَّى تَعِيْشًا مُعْفِيَيْنِ وَتَجْهَدًا

[For verily thou wilt not test a man before companionship, and until ye live associating without either's seeking to obtain the other's bounty, and toil in so living]. (TA.)

مُعْفَى A camel left unriden. (K and TA in art. سَمَرٌ.)

عَافٍ: see مُعْفٍ.

عَفَى

1. عَفَى, aor. عَافَيْهِ, inf. n. عَفَى: see 1 (latter half) in art. عَفْوٌ.

عَقَى

1. عَقَى, (Mṣb, K, TA,) aor. عَقَى, (TA,) inf. n. عَقَى, (Mgh, O, Mṣb, TA,) *He clave, split, slit, ripped, or rent*; (Mgh, O, Mṣb, K, TA;) and *he cut*. (Mgh, O, TA.) You say, عَقَى ثَوْبَهُ *He slit, ripped, or rent, his garment*. (Mṣb.) And عَقَّتْ تَبِيئَتَهُ فِي بَنِي فَلَانٍ [His amulet was cut off among the sons of such a one]; said of a boy

when he has attained to the prime of manhood, and become strong, with a tribe; originating from the fact that as long as the boy was an infant, his mother hung upon him amulets to preserve him from the evil eye; and when he became full-grown, they were cut off from him: whence the saying of a poet,

بِلَادٍ بِسَا عَقَى الشَّبَابِ تَبِيئَتِي
وَأَوَّلَ أَرْضِ مَسْ جِلْدِي تَرَابِي

[A country in which the attaining to the prime of manhood cut off my amulet, and the first land of which the dust touched my skin]. (TA.) — And [hence,] عَقَّتْ الرِّيحُ المَزْنَ, aor. and inf. n. as above, *The wind drew forth a shower of fine rain from the مزن* [or clouds containing water]; as though it rent them. (TA.) And عَقَّتْ السَّحَابَةُ *The cloud poured forth its water*; [as though it were rent;] and اِنْعَقَّتْ [means the same]; (TA;) and اِنْعَقَّتْ [likewise]. (O.) — And عَقَى عَنِ وَلَدِهِ (K), *عَنِ المَوْوَدِ* (S, Mṣb,) or عَقَى عَنِ وَلَدِهِ, aor. عَقَى (S, Mṣb, TA) and عَقَى, (TA,) inf. n. عَقَى, (S, Mṣb,) *He slaughtered as a sacrifice* (S, Mṣb, K, TA) *for his child*, (S, Mṣb,) or *for the new-born child*, (K,) *a sheep or goat*, (T, Mṣb, TA,) [generally the latter,] *on the seventh day after the birth*. (T, S, Mṣb, TA.) And *He shaved the* [hair termed] عَقِيْقَةٌ [q. v.] (S, TA) *of his child*, (S,) or *of the new-born child*. (TA.) — And عَقَى بِالسَّهْمِ *He shot the arrow towards the sky*; and that arrow was called عَقِيْقَةٌ; (S, O, K;) and it was the arrow of self-excuse: they used to do thus in the Time of Ignorance [on the occasion of a demand for blood-revenge]; and if the arrow returned smeared with blood, they were not content save with the retaliation of slaughter; but if it returned clean, they stroked their beards, and made reconciliation on the condition of the blood-wit; the stroking of the beards being a sign of reconciliation: the arrow, however, as IAṣar says, did not [ever] return otherwise than clean: (S, O:) the origin was this: a man of the tribe was slain, and the slayer was prosecuted for his blood; whereupon a company of the chief men [of the family of the slayer] collected themselves together to the heirs [who claimed satisfaction for the blood] of the slain, and offered the blood-wit, asking forgiveness for the blood; and if the heir [who claimed satisfaction and who acted for himself and his coheirs] was a strong man, impatient of injury, he refused to take the blood-wit; but if weak, he consulted the people of his tribe, and then said to the petitioners, "We have, between us and our Creator, a sign denoting command and prohibition: we take an arrow, and set it on a bow, and shoot it towards the sky; and if it return to us smeared with blood, we are forbidden to take the blood-wit, and are not content save with the retaliation of slaughter; but if it return clean, as it went up, we are commanded to take the blood-wit:" so they made reconciliation; for this arrow never returned otherwise than clean; and thus they had an excuse in the opinion of the ignorant of them. (L, TA.) A poet (S, O, TA) of the family of the slain, said by some to be of

Hudheyl, by IB to be El-As'ar El-Joṣfee, who was absent from this reconciliation, (TA,) says,

عَقُوا بِسَهْمٍ ثَمَّ قَالُوا صَالِحُوا
يَا لَيْتَنِي فِي القَوْمِ إِذْ مَسَحُوا اللِّحَى

[They shot an arrow towards the sky; then they said, "Make ye reconciliation:" would that I were among the party when they stroked the beards]: (S, O, TA:) or, as some relate it, the first word is عَقُوا, with fet-ḥ to the ق; which belongs to the class of unsound verbs [i. e. to art. عَقَى]. (S, O.) — One says also, عَقَى وَالِدَهُ (S, O, K,) or أَبَاهُ, (Mṣb,) aor. عَقَى, (S, O, Mṣb,) inf. n. عَقَى (S, O, Mṣb, K) and مَعَقَةً (S, O, K) and عَقَى (TA,) *He was undutiful, disobedient, refractory, or ill-mannered, to his parent, or father*; *contr. of بَرَهُ* (K); *he broke his compact of obedience to his parent, or father*; (TA;) *he disobeyed his father*; and *failed, or neglected, to behave to him in a good, or comely, manner*. (Mṣb.) And عَقَى الرَّحِمَ (TA, and Ḥam p. 93,) like قَطَعَهَا [i. e. *He severed the tie, or ties, of relationship, by unkind behaviour to his kindred*]. (Ḥam ib.) And عَقَى [alone], aor. عَقَى, inf. n. عَقَى, [He was undutiful, &c.; or he acted undutifully, &c.; or] *he contravened, or opposed, him whom he was under an obligation to obey*. (Ḥar p. 158.) عَقَوُوكَ *Undutiful treatment, &c., of the two parents* is said in a trad. to be one of the great sins. (O.) And it is said in a prov., العُقُوُوكَ أَحَدُ التُّكْلِيفِ [Undutiful treatment of a parent is one of the two sorts of being bereft of a child]: or, as some relate it, العُقُوُوكَ تَكْلٌ مِّنْ تَرٍ يَتَكَلُّ [Undutiful treatment of a parent is (like) the bereavement of him who is not (really) bereft of his child]: i. e. he whom his children have treated undutifully (مَنْ عَقَّهُ وَوَلَدَهُ) is as though he were bereft of his children although they are living. (O.) [See also 3: and 4.] — Hence, from عَقَوُوكَ the الوَالِدَيْنِ, the verb is metaphorically used in the saying, in a trad., مَتَلَكُمُ وَمَتَلُ عَائِشَةَ مَتَلُ العَيْنِ فِي الرَّأْسِ تُؤَدِي صَاحِبَهَا وَلَا يَسْتَطِيعُ أَنْ يَعْجَبَهَا إِلَّا بِأَلَدِي هُوَ خَيْرٌ لِّهَا [The similitude of you and of 'Aisheh is that of the eye in the head, when it hurts its owner, and he cannot treat it severely save with that which is good for it: app. meaning that her severity was for the good of the objects thereof]. (TA.) = عَقَى, intrans., said of lightning: see 7. = عَقَّتْ said of a mare, and of an ass: see 4. = عَقَّتْ الدَّلْوُ, inf. n. عَقَى, means *The bucket came up full from the well*; and some of the Arabs say عَقَّتْ as having تَعَقِيَةٌ for its inf. n.; but it is [said to be] originally عَقَقَّتْ, the third ق being changed into ع, [which is then in this case suppressed,] like as they said تَطَنَّتْ from الطَّنُّ: [it is, however, mentioned in the TA in art. عَقْوٌ also, and there expl. as meaning *it rose in the well turning round*: and from what here follows, it appears to mean *it rose swiftly, cleaving the air*:] a poet, cited by IAṣar, says, of a bucket,