

camels which I will assign to thee as a dowry, some whereof the [quick] driver will abandon, not being able to collect them together because of their large number? (§ in art. **عروض**: [and the like is said in the O, as on the authority of Lth: but I have made a transposition in the explanation, directed in the TA, to make it agree with the order of the words of the verse:] or the meaning is, and the giver of a thing in exchange for the enjoyment of thee receiveth an exchange from thee by marriage which is equal to that which he giveth in exchange for thee; **عائض** being from **عَضَّت**, not from **عَضْتُ**: [so that, accord. to this explanation, it is used in the sense of its own proper measure, **فَاعِلٌ**:] but IB says that the phrase, in his poetry, is **وَالْعَائِضُ مِنْكَ وَعَائِضٌ**, meaning *the thing given in exchange by thee will be [indeed] a substitute, or a compensation; like as you say **الْبَيْتَةُ مِنْكَ هِبَةٌ**: (TA in art. **عرض**:) the verse is also related differently, with **مَائَةٌ** in the place of **هَجْمَةٌ**, and **يُسْتُرُ** in the place of **يُغْدِرُ**. (TA.) — See also **عَوْضٌ**, in two places.*

مَعْوِضَةٌ, (§, O, K,) like **مَعْوِنَةٌ**, (O, TA,) a subst. from **عَاَضَهُ**; (§, O, K;) [i. e. as expl. in the TK, meaning **خَلْفٌ** and **بَدَلٌ**]; as also **عَوْضٌ**. (O, K.)

عوط

1. **عَاطَتْ**, aor. **تَعَوَّطُ**, (§, K,) and **تَعَيَّطُ**, (K,) inf. n. **عَوَّطٌ** (M, TA) and, accord. to some, **عَوَّطٌ**, which others hold to be a pl. of **عَاطٌ**, (A'Obeyd, §,) but Sb holds it to be a subst. having the sense of an inf. n., (TA,) and **عَيْطٌ** and **عَيْطٌ**, (K,) *She (a camel) did not conceive in the first year after having been covered: nor in the next following year: (§:) or i. q. **اعتاطت** and **تَعَوَّطت** and **تَعَيَّطت**, (K,) which (or the first and second of which, IDrd, O) signify *she (a camel, IDrd, §, M, A, O, K, and a woman, A, K) did not conceive for several years, (Lth, IDrd, §, O, K,) without being barren; (Lth, K;) and sometimes this is caused by the abundance of her fat: (Lth, §:) the last three verbs also signify, (the first of them accord. to the K, and the other two also accord. to the TA,) she (a camel) did not conceive, having been covered; (K, TA;) or although her womb had attained to maturity. (TA. [See also **اعتاصت**, in art. **عوص**.]) — [Hence the saying,] **هَذَا زَمَانٌ عَقَمَتْ فِيهِ الْقَرَائِحُ وَأَعْتَاطَتْ فِي الْأَذْهَانِ** † [This is a time in which the powers of elicitation have become unproductive, and the pregnant intellectual faculties have become fruitless]. (A, TA.) [Hence also,] **الْأَمْرُ عَاتِطٌ** † *The affair was, or became, difficult; or difficult and intricate; or impossible; i. q. **اعتاص**. (§, O.)* = See also art. **عيط**.**

5: see 1: = and see also **عَاطَتْ** in art. **عيط**.

8: see 1, in three places.

عَايِطَةٌ The quality denoted by the epithet **عَايِطٌ**, in a she-camel; as also **عَوَّطٌ** and **عَوَّطٌ** and **عَيْطٌ** [perhaps a mistake for **عَيْطٌ**]. (TA.)

عَايِطٌ and **عَوَّطٌ**: see 1, and **عَوَّطَةٌ**, and **عَايِطٌ**, this last in two places.

عَايِطٌ A she-camel not conceiving in the first year after having been covered: (Ks, Az, §, O:) or a she-camel, (Lth, K,) and a woman, (K,) not conceiving for several years, without being barren; (Lth, K;) as also **مُعْتَاطٌ**: (Lth, IATH, O,* TA:) and a she-camel not conceiving when covered; (K;) as also **مُعْتَاطٌ**, or **مُعْتَاطَةٌ**: (accord. to different copies of the K:) or not conceiving when her womb has attained to maturity: (TA:) **مُعْتَاطٌ** is also applied to a ewe or she-goat, as meaning not conceiving, by reason of the abundance of her fat; (IATH;) and occurs in a trad., so applied, (§, IATH,) and expl. as signifying **الَّتِي لَمْ تَلِدْ أَلَّتِي لَمْ تَلِدْ** and **وَقَدْ حَانَ وِلَادُهَا**; but by this is app. meant that *has not conceived, although the time for her conceiving has come: (IATH:) the pl. of **عَايِطٌ** is **عَوَّطٌ**, (Ks, §, M, O, K,) which is also applied to women, and she-goats, (M,) and **عَيْطٌ** (Ks, §, O, K) and **عَيْطٌ** (M, O, K) and **عَوَائِطٌ** (TA) and **عَوَّطٌ** [which is irregular, like **حَوَائِلٌ**], (Ks, §, O, K) and **عَوَّطٌ** (accord. to the CK) and **عَوَّطٌ**, (K,) but this is a dial. var. of **عَوَّطٌ** accord. to those who assert it to be an inf. n., (As, O, TA,) for some assert this last to be an inf. n., not a pl., and in like manner **حَوَائِلٌ**, (A'Obeyd, §, O,) but Sb holds it to be a subst. in the sense of an inf. n., originally **عَيْطٌ**. (L, TA.) **عَايِطٌ** and **عَايِطٌ** and **عَوَّطٌ** and **عَوَّطٌ** (§, O, K) have an intensive signification, (K,) *Not conceiving in the first year after having been covered, nor in the next following year; like **حَائِلٌ حَوَائِلٌ** and **حَائِلٌ حَوَائِلٌ**. (§, O.)* [**عَيْطٌ** is also pl. of **أَعَيْطٌ**, which see in art. **عيط**.]*

مُعْتَاطٌ, and with **ة**: see **عَايِطٌ**, in four places.

The author of the K has confounded the words belonging to this art. عوض with those belonging to art. عيط. (TA.)

عوف

1. **عَاَفَتِ الطَّيْرُ**, (Sh, O, K,) aor. **تَعَوَّفُ**, inf. n. **عَوَّفٌ**, (Sh, O,) *The birds circled over a thing, (Sh, O, K,) or over the water, or over carcasses or corpses: or circled over a thing, going to and fro and not going away, desiring to alight: (K:) AA says that the medial radical is **و**; others say that it is **ي**, as will be shown in art. **عيف**. (TA.)* = And **عَاَفَ** *He (a man, TA) kept, or clave, to the trees, or plants, called **عَوْفٌ**. (O, K,* TA.)*

5. **تَعَوَّفَ** *He (a lion) sought, or sought for or after, the prey, by night. (TA.)* [It is used as intrans. and as trans.:] see **عَوْفٌ** and **عَوَّافَةٌ**.

عَاَفٌ i. q. **سَهْلٌ** [A soft tract, or a plain, &c.]. (O, K.)

عَوْفٌ A state, condition, or case. (§, O, K.) So in the saying, **نَعِمَ عَوْفُكَ** [May thy state, &c., be good, or pleasant]. (§, O.) One says also, **أَصْبَحَ فُلَانٌ بِعَوْفِ سَوْءٍ**, and **بِعَوْفِ خَيْرٍ**, meaning

[Such a one entered upon the morning, or, simply, became,] in an evil state, and in a good state: or, accord. to some of the lexicologists, one should not say **بِعَوْفِ خَيْرٍ**, but only **سَوْءٍ** [or **سَوْءٍ**]. (IDrd, O.) = Also **Fortune**; syn. **جَدٌّ** and **حَقٌّ**. (O, K.) And so, accord. to some, in the saying, **نَعِمَ عَوْفُكَ** [i. e. *May thy fortune be good*]. (O, TA.) = And i. q. **طَائِرٌ** [as meaning *An omen*]. (K, TA.) And thus it is said to signify in the form of prayer above mentioned: (TA:) [for,] as some say, the meaning is, **نَعِمَ طَيْرُكَ** [May thy omen be good]. (O, TA.) = And **ذَكَرٌ**. (O, K.) One says to a man on the morning after his first going in to his wife, **نَعِمَ عَوْفُكَ**, meaning thereby the **ذَكَرٌ** [i. e. *May thy **ذَكَرٌ** be in a good state*]. (O, TA.) A'Obeyd says, Some men used to explain (**يَتَأَوَّلُ** [for which **يَتَأَوَّلُ** is erroneously put in the O]) **العَوْفُ** as the **فَرَجُ** [meaning the **ذَكَرُ**], and I mentioned it to AA, and he disapproved it: (§, O, TA:) but a verse has been cited in which **عَوْفِي** [certainly] means **ذَكَرِي**. (TA.) = And **A guest**. (Lth, O, K.) And thus it has been expl. as used in the saying, **نَعِمَ عَوْفُكَ**. (O,* TA.) = And **The cock**. (O, K.) = And **The lion**: because he seeks his prey (**يَتَعَوَّفُ**) by night. (O, K.) = And **The wolf**. (O, K.) = And **One who toils, or seeks the means of subsistence, for his household, or family**. (IAar, O, K.) = And **A certain idol**. (O, K.) = And **A species of trees; (O;) or a species of plants, (AHn, O, K,) of the plants of the desert, (AHn, O,) of sweet odour. (AHn, O, K.)** = **أَمْرٌ عَوْفِيٌّ** *The **جَرَادَةُ**, (§, O,) [i. e.] the female of the **جَرَادُ** [or locust]. (K.)* And **أَبُو عَوْفٍ** *The **جَرَادُ** [meaning the male locust]. (Az, O, K.)* = Also (i. e. **عَوْفٌ**) *a good manner of tending or pasturing [cattle]: (O, K:) [or rather, simply,] the tending or pasturing [cattle]: so in the saying, **إِنَّهُ لَحَسَنٌ** **العَوْفِ فِي إِبِلِهِ** [Verily he is one who has a good quality of tending, or pasturing, in respect of his camels]. (TA.)*

عَوَّافَةٌ: see **عَوَّافَةٌ**.

أَمْرٌ عَوْفِيٌّ *A small creeping thing (دُوَيْبَّةٌ), other than the **جَرَادَةُ** [which is termed **عَوْفٌ**]. (TA.)* = And, accord. to AHát, **أَبُو عَوْفٍ** *A species of the [beetles called] **جَعْلَانٌ** [pl. of **جَعْلٌ**]: it is a small creeping thing (دُوَيْبَّةٌ), dust-coloured, that excavates with its tail and with its two horns, and [then] never appears. (TA.)*

عَوَّافَةٌ (O, K) and **عَوَّافٌ** (K) *The prey which the lion seeks (مَا يَتَعَوَّفُهُ **الْأَسَدُ**) by night, and which he devours. (O, K.)* = And (both words, K) *A thing that becomes, or has become, an acquisition of any one (O, K, TA) by night. (TA.)*

عوق

1. **عَوَّقَ**, aor. **يَعَوِّقُهُ**, (§, O, Mṣb,) inf. n. **عَوَّقٌ**, (§, O, Mṣb, K,) with which **عَيْقٌ** [as inf. n. of