

شَجَر and مُعَوِّذَةٌ signify *herbage that shelters, or protects, itself by trees, and spreads beneath them.* (A.) [See also دُخْلٌ.] — عَوْدُ اللَّحْمِ: *The parts of flesh-meat that cleave to the bone:* (S, A, O, L, K:*) such are the sweetest of flesh-meat. (S, A, O, L.)

عَائِدٌ [part. n. of 1]. عَائِدٌ بِاللَّهِ occurs in a trad. as meaning *أَنَا عَائِدٌ* [i. e. *I am seeking protection, or preservation, by God; &c.*] (L.) And one says, *اللَّهُمَّ عَائِدًا بِكَ مِنْ كُلِّ سُوءٍ*, meaning, accord. to Az, *أَعُوذُ بِكَ عَائِدًا* [lit. *O God, I seek protection, or preservation, by Thee, &c., seeking, &c., from every evil*]: but accord. to Sb, in the phrase *عَائِدًا بِاللَّهِ مِنْ شَرِّهَا*, the word *عَائِدًا* is put in the place of the inf. n. [as an absolute complement of *أَعُوذُ* understood; so that the meaning is, *I seek protection, or preservation, by God, with earnest seeking &c., from her, or its, evil, or mischief*]. (L.) — Also a female gazelle, (S, O, L, K,) and a she-camel, and a mare, (S, O, L,) and any female, (L, K,) that has recently brought forth; (S, O, L, K;) as also مُعَوِّذٌ (O, K) and مُعَيِّذٌ (L, K:*) or any female that has brought forth within seven days: because her young one has recourse to her for protection; so that it is of the measure *فَاعِلٌ* in the sense of the measure *مَفْعُولٌ*; or, as some say, it is a possessive epithet, meaning *ذَاتُ عَوْدٍ*: or, accord. to Az, a she-camel that has brought forth some days before; accord. to some, seven days: (L:*) or a female gazelle, and a she-camel, and a mare, that has brought forth within ten days, or fifteen days, (S, O, L,) or thereabout; (L:*) after which she is called *مُطْفِلٌ*: (S, O, L:*) pl. *عَوْدٌ* and *عَوْدَانٌ*, (S, O, L, K,) like as *حَوْلٌ* is pl. of *حَائِلٌ*, and *زُعْيَانٌ* of *رَاعٍ*; (S, O, L;) [and *عَوَائِدٌ*;] and from *عَوْدٌ* is formed the pl. *عَوْدَاتٌ*. (L.) [It is said that the phrase *وَمَعَهُمُ الْعَوْدُ* occurring in a trad., means † *And with them the women and children.* (L. [See another rendering voce *مُطْفِلٌ*].)] — *العَوَائِدُ* is the name of † *Four stars*, (O, K,) of the northern stars, (O,) forming an irregular quadrilateral figure, in the midst of which is a star [for *كَوَاكِبُ*, in the O and K, I read *كَوَكَبُ*, called *الرُّبْعُ*; (O, K;) the four stars in the head of *التَّيْنِ*, [or *Draco*, which, app., like some other constellations, the Arabs figured somewhat differently from our astronomers,] in the midst of which is a very small star called by the Arabs *الرُّبْعُ*: they are between *الدَّبَّانِ* [q. v. voce *دَبَّ*] and *النَّسْرُ الْوَاقِعُ*. (Kzw.)

تَعْوِيذٌ [originally inf. n. of 2]: see *عَوْدَةٌ*, in three places.

عِيَاذٌ A refuge; (A, O, L, K;) as also عِيَاذٌ (S, O, L, K) and عَوْدٌ (O, K, in both of which it is said to be *بالتَّحْرِيكِ*, but written in the L *عَوْدٌ*), [and مُسْتَعَاذٌ]; meaning a place to which one has recourse for protection or preservation: and it also means a time at which one does so:

and is also an inf. n. (L.) [Hence,] one says, *هُوَ عَوْدِي*, (O,) and *عِيَاذِي*, (S, O,) and *عَوْدِي*, (O,) *He is my refuge*: (S, O:*) and *مُسْتَعَاذِي* [God is my refuge]. (A.)

مُعَوِّذٌ and مُعَيِّذٌ: see *عَائِدٌ*. The pl. *مُعَوِّذَاتٌ* is expl. by Skr as meaning *She-camels having their young ones with them.* (L.)

مَعَاذَةٌ an inf. n. of 1. (O, K.) — And *عَوْدَةٌ*. (S, A, L, K.) See the latter, in three places.

مُعَوِّذٌ The place of the collar (S, O, L, K) of a horse. (S, O, L.) [App. so called because it is a place where charms, or amulets, are often suspended.] And *المُعَوِّذُ*, (A'Obeyd, L,) or *دَائِرَةُ الْمُعَوِّذِ*, (S, O, L,) *The feather, or curling portion of the coat of a horse, that is in the place of the collar*: (A'Obeyd, L:*) it is a *دَائِرَةٌ* approved. (A'Obeyd, S, O, L.) — Also, (accord. to the K,) or مُعَوِّذٌ, (accord. to the O,) A she-camel that does not cease to remain in one place. (O, K.) [SM says that the word thus expl. in the K is a mistranscription for *مُعَوِّذٌ*; by which he means *مُعَوِّذٌ*, part. n. of *عَوْدٌ* said of a camel; but this I doubt; for *مُعَوِّذٌ* has not the meaning here assigned to *مُعَوِّذٌ*.] — See also *عَوْدٌ*, in four places.

مُعَوِّذٌ: see *عَوْدٌ*, in two places: — and see also *مُعَوِّذٌ*. — *المُعَوِّذَتَانِ*, with kesr to the و, (S, O, L, K,) erroneously said to be with fet-h, (TA,) an appellation of *Two chapters of the Kur-an*; (S, K;) the last two chapters; i. e. the *Soorat el-Falak* and that which follows it: (O, L, Mshb:) so called because each of them begins with the words *قُلْ أَعُوذُ*; (L:*) or because they preserved their publisher from every evil. (Mshb.) And *المُعَوِّذَاتُ* is sometimes used to denote *The two chapters above mentioned together with that which next precedes them.* (MF.)

مُسْتَعَاذٌ: see *مَعَاذٌ*, in two places.

عور

1. عَوْرٌ (O, K,) said of a man, (O,) aor. *يَعْوُرُ*, inf. n. *عَوْرٌ*, (S, O, K,) *He was, or became, blind of one eye*: (K:*) [or he became one-eyed; wanting one eye: or one of his eyes sank in its socket: or one of his eyes dried up: see what next follows:] as also *عَارٌ*, aor. *يَعَارُ*; and *اعورٌ*; (K;) and *اعوارٌ*. (Sgh, K.) And *عَوْرَتْ عَيْنُهُ*, (Az, S, IKtt, O, Mshb,) aor. *تَعْوُرُ*, (Az, Mshb,) inf. n. *عَوْرٌ*; (IKtt, Mshb;) and *تَعَارَتْ*, aor. *تَعَارَ*, (Az, S, IKtt, O) and *تَعَارَ*; (IKtt, TA;) and *اعورتٌ*; (Az, S, IKtt, O;) and *اعوارتٌ*; (Az, O, TA;) *His eye became blind*: (TA:*) or became wanting: or sank in its socket: (Mshb:) or dried up. (IKtt, TA.) Ibn-Aḥmar says,

أَعَارَتْ عَيْنَهُ أَمْ لَمْ تَعَارَا

[*Has his eye become blind or has it not indeed become blind?*] meaning *تَعَارَنْ*; but, pausing, he makes it to end with *!*: in *عَوْرَتْ*, the و is pre-

served unaltered because it is so preserved in the original form, which is *اعَوْرَتْ*, on account of the quiescence of the letter immediately preceding: then the augmentatives, the *!* and the *teshdeed*, are suppressed, and thus the verb becomes *عَوْرٌ*: for that *اعورت* is the original form is shown by the form of the sister-verbs, *اسودَّ* and *احمرَّ*; and the analogy of verbs significant of faults and the like, *اعَمَّى* and *اعرجَّ* as the original forms of *عرجٌ* and *عمى*; though these may not have been heard. (S, O. [See also *صَيَّدٌ*].) — *عَارَتْ الرَّكْبَةُ*, aor. *تَعْوُرُ* [or *تَعَوُرُ* or *تَعَارُ*?], † *The well became filled up.* (TA.) = *عَارَةٌ*, (O, K,) aor. *يَعْوَرُهُ*; (TA;) and *اعوَرُهُ*, (K,) inf. n. *اعوَارٌ*; (TA;) and *عَوْرُهُ*, (K,) inf. n. *تَعْوِيرٌ*; (TA;) *He rendered him blind of one eye.* (K.) And *عَارَ عَيْنُهُ*, (S, M, IKtt, O, Mshb,) aor. *يَعْوَرُهَا*, (S, O, Mshb,) inf. n. *اعوَرُهَا*; (IKtt;) and (more commonly, M) *اعوَرُهَا*; *عَوْرُهَا*; (S, M, IKtt, Mshb;) *He put out his eye*: (IKtt, Mshb:*) or made it to sink in its socket. (Mshb.) Some say that *عَرَتْ عَيْنَهُ* and *اعارَهَا* [sic] are from *عَائِرٌ*, q. v. (TA.) — *عَارٌ* *عَوْرَهَا* and *اعارَهَا* signify the same as *عَوْرَهَا*; *He marred, or spoiled, the well, so that the water dried up*: (A, TA:*) or he filled it up with earth, so that the springs thereof became stopped up: and in like manner, *عَوْرَ عَيْنُونِ الْبَيَاءِ*, *he stopped up the sources of the waters*: (Sh, TA:*) and *عَوْرَ عَيْنِ الرَّكْبَةِ*, *he filled up the source of the well, so that the water dried up.* (S.) = *عَارَةٌ*, aor. *يَعْوَرُهُ* and *يَعِيرُهُ*, (S, K,) or the aor. is not used, or, accord. to IJ, it is scarcely ever used, (TA,) or some say *يَعْوَرُهُ*, (Yaakooob,) or *يَعِيرُهُ*, (Abou-Shibl,) *He, or it, took, and went away with, him, or it*: (S, O, K:*) or destroyed him, or it. (K, TA.) One says, *مَا أَذْرَى أَيْ الْجَرَادِ عَارَهُ* *I know not what man went away with him, or it*: (S, O, TA:*) or took him, or it. (TA.) It is said to be only used in negative phrases: but Lh mentions *عَرَّتْهُ*, and *أَرَاكَ عَرَّتْهُ*, *I see thee, or hold thee, to have gone away with him, or it*: [see also art. *عبر*]. IJ says, It seems that they have scarcely ever used the aor. of this verb because it occurs in a prov. respecting a thing that has passed away. (TA.) = See also 3 in art. *عر*.

2: see 1, in five places: = and see 3.

3. *عَاورَهُ الشَّيْءُ* *He did with the thing like as he (the other) did with it*: (S:*) [or he did the thing with him by turns; for] *المُعَاوَرَةُ* is similar to *المُدَاوَلَةُ*, with respect to a thing that is between two, or mutual. (TA. [See also 6.]) — See also 4. = *عَاوَرَهَا* q. v. in art. *عبر*; (S, O, K;) as also *عَوْرَهَا*. (K.)

4: see 1, in four places. = *اعارَهُ الشَّيْءُ*, (Az, Mshb, K,) inf. n. *اعَارَةٌ* and *عَارَةٌ*; like as you say *أَطَاعَهُ*, inf. n. *إِطَاعَةٌ* and *طَاعَةٌ*, and *أَجَابَهُ*, inf. n. *جَابَةٌ* and *جَابَةٌ*; (Az, Mshb;) [or rather *عَارَةٌ* is a quasi-inf. n.; and so is *طَاعَةٌ*, and *جَابَةٌ*;] and