

ك, TA, [in the CK مَعِيَّةُ] after the manner of those who say أُسْوِدُ. (S, TA.)

عوج

1. عَوْجٌ, (S, O, L, Mṣb, K,) aor. يَعْوِجُ, (TA,) inf. n. عَوِجٌ (S, O, L, Mṣb) and عَوِجٌ, (L,) or the latter is a simple subst.; (S, O, K;) and اَعْوَجُ, [which is more common,] inf. n. اَعْوَجَاجٌ; (S, O, L, Mṣb, K;) and اِنْعَاجٌ; and تَعْوِجٌ; (L;) It was, or became, crooked, curved, bent, winding, wry, contorted, distorted, or uneven: (L:) or عَوِجٌ and اَعْوَجُ, it was, or became, so of itself; and [and اِنْعَاجٌ] تَعْوِجٌ, it was, or became, so by the operation of an external agent; (L, Mṣb;) as is said by Az: (L:) اِنْعَاجٌ is quasi-pass. of عَوِجٌ; (L;) and تَعْوِجٌ is quasi-pass. of عَوِجٌ: (Az, S, O, L, Mṣb, K;) and عَوِجٌ and اَعْوَجُ are said to be used in relation to different things: (S, O, L, Mṣb, K, &c.): [for instance,] one says, عَوِجَ الْعُودُ, inf. n. عَوِجٌ, The wood, or stick, was, or became, crooked, curved, bent, or distorted: and عَوِجَ الْأَمْرِ, inf. n. عَوِجٌ, The affair was, or became, difficult, arduous, or troublesome. (MA.) [See عَوِجٌ below.] — لَا عَوِجَ لَهُ, in the Kur xx. 107, means *There shall be no evading it.* (Jel.) — اَعْوَجَ إِلَيْهِ, aor. اَعْوَجَ, inf. n. اَعْوَجٌ and عَوِجٌ, I turned, or inclined, towards it; namely, a place of abode. (L.) And اِنْعَاجَ عَلَيْهِ He turned, or inclined, towards it, or him. (S, O.) And تَعَوَّجَتْ and اِنْعَاجَتْ, said of a she-camel, She turned aside; or became turned aside; the former quasi-pass. of اَعْوَجَ; and the latter, of عَوِجَ. (TA.) — اَعْوَجَ بِهِ He inclined, and came to him, or came to him and alighted at his abode as a guest: and he passed by him. (L.) And اَعْوَجَ بِالْمَكَانِ, aor. اَعْوَجَ, (S, O, K,*) inf. n. عَوِجٌ and مَعَاجٌ; (K;) and عَوِجَتْ; (TA;) I remained, stayed, dwelt, or abode, in the place. (S, O, K,*) And اَعْوَجَ عَلَيْهِ He stopped, or paused, at it. (S, O, K, TA.) A poet says,

عَجْنَا عَلَى رَجْعِ سَلْمَى أَيْ تَعْرِيجِ

[We stopped at the abode of Selma, with what a staying!]: putting تَعْرِيجِ [in some copies of the S] in the place of عَوِجٌ because their meaning is one. (S, O, TA.) — فَلَنْ مَا يَعْوِجُ عَنْ شَيْءٍ Such a one does not revert from, or relinquish, anything. (IAar, S, O, K,*) — Accord. to AA, [the inf. n.] اَعْوَجَ signifies The returning to that upon which one had been intent, or attent, or employed. (O and TA in art. اَعْوَجَ.) — عَوِجَتْ: see 2. — عَوِجَتْ الْبَعِيرُ, (S, A, O, K,*) and عَوِجَتْ رَأْسَ الْبَعِيرِ, (L,) aor. اَعْوَجَتْ, inf. n. عَوِجٌ (S, O, L) and مَعَاجٌ, (S, O,) I turned the camel's head by means of the nose-rein: (S, A, O, L, K,*) and

in like manner one says of a horse: and اَعْوَجَ, and عَوِجَتْ, He turned aside his she-camel. (TA.) And اَعْوَجَ رَأْسَهُ إِلَى الْمَرْأَةِ (O and TA from a trad.) He inclined his head towards the woman, and looked towards her. (TA.) And الْمَرْأَةُ تَعْوِجُ رَأْسَهَا إِلَى صَاحِبِهَا [The woman turns her head towards her bedfellow]. (TA.) And اَعْوَجَ عُنُقَهُ, inf. n. عَوِجٌ, He inclined, or bent, his neck. (TA.) And اَعْوَجَ لِسَانَكَ عَنِّي وَلَا تُكْثِرْ [Turn, or withhold, thy tongue from me, and do not multiply words]. (A.) And اَعْوَجَ بِهِ الطَّرِيقُ [The road led him, or turned him, aside]. (K in explanation of حَوَّجَ.) — مَا اَعْوَجَ بِكَلامِهِ I do not pay regard, or attention, to his speech, (ISK, S in art. اَعْوَجَ, A,* and O,) is a phrase of the Benoo-Asad, who take it from عَوِجَتْ النَّاقَةُ: (ISK, S, O:) others say مَا اَعْوَجَ. (O.) And one says, اَعْوَجَ بِحَدِيثِهِ [I did not pay regard to his discourse]. (A.) — اَعْوَجَ بِالْمَكَانِ I made him to remain, stay, dwell, or abide, in the place: the verb being trans. as well as intrans. (S, O.)

2. تَعْوِجٌ, (T, S, O, Mṣb, K,) inf. n. تَعْوِجٌ; (T, S, O, Mṣb;) I crooked it, curved it, bent it, contorted it, distorted it, or rendered it uneven; (T, S, O, Mṣb, K, TA;) namely, a thing; (T, S, O, Mṣb, TA;) as also اَعْوَجَتْ, inf. n. اَعْوَجٌ and اَعْوَجَ. (TA.) — See also 1, latter half, in two places. — تَعْوِجٌ [as an inf. n. of which the verb, if it have one in the following sense, is اَعْوَجَ], in a horse, is syn. with تَجَنَّبٌ [app. as meaning A bending, or curving, and tension of the sinews, in the hind leg] which is a quality approved. (TA.) — See also 1, near the middle. [Hence] one says, مَا لَهُ عَلَى أَصْحَابِهِ تَعْوِجٌ, meaning [There is not for him any] remaining, or staying, [at the abode of his companions;] as also تَعْرِيجٌ. (TA.) — اَعْوَجَ, inf. n. as above, also signifies He set it, or inlaid it, with اَعْوَجَ [which means ivory, and tortoise-shell]; (O, K, TA;) namely, a thing, (O,) or a vessel. (TA.)

5: see 1, former half, in four places.

7: see 1, former half, in five places.

9: see 1, first sentence, in two places.

اَعْوَجَ, as an epithet applied to a she-camel, لَيِّنَةٌ الْإِنْعَاطِ, or لَيِّنَةُ الْأَعْطَافِ, accord. to different copies of the K; and by the latter words is expl. (but not in the K) عَائِجَةٌ, as so applied: in the L, اَعْوَجَ is expl. as meaning tractable, submissive, or manageable; syn. مَذْعَانٌ: (TA:) or مَذْعَانُ السَّيْرِ لَيِّنَةُ الْإِنْعَاطِ: (thus in the O:) and it is said to be without a parallel in respect of the dropping of the [fem. termination] ة, whether its original measure be فَعْلٌ or فَاعِلٌ [?]. (TA.) — Also [Ivory:] elephant's bone; (S, O, K;) or [rather] only elephant's tusk; (Lth, Mṣb, TA;) thus say ISd and Kz: (TA:) n. un. with

ة [signifying a piece of ivory]: (S, O:) of its properties are these: that if seed-produce or trees be fumigated with it, worms will not approach them; and the woman who drinks of it every day two drachms with water and honey, if compressed after seven days, conceives. (K.) — And Tortoise-shell; syn. ذَبَلٌ [q. v.]; (O, K;) i. e. (O) the back [or shell] of the sea-tortoise [or turtle]: (O, Mṣb:) i. q. مَسْكٌ: (Sh, L:) or a thing that is made from the back of the sea-tortoise: (L:) and it is said that the Arabs called any [sort of] bone by this name: n. un. with ة. (TA.) The Prophet is related to have had a comb of اَعْوَجَ, i. e. ذَبَلٌ: (L:) and he is said to have ordered to purchase for Fāṭimeh a pair of bracelets of اَعْوَجَ, by which he meant not what is turned of elephants' tusks, for their tusks are مَمْتَّة, [i. e. they are taken from an animal of which the flesh is unlawful food,] but ذَبَلٌ: (O, L, Mṣb,*) the اَعْوَجَ of the elephant is impure accord. to Esh-Shāfi'ee, but pure accord. to Abū-Hanefeh. (L.) — Also Bracelets of اَعْوَجَ, as distinguished from ذَبَلٌ, [i. e. of ivory: and probably of tortoise-shell also:] (ISH:) n. un. with ة. (TA in art. اَعْوَجَ.) — اَعْوَجَ, (S, O, L, K,) indecl., with kesr for its termination, (L, K,) as a determinate noun; and اَعْوَجَ, with tenween, as an indeterminate noun; (L;) A cry by which a she-camel is chidden: (S, O, L, K:) Az says, in chiding a she-camel, one says اَعْوَجَ, without tenween; and if he please, اَعْوَجَ, with jezm, as though a pause were imagined to be made after it: or, accord. to A'Obeyd, one says to her اَعْوَجَ, and جَاهُ, with tenween: [but see art. جَوَه:] accord. to AHeyth, a word of this kind is originally mejzoom; but in the case of a rhyme, [and in any case of poetical necessity,] it may be makhfoof. (TA.) [See also art. اَعْوَجَ.]

اَعْوَجٌ and عَوِجٌ [are inf. ns. of اَعْوَجَ, q. v., or the latter is a simple subst.; and both, used as simple substs.,] signify Crookedness, curvity, a bending, a winding, wryness, contortion, distortion, or unevenness: (L:) or the former is peculiar to objects of the sight, as bodies; and the latter, to what are not seen, as opinion, and a saying, and religion: or, as some say, the latter is used in both of these cases; but the distinction is more common: (IAth, TA:) AZ makes the same distinction; but adds that some of the Arabs used the latter word in relation to a road: (Mṣb:) accord. to ISK, (S, O,) the former is in anything erect, (S, O, K,) or in anything that was erect and has inclined, (TA,) as a wall, (S, O, K, TA,) and a stick, (S, O, Mṣb,) or a staff, (K, TA,) and a spear; (TA;) and the latter, in land, or ground, and in religion, (S, O, Mṣb, K, TA,) and in means of subsistence: (S, O:) in land, or ground, the latter means unevenness; thus in the Kur xx. 106: in a road, deflection; as also عَوِجٌ: in religion, and in natural disposition, corruptness, or deviation from rectitude: (TA:) and عَوِجٌ, (S, O, TA, [thus accord. to both of my copies of the S,]) or عَوِجٌ, (accord. to a copy of the A, [which