

or **تَاوَدُهُ** (T,) as also **تَادَاهُ** (L, K,) the last formed by transposition (T, L) from the second, (T,) or first, (L,) said of an affair, *it pressed heavily upon him; oppressed him.* (T, L, K.) You say, **مَا آذَكَ فَهُوَ لِي آتَدُ** *What hath burdened [or distressed] thee, it (that thing) is burdening [or distressing] to me.* (S.)

2: see 1.

5. **تَاوَدُ** *It (a stick, T, L, or some other thing, L) became, by an extraneous operation, crooked, curved, or bent;* (T, S, M, A, L, K;) as also **آتَادُ**. (T, S, M, L, K;) [in the CK **فَاتَادُ** is erroneously put for **فَاتَادُ**.] El-'Ajjaj says,

• **لَمْ يَكْ يَتَادُ فَامَسَى آتَادَا** •

[*He used not to become bent, and he has become bent*], making the pret. to be a denotative of state because **قَدَ** is meant to be understood, as in the saying in the Kur [iv. 92], **أَوْ جَاوُكُمُ حَصْرَتْ** *تاوَدَتْ فِي قِيَامِهَا* (S.) You say also, *She (a woman) bent in her rising, by reason of her heaviness.* (T and L in art. **وَادُ**) = **تَاوَدُهُ**: see **آدَهُ**.

6. **تَاوَدُهُ**: see **آدَهُ**.

7. **آتَادُ**: see 5, in two places. — Also *He became oppressed, or burdened [by a load]*. (Mgh.)

**أَوْدُ** (T, M;) or **أَوْدُ**, fem. **أَوْدَا**; (K;) *Crooked, curved, or bent.* (T, M, K.)

**أَوْدُ**; fem. **أَوْدَا**: see what next precedes.

**آتَدُ** *Burdening [or distressing]*. (S.) See 1, last sentence.

**مَوْدُ** *Oppressed, pressed heavily upon, or burdened, by a load.* (S.)

**مَوْدُ** *Calamities*: (IAqr, M, L, K;) as also **مَوَائِدُ**, which is app. formed by transposition. (M, L.) Some say that **مَوْدُ** is pl. of **مَوْدُ**, and derive this word [which see in art. **اِيدُ**] from **آدَهُ**, aor. **يُؤَوْدُ**, meaning "it oppressed him by its weight:" (T, L;) or it has no sing. (IAqr, M.)

#### اوز

**أَوْزُ** (S, Mgh, K) and **إَوْزَةُ** (S,) or the latter is the n. un. of the former, [which is a coll. gen. n.] (Mgh,) i. q. **بَطُ** [The goose, or geese; and the duck, or ducks; but **اوز** is generally applied to the former of these birds; and **بَطُ** to the latter; agreeably with a statement in the Jm, that **بَطُ** is applied by the Arabs to the small, and **إَوْزُ** to the large]; (S, K;) as also **وَزُ**, of which the n. un. is **وَزَّةُ**: (Mgh:) **إَوْزُ** is of the measure **فِعْلُ**: (Mgh:) [but see what follows:] the pl. is **إَوْزُونَ** (S, Mgh, K,) a form which is sometimes used, (S, Mgh,) and which is anomalous. (Mgh.) [See also **كُرْكِي**.] — [Hence,] **إَوْزُ** also signifies † *Short and thick*: (K:) *fleshy without being tall*: (Lth, TA:) fem. with **ة**. (TA.) El-'Okberee asserts that the **اُ** is augmentative, because it is followed by three radical letters: (MF, TA:) but ISd says

that it is of the measure **فِعْلُ**, and may not be of the measure **إِفْعَلُ**, [i. e., originally **إَوْزَزُ**,] because this does not occur as the measure of an epithet. (TA.) [It seems, however, that **اوز** is in this case a subst. used tropically as an epithet, after the manner of many nicknames.] — Also, applied to a man, and to a horse, and to a camel, *Firm in make*: (AHei in the Expos. of the Tes-heel, and TA:) or, applied to a horse, *compact and strong in make*. (TA.)

**إَوْزَى** *A manner of walking in which is a moving up and down: or leaning on one side*; (K;) [the latter omitted in the CK:] *at one time on the right and at another on the left [like a goose or duck]*: (TA:) and the walk of a sprightly horse. (TA.) Az says that it may be of the measure **إِفْعَلَى**, [i. e., originally **إَوْزَى**,] or **فَعْلَى**; but Abu-l-Hasan holds the latter to be the more correct, because it is the measure of many words relating to walking; as **جَبَّضَى**, and **دَفَّقَى**. (TA.)

**أَرْضُ مَآوِزَةٍ** *A land abounding with the birds called اَوْزُ*. (Sgh, K.)

#### اوس

**أَسُ** [The myrtle;] *a certain kind of tree, (S, Mgh, K,) well known, (S, K,) fragrant, (IDrd, M, Mgh,) and evergreen, abundant in the land of the Arabs, growing in the plains and mountains, and increasing so as to become a great tree*: (AHn, M, TA:) n. un. with **ة**: (AHn, M, Mgh, K:) IDrd says, I think it an adventitious word, although used by the Arabs, and occurring in chaste poetry. (M, TA.)

#### اوف

1. **أَوْفُ**, aor. **تَوَوُّفُ**, inf. n. **أَوْفُ** and **أَوْوُفُ** (M, TA) and **أَوْوُفُ** (M,) or **أَوْوُفُ** (TA,) *The country, or countries, had therein what is termed آفة [i. e. a blight or blast or the like, or a pest or plague or the like]*. (M, TA.) And **إِيفُ الطَّعَامُ**, (Ibn Buzurj, T,) or **الزَّرْعُ**, (K,) or **البَشَى**, with the verb in the pass. form, (Mgh,) like **قِيلَ**, (K,) *The wheat, or seed-produce, or thing, became affected, or smitten, with what is termed آفة [i. e. a blight, blast, taint, canker, or the like]*. (T, K, Mgh.) And **أَفُ الْقَوْمِ**, (M, TA,) and **أَوْفُوا**, (K,) thus in a correct copy of the 'Eyn, (TA,) and **إِيفُوا**, (Lth, T, K,) and **أَفُوا**, (K, TA,) [in the CK **أَفُوا**,] and **إِيفُوا**, (Lth, T, K,) [in the CK **أَفُوا**,] the last, namely, **إِيفُوا**, with the **اُ** termed **سَاجِنٌ** **بَيْنَهُ اللَّفْظُ لَا الْخَطُّ** [i. e. rendered apparent by utterance but not by writing, between it and the **ف**, (T, K,\* [in which is a strange omission, of the words **لَا الْخَطُّ** as in the TA,] TA,) *The people became affected, or smitten, with what is termed آفة [i. e. a pest or plague or the like]*. (Lth, T, M, K.) Lth says, in this case one says **إِيفُوا**, and in one dial. **إِيفُوا**: (T:) in several copies of his book, in one dial. **أَفُوا**, with two distinct **ف**s, of which the former is with teshdeed: but in some copies as mentioned just before. (Sgh, TA.)

**آفَةُ** [A blight, blast, taint, canker, disease, bane, pest, plague, or the like; any evil affection; an evil; a cause of mischief or harm or injury; anything that is noxious or destructive; a calamity;] i. q. **عَاقِبَةُ**; (S, Mgh, K;) i. e. (Mgh, [in the K "or,"]) *an accident that mars, or corrupts, that which it affects, or befalls, or smites*: (T, M, O, Mgh, K:) pl. **آفَاتُ**. (Mgh, K.) [See 1.] One says, **آفَةُ الظَّرْفِ الصَّلَفِ وَآفَةُ الْعِلْمِ التَّيَانُ** [The bane of elegance in manners, or the like, is the overpassing the due limits therein, and arrogating to oneself superiority therein, through pride; and the bane of science is forgetfulness]. (T.) And it is said in a trad., **آفَةُ الْحَدِيثِ الْكَذِبُ وَآفَةُ الْعِلْمِ التَّيَانُ** [The bane of discourse is lying; and the bane of science is forgetfulness]. (TA.) And hence the saying, **يَكُلُّ شَيْءٌ آفَةً وَلِلْعِلْمِ آفَاتُ** [To everything there is a bané; and to science there are banes]. (TA.)

**مَوُوفُ**, (Ks, T, S, M, Mgh, K,) originally **مَآوُوفُ**, (Mgh,) and **مُئِيفُ**, (Ibn-Buzurj, T, K,) *Affected, or smitten, with what is termed آفة*; (T, S, M, &c.;) applied to wheat, (Ks, Ibn-Buzurj, T, M,) or seed-produce, (S, K,) &c. (Mgh.)

**مُئِيفُ**: see **مَوُوفُ**.

#### اوق

**أَوْقِيَّةُ**: see art. **وَقِي**.

#### اول

1. **أَوَّلُ**, aor. **يُؤْوِلُ**, (T, S, M, &c.) inf. n. **أَوَّلُ** (T, M, Mgh, Mgh, K) and **مَآلُ** (M, K) and **إِبَالُ**, which last is used as a subst. in relation to objects of the mind, (Mgh,) and **أَبْلُوْنَةُ** [like **دَيْبُوْمَةُ**, (TA,) *He, or it, returned*; syn. **رَجَعَ**; (T, S, M, Mgh, Mgh, K;) and **عَادَ**; (T;) [and *he resorted*; (see an instance voce **إِئِيلَ** to it; (M, K;) namely a thing [of any kind; the thing, or place, whence he, or it, originated, or came; his, or its, origin, or source; his, or its, original state, condition, quantity, weight, &c.; any place; and a former action, or saying, or the like: see **رَجَعَ**, by which, as the explanation of **آل**, may be meant to be implied some other significations, here following, which these two verbs have in common]: (M:) and **آلَ عَنْهُ** *he (a man, M) returned, or reverted, from it.* (M, K.) — From **آل** as syn. with **رَجَعَ** is the phrase **فَلَانَ يُؤْوِلُ إِلَى كَرَمٍ** [meaning either *Such a one returns to generosity, or, as **كَرَمٍ** is used in the sense of **كَرَامٍ**, is referable to generous, or noble, ancestors*]. (TA.) [And hence the phrase,] **آلَ إِلَيْهِ يَنْسَبُ** [*He bore a relation to him, as a member to a head, by kindred*], and **بِدِينٍ** [by religion]. (Ibn-'Arafah.) And the saying, in a trad., **مَنْ صَامَ الدَّهْرَ فَلَا** [He who fasts ever, or always, may he neither fast] nor return to what is good. (TA.) [In the Mgh, art. **دَهْر**, for **آل** I find **أَفْطَرُ**; and it is there said that this is an imprecation uttered by the Prophet, lest a man should believe