

or ▼ تَادُوهُ (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 آدَكَ فَبَوَّأِي آدَكَ 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 ▼ اِنَادُ. (T, S, M, L, K; [in the CK اِنَادُ is erroneously put for فَاِنَادُ.]) El-'Ajjaj says,

لَمْ يَكْ يَنْأَدُ فَاَمَسَى اِنَادَا

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

6. تَاوَدَهُ: see آدَهُ.

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

اَوْدُ; (T, M;) or ▼ اَوْدُ, fem. اَوْدَاءُ; (K;) Crooked, curved, or bent. (T, M, K.)

اَوْدُ; fem. اَوْدَاءُ: see what next precedes.

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

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

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

اوز

اَوْزُ (S, Msb, K) and اَوْزَةٌ (S,) or the latter is the n. un. of the former, [which is a coll. gen. n.,] (Msb,) i. q. بَطُ [The goose, or geese; and the duck, or ducks; but اَوْزُ 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 اَوْزُ to the large]; (S, K;) as also وُزُ, of which the n. un. is وَزَةٌ (Msb): فَعَلُ is of the measure وَزَةٌ: (Msb:) [but see what follows:] the pl. is اَوْزُونَ (S, Msb, K,) a form which is sometimes used, (S, Msb,) and which is anomalous. (Msb.) [See also كُرْكِي.] — [Hence,] اَوْزُ also signifies + Short and thick: (K:) fleshy without being tall: (Lth, TA:) fem. with ة. (TA.) El-'Okberec 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 فَعَلُ, and may not be of the measure اِفْعَلُ, [i. e., originally اَوْزُ,] because this does not occur as the measure of an epithet. (TA.) [It seems, however, that اَوْزُ 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: (AHci in the Expos. of the Tes-heel, and TA:) or, applied to a horse, compact and strong in make. (TA.)

اَوْزِي 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 اِفْعَلِي, [i. e., originally اَوْزِي,] or فَعَلِي; but Abu-l-Hasan holds the latter to be the more correct, because it is the measure of many words relating to walking; as جِيصِي, and دِفْقِي. (TA.)

اَوْزِيَّةُ A land abounding with the birds called اَوْزُ. (Sgh, K.)

اوس

اَسُ [The myrtle;] a certain kind of tree, (S, Msb, K,) well known, (S, K,) fragrant, (IDrd, M, Msb,) 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, Msb, K;) IDrd says, I think it an adventitious word, although used by the Arabs, and occurring in chaste poetry. (M, TA.)

اوف

1. اَوْفُ and تَوْوُفُ, inf. n. اَوْفُ and اَوْفُ (M, TA) and اَوْوُفُ (M,) or اَوْوُفُ (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 اَوْفُ الطَّعَامُ, (Ibn Buzurj, T,) or اَوْفُ الزَّرْعِ, (K,) or اَوْفُ البَشِيِّ, with the verb in the pass. form, (Msb,) 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, Msb.) And اَوْفُ القَوْمِ (M, TA,) and اَوْفُوا (K,) thus in a correct copy of the 'Eyn, (TA,) and اَوْفُوا (Lth, T, K,) and اَوْفُوا (K, TA,) [in the CK اَوْفُوا,] and اَوْفُوا (Lth, T, K, [in the CK اَوْفُوا,]) the last, namely, اَوْفُوا, with the ا termed مَمَالَةٌ, having a quiescent letter [i. e. اِ] rendered apparent by utterance but not by writing, between it and the ف, (T, K, \* [in which is a strange omission, of the words سَاكِنٌ بَيْنَهُ اللَّفْظُ لَا الْخَطُّ] as in the T, or سَاكِنَةٌ بَيْنَهَا الْا 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 اَوْفُوا, and in one dial. اَوْفُوا: (T:) in several copies of his book, in one dial. اَوْفُوا, with two distinct fs, of which the former is with teshdeed: but in some copies as mentioned just before. (Sgh, TA.)

آفة [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. عَاهَةٌ; (S, Msb, K;) i. e. (Msb, [in the K "or,"]) an accident that mars, or corrupts, that which it affects, or befalls, or smites: (T, M, O, Msb, K:) pl. آفَاتُ. (Msb, K.) [See 1.] One says, آفة الظرف الصلْفِ وآفة العلم التسيانُ [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., آفة الحديث الكذب وآفة العلم التسيانُ [The bane of discourse is lying; and the bane of science is forgetfulness]. (TA.) And hence the saying, لِكُلِّ شَيْءٍ آفَةٌ وَلِلْعِلْمِ آفَاتُ [To everything there is a bane; and to science there are banes]. (TA.)

مَوْوُفُ (Ks, T, S, M, Msb, K,) originally مَآوُوفُ (Msb,) and مَبِيْفُ (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. (Msb.)

مَبِيْفُ: see مَوْوُفُ.

اوق

اَوْقِيَّةُ: see art. وُقِي.

اول

1. اَوْلُ, aor. يُوْوُلُ (T, S, M, &c.,) inf. n. اَوْلُ (T, M, Mgh, Msb, K) and مَالُ (M, K) and اِيَالُ, which last is used as a subst. in relation to objects of the mind, (Msb,) and اَيْلُونَةٌ [like اَيْلُونَةٌ] (TA,) He, or it, returned; syn. رَجَعُ; (T, S, M, Mgh, Msb, K;) and عَادُ; (T;) [and he resorted; (see an instance voce اَيْلُ 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 رَجَعُ, by which, as the explanation of اَوْلُ, may be meant to be implied some other significations, here following, which these two verbs have in common]: (M:) and اَوْلُ اَلْ عَنَّهُ he (a man, M) returned, or reverted, from it. (M, K.) — From اَوْلُ as syn. with رَجَعُ is the phrase, فُلَانٌ يُوْوُلُ اِلَى كَرَمٍ, [meaning either Such a one returns to generosity, or, as كَرَمٌ is used in the sense of كَرَامٌ, is referable to generous, or noble, ancestors]. (TA.) [And hence the phrase,] اَوْلُ اِلَيْهِ بِنَسَبٍ [He bore a relation to him, as a member to a head, by kindred], and يَدِينُ [by religion]. (Ibn-'Arafah.) And the saying, in a trad., مَنْ صَامَ الدَّهْرَ فَلَا اَوْلُ مِنْ صَامٍ وَلَا اَوْلُ [He who fasts ever, or always, may he neither fast] nor return to what is good. (TA. [In the Mgh, art. دهر, for اَوْلُ I find اَفْطَرُ; and it is there said that this is an imprecation uttered by the Prophet, lest a man should believe