

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 آتَدُ** *What hath burdened [or distressed] thee, it (that thing) is burdening [or distressing] to me.* (S.)

2: see 1.

5. **تَاوَدَ** *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 ▼ **اِنَادَ**. (T, S, M, L, K: [in the CK **فَاتَادَ** is erroneously put for **فَاتَادَ**].) El-'Ajjāj says,

لَمْ يَكْ يَنْأَدُ فَامَسَى اِنَادَا

[*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 جَاوُوكُمْ حَصِرَتْ** *أَوْ تَاوَدَتْ فِي قِيَامِهَا* *She (a woman) bent in her rising, by reason of her heaviness.* (T and L in art. **وَأَدَ**.) = **تَاوَدَهُ**: see **أَدَهَ**.

6. **تَاوَدَهُ**: see **أَدَهَ**.

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

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

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

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

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

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

اوز

**أَوْزُ** (S, Msb, K) and **أَوْزَةٌ** (S,) or the latter is the n. un. of the former, [which is a coll. gen. n.,] (Msb,) *i. q.* **بَطٌّ** [The goose, or geese; and the duck, or ducks; but **أَوْزُ** is generally applied to the former of these birds; and **بَطٌّ**, to the latter; agreeably with a statement in the Jm, that **بَطٌّ** is applied by the Arabs to the small, and **أَوْزُ** to the large]; (S, K;) as also **وَزٌّ**, of which the n. un. is **وَزَّةٌ**; (Msb:) **أَوْزُ** is of the measure **فَعْلٌ**; (Msb:) [but see what follows:] the pl. is **أَوْزُونَ** (S, Msb, K,) a form which is sometimes used, (S, Msb,) and which is anomalous. (Msb.) [See also **كُرْكِيٌّ**.] — [Hence,] **أَوْزُ** also signifies + *Short and thick:* (K:) *fleshy without being tall:* (Lth, TA:) fem. with **ة**. (TA.) El-'Okberec asserts that the **أ** is augmentative, because it is followed by three radical letters: (MF, TA:) but ISd says

that it is of the measure **فَعْلٌ**, and may not be of the measure **فِعْلٌ**, [i. e., originally **أَوْزَزُ**,] because this does not occur as the measure of an epithet. (TA.) [It seems, however, that **أَوْزُ** 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.)

**أَوْزِيٌّ** *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 **فِعْلِيٌّ**, [i. e., originally **أَوْزَزِيٌّ**,] or **فَعْلِيٌّ**; but Abu-l-Hasan holds the latter to be the more correct, because it is the measure of many words relating to walking; as **جَيْصِيٌّ**, and **دِفْقِيٌّ**. (TA.)

**أَوْزِيَّةٌ** *A land abounding with the birds called اَوْزٌ.* (Sgh, K.)

اوس

**أَسٌّ** [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. **أَوْفٌ** and **تَوْوَفٌ**, inf. n. **أَوْفٌ** and **أَوْفٌ** (M, TA) and **أَوْوَفٌ** (M,) or **أَوْوَفٌ** (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 **أَوْفٌ** [i. e. a blight or blast or the like, or a pest or plague or the like]. (M, TA.) And **أَوْفٌ** (K,) or **الزَّرْعُ**, (Ibn Buzurj, T,) or **إِيْفُ الطَّعَامِ**, (Ibn Buzurj, T,) or **الزَّرْعُ**, (K,) or **إِيْفُ 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 **أَوْفُ القَوْمِ** (M, TA,) and **أَوْفُوا** (K,) thus in a correct copy of the 'Eyn, (TA,) and **أَوْفُوا** (Lth, T, K,) and **أَوْفُوا** (K, TA,) [in the CK **أَوْفُوا**,] and **أَوْفُوا** (Lth, T, K,) [in the CK **أَوْفُوا**,] the last, namely, **أَوْفُوا**, with the **ا** termed **مَمَالَةٌ**, having a quiescent letter [i. e. **و**] 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 الحِطُّ** as in the T, or **سَاكِنَةٌ بَيْنَهُمَا الحِطُّ** 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 **أَوْفُوا**, and in one dial. **أَوْفُوا**: (T:) in several copies of his book, in one dial. **أَوْفُوا**, with two distinct **ف**s, of which the former is with teshdeed: but in some copies as mentioned just before. (Sgh, TA.)

**آفَةٌ** [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. **آفَاتٌ**. (Msb, K.) [See 1.] One says, **آفَةُ الظَّرْفِ الصَّلْفِ وَآفَةُ العِلْمِ التَّسْيَانُ** [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 الحَدِيثِ الكَذِبُ وَآفَةُ العِلْمِ التَّسْيَانُ** [The bane of discourse is lying; and the bane of science is forgetfulness]. (TA.) And hence the saying, **لِكُلِّ شَيْءٍ آفَةٌ وَلِلْعِلْمِ آفَاتٌ** [To everything there is a bane; and to science there are banes]. (TA.)

**مُؤَوَّفٌ** (Ks, T, S, M, Msb, K,) originally **مَأَوْوَفٌ** (Msb,) and **مُتَيْفٌ** (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.)

**مُتَيْفٌ**: see **مُؤَوَّفٌ**.

اوق

**أَوْقِيَّةٌ**: see art. **وَقِيٌّ**.

اول

1. **أَوَّلٌ**, aor. **يُؤْوِلُ** (T, S, M, &c.,) inf. n. **أَوَّلٌ** (T, M, Mgh, Msb, K) and **مَأَلٌ** (M, K) and **إِيَالٌ**, which last is used as a subst. in relation to objects of the mind, (Msb,) and **أَيْلُونَةٌ** [like **دَيْمُونَةٌ**,] (TA,) *He, or it, returned;* syn. **رَجَعَ**; (T, S, M, Mgh, Msb, K;) and **عَادَ**; (T;) [and he resorted; (see an instance voce **إِيَالٌ**);] **إِيَالُهُ** *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 **أَوَّلٌ**, may be meant to be implied some other significations, here following, which these two verbs have in common]: (M:) and **أَلٌ** *he (a man, M) returned, or reverted, from it.* (M, K.) — From **أَوَّلٌ** as syn. with **رَجَعَ** is the phrase, **فَلَانَ يُؤْوِلُ إِلَى 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,] **أَلٌ** *إِيَالُهُ* **بِنَسَبٍ** [He bore a relation to him, as a member to a head, by kindred], and **بِدِينٍ** [by religion]. (Ibn-'Arafsh.) 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. **دَهْرٌ**, for **أَلٌ** I find **أَفْطَرُ**; and it is there said that this is an imprecation uttered by the Prophet, lest a man should believe