

(TA.) — وَعَثُ † A bone broken, (S, K,) and chipped, or notched. (S.) — وَعَثُ Leanness: (K:) soft leanness. (TA.) — وَعَثُ A corrupt and confused state of an affair: pl. وُعُوثُ. (L.) — وَعَثُ † Anything inconvenient, troublesome, difficult, or toilsome. (Msb.) — اِمْرَاةٌ وَعَثَةٌ A woman who is fat, (K,) or fleshy; (S;) as though the fingers would sink into her, by reason of her softness and fleshiness. (TA.) اِمْرَاةٌ وَعَثَةٌ اِرْدَاةٌ † A woman having soft buttocks. (ISd.) Ru-beh says,

• تَجِيْدُهَا اَعْجَازُهَا الْاَوْاعِثُ •

[Her soft buttocks make her to bend]. Here اَوْاعِثُ may be pl. of وَعَثُ, contr. to analogy; or it may be pl. of اَوْعِثُ, which may be pl. of وَعَثُ. (ISd.) † وَعَثًا also signifies the same as وَعَثُ. (ISd.) — [For the prov.]

• عَلَيَّ مَا حَيَّلَتْ وَعَثُ الْقَصِيْر •

(TA.) [see 2, in art. خَيْل.]

• وَعَثُ: see وَعَثُ.

وَعُوثُ Adversity; difficulty; distress; affliction; evil. (TA.) — See وَعَثُ.

وَعَثًا † Inconvenience, trouble, difficulty, or toil, (S, K,) of travel: (S:) or severity of trouble, difficulty, or toil, thereof. (A'Obeyd.) — Also the like with respect to crimes, sins, or the like: you say, رَكِبَ الْوَعَثَاءُ meaning † He committed a crime, sin, fault, or act of disobedience. (A'Obeyd.) — See وَعَثُ.

مَوْعُوثُ A man deficient in rank or quality, nobility, or eminence, reputation or note or consideration, or what is termed حَسَبٌ. (S, K.)

• مَوْعُوثُ: see وَعَثُ.

وعد

1. وَعَدَ, aor. يَعِدُ, inf. n. وَعِدٌ and وَعِدَةٌ, (S, L, Msb, K,) [in which the *o* is a substitute for the elided *u*,] or the latter is a quasi-inf. n., (L,) and مَوْعِدٌ and مَوْعِدَةٌ, (L, Msb, K,) or the last is a quasi-inf. n., (L,) and مَوْعِدٌ and مَوْعِدَةٌ, (L, K,) the last two being instances of inf. ns. of the measures مَفْعُولٌ and مَفْعُوْلَةٌ, (L,) He promised. (TA.) It is trans. immediately, and by means of the prep. ب; (L, Msb, K;) but some say that the *ب* is redundant in this case; and most of the lexicologists disallow it with this form of the verb, allowing it only with اَوْعَدَ. (TA.) It is also used with reference to good and evil: (S, L, Msb, K:) you say وَعَدَهُ خَيْرًا [He promised him good]: and وَعَدَهُ شَرًّا [He threatened him with evil]: (Fr, Fg, S, L, Msb, K, &c.) and, [accord. to some,] وَعَدَهُ بِخَيْرٍ

and بِشَرٍّ. (IKoot, Msb.) When neither good nor evil is mentioned, if you mean the former, you say وَعَدَ [He promised good]: and if you mean the latter, † اَوْعَدَ, (Fr, T, S, L, Msb, K,) inf. n. اِيْعَادُ, with which وَعِدٌ is syn., (S, L, Msb, K,) being one irregular inf. n., [or quasi-inf. n.,] (Msb,) [He threatened,] or threatened with, evil; and † اَوْعَدَهُ [He threatened him, menaced him, or threatened him with evil]; (Msb;) as also † تَوَعَّدَهُ, (L, Msb,) inf. n. تَوَعَّدٌ; (S, L, K;) and † اَتَعَّدَهُ. (L.) You also say اَوْعَدَ خَيْرًا [He promised good]; (IAqr, T, ISd, Msb, K;) but this is extr.: (L:) and اَوْعَدَ بِشَرٍّ [He threatened, or threatened with, evil]: (S, L, Msb, K:) when *ب* is introduced after this form of the verb, it relates only to evil: (Fg, Msb:) but you also say † شَرًّا اَوْعَدَهُ. (Msb.) — Failure of performance, with respect to a promise, the Arabs regard as a lie; but with regard to a threat, as generosity. A poet says,

• وَإِنِّي وَإِنْ اَوْعَدْتُهُ اَوْ وَعَدْتُهُ •

• لَمْخَلْفٍ اِيْعَادِي وَمَنْجِزٍ مَوْعِدِي •

[And verily I, if I threaten him or promise him, fail to perform my threat, but fulfil my promise]. (Msb.) Nay, they do not apply the term خَلْفٌ to the failure of performing a threat. (TA.) — اَيُّومَنَا يَعِدُ بَرْدًا † Our day promises cold. (L.) — وَعَدَتِ الْاَرْضُ † The land promised good produce. (A.) — وَاَعَدَهُ فَوْعَدَهُ: see 3.

3. وَاَعَدَهُ, inf. n. مَوْاعِدَةٌ, He promised him, the latter doing the same to him. (Aboo-Mo'adh, L.) — وَاَعَدَهُ فَوْعَدَهُ He vied with him in promising, and surpassed him therein, by promising more. (L, K.)* — وَاَعَدَهُ الْوَقْتَ, and الْمَوْضِعَ, [He appointed with him the time, and the place]. (L, K.) اَوْعَدَنِي مَوْعِدًا is a vulgar mistake. (Aboo-Bekr, L.)

4: see 1 throughout. = اَوْعَدَ, (A, L,) inf. n. اِيْعَادُ, (L,) in the sense of which وَعِدٌ is also used [as a quasi-inf. n.], (S, A, L, K.) † He (a stallion-camel) brayed, (هدر, S, A, &c.) on his being about to attack and fight with other camels. (S, A, L.)

5: see 1.

6. اَتَعَدُوا and † اتَعَدُوا signify the same, [They promised one another]: (K*, TA:) or the former relates to good, (S, Msb, K,) signifying they promised one another something good: (S, Msb,) and the latter, to evil, (S, L, K,) signifying they threatened one another: (L:) and this distinction is commonly admitted and observed. (TA.) — اَتَوَاعَدْنَا الْمَوْضِعَ, [and الْوَقْتَ], We appointed mutually the place, and the time]. (Msb.)

8. اَتَعَدَ, (A,) [aor. يَتَعَدُّ,] inf. n. اِيْتَعَادُ, (S, L,

K,) He accepted a promise: (S, A, L, K:) originally اَوْتَعَدَ; the *و* being changed into *ت* and then incorporated [into the augmentative [ت]: some persons say اَتَعَدَ, aor. يَأْتَعَدُ, (inf. n. اِيْتَعَادُ, TA) and pronounce the act. part. n. مَوْتَعِدٌ, with *ء*; (S, L, K;) like as they say يَأْتَسِرُ: (S, L:) but [if they do not change the *و* into *ت*] they should say اِيْتَعَدَ, and يَأْتَعَدُ, and مَوْتَعِدٌ, without *ء*. (IB, L.) — Also, He confided in the promise of another. (L.) — See also 1: — and 6.

وَعِدَةٌ and وَعِدٌ (in which latter the *o* is a substitute for the [elided] *و*, S, L) and مَوْعِدٌ and مَوْعِدَةٌ and مَوْعِدٌ (A) and مَوْعِدَةٌ: (L:) see 1: A promising; a promise; (A, L;) meaning, of something good: (S, L, &c. :) pl. of the first, وُعُودٌ; (IJ, L;) or this has no pl.: (T, S, L, Msb:) and of the second, وَعِدَاتٌ: (T, S, L, Msb:) (and of the † third, مَوْاعِدٌ:] and of † مَوْاعِدٌ, مَوْاعِدٌ. (L.) When وَعِدَةٌ is used as a prefixed n., [in a case of wasl,] the *o* is elided, (Fr, S, L,) and *ي* is substituted for it: (Fr, L:) a poet says,

• وَاخْلَفُوكَ عِدَى الْاَمْرِ الَّذِي وَعَدُوا •

[And they have broken to thee the promise of the thing which they promised]. (Fr, S, L.) — الْعِدَّةُ عَطِيَّةٌ † [A promise is equivalent to a gift]: i. e., it is base to break it as it is to take back a gift. A proverb. (TA.) — وَعَدَهُ عِدَّةٌ الثَّرِيًّا † [He promised him as the moon promises the Pleiades]: for the moon and the Pleiades are in conjunction once in every month. Another proverb. (TA.) [Perhaps we may also read عِدَّةُ الثَّرِيَّا الْقَمَرُ: see مَدَاد, in art. عد.] — اِخْلَافُ الْوَعْدِ مِنْ اَخْلَاقِ الْوَعْدِ [The breaking of a promise is one of the natural habits of the mean and base]. A saying of the Arabs. (MF.) — وَعَدٌ also signifies The fulfilment of a promise. Ex. مَتَى هَذَا الْوَعْدُ, in the Kur, [x. 49, &c.] means, When shall be the fulfilment of this promise? (L.) — Also, a thing promised. (TK, art. نجز.)

وَعِدَةٌ: see وَعَدٌ, and 1.

عِدِي Of, or relating or belonging to, a promise: rel. n. of وَعِدَةٌ, like زِنَةٌ of زِنِيٌّ, formed without restoring the *و* like as it is restored in [the rel. n. of] شَيْئَةٍ: [see art. شيو:] but Fr says عِدَوِيٌّ and زِنَوِيٌّ, like شَيْوِيٌّ. (S, L.)

وَعِيدٌ: see 1: A threatening; a threat: (S, L, K:) also written وَعِيدٌ. (TA.) See also 4.