

شَجَر and مُعَوِّذَةٌ signify herbage that shelters, or protects, itself by trees, and spreads beneath them. (A.) [See also دَخَلَ.] — عَوْدُ اللَّحْمِ † The parts of flesh-meat that cleave to the bone: (S, A, O, L, K:\*) such are the sweetest of flesh-meat. (S, A, O, L.)

عَائِدٌ [part. n. of 1]. عَائِدٌ بِاللَّهِ occurs in a trad. as meaning أَنَا عَائِدٌ [i. e. I am seeking protection, or preservation, by God; &c.]. (L.) And one says, اللَّهُمَّ عَائِدًا بِكَ مِنْ كُلِّ سُوءٍ, meaning, accord. to Az, أَعُوذُ بِكَ عَائِدًا [lit. O God, I seek protection, or preservation, by Thee, &c., seeking, &c., from every evil]: but accord. to Sb, in the phrase عَائِدًا بِاللَّهِ مِنْ سُوءِهَا, the word عَائِدًا is put in the place of the inf. n. [as an absolute complement of أَعُوذُ understood; so that the meaning is, I seek protection, or preservation, by God, with earnest seeking &c., from her, or its, evil, or mischief]. (L.) — Also A female gazelle, (S, O, L, K,) and a she-camel, and a mare, (S, O, L,) and any female, (L, K,) that has recently brought forth; (S, O, L, K;) as also مُعَوِّذٌ (O, K) and مُعِيدٌ: (L, K:) or any female that has brought forth within seven days: because her young one has recourse to her for protection; so that it is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; or, as some say, it is a possessive epithet, meaning ذَاتُ عَوْدٍ or, accord. to Az, a she-camel that has brought forth some days before; accord. to some, seven days: (L:) or a female gazelle, and a she-camel; and a mare, that has brought forth within ten days, or fifteen days, (S, O, L,) or thereabout; (L:) after which she is called مُطْفَلٌ: (S, O, L:) pl. عَوْدَانٌ, (S, O, L, K,) like as حَوْلٌ is pl. of حَائِلٌ, and رَعِيَانٌ of رَاعٍ; (S, O, L;) [and عَوَائِدٌ;] and from عَوْدٌ is formed the pl. عَوْدَاتٌ. (L.) [It is said that the phrase وَمَعَهُمُ الْعَوْدُ occurring in a trad., means † And with them the women and children. (L. [See another rendering voce مُطْفَلٌ.]) — العَوَائِدُ is the name of † Four stars, (O, K,) of the northern stars, (O,) forming an irregular quadrilateral figure, in the midst of which is a star [for كَوَاكِبٌ, in the O and K, I read كَوَكِبٌ,] called الرَّبِيعُ; (O, K;) the four stars in the head of التَّيْنِينِ, [or Draco, which, app., like some other constellations, the Arabs figured somewhat differently from our astronomers,] in the midst of which is a very small star called by the Arabs الرَّبِيعُ: they are between الذِّبَّانِ [q. v. voce ذُنْبٌ] and النَّسْرُ الْوَاقِعُ. (Kzw.)

تَعْوِيذٌ [originally inf. n. of 2]: see عَوْدَةٌ, in three places.

مَعَادٌ A refuge; (A, O, L, K;) as also عِيَادٌ (S, O, L, K) and عَوْدٌ (O, K, in both of which it is said to be بِالتَّحْرِيكِ, but written in the L عَوْدٌ,) [and مُسْتَعَادٌ]; meaning a place to which one has recourse for protection or preservation: and it also means a time at which one does so:

and is also an inf. n. (L.) [Hence,] one says, هُوَ مَعَادِي, (O,) and عِيَادِي, (S, O,) and عَوْدِي, (O,) He is my refuge: (S, O:) and مُسْتَعَادِي [God is my refuge]. (A.)

مُعَوِّذٌ and مُعِيدٌ: see عَائِدٌ. The pl. مَعْوِذَاتٌ is expl. by Skr as meaning She-camels having their young ones with them. (L.)

مَعَادَةٌ an inf. n. of 1. (O, K.) — And i. q. عَوْدَةٌ. (S, A, L, K.) See the latter, in three places.

مَعْوِذٌ The place of the collar (S, O, L, K) of a horse. (S, O, L.) [App. so called because it is a place where charms, or amulets, are often suspended.] And المَعْوِذُ, (A'Obeyd, L,) or دَائِرَةٌ المَعْوِذُ, (S, O, L,) The feather, or curling portion of the coat of a horse, that is in the place of the collar: (A'Obeyd, L:) it is a دائرة approved. (A'Obeyd, S, O, L.) — Also, (accord. to the K,) or مُعَوِّذٌ, (accord. to the O,) A she-camel that does not cease to remain in one place. (O, K.) [SM says that the word thus expl. in the K is a mistranscription for مَعْوِدٌ; by which he means مَعْوِدٌ, part. n. of عَوِدٌ said of a camel; but this I doubt; for مَعْوِدٌ has not the meaning here assigned to مَعْوِذٌ.] — See also عَوْدٌ, in four places.

مَعْوِدٌ: see عَوْدٌ, in two places: — and see also مَعْوِدَةٌ. — المَعْوِدَاتَانِ, with kesr to the و, (S, O, L, K,) erroneously said to be with fet-ḥ, (TA,) an appellation of Two chapters of the Kur-án; (S, K;) the last two chapters; i. e. the Soorat el-Falak and that which follows it: (O, L, Mṣb:) so called because each of them begins with the words قُلْ أَعُوذُ; (L;) or because they preserved their publisher from every evil. (Mṣb.) And المَعْوِدَاتُ is sometimes used to denote The two chapters above mentioned together with that which next precedes them. (MF.)

مُسْتَعَادٌ: see مَعَادٌ, in two places.

عور

1. عَوْرٌ, (O, K,) said of a man, (O,) aor. يَعْوُرُ, inf. n. عَوَّرَ, (S, O, K,) He was, or became, blind of one eye: (K:) [or he became one-eyed; wanting one eye: or one of his eyes sank in its socket: or one of his eyes dried up: see what next follows:] as also عَارَ, aor. يَعَارُ; and اعورٌ; (K;) and اعوارٌ. (Sgh, K.) And عَوْرَتْ عَيْنَهُ, (Az, S, IKṭt, O, Mṣb,) aor. تَعَوَّرَ, (Az, Mṣb,) inf. n. عَوَّرَ; (IKṭt, Mṣb;) and عَارَتْ, aor. تَعَارَ, (Az, S, IKṭt, O) and تَعَارَ; (IKṭt, TA;) and اعورتٌ; (Az, S, IKṭt, O;) and اعوارتٌ; (Az, O, TA;) His eye became blind: (TA:) or became wanting: or sank in its socket: (Mṣb:) or dried up. (IKṭt, TA.) Ibn-Aḥmar says,

اعَارَتْ عَيْنَهُ أَمْ لَمْ تَعَارَا \*  
[Has his eye become blind or has it not indeed become blind?] meaning تَعَارَنُ; but, pausing, he makes it to end with ا: in عَوْرَتْ, the و is pre-

served unaltered because it is so preserved in the original form, which is اعَوْرَتْ, on account of the quiescence of the letter immediately preceding: then the augmentatives, the ا and the teshdeed, are suppressed, and thus the verb becomes عَوْرَ: for that اعورت is the original form is shown by the form of the sister-verbs, اِحْمَرَّ and اِسْوَدَّ; and the analogy of verbs significant of faults and the like, اِعْرَجَ and اِعْمَى as the original forms of عَرِجَ and عَمِيَ; though these may not have been heard. (S, O. [See also صَيَّدَ.]) — عَارَتْ الرَّكِيَّةُ, aor. تَعَوَّرَ [or تَعَارَ or تَعَارَ?], † The well became filled up. (TA.) — عَارَهُ, (O, K,) aor. يَعْوَرُهُ; (TA;) and اعورَهُ, (K,) inf. n. اعوارٌ; (TA;) and اعورهُ, (K,) inf. n. تَعْوِيرٌ; (TA;) He rendered him blind of one eye. (K.) And عَارَ عَيْنَهُ, (S, M, IKṭt, O, Mṣb,) aor. يَعْوَرُهَا, (S, O, Mṣb,) inf. n. عَوَّرَ: (IKṭt;) and (more commonly, M) اعورها; and عورها; (S, M, IKṭt, Mṣb;) He put out his eye: (IKṭt, Mṣb:\*) or made it to sink in its socket. (Mṣb.) Some say that عَرَّتْ عَيْنَهُ and اعارها [sic] are from عائرٌ, q. v. (TA.) — عَارَ الرَّكِيَّةُ and اعارها signify the same as عورها; He marred, or spoiled, the well, so that the water dried up: (A, TA:) or he filled it up with earth, so that the springs thereof became stopped up: and in like manner, عور عيون المياه he stopped up the sources of the waters: (Sh, TA:) and عور عَيْنَ الرَّكِيَّةِ he filled up the source of the well, so that the water dried up. (S.) — عَارَهُ, aor. يَعْوَرُهُ and يَعْيرُهُ, (S, K,) or the aor. is not used, or, accord. to IJ, it is scarcely ever used, (TA,) or some say يَعْوَرُهُ, (Yaḥkoob,) or يَعْيرُهُ, (Aboo-Shibl,) He, or it, took, and went away with, him, or it: (S, O, K:) or destroyed him, or it. (K, TA.) One says, مَا أَدْرِي أُمِّي الجراد عَارَهُ I know not what man went away with him, or it: (S, O, TA:) or took him, or it. (TA.) It is said to be only used in negative phrases: but Lh mentions اَرَاكَ عَرَّتَهُ, and عَرَّتَهُ, I see thee, or hold thee, to have gone away with him, or it: [see also art. عير:] IJ says, It seems that they have scarcely ever used the aor. of this verb because it occurs in a prov. respecting a thing that has passed away. (TA.) — See also 3 in art. عر.

2: see 1, in five places: — and see 3.  
3. عاورهُ الشئ He did with the thing like as he (the other) did with it: (S:) [or he did the thing with him by turns; for] المَعَاوَرَةُ is similar to المَدَاوَلَةُ, with respect to a thing that is between two, or mutual. (TA. [See also 6.]) — See also 4. — عايرها i. q. عاورها. [q. v. in art. عير:] (S, O, K;) as also عورها. (K.)  
4: see 1, in four places. — اعاره الشئ, (Az, Mṣb, K,) inf. n. اعارةٌ and عارةٌ; like as you say اَطَاعَهُ, inf. n. اطاعةٌ and طاعةٌ, and اجابته, inf. n. جابته; (Az, Mṣb;) [or rather عارةٌ is a quasi-inf. n.; and so is طاعةٌ, and جابته;] and