

to earth [تُرَاب], *Hard*: (K:) and **عَوَصَاءَ**, applied to a piece of sand (رَمْلَةٌ), *difficult to traverse*: (MF:) or, accord. to ISh, the latter is applied as an epithet to what is termed **مَيْتَاءَ**, [of which one signification is an even, or a soft, tract of sand,] in the sense of **مُخَالَفَةٌ** [app. meaning *opposing one's progress*]: and the state, or quality, thereof, is termed **عَوَصٌ**. (O, TA.) — And, applied to a place, *Rugged, high, and difficult*. (Ibn-'Abbád, O, K.) — Also, (K,) or **عَوَصَاءَ**, (S, O, TA,) [as an epithet in which the quality of a subst. predominates,] *A difficult affair*: (K, TA:) or the *most difficult of affairs*. (S, O, TA.) You say, **فَلَانَ يَرْكَبُ الْعَوَصَاءَ** *Such a one embarks in, or undertakes, the most difficult of affairs*. (S, O, TA.) — Also **عَوِصٌ**, (K,) or **عَوَصَاءَ**, (S, TA,) *Difficulty, or distress*: (S, K:) or *difficulty and want*. (TA in art. عِيس.) You say, **أَصَابَتْهُمْ عَوَصَاءٌ** *Difficulty, or distress, befell them*. (TA.) And **عِيسَاءٌ** signifies the same; the **ي** being interchangeable with the **و**. (TA.)

**عَائِصٌ**: see **عَوِصٌ**, second sentence. — Also *A ewe, or she-goat, that has not conceived for some years*: (S, O, K:) pl. **عَوِصٌ**, (O, K,) [and app. **عِيسٌ**,] made to accord with **عَوِطٌ** and **عِيطٌ**. (O, TA.)

**أَعْوَصٌ**: fem. **عَوَصَاءٌ**: see **عَوِصٌ**, throughout.

**نَاقَةٌ مُعْتَصَاةٌ** [An intractable, or unmanageable, she-camel]. (K in art. أَبَد; there coupled with **وَحْشِيَّةٌ**.)

**مِعْيَاصٌ**: see art. عِيس.

عوض

1. **عَاضَهُ**, (S, A, O, Mṣb, K,) first pers. **عَضَّتْهُ**, (A and TA in art. عَرَض,) aor. **يَعْوِضُ**, (Mṣb,) inf. n. **عَوِضٌ** (A, O, Mṣb, K) and **عَوِضٌ** (O, K) and **عِياضٌ**, (A, O, K,) originally **عَوَاضٌ**, (O, K,) *He (God, A, O, K, or a man, S, O, Mṣb) gave him a substitute, or something instead or in exchange, or a compensation*, (S, A,\* O, Mṣb, K,\*) **عَنْ كَذَا** [for such a thing], (Mṣb,) or **مِنْهُ** [for it]; (O, K;) or **عَاضَهُ مَا أَخَذَ مِنْهُ**, said of God, [and of a man,] *He gave him a substitute for, or replaced to him, what had been taken from him*; (A;) and **عَوِضَهُ**, (S, A, Mṣb, K,) inf. n. **عَوِضٌ**, (TA,) signifies the same; (S, A, Mṣb, K;) as also **عَاضَهُ**; (S, IJ, Mṣb;) and **عَاضَهُ**, (S, O, K,) inf. n. **مُعَاوِضَةٌ**. (TA.) — And **عَضَّتْهُ** *I gave to him*. (IJ.) — **عَضَّتْ**, [originally **عَوِضَتْ**,] aor. **أَعَاضَ**: see 8.

2 and 3 and 4: see the preceding paragraph.

5: see 8, in two places.

6. **تَعَاوَضَ الْقَوْمُ**, inf. n. **تَعَاوَضٌ**, *The people, or company of men, had their property and their former state restored to them after want*. (TA.)

8. **اِعْتَاضَ** *He took, or received, a substitute, or something instead or in exchange, or a compensation*; (S, Mṣb;) as also **تَعَوِضَ**: (S, O, Mṣb, K:)

[both of which also signify *he had a thing replaced to him*:] and **عَضَّتْ**, [originally **عَوِضَتْ**,] (Lth and TA, in this art. and in art. عَرَض,) aor. **أَعَاضَ**, (TA in art. عَرَض,) likewise signifies *I took, or received, a substitute, or something instead or in exchange, or a compensation*: (Lth, TA:) but Az says, "I have not heard this on any other authority than that of Lth." (O, TA.) You say also, **اِعْتَاضَ خَيْرًا مِمَّا ذَهَبَ مِنْهُ** [*He received as a substitute, or compensation, what was better than that which had gone from him*]; and [in like manner] **تَعَوِضَ**. (A.) — **اِعْتَاضَهُ** *He came to him seeking, or demanding, a substitute, or something instead or in exchange, or a compensation*; (O, K;) and *a free gift, or gratuity*. (O, TA.) [See also 10.]

10. **اِسْتَعَاضَ** *He sought, or demanded, or asked for, a substitute, or something instead or in exchange, or a compensation*. (S, O, Mṣb.) — It is also trans.: you say, **اِسْتَعَاضَهُ** *He asked him for a substitute, or something instead or in exchange, or a compensation*. (A,\* O, K.) [See also 8, last signification.] — [**اِسْتَعَاضَهُ** also signifies *He asked, or desired, that it should be replaced to him*.] — And **اِسْتَعَوِضَهُ** *He took it (a thing) as a substitute, or in exchange, for another thing; or in the place of another thing*; syn. **اِسْتَخْلَفَهُ** [q. v.]. (TA in art. خَلَف.)

**عَوِضٌ** and **عَوِضٌ** (Az, S, O, Mughnee, K) and **عَوِضٌ**; (Mughnee, K,) the first accord. to Ks (TA) and the Koo fees, and the second accord. to the Baḡrees; (O, TA; [in which latter it is added that the second is the most common; but this I think a mistake; for I have most frequently found the first; and in the Mughnee, **عَوِضٌ** is mentioned first, as in the S and K, and **عَوِضٌ** last;]) indecl., (Mughnee, K,) like **قَبْلٌ** and **أَيُّنٌ** and **أَمْسٌ**, (Mughnee,) without tenween; (S;) [but not always, as will be seen below;] an adv. n., (Mughnee, K,) denoting future time, (S, O,) or all future time, (Mughnee, K,) like as **قَطٌ** denotes past time; (S, O;) meaning *Ever*; syn. **أَبَدًا**; (S,\* O, K;) but differing from **أَبَدًا** by being appropriated to negative phrases only: (Mughnee, K:\*) you say **لَا أَفَارِقُكَ عَوِضٌ**, (K,) or **عَوِضٌ لَّا أَفَارِقُكَ**, meaning *I will not separate myself from thee, ever*; like as you say **فَإَرَقْتُكَ**; but you may not say **عَوِضٌ مَا فَارَقْتُكَ**, like as you may not say **قَطٌ مَا أَفَارِقُكَ**: (S, O:) or it denotes past time also, having the same meaning: for you say, **مَا رَأَيْتُ مِثْلَهُ عَوِضٌ**, (AZ, K,) meaning *I have not seen the like of him, or it, ever*: (AZ:) so in the two books [the O and the TṢ] of Ṣgh: and in like manner a poet says,

• **فَلَمَرَّ أَرَامًا عَوِضٌ أَكْثَرَ هَالِكًا** •

[And I have not seen a year, ever, more destructive]. (TA.) But it is decl. when prefixed to another noun; as in the saying, **لَا أَفْعَلُهُ عَوِضٌ** (Mughnee, K) *I will not do it, ever*; (TA;) and **لَا أَلِيكَ عَوِضٌ الْعَائِضِينَ** (TA;) and **لَا أَلِيكَ عَوِضٌ الْعَائِضِينَ** [*I will not*

*come to thee, ever*]; like as one says, **دَهْرُ الدَّاهِرِينَ**: (S, O:) [for in this case you may not say **عَوِضٌ**.] And one also says **أَفْعَلُ ذَاكَ مِنْ ذِي عَوِضٍ**, [in which the first word is written in some copies of the S and K **أَفْعَلُ**, and in others **أَفْعَلُ**,] like as one says, **مِنْ ذِي أَنْفٍ**, (S, O, K,) and **مِنْ ذِي قَبْلِ**, (S, O,) meaning [*Do thou, or I will do, that*] in what is [now] to be begun [of time; meaning, immediately: see **أَنْفٌ**]: (S, O, K:) [thus making **عَوِضٌ** decl., and using it without a negative, which must always accompany it when it is indecl.] [See also **عَوِضٌ**.] Or **عَوِضٌ** signifies *Time*; syn. **الدَّهْرُ** (K) and **الزَّمَانُ**; (TA;) which is thus called because, as often as a portion thereof passes, it substitutes for it another portion: (Mughnee, K:) or, as some say, because they assert that it despoils and gives compensation. (Mughnee.) [See an ex. in the Ḥam p. 271, where it occurs in this sense with tenween, in the printed text, though said in the commentary to be indecl., with fet-ḥ or with ḍamm.] Or it is an oath; (Ibn-El-Kelbee, Mughnee, K,) and is (so in the O and Mughnee, but in the K "or") the name of *A certain idol, belonging to Behr Ibn-Wā'il*: (S, Mughnee, O, K:) as in a verse cited in art. **مُور**: (O, Mughnee:) but if so, there is no reason for its being used indeclinably in a verse of El-Aḡshā cited voce **أَسْحَمٌ** [q. v.]: (Mughnee:) or it is a word used in the manner of an oath; a man saying to his companion, **عَوِضٌ لَّا يَكُونُ ذَاكَ**, [as though meaning *Nay, that will not, or shall not, be, ever*]; for if it were a noun signifying *time*, it would be with tenween; but it is a particle by which is meant an oath, like **أَجَلٌ** and **نَعْمٌ**. (Lth, O.)

**عَوِضٌ** *A substitute; a thing given, or received, or put, or done, instead of, in place of, in lieu of, or in exchange for, another thing; a compensation; a thing given, or received, by way of replacement*; (O;) syn. **بَدَلٌ**; (M, Mṣb;) or **خَلْفٌ**: (A, K:) pl. **أَعْوِاضٌ**. (S, Mṣb.) See also **مُعَوِضَةٌ**. [Hence, **عَوِضًا عَنْهُ** *As a substitute for it; instead of, in the place of, or in exchange for, it; as a compensation for it; &c.*] — **مِنْ ذِي عَوِضٍ** i. q. **مِنْ ذِي عَوِضٍ**. (TA in art. قَبْل.)

**العَوِضَانُ**, in the dim. form, [but whether in the sing. or dual form is not shown,] *The penis of a man*: of the dial. of El-Yemen. (TA.)

**عَائِضٌ** in the saying of Aboo-Moḡammad El-Fak'asee, (K,) i. e. (TA) in the following saying,

• **هَلْ لِكَ وَالْعَارِضُ مِنْكَ عَائِضٌ** •  
• **فِي هَجْمَةٍ يُغْدِرُ مِنْهَا الْقَابِضُ** •

(S, O, TA, in this art. and in art. عَرَض,) is of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**, like [the epithet in the phrase] **عَيْشَةٌ رَاضِيَةٌ**, (S, O, K,) meaning **مَرْضِيَةٌ**: (S, O:) Aṣ says that the poet is addressing a woman whom he is desirous of marrying, saying, *Art thou in want, (and the gift appearing from thee shall have an exchange made for it to thee by me) of a hundred*