camels which I will assign to thee as a dowry, *some whereof the* [*quick*] *driver will abandon*, not being able to collect them together because of their large number? (Ṣ in art. عرض: [and the like is said in the O, as on the authority of Lth: but I have made a transposition in the explanation, directed in the TA, to make it agree with the order of the words of the verse:]) or the meaning is, *and the giver of a thing in exchange for* the enjoyment of *thee receiveth an exchange* from thee by marriage which is equal to that which he giveth in exchange for thee; عائض being from عِضْتُ, not from عُضْتُ: [so that, accord. to this explanation, it is used in the sense of its own proper measure, فَاعِلٌ:] but IB says that the phrase, in his poetry, is وَالعائِضُ مِنْكِ عَائِضٌ, meaning *the thing given in exchange by thee will be* [indeed] *a substitute*, or *a compensation;* like as you say الهِبَةُ مِنْكَ هِبَةٌ: (TA in art. عرض:) the verse is also related differently, with مائة in the place of هَجْمَة, and يُسْئِرُ in the place of يُغْدِرُ. (TA.) — See also عَوْض, in two places.

مَعُوضَةٌ, (Ṣ, O, Ḳ,) like مَعُونَةٌ, (O, TA,) a subst. from عَاضَهُ; (Ṣ, O, Ḳ;) [i. e. as expl. in the TḲ, meaning خَلَفٌ and بَدَلٌ;] as also ▼ عِوَضٌ. (O, Ḳ.)

عوط

1. عَاطَتْ, aor. تَعُوطُ, (Ṣ, Ḳ,) and تَعِيطُ, (Ḳ,) inf. n. عَوْطٌ (M, TA) and, accord. to some, ▼ عُوطَطٌ, which others hold to be a pl. of عَائِطٌ, (A'Obeyd, Ṣ,) but Sb holds it to be a subst. having the sense of an inf. n., (TA,) and عَيْطٌ and عِيَاطٌ, (Ḳ,) *She* (a camel) *did not conceive in the first year after having been covered: nor in the next following year:* (Ṣ:) or *i. q.* ▼ اعتاطت and ▼ تعوّطت and ▼ تعيّطت, (Ḳ,) which (or the first and second of which, IDrd, O) signify *she* (a camel, IDrd, Ṣ, M, A, O, Ḳ, and a woman, A, Ḳ) *did not conceive for several years*, (Lth, IDrd, Ṣ, O, Ḳ,) *without being barren;* (Lth, Ḳ;) and sometimes this is caused by the abundance of her fat: (Lth, Ṣ:) the last three verbs also signify, (the first of them accord. to the Ḳ, and the other two also accord to the TA,) *she* (a camel) *did not conceive, having been covered;* (Ḳ, TA;) or *although her womb had attained to maturity.* (TA. [See also اعتاصت, in art. عوص.]) — [Hence the saying,] هٰذَا زَمَانٌ عَقُمَتْ فِيهِ القَرَائِحُ وَٱعْتَاطَتِ ▼ الأَذْهَانُ † اللَّوَاقِحُ [*This is a time in which the powers of elicitation have become unproductive, and the pregnant intellectual faculties have become fruitless*]. (A, TA.) [Hence also,] الأَمْرُ ▼ اعتاط † *The affair was*, or *became, difficult;* or *difficult and intricate;* or *impossible; i. q.* اعتاص. (Ṣ, O.) — See also art. عيط.

5: see 1: — and see also عَاطَتْ in art. عيط.

8: see 1, in three places.

عُوطَةٌ The *quality denoted by the epithet* عَائِطٌ, in a she-camel; as also ▼ عُوطَطٌ and ▼ عُوطُطٌ and عُيْطَطٌ [perhaps a mistake for عِيطَطٌ]. (TA.)

عُوطَطٌ and عُوطُطٌ: see 1, and عُوطَةٌ, and عَائِطٌ, this last in two places.

عَائِطٌ A she-camel *not conceiving in the first year after having been covered:* (Ks, Az, Ṣ, O:) or a she-camel, (Lth, Ḳ,) and a woman, (Ḳ,) *not conceiving for several years, without being barren;* (Lth, Ḳ;) as also ▼ مُعْتَاطٌ: (Lth, IAth, O,* TA:) and a she-camel *not conceiving when covered;* (Ḳ;) as also ▼ مُعْتَاطٌ, or ▼ مُعْتَاطَةٌ: (accord. to different copies of the Ḳ:) or *not conceiving when her womb has attained to maturity:* (TA:) ▼ مُعْتَاطٌ is also applied to a ewe or she-goat, as meaning *not conceiving, by reason of the abundance of her fat;* (IAth;) and occurs in a trad., so applied, (Ṣ, IAth,) and expl. as signifying اَلَّتِى لَمْ تَلِدْ وَقَدْ حَانَ وِلَادُهَا; but by this is app. meant *that has not conceived, although the time for her conceiving has come:* (IAth:) the pl. of عَائِطٌ is عُوطٌ, (Ks, Ṣ, M, O, Ḳ,) which is also applied to women, and she-goats, (M,) and عِيطٌ (Ks, Ṣ, O, Ḳ) and عُيَّطٌ (M, O, Ḳ) and عَوَائِطُ (TA) and ▼ عُوطَطٌ [which is irregular, like حُولَلٌ,] (Ks, Ṣ, O, Ḳ) and عَوْطَطٌ (accord. to the CḲ) and عُوطُطٌ, (Ḳ,) but this is a dial. var. of عُوطَطٌ accord. to those who assert it to be an inf. n., (Aṣ, O, TA,) for some assert this last to be an inf. n., not a pl., and in like manner حُولَلٌ, (A'Obeyd, Ṣ, O,) but Sb holds it to be a subst. in the sense of an inf. n., originally عُيْطَطٌ. (L, TA.) عَائِطٌ عِيطٌ and عَائِطٌ عُوطٌ and ▼ عَائِطٌ عُوطَطٌ (Ṣ, O, Ḳ) have an intensive signification, (Ḳ,) *Not conceiving in the first year after having been covered, nor in the next following year;* like حَائِلُ حُولٍ and حَائِلُ حُولَلٍ. (Ṣ, O.) [عِيطٌ is also pl. of أَعْيَطُ, which see in art. عيط.]

مُعْتَاطٌ, and with ة: see عَائِطٌ, in four places.

The author of the Ḳ has confounded the words belonging to this art. with those belonging to art. عيط. (TA.)

عوف

1. عَافَتِ الطَّيْرُ, (Sh, O, Ḳ,) aor. تَعُوفُ, inf. n. عَوْفٌ, (Sh, O,) *The birds circled over a thing,* (Sh, O, Ḳ,) or *over the water*, or *over carcasses* or *corpses:* or *circled over a thing, going to and fro and not going away, desiring to alight:* (Ḳ:) AA says that the medial radical is و; others say that it is ي, as will be shown in art. عيف. (TA.) — And عَافَ *He* (a man, TA) *kept*, or *clave, to the trees*, or *plants, called* عَوْف. (O, Ḳ,* TA.)

5. تعوّف *He* (a lion) *sought*, or *sought for* or *after, the prey*, by night. (TA.) [It is used as intrans. and as trans.:] see عَوْفٌ and عُوَافَةٌ.

عَافٌ *i. q.* سَهْلٌ [*A soft tract*, or *a plain*, &c.]. (O, Ḳ.)

عَوْفٌ *A state, condition*, or *case.* (Ṣ, O, Ḳ.) So in the saying, نَعِمَ عَوْفُكَ [*May thy state*, &c., *be good*, or *pleasant*]. (Ṣ, O.) One says also, أَصْبَحَ فُلَانٌ بِعَوْفِ سَوْءٍ, and بِعَوْفِ خَيْرٍ, meaning [*Such a one entered upon the morning*, or, simply, *became*,] *in an evil state*, and *in a good state:* or, accord. to some of the lexicologists, one should not say بِعَوْفِ خَيْرٍ, but only شَرٍّ [or سَوْءٍ]. (IDrd, O.) — Also *Fortune;* syn. جَدٌّ and حَظٌّ. (O, Ḳ.) And so, accord. to some, in the saying, نَعِمَ عَوْفُكَ [i. e. *May thy fortune be good*]. (O, TA.) — And *i. q.* طَائِرٌ [as meaning *An omen*]. (Ḳ, TA.) And thus it is said to signify in the form of prayer above mentioned: (TA:) [for,] as some say, the meaning is, نَعِمَ طَيْرُكَ [*May thy omen be good*]. (O, TA.) — And The ذِكْر. (O, Ḳ.) One says to a man on the morning after his first going in to his wife, نَعِمَ عَوْفُكَ, meaning thereby the ذِكْر [i. e. *May thy* ذكر *be in a good state*]. (O, TA.) A'Obeyd says, Some men used to explain (يَتَأَوَّلُ [for which يَتَنَاوَلُ is erroneously put in the O]) العَوْف as the فَرْج [meaning the ذَكَر], and I mentioned it to AA, and he disapproved it: (Ṣ, O, TA:) but a verse has been cited in which عَوْفِى [certainly] means ذَكَرِى. (TA.) — And *A guest.* (Lth, O, Ḳ.) And thus it has been expl. as used in the saying, نَعِمَ عَوْفُكَ. (O,* TA.) — And The *cock.* (O, Ḳ.) — And The *lion:* because he seeks his prey (▼ يَتَعَوَّفُ) by night. (O, Ḳ.) — And The *wolf.* (O, Ḳ.) — And *One who toils*, or *seeks the means of subsistence, for his household*, or *family.* (IAạr, O, Ḳ.) — And *A certain idol.* (O, Ḳ.) — And *A species of trees;* (O;) or *a species of plants,* (AḤn, O, Ḳ,) *of the plants of the desert,* (AḤn, O,) *of sweet odour.* (AḤn, O, Ḳ.) — أُمُّ عَوْفٍ *The* جَرَادَة, (Ṣ, O,) [i. e.] the *female of the* جَرَاد [or *locust*]. (Ḳ.) And أَبُو عَوْفٍ *The* جَرَاد [meaning the *male locust*]. (Az, O, Ḳ.) — Also (i. e. عَوْف) *a good manner of tending* or *pasturing* [cattle]: (O, Ḳ:) [or rather, simply,] the *tending* or *pasturing* [cattle]: so in the saying, إِنَّهُ لَحَسَنُ العَوْفِ فِى إِبِلِهِ [*Verily he is one who has a good quality of tending*, or *pasturing, in respect of his camels*]. (TA.)

عُوَافٌ: see عُوَافَةٌ.

أُمُّ عُوَيْفٍ *A small creeping thing* (دُوَيْبَّة), *other than the* جَرَادَة [which is termed أُمُّ عَوْفٍ]. (TA.) — And, accord. to AḤát, أَبُو عَوْفٍ *A species of the* [*beetles called*] جِعْلَان [pl. of جُعَلٌ]: it is *a small creeping thing* (دُوَيْبَّة), *dust-coloured, that excavates with its tail and with its two horns, and* [*then*] *never appears.* (TA.)

عُوَافَةٌ (O, Ḳ) and ▼ عُوَافٌ (Ḳ) The *prey which the lion seeks* (مَا يَتَعَوَّفُهُ ▼ الأَسَدُ) *by night, and which he devours.* (O, Ḳ.) — And (both words, Ḳ) *A thing that becomes*, or *has become, an acquisition* of any one (O, Ḳ, TA) *by night.* (TA.)

عوق

1. عَاقَهُ, aor. يَعُوقُهُ, (Ṣ, O, Msb,) inf. n. عَوْقٌ, (Ṣ, O, Msb, Ḳ,) with which عَيْقٌ [as inf. n. of

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