

عَاقَهُ having *يَعْبِقُهُ* for its aor.] is syn.; (O and K in art. *عَيْق*); and *عَاقَفَهُ* (S, O) inf. n. *عَاقِبَاتٌ*; (K); and *عَاقَفَهُ* [if not a mistranscription for *عَاقَفَهُ*]; (Msb); and *عَوَّقَهُ* (Msb) inf. n. *تَعْوِيقٌ*; (S, O, K); and *تَعَوَّقَهُ*; (IJ, TA); *He, or it, hindered, prevented, impeded, or withheld, him*; (S, O, Msb, K, TA); *turned him back or away; retarded him; or diverted him by occupying him otherwise*; (S, O, K, TA); *عَنْ كَذَا* [from such a thing]; (S, O, TA); and *عَنِ الْوَجْهِ الَّذِي أَرَادَهُ* [from the course that he desired to pursue]. (TA.) [Accord. to the S and O and K, the first is *syn. with حَبَسَهُ* and *صَرَفَهُ*, and so is the last accord. to IJ and the TA, as is the second accord. to the S and O, and so app. are this and the fourth accord. to the K; and accord. to the S and O and K and TA, the fourth is *syn. with قَبَطَهُ* as are also the first and second accord. to the K and TA: accord. to the Msb, the first and third and fourth are *syn. with مَنَعَهُ*.] And *عَاقَاهُ* signifies the same as *عَاقَهُ* and *عَوَّقَهُ* and *عَاقَفَهُ*. (TA.) — *مَا عَاقَتْ وَلَا لَاقَتْ*, (S), or *عَاقَتْ عِنْدَ زَوْجِهَا وَلَا لَاقَتْ*, (O, K), means *She did not cleave, or stick, to the heart of her husband; (S, O, K, TA); to which IKṭṭ adds, and did not hinder him from separating himself from her, or marrying another: and some say that it means she was not happy with her husband; near to his heart; in favour with him, or beloved by him: and some, that عَاقَتْ is an imitative adjunct to لَاقَتْ, because the latter signifies لَصِقَتْ. (TA.)*

2: see the first sentence above.

4. *أَعَوَّقَ بِي الدَّابَّةَ*, or *الزَّادَ*, *The beast, or the travelling-provision, [by failing me,] disabled me from prosecuting my journey; syn. قَطَعَ.* (Ibn-'Abbád, O, K.) — And *أَعَوَّقَ عَنِّي* *It caused me to be in difficulty (أَعْوَصَنِي), so that I was unable to accomplish it.* (Ibn-'Abbád, O.)

5. *تَعَوَّقَ* *He became hindered, prevented, impeded, withheld, turned back or away, retarded, or diverted by being occupied otherwise; [عَنْ أَمْرٍ] from an affair;] syn. تَبَطَّ.* (S, O, K.) = *تَعَوَّقَهُ*: see 1, first sentence.

8. *اعْتَاقَهُ*: see 1, first sentence. = [Accord. to Freytag, *اعتاق* also signifies *He was detained, or retained, (retentus fuit,) with, or at the abode of, any one: and he was bound.*]

*عَاقٌ*, (thus in copies of the K,) or [correctly] *عَاقِي عَاقِي*, like *عَاقِي عَاقِي*, (Lh, O,) *The cry of the crow; (Lh, O, K); an imitation thereof. (K.)*

*عَوَّقٌ* [an inf. n.: and also used as an epithet, signifying] *One who hinders, prevents, impedes, &c., [see 1,] people from that which is good; as also عَوَّقَهُ [but app. in an intensive sense]. (K.) [See also عَوَّقٌ.]* — See also *عَاقٌ*, in two places. — And see *عَوَّقٌ*. — Also *A place of bending, or inclining, of a valley, to the right or left. (O, K.)* — And *Time*: so in the saying, *لَا يَكُونُ ذَلِكَ آخِرَ عَوَّقِي* [That will not be to the end of time]. (K.)

*عَوَّقٌ* A man *in whom, (O), or with whom, (K), is no good; (O, K); as also عَوَّقٌ; (K); occurring in the saying of Ru-beh,*

فِدَاكَ مِنْهُمْ كُلِّ عَوَّقٍ أَصْلَدُ

[*May every one of them in whom, or with whom, is no good, who is niggardly, be thy ransom*]: (TA:) pl. *أَعْوَاقٌ. (K.)* — See also *عَاقٌ*.

*عَوَّقٌ* Hunger: (O, K:) like *عَوَّلٌ. (O.)*

*عَوَّقٌ*: see *عَوَّقٌ* — and *عَاقٌ*. — Also *Hungry*: [a meaning indicated, but not expressed, in the O and K:] you say *رَجُلٌ عَوَّقٌ لَوَقٌ* [A very hungry man]; (IAqr, O, K); *لَوَقٌ* being an imitative [and corroborative] sequent. (TA in art. *لوق*.)

*عَوَّقٌ* and *عَوَّقَهُ* (S, O, K) and *عَوَّقٌ* (K), which last is from IAqr, and is by some written *عَوَّقٌ*, (TA,) and *عَوَّقٌ* and *عَوَّقٌ*, this last with fet-ḥ, (K,) i. e. with fet-ḥ and teshdeed to the *ى*, (TA, [but in the CK *عَوَّقٌ*]) *A man having the quality of hindering, preventing, impeding, retarding, or diverting by otherwise occupying, (S, O, K, TA,) men from that which is good, and his companions, because accidents diverting him from his course prevent his attaining the object of his want: (TA: [see also عَوَّقٌ:]) and (O, K) IDrd says, (O,) عَوَّقٌ, (O, K,) thus with teshdeed accord. to El-Arzenee and Aboo-Sahh El-Harawee, applied to a man, (O,) signifies one who hinders, prevents, impedes, &c., men from [accomplishing] their affairs: (O, K:) or it signifies, (K,) or signifies also, accord. to IDrd, (O,) a coward, or cowardly; (O, K;) in this sense peculiar to the dial. of Hudheyl; (O;) and so *عَوَّقٌ*: and *عَوَّقٌ* is also *syn. with عَاقٌ*: (K:) thus it means accord. to Aboo-Usáneh, as an epithet applied to a man: (O:) and *عَوَّقٌ* (O, K) accord. to him (O) is pl. of *عَاقٌ*: (O, K:) and *عَوَّقٌ* and *عَوَّقٌ* both signify also one whom affairs cease not to hinder, prevent, impede, &c., from [accomplishing] the object of his want: and one who, when he purposes a thing, does it: (K:) thus they are expl. by Ibn-'Abbád; as though having two contr. significations. (O.)*

*عَوَّقٌ*: see *عَوَّقٌ*, first signification.

*عَوَّقَهُ*: see *عَوَّقٌ*.

*عَوَّقَهُ*: see *عَوَّقٌ*, first signification.

*عَوَاقٌ* A sound that issues from the belly of a beast, or horse or the like, when he is going along; (O, K;) as also *عَوَاقِي*: (O:) and some say, a sound of anything. (TA.)

*عَوِيقٌ* The sound of the sheath of the penis of the horse; as also *وَعِيقٌ*. (TA.)

*عَاقٌ* and *عَوَّقٌ* and *عَوَّقٌ* and *عَوَّقٌ* all signify the same; (K, TA;) i. e. [A person, or thing,] *hindering, preventing, impeding, withholding, turning back or away, retarding, or diverting by occupying otherwise: (TA:)* see also *عَوَّقٌ*, in

two places: the pl. of the first is *عَوَّقٌ*. (O, K.) One says, *عَاقِبِي عَاقِبِي* (K, TA) and *عَاقِبِي عَاقِبِي* (TA) [A hinderer or hindrance, or an impeder or impediment, &c., hindered me, or impeded me, &c.,] *عَنِ الْأَمْرِ الَّذِي أَرَدْتُ* [from the thing that I desired to do]. (TA.) And *عَوَاقِي الدَّهْرِ* signifies *The accidents, or casualties, of time or fortune, that divert [or hinder or impede] by busying or occupying or employing: (S, O, K, TA:)* the former noun being pl. of *عَاقَةٌ*, or anomalously of *عَوَّقٌ*. (TA.)

*عَوَّقٌ*: see *عَوَّقٌ*, in three places.

*عَوَّقٌ* and *عَوَّقٌ*: see *عَوَّقٌ*, first signification. — It is also used as an imitative sequent: one says *صَبِيحٌ عَوَّقٌ لَيْقٌ* (K) or *صَبِيحٌ عَوَّقٌ لَيْقٌ* (IAqr, TA) [app. meaning *Very niggardly*]: or, as some say, *عَوَّقٌ* signifies as expl. voce *عَوَّقٌ*, and is not an imitative sequent. (TA.)

*العَيَّوْقُ* A red [?] bright star in, or on, the right [?] edge of the Milky Way, following, not preceding, the *الشَّرِيَّاتِ* [the Pleiades]; rising before the *الجَوْزَاءِ* [by which may be meant either Orion or Gemini]: (TA:) when it has risen, it is known that the *الشَّرِيَّاتِ* has risen: (O:) [it is the well-known name of the star *Capella*, notwithstanding its being described above as “red,” and as in, or on, the “right” of the Milky Way; for *Capella*, though not now red, has been observed to alter in brightness by astronomers in very recent times; and I think that the word rendered above “right,” which is *أَيْمَن*, is probably a mistranscription for *أَيْسَر*, i. e. “left:” the description here following plainly indicates *Capella*:] it is *the bright star [α] upon the left shoulder of Auriga*: that upon the left elbow is *العَنْزُ*: the two on the left wrist together with *العَيَّوْقُ* are called *العِنَازُ*: [see *عَنْزُ*:] it is also called the *رَقِيبُ* [or watcher] of *الشَّرِيَّاتِ*, because it rises therewith at many places: and the star on the right shoulder [i. e. β] with the two upon the ankle-joints [which may be θ and ι, for the constellation is variously figured,] are called *تَوَابِعُ العَيَّوْقِ*: (Kzw:) it is [said to be] called *العَيَّوْقُ* because of its [being regarded as] impeding the *الدَّبْرَانَ* from meeting *الشَّرِيَّاتِ*: (TA:) *عَيَّوْقٌ*, (Lth, Az, S, O,) is originally *عَيَّوْقٌ* (S, O,) its medial radical being *و*; or it may be *ى*. (Lth, Az, TA.) One says also, *هَذَا عَيَّوْقٌ طَالِعًا* [meaning *This is the عَيَّوْقُ rising*]; suppressing the *ال*, but meaning it to be understood, and therefore leaving the word itself in its former determinate state [without tenween]. (IAqr, TA.)

*مُعَوَّقٌ* One who is disappointed of attaining his object [by the failing of his beast or of his travelling-provision: see *أَعَوَّقٌ*]; syn. *مُخْفِقٌ*. (Ibn-'Abbád, O, K.) — And *Hungry*. (Ibn-'Abbád, O, K.)

*يَعَوَّقُ* A certain idol which pertained to the