

شَجِر and مَعْوِذَةٌ 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 شَرِّهَا*, the word *عائدا* 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 مَعْوِذٌ (O, K) and مَعِيذٌ: (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 *مَفْعُولٌ* in the sense of the measure *فَاعِلٌ* 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. *عَوْدٌ* and *عَوْدَانٌ*, (S, O, L, K,) like as *حَوْلٌ* is pl. of *حَائِلٌ*, and *رُعْيَانٌ* and *رَاعٍ*; (S, O, L;) [and *عَوَائِدٌ*;] and from *عَوْدٌ* is formed the pl. *عَوَائِدٌ*. (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 كَوَكَبٌ,] called الرَّبِيعُ; (O, K;) the four stars in the head of التَّيْنِ, [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 الذَّبَّانِ [q. v. voce ذُبُّبٌ] and النَّسْرُ الْوَاقِعُ. (Kz.w.)*

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

مَعَاذٌ *A refuge*; (A, O, L, K;) as also *عِيَاذٌ* (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 *مُسْتَعَاذٌ*]; 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 مَعَاذِي*, (O,) and *عِيَاذِي*, (S, O,) and *عَوْدِي*, (O,) *He is my refuge*: (S, O:) and *اللَّهُ مُسْتَعَاذِي* [God is my refuge]. (A.)

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

مَعَاذَةٌ an inf. n. of 1. (O, K.) — And *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 *دَائِرَةٌ* approved. (A'Obeyd, S, O, L.) — Also, (accord. to the K,) or *مَعْوِذٌ*, (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.

مَعْوِذٌ: see *عَوْدٌ*, in two places: — and see also *مَعْوِذٌ*. — *المَعْوِذَاتَانِ*, with *kesr* to the و, (S, O, L, K,) erroneously said to be with *fet-h*, (TA,) an appellation of *Two chapters of the Kur-án*; (S, K;) *the last two chapters*; i. e. *the Soorat el-Falaq 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 *المَعْوِذَاتُ* is sometimes used to denote *The two chapters above mentioned together with that which next precedes them.* (MF.)

مُسْتَعَاذٌ: see *مَعَاذٌ*, in two places.

عور

1. *عَوْرٌ*, (O, K,) said of a man, (O,) aor. *يَعْوُرُ*, inf. n. *عَوْرٌ*, (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 *عَارٌ*, aor. *يَعَارُ*; and *عَوْرٌ*; (K;) and *عَوْرٌ*. (Sgh, K.) And *عَوْرَتْ عَيْنُهُ*, (Az, S, IKṭt, O, Mṣb,) aor. *تَعْوَرُ*, (Az, Mṣb,) inf. n. *عَوْرٌ*; (IKṭt, Mṣb;) and *تَعَارٌ*, aor. *تَعَارُ* (Az, S, IKṭt, O) and *تَعَارٌ*; (IKṭt, TA;) and *عَوْرَتْ*; (Az, S, IKṭt, O;) and *عَوْرَاتٌ*; (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,

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

served unaltered because it is so preserved in the original form, which is *عَوْرَتْ*, on account of the quiescence of the letter immediately preceding: then the augmentatives, the *!* and the *teshdeed*, are suppressed, and thus the verb becomes *عَوْرٌ*: for that *عَوْرَتْ* is the original form is shown by the form of the sister-verbs, *أَسْوَدٌ* and *أَحْمَرٌ*; and the analogy of verbs significant of faults and the like, *عَرَجٌ* and *إِعْمَى* as the original forms of *عَرَجٌ* and *عَمِيَ*; though these may not have been heard. (S, O. [See also *صَيْدٌ*].) — *عَارَتِ الرَّكِيَّةُ*, aor. *تَعْوَرُ* [or *تَعَارُ* or *تَعَوَّرُ*?], † *The well became filled up.* (TA.) = *عَارَةٌ*, (O, K,) aor. *يَعْوَرُهُ*; (TA;) and *إِعْوَارٌ*, (K,) inf. n. *إِعْوَارٌ*; (TA;) and *عَوْرَةٌ*, (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. *عَوْرٌ*: (IKṭt;) and (more commonly, M) *عَوْرَهَا*; and *عَوْرَهَا*; (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 *عَارَهَا* [sic] are from *عَائِرٌ*, q. v. (TA.) — *عَارَ الرَّكِيَّةُ* and *عَارَهَا* signify the same as *عَوْرَهَا*, † *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, *عَوَّرَ عَيْنَ الْبِيَاهِ* *he stopped up the sources of the waters*: (Sh, TA:) and *عَوَّرَ عَيْنَ الرَّكِيَّةِ* *he filled up the source of the well, so that the water dried up.* (S.) = *عَارَةٌ*, aor. *يَعْوَرُهُ* and *يَعْبِرُهُ*, (S, K,) or the aor. is not used, or, accord. to IJ, it is scarcely ever used, (TA,) or some say *يَعْوَرُهُ*, (Yaḥkoob,) or *يَعْبِرُهُ*, (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 أَيُّ الْجَرَادِ 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 *أَرَاكَ عَرَّتَهُ*, and *عَرَّتَهُ*, *I see thee, or hold thee, to have gone away with him, or it*: [see also art. *عَبِرَ*:] 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. *عَر*.

2: see 1, in five places: = and see 3.  
3. *عَاوَرَهُ الشَّيْءُ* *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 *المُدَاوَلَةُ*, with respect to a thing that is between two, or mutual. (TA. [See also 6.]) — See also 4. = *عَاوَرَهَا* i. q. *عَاوَرَهَا*; [q. v. in art. *عَبِرَ*]; (S, O, K;) as also *عَوْرَهَا*. (K.)

4: see 1, in four places. = *اعَارَهُ الشَّيْءُ*, (Az, Mṣb, K,) inf. n. *إِعَارَةٌ* and *عَارَةٌ*; like as you say *أَطَاعَهُ*, inf. n. *إِطَاعَةٌ* and *طَاعَةٌ*, and *أَجَابَهُ*, inf. n. *جَابَةٌ* and *جَابَةٌ*; (Az, Mṣb;) [or rather *عَارَةٌ* is a quasi-inf. n.; and so is *طَاعَةٌ*, and *جَابَةٌ*]; and