

I incline to regard as the right, in consideration of its consistency with explanations here preceding, notwithstanding the apparent preponderance of authority in favour of **عَوَج**, in a man, signifies *evilness of natural disposition*: (S, A, O: [and so, app., **عَوَج**]) or **عَوَج**, with fet-h to the ع, as an inf. n., signifies the *being evil in natural disposition*. (KL.)

عَوَج: see the next preceding paragraph.

الأعوج [dim. of **العوجاء** fem. of **العوج**] *A species of ذرة* [or millet]. (TA.)

عَوَج *A possessor of عاج* [i. e. ivory, and app. *tortoise-shell* also]; (S, O, K;) accord. to Sb: (S, O:) and (O, K) accord. to another or others (O) *a seller thereof*. (O, K.)

عَائِج: for its fem. (with ة) as an epithet applied to a she-camel, see **عَاج**, first sentence. — See also **أَعْوَج**, near the end. — Also *Stopping, or pausing*. (S, O.)

أَعْوَج *Crooked, curved, bent, or bending, winding, wry, contorted, distorted, or uneven*: (S, O, L, Mṣb:) and **مُعَوَج**, [or this and the former also,] *crooked, curved, &c., of itself*: fem. of the former **عَوَجَاء**: (L, Mṣb:) and pl. **عَوَج**. (L.) One says **عَصَا مُعَوَجَةٌ** [*A crooked, or crooking, staff or stick*]; but not **مُعَوَجَةٌ**, with kesr to the م: (S, O:) or, accord. to ISk, one says the former; but not **مُعَوَجَةٌ**, with fet-h to the ع and teshdeed to the و; though analogy does not forbid this, as it is allowable to say **عَوَجَهَا**: accord. to Aṣ, one should not say **مُعَوَجٌ**, with teshdeed to the و, except in applying it to a stick, or in another sense expl. below: Az says that this word is allowable as signifying *rendered crooked or curved* &c. (Mṣb.) — [Hence,] **العوجاء** signifies *The how*. (S, A, K.) — And **عَوَجَاء** applied to a woman, *Inclining, or bending, towards her child, to suckle it*. (TA.) And, so applied, *That has become crooked by reason of leanness and hunger*. (Ham p. 744.) And, applied to a she-camel, *Lean, lank, light of flesh, slender, or lank in the belly*: (S, A, K:) or *emaciated so that her back has become crooked, or curved*. (TA.) — [And **أَعْوَج** applied to a هلال (or new moon), *Oblique*: see **أَدُقُّ**] — **نَخِيلٌ عَوَجٌ** signifies *Palm-trees inclining, or leaning, and therefore crooked, or curved*: and accord. to some, the saying of Lebeed, describing a [wild] he-ass and his she-asses,

• وَأُورِدَهَا عَلَى عَوَجٍ طَوَالٍ •

[the latter hemistich of a verse cited in the first paragraph of art. **حَوْد**] means, *And he brought them to the watering-place at [tall] palm-trees growing over the water, inclining and curving by reason of the abundance of their fruit: but others say that the meaning of عوج على is, upon their crooked legs*. (TA.) — Hence, **عَوَج** signifies *The legs of a horse or similar beast*; (O, TA;) as ISd

says, thus used as an epithet in which the quality of a subst. predominates [app. implying their *having that bending, or curving, and tension of the sinews, termed تَجَنُّب*, agreeably with what here follows]. (TA.) — And hence also, (TA,) **عَوَجٌ خَيْلٌ** meaning *Horses that have, in their hind legs, the quality termed تَجَنُّب*. (A, TA.)* — **أَعْوَجٌ** applied to a man means [*Crooked in temper, or*] *evil in natural disposition*. (S, A, O, K.) — **البئسة العوجاء** [*The crooked, or perverted, or corrupted, religion*] is a phrase occurring in a trad., applied to the religion of Abraham as changed by the Arabs from its state of rectitude. (TA.) And one says **رَأَى أَعْوَجًا**, and **خَطَّةٌ عَوَجَاءَ**, meaning [*An affair, and an opinion,*] *not of a right kind*. (A.) — **الأيام عَوَجٌ رَوَّاجِعٌ** [*The days are apt to decline from the right course, apt to return,*] is a prov., (Meyd, O, TA,) meaning *fortune at one time declines from thee, and at another time returns to thee*; (Meyd;) said by him at whose affliction one rejoices, or said on his part, and sometimes on an occasion of threatening: Az says that **عَوَجٌ**, here, may be pl. of **أَعْوَجٌ**, or of **عَوَجَاءَ**; or it may be pl. of **عَائِجٌ**, and originally **عَوَجٌ**. (O, TA.) [Hence,] **العوج** is used as signifying *The days* [in allusion to their variableness with respect to good and evil]. (TA.) — And **أَعْوَجٌ** is a [proper] name of *A watering-trough*. (Th, TA.) — See also the next paragraph, in four places.

أَعْوَجِي the rel. n. of **أَعْوَجٌ**: (Mṣb, TA:) and applied to *A [single] horse of those termed الأَعْوَجِيَّات*, (TA,) an appellation of certain horses so called in relation to one named **أَعْوَجٌ**, belonging to the Benoo-Hilál. (S, O, K,) a stallion than which there was none more celebrated among the Arabs, nor any that had a more numerous progeny: (S, O:) they were also called **الْحَيْلُ بَنَاتُ أَعْوَجٍ**, (S, O,) and **بَنَاتُ الأَعْوَجِيَّةِ**, (L,) and **بَنَاتُ أَعْوَجٍ**, (S, O,) and **بَنَاتُ عَوَجٍ**; and a poet says,

• أَحْوَى مِنَ العَوَجِ وَقَاحُ الحَافِرِ •
[*Brown, or a blackish bay, of the progeny of Aqraj, hard in the hoof*]; meaning **مِنْ وَدِدٍ** [using that form of pl. because **أَعْوَجٌ** is originally an epithet. (TA.)

مَعَاجٌ *A place to which one turns; or in which one remains, stays, dwells, or abides*. (Har p. 325.) — Also an inf. n. of **عَاجٌ** signifying “he remained” &c.: (K:) and of the verb in the phrase **عَجَّتْ البَعِيرُ**. (S, O.)

مُعَوَجٌ: see **أَعْوَجٌ**, first and second sentences.
مُعَوَجٌ: see **أَعْوَجٌ**, second sentence, in two places.
— Also *A thing set, or inlaid, with عاج* [which means *ivory, and tortoise-shell*]: (Aṣ, Mṣb:) applied in this sense to a vessel. (TA.)

عود

1. **عَادَ إِلَيْهِ**, (S, A, O, TA,) and **لَهُ**, and **فِيهِ**, (TA,) aor. **يَعُودُ**, (S, O,) inf. n. **عَوْدٌ** and **عَوْدَةٌ**, (S, O, K, TA,) which latter is also an inf. n. of un., (TA,) and **مَعَادٌ**, (K, TA,) *He, or it, returned to it*, (S, A, O, K, TA,) namely, a thing: (TA:) or, accord. to some, the verb is differently used with **فِي** and with other preps.: (MF, TA:) [with **فِي** it seems generally to imply some degree of continuance, in addition to the simple meaning of the verb alone:] one says, **عَادَ الكَلْبُ فِي قَيْئِهِ**, [*The dog returned to his vomit*]: (Mṣb in art. **رَجَع**:) and **عَادَ لَهُ بَعْدَ مَا كَانَ أَعْرَضَ عَنْهُ** [*He returned to it after he had turned away from it*]: (S, O:) and **اعْتَادَ**, also, signifies *he returned*: (KL:) or **عَادَ إِلَيَّ كَذِبًا**, and **لَهُ**, inf. n. **عَوْدٌ** (Mgh, Mṣb) and **عَوْدَةٌ**, (Mṣb,) signifies *He, or it, came to such a thing or state or condition; syn. صَارَ إِلَيْهِ*; (Mgh, Mṣb;) *at first, or for the first time, or originally; and also, a second time, or again; and the verb is trans. by means of عَلَى and فِي as well as إِلَى and لَ, and also by itself*: (Mgh:) means *Ye shall assuredly come to our religion; for the words relate to the apostle*: (O, * and Bḍ in xiv. 16:) or the words relate to the apostle and to those who believed with him, the latter being made to have a predominant influence upon the verb; (Bḍ in vii. 86 and xiv. 16, and Jel in vii. 86;) the meaning being *ye shall assuredly return to our religion*: (Bḍ * and Jel in vii. 86:) or the meaning is, *ye shall assuredly enter the communion of our religion; the verb here signifying beginning*: and the saying, of a poet,

• وَعَادَ الرَّأْسُ مِثْلَ كَالثَّغَامِ •

is cited as an ex. [i. e. as meaning *And my head began to be white like the plant called ثغام*]: or the meaning in this instance may be, *became like the ثغام*: (MF, TA:) you say also, **عَادَ كَذَا** *He, or it, became so, or in such a state or condition*: (K, TA:) and it is said in a trad., **وَرِدْتُ أَنَّنِي هَذَا اللَّبَنُ يَعُودُ قَطْرَانًا** [*I wish that this milk would become tar*]. (O, TA.) **عَادَ** is also used as an incomplete [i. e. a non-attributive] verb in the sense of **كَانَ** [*He, or it, was*], requiring an enunciative [generally] on the condition of its being preceded by a conjunction, as in the saying of Ḥassán,

• وَلَقَدْ صَبَوْتُ بِهَا وَعَادَ شَبَابَهَا •
• غَضًا وَعَادَ زَمَانَهَا مُسْتَظْفَرًا •

[*And I had inclined to silly and youthful conduct with her, when her youth was fresh and her time of life was deemed comely*]; the meaning being **كَانَ زَمَانَهَا** [and **كَانَ شَبَابَهَا**]. (MF, TA.) [See also an ex. in a verse cited voce **مَطْمَعَةٌ**. But the first of the significations mentioned in this art. is that which is most common. Hence several phrases mentioned below voce **عَوْدٌ**. And hence the phrase **يَعُودُ عَلَى كَذَا**, inf. n. **عَوْدٌ**, used by grammarians, *It refers, or relates, to such a*