

ك, TA, [in the CK مَعْوِةُ,] after the manner of those who say اَسْبُوْدُ. (S, TA.)

عوج

1. عَوْجٌ, (S, O, L, Mṣb, K,) aor. يَعْوِجُ, (TA.) inf. n. عَوَّجٌ, (S, O, L, Mṣb) and عَوَّجٌ, (L,) or the latter is a simple subst.; (S, O, K;) and اَعْوَجُ, [which is more common,] inf. n. اَعْوَجَاجٌ; (S, O, L, Mṣb, K;) and اِنْعَاجٌ; and تَعْوِجٌ; (L;) *It was, or became, crooked, curved, bent, winding, wry, contorted, distorted, or uneven*: (L:) or [عَوَّجٌ and] اَعْوَجُ, *it was, or became, so of itself*; and [اِنْعَاجٌ and] تَعْوِجٌ, *it was, or became, so by the operation of an external agent*; (L, Mṣb;) as is said by Az: (L:) اِنْعَاجٌ is quasi-pass. of عَجَّنَهُ; (L;) and تَعْوِجٌ is quasi-pass. of عَوَّجْتَهُ: (Az, S, O, L, Mṣb, K;) and عَوَّجٌ and اَعْوَجٌ are said to be used in relation to different things: (S, O, L, Mṣb, K, &c.): [for instance,] one says, عَوَّجَ الْعُودُ, inf. n. عَوَّجٌ, *The wood, or stick, was, or became, crooked, curved, bent, or distorted*: and عَوَّجَ الْأَمْرَ, inf. n. عَوَّجٌ, *The affair was, or became, difficult, arduous, or troublesome*. (MA.) [See عَوَّجٌ below.] — لَا عَوَّجَ لَهُ, in the Kur xx. 107, means *There shall be no evading it*. (Jel.) — اَعْوَجَ إِلَيْهِ, aor. اَعْوَجَ, inf. n. اَعْوَجٌ and عَوَّجٌ, *I turned, or inclined, towards it*; namely, a place of abode. (L.) And اِنْعَاجٌ عَلَيْهِ He *turned, or inclined, towards it, or him*. (S, O.) And تَعَوَّجَتْ and اِنْعَاجَتْ, said of a she-camel, *She turned aside; or became turned aside*; the former quasi-pass. of عَاجَبَهَا; and the latter, of عَوَّجَهَا. (TA.) — اَعْوَجَ بِهِ He *inclined, and came to him, or came to him and alighted at his abode as a guest*: and he passed by him. (L.) And عَوَّجَ بِالْمَكَانِ, aor. اَعْوَجَ, (S, O, K,\*) inf. n. عَوَّجٌ and مَعَاجٌ; (K;) and عَوَّجَتْ; (TA;) *I remained, stayed, dwelt, or abode, in the place*. (S, O, K,\*) And اَعْوَجَ عَلَيْهِ He *stopped, or paused, at it*. (S, O, K, TA.) A poet says,

عَجْنَا عَلَى رُبْعِ سَلْمَى أَيْ تَعْرِيجِ

[We stopped at the abode of Selma, with what a staying!]: putting تَعْرِيجِ [in some copies of the S تعويج] in the place of عَوَّجٌ because their meaning is one. (S, O, TA.) — فَلَانَ مَا يَعْوِجُ عَنْ فُلَانٍ Such a one does not revert from, or relinquish, anything. (IAḡr, S, O, K,\*) — Accord. to AA, [the inf. n.] اَعْوَجَ signifies *The returning to that upon which one had been intent, or attent, or employed*. (O and TA in art. عَجَجٌ) — عَجَّنَهُ: see 2. — عَجَّتْ الْبَعِيرَ, (S, A, O, K,\*) and عَجَّتْ الْبَعِيرَ, (L,) aor. اَعْوَجَهُ, inf. n. عَوَّجٌ (S, O, L) and مَعَاجٌ, (S, O,) *I turned the camel's head by means of the nose-rein*: (S, A, O, L, K,\*) and

in like manner one says of a horse: and اَعْوَجَ عَاجَ, and عَوَّجَهَا, *He turned aside his she-camel*. (TA.) And اَعْوَجَ رَأْسَهُ إِلَى الْمَرْأَةِ (O and TA from a trad.) *He inclined his head towards the woman, and looked towards her*. (TA.) And الْمَرْأَةُ تَعْوِجُ الرَّأْسَ إِلَى ضَجِيْعِهَا [The woman turns her head towards her bedfellow]. (TA.) And اَعْوَجَ عُنُقَهُ, inf. n. عَوَّجٌ, *He inclined, or bent, his neck*. (TA.) And عَجَّ لِسَانَكَ عَنِّي وَلَا تُكْثِرْ, *thy tongue from me, and do not multiply words*. (A.) And اَعْوَجَ بِهِ الطَّرِيقُ, [The road led him, or turned him, aside]. (K in explanation of حَوَّجٌ.) — مَا اَعْوَجَ بِكَلَامِهِ I *do not pay regard, or attention, to his speech*, (ISK, S in art. عَجَجَ, A,\* and O,) is a phrase of the Benoo-Asad, who take it from عَجَّتْ النَّاقَةُ: (ISK, S, O:) others say مَا اَعْوَجَ. (O.) And one says, مَا عَجَّتْ بِحَدِيثِهِ [I did not pay regard to his discourse]. (A.) — اَعْوَجْتُ بِالْمَكَانِ I *made him to remain, stay, dwell, or abide, in the place*: the verb being trans. as well as intrans. (S, O.)

2. تَعَوَّجٌ, (T, S, O, Mṣb, K,) inf. n. تَعَوَّجٌ; (T, S, O, Mṣb;) *I crooked it, curved it, bent it, contorted it, distorted it, or rendered it uneven*; (T, S, O, Mṣb, K, TA;) namely, a thing; (T, S, O, Mṣb, TA;) as also عَجَّنَهُ, inf. n. عَوَّجٌ and اَعْوَجَ. (TA.) — See also 1, latter half, in two places. — تَعَوَّجٌ [as an inf. n. of which the verb, if it have one in the following sense, is عَوَّجٌ, in a horse, is syn. with تَجَنَّبٌ [app. as meaning *A bending, or curving, and tension of the sinews, in the hind leg*] which is a quality approved. (TA.) — See also 1, near the middle. [Hence] one says, مَا لَهُ عَلَى أَصْحَابِهِ تَعَوَّجٌ, meaning [There is not for him any] remaining, or staying, [at the abode of his companions;] as also تَعْرِيجٌ. (TA.) — عَوَّجَهُ, inf. n. as above, also signifies *He set it, or inlaid it, with عَاجٌ [which means ivory, and tortoise-shell]; (O, K, TA;) namely, a thing, (O,) or a vessel*. (TA.)

5: see 1, former half, in four places.

7: see 1, former half, in five places.

9: see 1, first sentence, in two places.

عَاجٌ, as an epithet applied to a she-camel, *Pliable*; syn. لَيْسَةُ الْأَعْطَافِ, or لَيْسَةُ الْإِنْعَاطِ, accord. to different copies of the K; and by the latter words is expl. (but not in the K) عَاجَةٌ, as so applied: in the L, عَاجٌ is expl. as meaning *tractable, submissive, or manageable*; syn. مَذْعَانٌ: (TA:) or مَذْعَانُ السَّبْرِ لَيْسَةُ الْإِنْعَاطِ: (thus in the O:) and it is said to be without a parallel in respect of the dropping of the [fem. termination] ة, whether its original measure be فَعْلٌ or فَاعِلٌ [?]. (TA.) — Also [Ivory;] *elephant's bone*; (S, O, K;) or [rather] only *elephant's tusk*; (Lth, Mṣb, TA;) thus say ISd and Kz: (TA:) n. un. with

ة [signifying a piece of ivory]: (S, O:) of its properties are these: that if seed-produce or trees be fumigated with it, worms will not approach them; and the woman who drinks of it every day two drachms with water and honey, if compressed after seven days, conceives. (K.) — And Tortoise-shell; syn. ذَبَلٌ [q. v.]; (O, K;) i. e. (O) the back [or shell] of the sea-tortoise [or turtle]: (O, Mṣb:) i. q. مَسْكٌ: (Sh, L:) or a thing that is made from the back of the sea-tortoise: (L:) and it is said that the Arabs called any [sort of] bone by this name: n. un. with ة. (TA.) The Prophet is related to have had a comb of عَاجٍ, i. e. ذَبَلٌ: (L:) and he is said to have ordered to purchase for Fāṭimeh a pair of bracelets of عَاجٍ, by which he meant not what is turned of elephants' tusks, for their tusks are مَيْتَةٌ, [i. e. they are taken from an animal of which the flesh is unlawful food,] but ذَبَلٌ: (O, L, Mṣb,\*) the عَاج of the elephant is impure accord. to Esh-Sháfi'ee, but pure accord. to Aboo-Haneefeh. (L.) — Also Bracelets of عَاجٍ, as distinguished from ذَبَلٌ, [i. e. of ivory: and probably of tortoise-shell also:] (Ish:) n. un. with ة. (TA in art. جَوَّجٌ) = عَاجٌ, (S, O, L, K,) indecl., with kesr for its termination, (L, K,) as a determinate noun; and عَاجٌ, with tenween, as an indeterminate noun; (L;) *A cry by which a she-camel is chidden*: (S, O, L, K:) Az says, in chiding a she-camel, one says عَاجٌ, without tenween; and if he please, عَاجٌ, with jasm, as though a pause were imagined to be made after it: or, accord. to A'Obeyd, one says to her عَاجٌ, and جَاهٌ, with tenween: [but see art. جَوَّجٌ:] accord. to AHeyth, a word of this kind is originally mejzoom; but in the case of a rhyme, [and in any case of poetical necessity,] it may be makhfoof. (TA.) [See also art. عَجَجٌ.]

عَوَّجٌ and عَوَّجٌ [are inf. ns. of عَوَّجٌ, q. v., or the latter is a simple subst.; and both, used as simple substs.,] signify *Crookedness, curvity, a bending, a winding, wryness, contortion, distortion, or unevenness*: (L:) or the former is peculiar to objects of the sight, as bodies; and the latter, to what are not seen, as opinion, and a saying, and religion: or, as some say, the latter is used in both of these cases; but the distinction is more common: (IAth, TA:) AZ makes the same distinction; but adds that some of the Arabs used the latter word in relation to a road: (Mṣb:) accord. to ISk, (S, O,) the former is in anything erect, (S, O, K,) or in anything that was erect and has inclined, (TA,) as a wall, (S, O, K, TA,) and a stick, (S, O, Mṣb,) or a staff, (K, TA,) and a spear; (TA;) and the latter, in land, or ground, and in religion, (S, O, Mṣb, K, TA,) and in means of subsistence: (S, O:) in land, or ground, the latter means *unevenness*; thus in the Kur xx. 106: in a road, *deflection*; as also عَوَّجٌ: in religion, and in natural disposition, *corruptness, or deviation from rectitude*: (TA:) and عَوَّجٌ, (S, O, TA, [thus accord. to both of my copies of the S,]) or عَوَّجٌ, (accord. to a copy of the A, [which