

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 IKt 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 *لِصَقَتْ*. (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. *تَنَبَّطَ*. (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]; (IAar, 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 IAar, and is by some written *عَوَّقٌ*, (TA,) and *عَوَّقٌ* and *عَوَّقٌ*, this last with fet-h, (K,) i. e. with fet-h and teshdeed to the *ي*, (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* (IAar, TA) [app. meaning *Very niggardly*]: or, as some say, *عَوَّقٌ* signifies as expl. voce *عَوَّقٌ*, and is not an imitative sequent. (TA.)

*العَوِيقُ* A red [?] bright star in, or on, the right [?] edge of the Milky Way, following, not preceding, the *الشَّرِيَا* [the Pleiades]; rising before the *الجَوْزَاءَ* [by which may be meant either Orion or Gemini]: (TA:) when it has risen, it is known that the *الشَّرِيَا* 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 *العَوِيقُ* are called *العِنَازُ*: [see *عَنْزُ*] it is also called the *رَقِيبُ* [or watcher] of *الشَّرِيَا*, 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 العَوِيقِ* (Kzw:) it is [said to be] called *العَوِيقُ* because of its [being regarded as] impeding *الدَّبْرَانَ* from meeting *الشَّرِيَا*: (TA:) *عَوِيقٌ*, (Lth, Az, S, O,) is originally *عَوِيقٌ* (S, O,) its medial radical being *و*; or it may be *ي*. (Lth, Az, TA.) One says also, *هَذَا عَوِيقٌ طَالِعًا* [meaning *This is the عَوِيقُ rising*]; suppressing the *ال*, but meaning it to be understood, and therefore leaving the word itself in its former determinate state [without tenween]. (IAar, 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