

عَوَانٌ A lion having much hair. (K.)

عُثُونُ (K, TA) A man (TA) large in the (K, TA.)

عُثُونُ: see عُثْنُ.

عنى and عنو

1. عُنَا, aor. يُعْنُو, (S, Mgh, K,) inf. n. عُنُو, (K, TA,) [accord. to the CK عُنُو, but] like سُمُو; (TA;) and عُنَى, aor. يُعْنَى, (S, Mgh, K,) which is of the dial. of El-Hijáz, and of which the inf. n. is عُنَا; (TA;) and عُنَى, aor. يُعْنَى and عُنَى, inf. n. عُنَى and عُنَى; (K, TA;) He acted corruptly; or made, or did, mischief: (S, Mgh, K:) or did so in the utmost degree: (TA:) عُنَى in the earth: (S, TA:) the aor. of one of the dial. vars. occurs in the Kur ii. 57; &c.: some say that عُنَا, aor. يُعْنَى, [or عُنَى, aor. يُعْنَى,] is formed by transposition from عُنَا, aor. يُعْنَى: (TA:) accord. to Er-Rághib, عُنَى and عُنَى, or عُنَى, and عُنُو are nearly alike; but عُنَى is mostly used in relation to that which is perceived by sense; and عُنَى and عُنُو, in relation to that which is perceived by the [mind or] judgment: some say that عُنُو [as also عُنَى] is the acting wrongfully, injuriously, or unjustly; and sometimes does not involve the acting corruptly: (MF and TA in art. عُنَى:) Lh says that عُنَى is of the dial. of El-Hijáz, and is the [more] approved form; and عُنَا is of the dial. of the Benoo-Temeem. (TA in that art.) — And عُنَى, aor. يُعْنَى, inf. n. عُنَا, said of the hair of the head, It was, or became, dry and matted, and was long left uncombed. (TA.)

عُنَى Hair: this is its primary signification. (TA.) [See the next paragraph.] — And, metaphorically, † Such as is straggling, of plants, or herbage; as the نَصَى, and the نُهَى, and the صِلَان. (TA.) And [hence] one says, شَابَ عُنَى الأَرْضِ † The plants, or herbage, of the earth, dried up, or became yellow: (K:) so in the Tekmileh, and so says ISk. (TA.)

عُنُو A long [or quantity of hair descending below the ear or to the shoulder]: (K:) pl. عُنَى, like رُبَى; (so in some copies of the K;) or عُنَى, like رُبَى; (so in other copies;) or عُنَى, like رُبَى; (so in my MS. copy of the K; [app. taken from the TA; the first of which (i. e. عُنَى) I hold to be the right; (see the paragraph next preceding this;) though SM says what here follows;]) it is correctly عُنَى, like رُبَى; agreeably with what is said in the M, i. e. that عُنَى signifies اللَّيْمُ الطَّوَالُ. (TA.)

عُنُو The state of the hair of the head when it has become dry and matted, and has been long left uncombed. (TA.)

عُنَى: see عُثْنُ.

عَاثٌ Acting corruptly; or making, or doing, mischief. (Mgh. [See 1.]

عَاثٌ Having much hair; (S, K;) sometimes applied in this sense to a man. (S.) And Having a thick beard. (TA.) — And The male hyena; (S, K;) as also عُثَانُ: (S:) and [the fem.] عُنُوَا the female hyena; (S, K;) because of the abundance of her hair: (S:) and [the pl.] عُنُو, and عُنَى, a number of hyenas together. (TA.) — [The fem.] عُنُوَا is also an appellation applied to An old woman. (S, TA.) — And the masc. signifies also Thick, gross, or coarse, in size. (TA.) — And Foolish, or stupid, (S, K,) heavy, or dull. (S.) — And One whose colour inclines to blackness. (K.) — And A colour [itself] that inclines to blackness: (K, TA:) or, accord. to the M, العُنَى [perhaps a mistranscription] signifies a colour inclining to blackness, with abundance of hair. (TA.)

عج

1. عَجَّ, (S, A, Mgh, O, &c.,) aor. عَجَّ, (S, Mgh, Mgh, K,) or عَجَّ; (so in the O; [but this is at variance with a general rule;]) and عَجَّ with kesr to the medial radical [in the first and second persons, عَجَجْتُ and عَجَجْتُ, (TA,) aor. عَجَّ; (K;) inf. n. عَجَجَ and عَجَجَ; (S, A, Mgh, O, Mgh, K;) He cried out, or vociferated; (K, TA;) like ضَجَّ; accord. to Az, supplicating, and begging aid, or succour; (TA;) and (K) he raised his voice; (S, A, O, K;) as also عَجَجَ; (K;) or this signifies he cried out, vociferated, or raised his voice, repeatedly; (S, O, TA;) and عَجَّ, he raised his voice with the تَلْبِيَّة [or saying تَلْبِيَّة]: it is said in a trad., أَفْضَلُ الْحَجِّ الْعَجَّ وَالشَّجَّ (S, Mgh, O, Mgh) i. e. The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice with the تَلْبِيَّة (Mgh, O, and Mgh in art. تَجَّ) and the shedding of the blood of the victims brought for sacrifice to the sacred territory: (Mgh, and Mgh in art. تَجَّ:) and عَجَجَ signifies the crying out, or vociferating, and clamouring, of a people, or party. (TA.) — And عَجَّ, aor. عَجَّ, inf. ns. as above, said of a camel, He made a [loud] noise in his braying: and عَجَجَ he repeated, or reiterated, [such] a noise: and عَجَّ, aor. عَجَّ, inf. n. عَجَجَ, said of water, it made a sound; and so [or as meaning it made a reiterated sound] عَجَجَ: and in the same sense the former verb is used in relation to a bow: and also in relation to the [piece of stick or wood called] زَنْد on the occasion of its producing fire: (TA:) and عَجَجَ said of a camel, when beaten, or heavily laden, he uttered a grumbling cry; syn. رَعَا. (O, K.) — عَجَّتِ الرِّيحُ, and † عَجَّتْ, The wind was, or became, violent, and raised the dust, (S, O, K, TA,) and drove it along. (TA.) [See also 2.] — And عَجَّتِ الرَّائِحَةُ † [The odour dif-

fused itself strongly, or powerfully]. (A, TA.) — And عَجَّ ثَدْيُهَا, (A,) or ثَدْيَاهَا, (TA,) said of a girl, † Her breast, or breasts, began to swell, or become protuberant. (A, TA.) — عَجَّ الْقَوْمُ and † عَجَّوا, (K, TA,) and † عَجَّوا and † عَجَّوا, and † عَجَّوا, as is said in the “Nawádir,” (TA,) mean أَكْثَرُوا فِي فُنُونِهِمُ الرُّكُوبَ (K, TA,) in one copy فِي فُنُونِهِ (TA:) [Ibr. D thinks that both of these readings are mistranscribed, for أَكْثَرُوا مِنْ فُنُونِ الرُّكُوبِ, meaning The people, or party, practised many modes, or manners, of riding; agreeably with an explanation in the TK: but the case is very perplexing; and is rendered the more so by the facts that this is not in the O, and that what here follows is not in the K nor in the TA, and that I do not find in art. عَجَّ nor in any other art. anything that throws light upon it:] — عَجَّ الْقَوْمُ فِي الْوَادِي and † عَجَّوا, and † عَجَّوا and † عَجَّوا, and † عَجَّوا, and † عَجَّوا, mean The people, or party, descended into the valley, and trod it much. (O.) — عَجَّ النَّاقَةُ: see R. Q. 1.

2. تَعَجَّجَ, inf. n. تَعَجَّجَ, The wind raised the dust. (TA.) [See also 1.] — And عَجَّجْتُ الْبَيْتَ دُخَانًا, (S, O, and so in a copy of the K,) or مِنْ الدُّخَانِ, (so in other copies of the K,) inf. n. as above, (K,) I filled the house, or tent, with smoke. (K, TA.)

4: see 1, latter half, in three places.

5. تَعَجَّجَ, said of a house, or tent, (S, K,) It was, or became, filled with smoke. (K.)

R. Q. 1. عَجَجَ: see 1, in four places. — عَجَّ النَّاقَةُ, (S, O, L,) or عَجَّ النَّاقَةُ, (S, O, L, K,) saying عَجَّ, (S, K,) or عَجَّ: (L:) or the former signifies he turned the she-camel to a thing, saying عَجَّ. (TA.) — And [the inf. n.] عَجَجَ signifies The changing of ع into ج when occurring with ع [immediately preceding it]: a practice that obtained among the tribe of Kudá'ah; (S, O;) and accord. to Fr, among the tribe of Teiyi, and some of the tribe of Asad; (TA in art. ج, q. v.;) like as عَجَجَ did among that of Temeem: (TA in the present art.) they used to say, رَاعٍ خَرَجَ مَعِيَ [This is a pastor who went forth with me]. (S, O.)

عَجَّة A crying out, or vociferating, and clamour, or confusion of cries or noises, of a people, or party. (TA.) — وَحَدَّ اللَّهُ فِي عَجَّتِهِ means [He declared the unity of God] aloud. (TA, from a trad.)

عَجَّة [An egg-fritter, or omelet: so in the present day:] a certain food made of eggs: (S, O, K:) or flour kneaded with clarified butter, (AA, TA,) and then fried, or roasted: IDrd says, it is a sort of food; but what sort I know not: accord. to IKh, it is any food compounded; as