

عَوَانِنٌ A lion having much hair. (K.)

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

عُثْنُونٌ: see عُثْنُونٌ.

عشى and عشو

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

عَشَى 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 بَهَى, and the صَبَى. (TA.) And [hence] one says, شَابَ عَشَى الأَرْضِ † The plants, or herbage, of the earth, dried up, or became yellow: (K:) so in the Tekmileh, and so says ISk. (TA.)

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

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

أَعْنَى: see عُثْنُونٌ.

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

عَاشَى 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 عَشْيَانٌ: (S:) and [the fem.] عَشْوَاءٌ the female hyena; (S, K;) because of the abundance of her hair: (S:) and [the pl.] عَشْوَى, and عَشَى, a number of hyenas together. (TA.) — [The fem.] عَشْوَاءٌ 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, العَشَى [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. عَجَجٌ and عَجَجٌ; (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 عَجَجَّ; (K;) or this signifies he cried out, vociferated, or raised his voice, repeatedly; (S, O, TA;) and عَجَّ, he raised his voice with the تَلْبِيَّةُ [or saying لَبَّيْكَ]: it is said in a trad., أَفْضَلُ الْحَجِّ الْعَجُّ وَالشَّجُّ (S, Mgh, O, Mgh) i. e. The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice with the تَلْبِيَّةُ (Mgh, O, and Mgh in art. تَج) and the shedding of the blood of the victims brought for sacrifice to the sacred territory: (Mgh, and Mgh in art. تَج:) and عَجَجٌ 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 عَجَجَّ he repeated, or reiterated, [such] a noise: and عَجَّ, aor. عَجَّ, inf. n. عَجَجٌ, said of water, it made a sound; and so [or as meaning it made a reiterated sound] عَجَجَّ: 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] زَنْدٌ on the occasion of its producing fire: (TA:) and عَجَجَّ said of a camel, when beaten, or heavily laden, he uttered a grumbling cry; syn. رَغَا. (O, K.) — عَجَجَتِ الرِّيحُ, and عَجَجَتْ, The wind was, or became, violent, and raised the dust, (S, O, K, TA,) and drove it along. (TA.) [See also 2.] — And عَجَجَتِ الرَّائِحَةُ † [The odour dif-

fused itself strongly, or powerfully]. (A, TA.) — And عَجَّ ثُدَيْهَا, (A,) or ثُدَيْهَا, (TA,) said of a girl, † Her breast, or breasts, began to swell, or become protuberant. (A, TA.) = عَجَّ الْقَوْمُ and عَجَّوا, (K, TA,) and هَجَّوا and هَجَّوا, and ضَجَّوا and ضَجَّوا [?], as is said in the "Nawádir," (TA,) mean أَكْثَرُوا فِي فُتُونِهِمُ الرُّكُوبَ, (K, TA,) in one copy فِي فُتُونِهِ: (TA:) [Ibr. D thinks that both of these readings are mistranscribed, for أَكْثَرُوا مِنْ فُتُونِ 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. هَجَّ nor in any other art. anything that throws light upon it:] عَجَّ الْقَوْمُ فِي الْوَادِي and عَجَّوا, and هَجَّوا and هَجَّوا, and ضَجَّوا and ضَجَّوا [?], mean The people, or party, descended into the valley, and trod it much. (O.) = عَجَّ النَّاقَةَ: see R. Q. 1.

2. تَعَجَّجَ, inf. n. تَعَجَّجٌ, The wind raised the dust. (TA.) [See also 1.] — And عَجَجْتُ الْبَيْتَ دُخَانًا, (S, O, and so in a copy of the K,) or مِنَ 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. عَجَجَّ: see 1, in four places. — عَجَّ النَّاقَةَ, (S, O, L,) or عَجَّ النَّاقَةَ, (S, O, L, K,) saying عَاجَ عَاجَ, (S, K,) or عَاجَ: (L:) or the former signifies he turned the she-camel to a thing, saying عَاجَ عَاجَ. (TA.) — And [the inf. n.] عَجَجَةٌ signifies The changing of ع into ح when occurring with ع [immediately preceding it]: a practice that obtained among the tribe of Kud'ah; (S, O;) and accord. to Fr, among the tribe of Teiyi, and some of the tribe of Asad; (TA in art. ح, q. v.;) like as عَعْنَةٌ did among that of Temeem: (TA in the present art.:) they used to say, هَذَا رَاعٍ خَرَجَ مَعِيَ [This is a pastor who went forth with me]. (S, O.)

عَجَّةٌ 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.)

عَجَّةٌ [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