

the locusts and the flies and diseases come with it. (TA.) And **عَوْنٌ** signifies *Anything that aids, helps, or assists, one*: for instance, [one says,] **الصَّوْمُ عَوْنُ الْعِبَادَةِ** [Fasting is the aider of religious service]. (Lth, TA.) — See also what next follows.

أَبُو عَوْنٍ, with damm, *Dates*: and salt: (K:) or **أَبُو عَوْنٍ** [thus, with fet-h,] has the latter meaning; salt being metonymically thus called because its aid is sought for the eating of food. (Har p. 227.)

عَانَةٌ *A herd of wild asses*: (S, K:) and a *she-ass*: (K:) pl. **عَوْنٌ**, (S, K,) and some say **عَانَاتٌ**. (TA.) — And [hence, app.,] **العَانَةُ** is the appellation of † *Certain white stars, beneath the سَعْدُ* [pl. of **سَعْدٌ**, q. v.]. (K.) — Also *The pubes*; i. e. the hair of the **رَكْبٌ**; (S, Mṣb, K;) the hair that grows above the anterior pudendum; (Mgh;) or, [as some say,] *above that of a woman*: (TA:) or, accord. to Az (Mgh, Mṣb, TA) and AHeyth, (TA,) the place of growth of the hair above the anterior pudendum of a man (Mṣb, TA) and of a woman; (TA;) the hair itself being called the **شَعْرَةُ** (Mgh, Mṣb, TA) and the **إِسْبُ**; (Mṣb, TA;) though it is also called **عَانَةٌ** (Mgh, Mṣb) by an extension of the proper meaning (Mgh) or by an ellipsis: (Mṣb:) the word is originally **عَوْنَةٌ**: (Mṣb:) and the dim. is **عَوْنِيَّةٌ**. (Mgh.) — **عَوْنِيَّةٌ** is a saying mentioned by Lh as meaning **جَمَاعَتِهِمْ** [i. e., app., *Such a one is over the collective body, or community, and those who are under the protection, of the tribe of Bekr Ibn-Wail*]: and it is said to mean, *he is manager, orderer, or regulator, of their affairs*. (TA.) — And **عَانَةٌ** is said to signify in the dial. of 'Abd-El-Keys *A share of water for land*. (TA.)

عَوَانٌ *A beast of the bovine kind, or a cow*, (AZ, TA,) or anything, (S, TA,) [i. e.] an animal [of any kind], (IAḥ, TA,) or a woman, and a beast, (Mṣb,) *Of middle age*, (AZ, IAḥ, Mṣb, TA,) *between such as is advanced in age and the youthful*, (AZ, TA,) *neither young nor old*; (IAḥ, TA:) so in the Kḥ ii. 63: (S, TA:) or a cow, and a mare, *that has brought forth after her first-born*: (K, TA:) [in the CK, **البَكْرُ** is erroneously put for **البَكْرُ**:] and a woman *who has had a husband*; (K, TA;) in the M, i. q. **قَيْبٌ**: (TA:) pl. **عَوْنٌ**, (S, Mṣb, K,) originally **عَوْنٌ**. (Mṣb, TA.) **عَوْنٌ** is a prov. [expl. in art. **خَمْرٌ**]. (S, TA.) And **عَوْنٌ عَوَانٌ** means † *A war in which fighting has occurred once [and is occurring again]*; (S, K;) as though they made the first [fighting] to be **بَكْرٌ** [or first-born]. (S.) And **عَوْنٌ عَوَانٌ** † *A blow inflicted by seizing an opportunity when the object is unaware, and requiring to be repeated*: pl. **ضَرْبَاتٌ عَوْنٌ**, occurring in a trad., in which the blows of 'Alee are said to have been not of this kind, but such as are termed **مُبْتَكِرَاتٌ**. (L. [See **بَكْرٌ**, last sentence.]) — And *Land watered by rain* (K, TA) *between two por-*

tions of land not so watered. (TA.) — And [the fem. i. e.] with ة, *A tall palm-tree*: (S, K:) of the dial. of 'Omán, (AHn, S, TA,) or of the dial. of Azd: (TA:) or one *standing alone, apart from others*. (IAḥ, TA.)

عَوْنِي quasi-pl. n. of **عَوْنٌ**, q. v. (K.)

عَوَانَةٌ [fem. of **عَوَانٌ**, q. v. — And] *A certain creeping thing (دَابَّةٌ), less than the قُنْفُذُ, [or hedgehog]: (K:) accord. to Ag, it is like the قُنْفُذُ, found in the midst of an isolated portion of sand, appearing sometimes, and turning round as though it were grinding, then diving [into the sand], and also called the طَحْنُ [q. v.]: (TA:) and, (K, TA,) some say, (TA,) a certain worm in the sand, (K, TA,) that turns round many times*. (TA.)

عَوْنِيَّةٌ dim. of **عَانَةٌ**, q. v. (Mgh.)

عَوَانِي: see **عَوْنٌ**.

عَانِيَّةٌ Wine (**خَمْرٌ** [in the CK erroneously **خَمْرٌ**] of 'Aneh (**عَانَةٌ**), a town on the Euphrates. (S, K.) Zuheyr speaks of the wine of 'Aneh (S, TA) in a verse in which he likens to it the saliva of a woman. (TA.) And **عَانِيَّةٌ** is used as a subst.: one says, **فَلَانٌ لَا يُحِبُّ إِلَّا الْعَانِيَّةَ وَلَا يَضْحَبُ إِلَّا الْعَانِيَّةَ** i. e. [Such a one does not love aught save] the wine of 'Aneh, and [does not associate save with] the vintners. (A, TA.)

مَعُونٌ: see **عَوْنٌ**, former half; each in two places.

مَعُونَةٌ and **مَعُونَةٌ**, and the pl. **مَعَاوِنٌ**: see **عَوْنٌ**, former half, in four places. **صَاحِبُ الْمَعُونَةِ** [as used in post-classical times] means *The officer appointed for the rectifying of the affairs of the commonalty*; as though he were the aider of the wronged against the wronger; i. q. **الْوَالِي**; or, as Esh-Shereshee says, **وَالِي الْجَنَابَاتِ**. (Har p. 261.) And **دَارُ الْمَعُونَةِ** was the appellation of *The mansion of the شَحْنَةُ* [q. v.], in Cairo. (Abulf. Ann. vol. iii. p. 632.)

مَعَوَانٌ *A man who aids, helps, or assists, people much, or often*; (S, K;) or *well*: (K:) pl. **مَعَاوِينٌ**. (TA.) One says, **الْكِرِيمُ مَعَوَانٌ** [The generous is one who aids, &c.]: and **هُمُ مَعَاوِينٌ فِي الضُّطُوبِ** [They are persons who aid, &c., in affairs, or great affairs, or afflictions]. (TA.)

مُتَعَاوِنَةٌ *A woman advanced in age*, (S, K,) but not unless *with fleshiness*: (S:) or, accord. to Az, *symmetrical, or proportionate, in her make, so that there is no appearance of protrusion, or protuberance, of her form*: and accord. to the A, *a woman fat, with symmetry, or proportionateness*. (TA.) — And **مُتَعَاوِنٌ** [A hackney] *whose strength and age have reached their full states* [so I render the explanation **إِذَا لَحِقَتْ قُوَّتُهُ وَسِنَّةٌ**, in which I suppose **لَحِقَتْ** to mean **أَدْرَكَتْ**]; as also

مُتَلَا حَكٌ [the fem. of which, applied to a she-camel, is expl. as meaning "strong in make"]. (TA.)

عوه

1. **عَاهَ الْمَالُ**, (K, TA,) aor. **يَعُوهُ**, (TA,) and **يَعِيهِ**, (K, TA,) inf. n. **عَاهَةٌ** and **عُوهُ** and **عُوُوهُ** (TA) and **عِيَهُ**, (CK, [the only inf. n. there mentioned, and not in my MS. copy of the K nor in the TA,]) *The مال [meaning camels, or cattle,] became smitten with what is termed عَاهَةٌ [i. e. a bane, disease, pest, or murrain]*; (K, TA;) as also **عِيَهُ**. (TA.) And in like manner, **عَاهَ التَّرْوَعُ**, aor. **يَعُوهُ** and **يَعِيَهُ**; (TA;) or **عِيَهُ**, like **إِيْفٌ**; (S;) or **عِيَهُ**, of the class of **تَعَبٌ**; (Mṣb; [but this I find not elsewhere, and it is app. a mistake for the well-known form **عِيَهُ**];) *The زرع [or seed-produce] became smitten with what is termed عَاهَةٌ [i. e. a bane, blight, blast, taint, canker, or the like]*; (S, Mṣb, TA;) as also **أَعَاهُ**. (TA.)

2: see 4. — **تَعْوِيَةٌ** also signifies *The alighting in the last part of the night* (S, K, TA) *for rest*; (so in a copy of the S;) syn. with **تَغْرِيسٌ**: (S, TA:) or both of these words signify [the taking] *a slight sleep on the occasion of the morning-rest*. (Lth, TA.) — And *The confining oneself in a place*. (K.) You say of any one **عَوَّهُ** meaning *He confined himself in a place*: (S:) or *he remained, stayed, or abode*. (Az, TA.) — And *The calling a young ass by saying عَوَّهُ عَوَّهُ*. (K, TA.) You say, **عَوَّهُ بِهِ**, inf. n. **تَعْوِيَةٌ**, *He called him to come up with him*. (TA.) And **عِيَهُ بِالرَّجُلِ** *He called, or called out, to the man*. (TA.)

4. **أَعَاهُوا** and **أَعُوهُوا**, (S, Mṣb, K,) the latter mentioned by El-Umawee, (S,) and **عَوَّهُوا**, (IAḥ, K,) *They had their cattle, (S, Mṣb, K,) or their seed-produce, (K,) or their fruits, (TA,) smitten with what is termed عَاهَةٌ [i. e. a bane, such as a disease, pest, or murrain, or a blight, blast, taint, canker, or the like]*. (S, Mṣb, K, TA.) — See also 1.

عَاهٌ; pl. **عَاهُونٌ**: see **عَانَةٌ**.

عَاهَ عَاهٌ *A cry by which camels are chidden in order that they may confine themselves to a spot*; as also **عِيَهُ عِيَهُ**; (K, TA;) and **عَاهُ عَاهُ**. (TA.)

عَوَّهُ عَوَّهُ *A cry by which a young ass is called*. (K, TA.)

عَاهَةٌ, in which the **ه** is substituted for **ي** accord. to some, and for **و** accord. to others, (Mṣb, TA,) is originally of the measure **فَعَلَةٌ**, with fet-h to the **ع**, (Mṣb,) and is syn. with **أَفَةٌ** [signifying *A bane*; such as a disease, pest, or murrain; and a blight, blast, taint, canker, or the like: see 1, in two places]. (S, Mṣb, K, TA.) It is said in a trad., **لَا يُودِدَنَّ ذُو عَاهَةٍ عَلَى مُصِحٍّ** i. e. *One whose camels are affected with a bane, such as mange &c., shall not bring them to water immediately after one whose camels are in a healthy, or sound, state*. (TA. [See also art. **صَحٌّ**].)