

inf. n. عَوْمٌ, accord. to the copies of the K i. q. قَتَرَ, but correctly قَتَرَ [i. e. It exhaled its scent, smell, or odour]. (TA.) — عَوْمًا فَلَانًا (K, TA,) inf. n. عَوْمًا, (TA,) He treated such a one with illnature, and exceeding perverseness or crossness or repugnance. (K, TA.) — عَوْمَ الْعَظْمِ (S, K,) aor. 2 and 3, inf. n. عَوْمٌ; (S;) and تَعَوْمُهُ; (S, K;) are like عَرَفَهُ and تَعَرَفَهُ; (S;) [i. e.] both signify He stripped off the flesh from the bone [with his fore teeth, eating it]. (K.) — And in like manner, (S,) عَوْمَتِ الْإِبِلِ الشَّجَرَ The camels [cropped the trees; or] obtained [pasture] from the trees. (S, K.) — And عَوْمَ أُمِّهِ (K, TA,) inf. n. عَوْمٌ, (TA,) He (a child) sucked the breast of his mother; (K, TA;) and so اعْتَمَرَ نَدَى أُمِّهِ (TA.)

2. تَعْوِيمٌ The act of mixing. (K.) One says, عَوْمَهُ He mixed it with it. (TK.)

3. مَعَارَمَةٌ The contending in an altercation, disputing, or litigating; and occasioning فِتْنَةً (i. e. conflict, or discord, or the like,) with another; syn. مَخَاصِمَةٌ; and مَفَاتِنَةٌ. (TA.)

4. اعْرَمَهُ He brought upon him, meaning he induced him to do, a deed [of an evil nature] that he had not committed. (Ham p. 707.)

5. تَعَوْمُ الْعَظْمِ: see 1, latter half.

8. اعْتَمَرُ الْفَتْنِ The being, or becoming, hard to be borne, severe, or distressing, said of فِتْنٍ [i. e. trials, or conflicts and factions, &c.]. (TA.) — اعْتَمَرَتْ, said of a mare, She went at random, heedlessly, or in a headlong manner, not obeying guidance; and deviated from the right course. (Ham p. 277.) — And, said of a mother, She sought one who would suck her breast: or she sucked the milk from her own breasts and spirted it forth from her: a poet says,

• لَا تَلْعَبِينَ كَأَمِّ الْغَلَا •
• مِرَالًا تَجِدُ عَارِمًا تَعْتَمِرُ •

[in my original لَا تَلْعَبِينَ; for which I have substituted what I think to be the right reading: i. e. Do not thou become wearied like the mother of the boy if she find not a sucker of her breast, seeking for such: or] he means, if she finds not one who will suck her, she contrives, and milks her own breasts, and sometimes she sucks it [i. e. the milk] and spirts it forth from her mouth: accord. to IAqr, this is said to him who imposes upon himself the task of doing that which is no part of his business: or, accord. to Az, the meaning is, be not thou like him who censures, or satirizes, himself, when he finds not whom he may censure, or satirize. (TA.) — See also 1, last sentence.

عَوْمٌ Grease, or gravy; i. e. the dripping that exudes from flesh-meat and from fat. (K.) And The remains of the cooking-pot: (K, TA:) or the dirt of the cooking-pot; as also عَوْمًا. (TA.)

عَوْمٌ The quality, in anything, of being of two colours: a leopard has this quality: (Th, TA:)

or, as also عَوْمَةٌ, blackness mixed with whiteness, in anything: or the quality of being speckled with blackness and whiteness, without largeness of every speckle: and a whiteness in the lip of the sheep or goat: (K:) or thus the latter word: (S, TA:) and likewise the quality of being speckled with black, in the ear thereof. (TA.) Also (i. e. عَوْمٌ) The quality, in a collection of small cattle, of consisting of sheep and goats. (S.) — See also عَوْمَةٌ.

عَوْمٌ: see عَارِمٌ, in two places. — Also A dam; syn. مَسْنَاءٌ (S, TA:) [or rather dams, agreeably with what here follows:] a pl. [or coll. gen. n.] (K) having no sing. [or n. un.]: (S, K:) or its sing. [or n. un.] is عَوْمَةٌ, (S, Mṣb, K,) which signifies, (Kr, K, TA,) as also عَوْمَةٌ, (Kr, TA,) a dam (مَسْنَاءٌ, Kr, or مَسْدٌ, K) that is raised across a valley, or torrent-bed: (K:) or عَوْمٌ signifies [dams such as are termed] أَحْبَاسٌ [pl. of حَبْسٌ] constructed in valleys, or torrent-beds, (AHn, K, TA,) in the middle parts of these: (AHn, TA:) in each of which senses it is said to be used in the Kur xxxiv. 15: (TA:) or it there signifies a torrent of which the rush is not to be withstood: (Mṣb:) and a violent rain, (K, TA,) that is not to be endured: thus, accord. to some, in the Kur: (TA:) and the male of the [species of rat called] جُرْدٌ, (K, TA,) which is the خُلْدٌ, so, Az says, is there meant accord. to some: (TA:) and, (K, TA,) as some say, in that instance, (TA,) it is the name of a certain valley (K, TA) in El-Yemen: so says Az. (TA.)

عَوْمَةٌ: see عَوْمٌ: — and see also عَوْمَةٌ. — Also A helmet of iron. (TA.)

عَوْمَةٌ A quantity of reaped corn or grain, collected together, (S, Mṣb, K,) trodden out, (S, K,) to be winnowed, (S,) not yet winnowed, (K,) or that is trodden out, then winnowed: (Mṣb:) said by some to called only عَوْمَةٌ; but correctly عَوْمَةٌ, as is shown by its having for its pl. [or rather coll. gen. n.] عَوْمَرٌ, as in an ex. cited by J [in the S]; حَلَقَةٌ and حَلَقٌ being anomalous: (IB, TA:) and عَوْمَةٌ, of which the pl. is عَوْمَرٌ, signifies the same; (Mṣb;) or عَوْمَةٌ signifies heaps of reaped wheat and of barley. (TA.) — And A place in which sand is collected: (S, K:) pl. عَوْمَاتٌ. (IB, TA.) — And it is said to signify جُؤُوهٌ مِنْ دِمَالٍ [app. meaning A heap of dung such as is termed دِمَالٌ, q. v.]. (TA.) — See also عَوْمٌ. — Also Flesh-meat. (Fr, K, TA: omitted in the CK.) One says, إِنَّ جَزْوَرَكُمُ لَطَيِّبُ الْعَوْمَةِ Verily your slaughtered camel is savoury in respect of the meat. (Fr, TA.) — And The odour of cooked flesh-meat. (K.) — Also a pl. of عَارِمٌ [q. v.]. (TA.)

عَوْمَةٌ: see عَوْمٌ. — [It is also said, by Golius, on the authority of Meyd, to signify A vineyard.]

عَوْمِي is a dial. var. of وَاللَّهِ وَاللَّهِ, (IAqr, K, TA,) as also عَوْمِي وَاللَّهِ, and عَوْمِي وَاللَّهِ: one says, عَوْمِي وَاللَّهِ لَا أَفْعَلَنَّ كَذَا, [Verily, or now surely, by God, I will indeed do such a thing]. (IAqr, TA.)

عَوْمٌ, [mentioned in the first sentence of this art. as an inf. n.,] (S, Mgh, Mṣb, K,) when used as [a simple subst.] denoting a quality of a boy, or child, (S, Mgh,) or of a man, (K,) signifies Evilness of disposition, or illnature, and exceeding perverseness or crossness or repugnance; (S, Mṣb, K;) and vehemence, and strength; (Mgh, TA;) and sharpness; (Mṣb;) and annoyance, or molestation: (K:) [and] the quality of quitting the right course, and exorbitance. (Ham p. 277.) — Hence, in a trad. of 'Omar, metaphorically used as meaning † Sharpness and strength of [the beverage termed] نَبِيذٌ made of raisins. (Mgh.) — And Numerousness of an army, (S, K,) and sharpness, and vehemence, thereof. (K.) — Also Ignorance. (Fr, TA.) — And The عَوَاقُ [app. meaning flesh-meat] of a bone: and likewise [i. e., app., portions that are cropped by camels] of trees. (S, K. [See عَوَاقُ, voce عَرُقٌ.]) One says مِنْ عَوْمٍ أَعْوَرٌ مِنْ عَالِي عَوْمٍ [More evil in disposition than a dog over a piece of flesh-meat of a bone]. (TA.) Or, accord. to Az, العَوْمُ signifies, (TA,) or it signifies also, (K,) What falls of the bark of the [thorn-tree called] عَوْسَجٌ: (K, TA:) but others explain it in a general manner, saying that عَوْمُ الشَّجَرَةِ signifies the bark of the tree. (TA.) — See also عَوْمٌ.

عَوْمٌ A calamity, or misfortune: (K, TA:) because of its hardness, or pressure. (TA.) — See also عَوْمٌ, last two sentences.

عَوْمِي is [app. a rel. n. signifying Of, or relating to, ignorance; being] said by Fr to be from عَوْمٌ signifying “ignorance.” (TA.)

عَارِمٌ and عَوْمٌ (S, Mṣb, K,) applied to a boy, or child, (S,) or to a man, (K,) Evil in disposition, or illnatured, and very perverse or cross or repugnant; (S, Mṣb, K;) and sharp: (Mṣb:) or vehement, or strong: (K:) and, applied to a boy, or child, insolent and unthankful, or ungrateful: or bad, corrupt, or wicked: the former epithet, applied to a man, signifies also abominable, or evil: (TA:) and so its fem. pl. عَارِمَاتٌ, (S, TA,) applied by a rájiz as an epithet to creeping [ticks, or similar insects, such as are termed] أَنْبَارٌ [pl. of نَبْرٌ]: (S:) and عَوْمٌ is said (Mṣb, TA) by IAqr (TA) to signify ignorant: (Mṣb, TA:) عَوْمَةٌ is pl. of عَارِمٌ, and is applied as an epithet to boys, like عَقَقَةٌ [pl. of عَاقٌ]. (TA.) — [Hence,] لِسَانُ عَارِمٍ A vehement tongue. (TA.) — [See an ex. voce شَكِيٌّ.] — And يَوْمٌ عَارِمٌ A day vehemently cold: (TA:) or a day cold in the utmost degree: (K, TA:) and in like manner نَيْلٌ عَارِمٌ [a night vehemently cold: &c.]: and [the pl. in this sense is] عَوْمٌ: [The اللَّيَالِي الْعَوْمُ] signifies the vehemently-cold nights. (TA.) — Also [Sucking the breast; or] a sucker of the breast: so in a verse cited above: see 8. (TA.) — مَا هُوَ بِعَارِمٍ عَقْلٍ see expl. voce حَارِمٌ.

عَوْمٌ Hard, strong, or vehement; (K, TA;) applied to anything. (TA.) — And Numerous; applied to an army; (S, K, TA;) or, as some