

thus called unless *having upon it a turban*. (K, TA.) — And *A turn, or twist, of a turban*. (S, K.) [See 2, second sentence.] — And *A quantity of reaped corn put, or placed, in handfuls*: pl. [or rather coll. gen. n.] **عَامِرٌ**. (S, K.)

عَوْمَةٌ *A certain insect (دُوَيْبَّةٌ, S, K) that swims in the water, resembling a black فص [or stone of a ring], smooth and round*: (S:) pl. **عُومَرٌ**. (S, K.) — And *A species of serpents, in 'Oman*. (TA.)

عَامِيٌّ a rel. n., from **عَامَرٌ**; (Msb, TA;) *A year old*. (TA in arts. حول and دول, &c.) And applied to a plant as meaning *A year old, and therefore dry*. (Msb, TA.*) It is also applied to a [vestige, or relic, of a dwelling, such as is termed] **رَسْمٌ**, or **طَلَلٌ**, as meaning *Over which a year has passed*. (TA.) And it is applied, in a trad., as an epithet to the **حَنْظَلٌ** [or colocynth, meaning *That is of service in the year of drought, or barrenness*]; because it is procured, or prepared [as an article of food], in the year of drought, or barrenness. (TA.)

عَوِيْرٌ: see **عَامَرٌ** [of which it is the dim.], last quarter.

عَوَامِرٌ an intensive epithet from **عَامَرٌ فِي الْمَاءِ**; (Msb;) *A man skilful in swimming*. (TA.) — And † *A horse that stretches forth his fore legs well in running [like as one does the arms in swimming]*; (S, Z, K, TA;) *fleet, or excellent, in his running*. (TA.)

عَائِمٌ [Swimming;] part. n. of **عَامَرٌ** in the phrase **عَامَرٌ فِي الْمَاءِ**. (Msb.) — [Hence,] **سَفِيْنٌ عَوْمَرٌ** means **عَائِمَةٌ** [of which **عَوْمَرٌ** is pl.; i. e. *Ships coursing along*]. (TA.) — One says **عَوْمَرٌ عَوْمَرٌ**, in which the latter word is a corroborative to the former; (S, K;*) [app. meaning *Tedious, because severe, years*;] like as one says **شَغْلٌ شَاغِلٌ**: as though pl. of **عَائِمٌ**; but it is not used alone, because it is not a subst., being only a corroborative: (S:) or, as is said in the M, it should by rule be **عَوْمَرٌ**; for [it is pl. of **عَوْمَرٌ**, and] the pl. of **فَعْلٌ** is **فَعْلٌ**; but they pronounce it as above, as though the sing. were **عَامَرٌ**: ISd says, **عَامَرٌ عَوْمَرٌ** is an intensive expression, and I think that the meaning is, [*A year that seems long to people because of its drought, or barrenness*; and similar to it is **عَامَرٌ مُعِيْرٌ**, mentioned by Lh. (TA.) — **عَائِمٌ** is also [the name of] *A certain idol (S, K) of the Arabs*. (S.)

عَامَرٌ عَوْمَرٌ: see the next preceding paragraph, in two places.

عَنْبٌ مُعَوْمَرٌ [perhaps a mistranscription for **مُعَوْمَرٌ**, see 3, near the end,] means, as mentioned by Az, on the authority of En-Nadr, [*A grapevine that bears one year and does not bear another year*]. (TA.)

عَامَرٌ مُعِيْرٌ: see **عَائِمٌ**, last sentence but one. [And see also art. **عِيْرٌ**.]

عَوْمَرٌ شَحْمٌ مُعَوْمَرٌ *Fat of a year after another year*. (TA.) — See also **مُعَوْمَرٌ**.

مُسْتَعَامَرٌ *A ship upon the sea*. (K.)

عون

1. **عَانَتْ**, (S, K,) aor. **تَعَوْنُ**, inf. n. **عَوْنٌ**, (S, TA, [but see what follows,]) said of a woman, *She was, or became, such as is termed عَوَانٌ* [q. v.]; as also **عَوْنَتْ**, inf. n. **تَعْوِينٌ**: (S, K:) and in like manner, **عانت**, aor. as above, inf. n. **عُوْنٌ**, [or **عَوْنٌ**, (Ham p. 630,)] is said of a cow, accord. to AZ. (TA.)

2: see 1: — and see also 10. — **تَعْوِينٌ** signifies also *The he-ass's leaping his she-ass much, or often*. (IAar, K.) — And *The invading another in respect of his share, or portion*. (K.)

3. **عَوَانٌ**, inf. n. **مُعَاوَنَةٌ** and **عَوَانٌ**, (K,) [*He aided, helped, or assisted, him, being aided, &c., by him*:] see 6: — and *i. q.* **أَعَانَهُ**: see the latter, and see also 10.

4. **أَعَانَهُ** [inf. n. **إِعَانَةٌ**] and **عَوَانَهُ** signify the same, (S, MA, K,) i. e. *He aided, helped, or assisted, him*. (MA.) **رَبِّ أَعْنِي وَلَا تَعِنْ عَلَيَّ** [*O my Lord, aid me, and aid not against me*,] is said in a form of prayer. (S.) [And you say, **أَعَانَهُ** lit. *He aided him against*, meaning, *to accomplish, or perform, the affair*]. See also 6 and 10, the latter in two places.

5. **تَعْيِنٌ**, originally **تَعْوَنٌ**: see 10, last sentence.

6. **أَعَانَ**, (S, Msb, K,) **بَعْضُهُمْ بَعْضًا تَعَاوَنُوا** signifies *They aided, helped, or assisted, one another*; (MA;) as also **عَاوَنُوا**; (Msb;) and **أَعْتَوَنُوا**, (S, K,) in which the **و** is preserved because it is preserved in **تَعَاوَنُوا** with which it is syn.; (Sb, S;) and also **أَعْتَانُوا**, accord. to IB, who cites as an ex. a verse in which **نَعْتَانُ** occurs; but this correctly means **نَأْخُذُ الْعِيْنَةَ** [belonging to art. **عَيْنٌ**]. (TA.) One says, **تَعَاوَنُوا عَلَيَّ** [*They aided, helped, or assisted, one another [lit. against, meaning, to accomplish, the affair]*]. (MA.)

8. **أَعْتَانُوا** and **أَعْتَوَنُوا**: see 6, in two places.

10. **اسْتَعَانَ** and **اسْتَعَانَ بِهِ** *He sought, desired, demanded, or begged, of him, aid, help, or assistance*. (MA.) You say, **اسْتَعَنْتُهُ**, (Mgh,) or **فَأَعَانَنِي**, (S, Msb,) or both, (K,) **عَوَانَنِي**, (S, TA,) for which last, **عَوْنَنِي** is erroneously put in the copies of the K; (TA;) [i. e. *I sought, &c., of him, aid, &c., and he aided me*.] The alteration of the infirm letter [و into ل] is made in **اسْتَعَانَ** and **أَعَانَ** in imitation of a general rule [which requires it when that alteration is made in the unaugmented triliteral verb], though **عَانَ**, aor. **يَعُوْنُ**, [as their source of derivation,] is not used. (TA.) **حَرْفٌ اسْتَعَانَةٌ** [i. e. **ب**] is called *A particle denotative of seeking aid, &c.*, because

when you say **كَتَبْتُ بِالْقَلَمِ** and **ضَرَبْتُ بِالسَّيْفِ** and **اسْتَعَنْتُ بِالْمُدِيَّةِ**, it is as though you said **اسْتَعَنْتُ** and **بِهَذِهِ الْأَدْوَاتِ عَلَى هَذِهِ الْأَفْعَالِ** [meaning *I sought aid of these instruments, or made use of them as means, against, i. e. to perform, these actions of smiting &c.*]. (TA.) [And you say, **اسْتَعَانَ** meaning *He sought self-help, or exerted himself, in an affair, and عَلَيْهِ against it, or him*.] — **اسْتَعَانَ** signifies also *He shaved his pubes*; (S, Msb, K;) and so **تَعْيِنٌ**, originally **تَعْوَنٌ**, on the authority of ISd. (TA.)

عَوْنٌ (S, Mgh, K) and **مُعَوْنَةٌ** (S, Mgh, Msb, K) and **مُعَوْنَةٌ**, (K, TA,) with damm to the **و**, agreeably, with analogy, (TA, [in the CK written **مُعَوْنَةٌ**]) and **مَعَانَةٌ** (S, Msb, K) and **مَعُونٌ**, (S, K,) [respecting the second and last of which see what follows,] are simply subst., (Mgh, Msb, K,) and signify *Aid, help, or assistance*: (S, Mgh, Msb, K;*) **عَوْنٌ** is one of those quasi-inf. ns. that govern like the inf. n., i. e. like the verb; as in the saying,

• إِذَا صَحَّ عَوْنُ الْخَالِقِ الْاِمْرُءُ لَمْ يَجِدْ •
• عَسِيْرًا مِّنَ الْاِمَالِ اِلَّا مُيْسِرًا •

[*When the Creator's aiding the man is true, he will not find such as is difficult, of hopes, otherwise than facilitated*]: (IAk, § **اِعْمَالُ الْمَصْدَرِ**): or, accord. to AHei, it is an inf. n. [having no verb]: (TA:) **مُعَوْنَةٌ** is of the measure **مَقْعَلَةٌ**, (Az, Msb, TA,) from **عَوْنٌ**; (Az, TA;) or, as some say, of the measure **مُعَوْنَةٌ**, from **الْمَاعُوْنُ**: (Az, Msb, TA:) one says, **مَا عِنْدَكَ مُعَوْنَةٌ** and **مَعَانَةٌ** and **عَوْنٌ** [i. e. *There is not with thee any aid*]: (S:) and **مَعَاوِنَةٌ** [Such a one did not make me to be destitute of his aids]; **مَعَاوِنٌ** being pl. of **مُعَوْنَةٌ**: (S, TA:) **مَعُوْنٌ** is said by Ks to be syn. with **مُعَوْنَةٌ**; (S;) and he says that it is the only masc. of the measure **مَفْعَلٌ** except **مَكْرَمٌ**: (TA:) an ex. of it occurs in a verse of Jemeel cited voce **أَيُّ**: Fr says that it is pl. [virtually, though not in the language of the grammarians,] of **مُعَوْنَةٌ**; (S, TA;) and that there is no sing. of the measure **مَفْعَلٌ**. (S. [On this point, see **مَأَلَكُ**, voce **أَلُوْكَ**].) — Also *An aid, as meaning an aider, a helper, or an assistant*, (S, Msb, K,) to perform, or accomplish, an affair; (S, Msb;) applied to a single person, (K, TA,) and also to two, (TA,) and to a pl. number, (K, TA,) and to a male, (TA,) and to a female: (K, TA:) and [particularly] a servant: (Har p. 95:) [and an armed attendant, a guard, or an officer, of a king, and of a prefect of the police, and the like:] and **عَوَانِيٌّ** is an appellation applied to an **عَوْنٌ** [or armed attendant, or a guard,] who accompanies a Sultan, without pay, or allowance: (TA in art. **تَارٌ**.) **أَعْوَانٌ** is pl. of **عَوْنٌ**; (Lth, S, Msb, K;) and **عَوِيْنٌ** is a quasi-pl. n., (K,) said by AA to be syn. with **أَعْوَانٌ**, and Fr says the like. (TA.) The Arabs say, **إِذَا جَاءَتِ السَّنَةُ جَاءَتْ مَعَهَا**, **أَعْوَانُهَا**, meaning *When drought comes, [its aiders]*