

[fruit, or tree, called] **عَبْرَاءُ** [q. v.]. (TA.) Also, [as being likened to jujubes, because dyed red.] † The fingers, or ends of the fingers, of a woman. (A, voce **تَفَاحٍ**, q. v.)

**عُنَابِيٌّ** [Of the colour of the **عُنَابِ**, or jujube]. (TA, voce **سَخْتِيَانٍ**, q. v.) **صَبَّغَ الكَيْسَ عُنَابِيٌّ** [lit. He dyed the purse jujube-colour] means he became bankrupt: but this, as Esh-Shiháb says, is a phrase of the Muwelleds [or rather of the vulgar, unless ending a verse, in which case it is allowable to say **عُنَابِيٌّ** for **عُنَابِيًّا**, as in a verse cited in the TA]. (MF, TA.)

**عَانِبٌ** A man possessing **عِنَبٍ** [or grapes]: like **عَانِبٌ** and **تَامِرٌ** (O, TA,) which mean “possessing milk” and “possessing dates.” (TA.)

**عُنَابٌ**: see **عُنَابٌ**.

**عُنْبٌ** Tall; (O, K;) an epithet applied to a man. (O.) — And **ثِقٌ**; an epithet applied to tar. (O.)

## عنب

**عَنْبَرٌ** [Ambergris;] a certain odoriferous substance, (S, O, Mṣb, K,) well known; (O, Mṣb;) an excrement found in the belly of a certain great fish, [the spermaceti-whale,] which is called by the same name; (Towsheeh, TA;) or an excrement of a certain marine beast; (K;) or, accord. to Ks, a vegetable [substance found] in the bottom of the sea and driven by the waves to the shores thereof, whence it is taken; (O;) or, (O, K,) as the physicians say, (O,) it issues from a source in the sea; (O,\* K;) [and there are other opinions respecting its origin, mentioned in the TA; but these I do not add, as it is well known to be an excrement of the spermaceti-whale;] the best kind is the white, and the whitish; next, the blue [or gray]; and the worst, the black: (TA:) the word is masc. and fem., (AA, IAmb, O, Mṣb,) like **مَسْكٌ**: (IAmb, TA voce **ذِكِيٌّ**.) MF says that most hold the ن to be augmentative, the measure being **فَعْلٌ**, as it is said to be in the Mṣb. (TA.) — [As mentioned above, it signifies also The spermaceti-whale;] a certain great fish; (Mṣb in art. **عَبْرٌ**;) a certain marine fish, (Az, O, K,) the length of which reaches to fifty cubits, called in Pers. **بَاهُ** [app. a mistranscription for **وَالٌ**: see **بَاهٌ**]: (Az, TA:) shields are made of its skin; (Mgh, O, TA;) and the people of Juddeh have sandals, or shoes, made thereof. (O, TA.) — And hence, (O,) A shield (S, O, K) made of the skin of the fish above-mentioned: (O, K;) and some say, coats of defence (**دُرُوعٌ**). (O.) — Also Saffron. (K.) — And (as some say, TA) [The plant called] **وَرَسٌ**. (K.) — [Accord. to Forskál (Flora Aegypt. Arab. p. lxiv.) now applied to *Gomphrena globosa*.] — See also the next paragraph, in two places.

**عَنْبَرَةٌ** The purity of the pedigrees of a people. (Ibn-Abbád, O, K.) Hence the vulgar say of a thing that is pure, **هَذَا عَنْبَرٌ**. (TA.) — **عَنْبَرَةٌ** The onion: (K:) because it makes [the contents of] the **قَدْرَ** to become savoury. (TA.)

— **عَنْبَرَةٌ الشَّيْءِ**, (Ks, O, K, TA,) or, accord. to Kr, it is **عَنْبَرٌ الشَّيْءِ**, (TA,) The vehemence, or rigour, of winter. (Ks, Kr, O, K.)

**عَنْبَرِيٌّ** Of, or belonging to, **بَنُو العَنْبَرِ**, (O, K,) or **بَلْعَنْبَرِ**, (O,) a tribe of **تَمِيمِ**, (O,) who were the most skilful people as guides: (O, K:) hence the proverbial saying, **أَنْتَ عَنْبَرِيٌّ بِهَذَا البَلَدِ** [Thou art an Amberee in this country, or district]. (O, K.)\*

## عنبس

**عَنْبَسٌ** The lion; (O, K;) as also **عُنَابِسٌ**: (K: but in the O it is said, when you designate the lion, you say **عَنْبَسٌ** and **عُنَابِسٌ**: [as though, by the latter, the pl. were meant: but it is probably a mistranscription for **عُنَابِسٌ**:] or the lion from whom other lions flee: (TA in art. **عَيْسٌ**.) when you particularize him by a [proper] name, you say **عَنْبَسَةٌ**, [i. e. The lion,] making it imperfectly decl.; like as you say **أَسَامَةٌ**. (O, K.) It is mentioned by Lth and Az among quadrilateral-radical words: Hishám says, I know not whether it be a subst. or an epithet: and A'Obeyd says, it is from **العَبُوسُ**; and if so, it is of the measure **فَعْلٌ**: (O:) but 'Ikrimah is related to have said that the lion is called **عَنْبَسَةٌ** in the Abyssinian language. (TA voce **قَسُورَةٌ**.)

**عَنْبَسَةٌ**: } see above; the former in two places.  
**عُنَابِسٌ**: }

## عنت

1. **عَنْتٌ**, [aor. ى,] inf. n. **عَنْتٌ**, He fell into a difficult, hard, or distressing, case: (S, A,\* O, TA:) or **عَنْتٌ** signifies the meeting with difficulty, hardship, or distress. (K.) [This is held by some to be the primary signification: see **عَنْتٌ** below; by the explanations of which it seems to be indicated that the verb has several significations that are not expressly assigned to it in the lexicons.] **عَنْتَمَ مَا عَنْتَمَ**, in the Kur [ix. last verse but one], means, accord. to Az [and most of the expositors], Grievous unto him is your experiencing difficulty, or hardship, or distress: or, as some say, the meaning is **مَا أَعْتَكَمَ**, i. e., what hath brought you into difficulty, or hardship, or distress. (TA. [In the S and O, it seems to be indicated by the context that **عَنْتَمَ مَا عَنْتَمَ** means your having sinned.]) — **عَنْتَتِ الدَّابَّةُ** The beast limped, or halted, in consequence of hard, or rough, treatment, such as it could not bear. (TA.) It is said in a trad., **أَنْعَلَ دَابَّتَهُ فَعَنْتَتْ** He shod his beast and it became lame: thus as some relate it; as others relate it, **فَعَنْتَتْ**; but the former relation is preferred by Kt. (TA.) — **عَنْتٌ** said of a bone, (Az, A, K, TA,) and **عَنْتَتْ** said of an arm or a leg, (Az, TA,) [aor. ى,] inf. n. **عَنْتٌ**, (TA,) It broke (Az, A, K, TA) after its having been set and united: (A, K:) [this is said in the Ksh and by Bd, in iv. 30, to

be the primary signification:] and the former, said of a bone, it became weak, and broke. (K,\* TA.) — **عَنْتٌ**, (S, O, Mṣb, TA,) aor. ى, (Mṣb,) inf. n. **عَنْتٌ**, (S,\* O,\* Mṣb, K,\* TA,) He committed a sin, a crime, or an act of disobedience deserving punishment: (S, O, K,\* TA:\*) or he committed sins, crimes, or acts of disobedience deserving punishment: (K,\* TA:) or he did wrong [intentionally or unintentionally]. (Mṣb.) [And particularly He committed fornication, or adultery: see **عَنْتٌ** below.]

2. **عَنْتَهُ**, inf. n. **تَعْنَيْتُ**, He treated him with hardness, severity, or rigour, and constrained him to do that which was difficult to him to perform; (IAmb, O, K, TA;) as also **تَعْنَيْتُهُ**: and afterwards it became applied to signify he destroyed him; or caused him to perish: (IAmb, TA:) [and **عَنْتَهُ** has both of these significations: for it is said that] **لَوْ شَاءَ اللهُ لَأَعْتَكَمْتُ** [ii. 219], means If God had willed, He would assuredly have treated you with hardness, &c., and constrained you to do that which would be difficult to you to perform: or it may mean, would have destroyed you: or, accord. to IAar, **إِعْنَاتٌ** signifies the requiring to do that which is not in one's power. (TA.) — See also 5.

4. **اعْتَنَهُ**, (inf. n. **إِعْنَاتٌ**, Mgh,) He caused him to fall into difficulty, hardship, or distress; (S, Mgh, O, Mṣb, K, TA;) into that which was difficult, hard, or distressing, to him to bear. (Mgh, Mṣb.) See also 1, and 2. — He (the rider) treated him (i. e. a beast) with hardness, or roughness, such as the latter could not bear, and so caused him to limp, or halt. (TA.) — He (a physician) treated him (i. e. a sick man) roughly, or without gentleness, and so harmed, or injured, him. (A, O.)\* — He, or it, broke it (i. e. a bone) after it had been set and united: (Az, S, A, O, K, TA:) or he (a bone-setter) treated it (i. e. a broken bone) roughly, or ungently, so that the fracture became worse. (TA.)

5. **تَعْنَيْتُهُ**: see 2. Accord. to AHeyth, (TA,) He brought upon him annoyance, molestation, harm, or hurt: (Mṣb, TA:) or he sought to occasion him difficulty, hardship, or distress. (Mgh.) And hence, (Mgh,) He asked him respecting a thing, desiring by doing so to involve him in confusion, or doubt; (A, Mgh, TA;) as when one says to a witness, “Where was this, and when was it, and what garment was upon him when thou tookest upon thyself to bear witness?” and **يَتَعْنَتُ عَلَى الشُّهُودِ** and **يُعْنَتُ الشُّهُودَ** are also mentioned; but these require consideration. (Mgh.)

R. Q. 1. **عَنْتَتْ**, said of the horn of the **عَوْدُ** [or goat a year old], It rose, or rose high. (O, K.) — **عَنْتَتْ عَنْهُ** He turned away from, avoided, or shunned, him, or it. (O, K.)

**عَنْتٌ** [inf. n. of 1, q. v.: and also expl. as having the following meanings:] Difficulty, hardship, or distress: (A, IAth, Mgh, Mṣb, TA:) this is [said to be] the primary signification: (Jel in iv. 30:) or severe difficulty, or hardship, or distress: (Zj,