

meaning *The daughters of this Aqnaḥ*: and it is said to have this or the former meaning in a verse of Ibn-Aḥmar: (O, K:) accord. to Aḡ, *certain women that were in the first age, described as being beautiful*: accord. to Abu-l-'Abbās, *certain women that were in El-Ahwāz*; and mentioned by Jereer in satirizing El-Farezdaq. (O.) — العنقاء signifies also *Calamity, or misfortune*: (S, O, K:) [like العنقاء:] one says, *حَلَّتْ بِهِ عِنْقَاءٌ مُغْرِبٌ* [for *مُغْرِبَةٌ*, meaning *A calamity carried him off or away*; lit., *soared with him*]; and [in like manner] *طَارَتْ بِهِ الْعِنْقَاءُ*: (S, O:) [see also art. *غرب*:] and (K) originally, (S,) العنقاء signifies *a certain bird, of which the name is known, but the body is unknown*: (S, O, K:) [or it is a *fabulous bird*:] AHāt says, in the Book of Birds, العنقاء المغربة means *calamity*; and not any of the birds that we know: IDrd says, *عِنْقَاءٌ مُغْرِبٌ* is a phrase for which there is no foundation: it is said to mean *a great bird that is not seen save [once] in ages*; and by frequency of usage it became a name for *calamity*: (O:) it is also said to be called *عِنْقَاءٌ* because it has in its neck a whiteness like the neck-ring: Kr says that they assert it to be *a bird that is found at the place of the setting of the sun*: Zj, that it is *a bird that no one has seen*: some say that it is meant in the Kur cv. 3: and some, that it is the eagle: (TA:) it is called in Pers. *سِيمَرُغ*: (MA:) and it is mentioned also in art. *غرب* [q. v.]. (K.) [See also my translation of the Thousand and One Nights, chap. xx. note 22.] — Also, i. e. العنقاء, (K,) or عِنْقَاءٌ, (O,) *An [eminence of the kind called] أَكْبَةٌ, above an overlooking mountain*: (O, K:) or العنقاء المغرب signifies *the summit of an أَكْمَةٌ on the highest part of a tall, or long, mountain*: so says Aboo-Málik, who denies that it means a bird. (TA in art. *غرب*.) And عِنْقَاءٌ applied to a [hill, or mountain, such as is termed] هَضْبَةٌ signifies *High and long*. (TA. [And a meaning similar to this seems to be indicated in the S and O. See, again, art. *غرب*].])

تَعْنُونُ, with damm, (K,) or تَعْنُونُ, (so in the O,) *A plain, or soft, tract of land*: pl. تَعْنَانِيٌّ. (O, K.)

مُعْنِيٌّ; and its fem., with ة: see أَعْنَى, first sentence. — Also, the former, *Hard and elevated land or ground, having around it such as is plain, or soft*, (O, K, TA,) *extending about a mile, and less*: pl. مَعْنَانِيٌّ: and they have imagined it to be termed مَعْنَانِيٌّ, [partly on account of this pl., and partly] because of the many instances like مَذْكَارٌ and مَذْكَرٌ, and مَتَامٌ and مَتَمِّرٌ. (TA.) — And مَرْبَاةٌ مَعْنِنَةٌ *A lofty place of observation*. (O, K.) — See also مَعْنَانِيٌّ, in three places. — مُعْنِيٌّ also occurs in a trad., applied as an epithet to a believer, meaning † *One who hastens in his obedience, and takes a wide range in his work*. (TA.) — And مَعْنَانِيٌّ, as applied by Dhu-r-Rummeh to [portions of sand such as are termed] أَوْعَاصُ [pl. of وِعْصٌ] means *Lying in advance of others*. (TA.) — See also the next paragraph.

مَعْنِنَةٌ *A curved piece of rock*. (O, K.) — And مَعْنِنَةٌ بَلَدٌ *A country in which there is no abiding, by reason of the dryness and barrenness of the ground thereof*: (O, K:) thus says Sgh: but in the Nawádir el-Aaráb it is said that مَعْنِنَةٌ بِلَادٌ means *countries that are distant, or remote*. (TA. [See also 4.]])

مَعْنِنَةٌ *A قَلَادَةٌ [meaning collar]*, (T, S, O, K, TA,) accord. to ISd, *that is put upon the neck of a dog*. (TA.) — Also *A small [elongated and elevated tract such as is termed] حَبَلٌ* (Ish, O, K, TA, [الجَبَلُ in the CK being a mistake for الجَبَلُ,]) of sand, (Ish, O,) *in front of, or before, the [main portion of] sands*: by rule it should be مَعْنَانِيٌّ, because they said in the pl. مَعْنَانِيٌّ الرِّمَالِ: (Ish, O, K:) or one should say مَعْنَانِيٌّ الرِّمَالِ. (Ish, O.) — See also المَعْنِنَةُ.

مَعْنِنِيٌّ, with kesr to the م, [app. مَعْنِنِيٌّ] sing. of مَعْنَانِيٌّ applied to *Certain horses (خَيْولٌ) of the Arabs*. (TA.)

المَعْنِنَةُ, (thus in the O,) or المَعْنِنَةُ, like مَحْدَرَةٌ, thus in the copies of the K, but correctly with kesr to the م, [app. المَعْنِنَةُ] pl. مَعْنَانِيٌّ, (TA,) *A certain small creeping thing*; (O, K, TA;) AHāt says that المَعْنَانِيٌّ signifies [the small creeping things called] مَقْرَضَاتُ الْأَسَاقِي [that gnaw holes in the skins used for water or milk], having neck-rings (أَطْوَاقٌ), [app. white marks round the neck, for it is added,] with a whiteness in their necks. (TA.)

مَعْنَانِيٌّ, applied to mountains (جِبَالٌ) accord. to the copies of the K, [and thus in the O,] but correctly جِبَالٌ, with the unpointed ح, (TA,) [i. e. elongated and elevated tracts of sand,] signifies *Long*. (O, K, TA.) — See also المَعْنِنَةُ. — المَعْنِنَةُ as signifying *Hectic fever (حُمَّى الدِّيْقِ)* is post-classical. (TA.)

جَيْدُ الْعِنْقِيٌّ, applied to a horse, signifies *جَيْدُ الْعِنْقِيٌّ* [i. e. *Excellent, or good, in the pace called عِنْقِيٌّ*; (S, O, K, TA; [in the CK, erroneously, العِنْقِيٌّ];] as also مَعْنِنِيٌّ (TA) and عِنْقِيٌّ (O, *TA:) and the first is also applied to a she-camel, as meaning *that goes the pace called عِنْقِيٌّ*: (IB, TA:) the pl. is مَعْنَانِيٌّ. (K.) And one says also رَجُلٌ مَعْنِنِيٌّ [and مَعْنَانِيٌّ, meaning *A man hastening*]: and قَوْمٌ مَعْنِنُونَ and مَعْنَانِيٌّ. (TA.) فَاَنْطَلَقْنَا مَعْنَانِيٌّ occurs in a trad., meaning [And we went away] *hastening [to the people]*: (Sh, TA:) and in another, accord. to different relaters, فَاَنْطَلَقُوا مَعْنَانِيْنَ or مَعْنَانِيٌّ i. e. [And they went away] *hastening*. (TA.) And مَعْنَانِيٌّ الْوَسِيْقَةِ occurs in a verse of Abu-l-Muthellem El-Hudhalee, as some relate it, meaning *Hastening after, or near after, his طَرِيْدَةٌ* [app. as signifying *the camels driven away by him*]: but as others relate it, it is مَعْنَانِيٌّ, with ت, meaning as expl. in art. عِنْقِيٌّ. (O. [The former is said in the S, in art. عِنْقِيٌّ,

to be not allowable.]) — It is also applied to a ewe or goat (شَاةٌ مِنْ غَنَمٍ) as meaning *That brings forth* [app., accord. to analogy, *that brings forth often*] عُنُقٌ [meaning *lambs or kids, pl. of عِنَاقٌ*]. (TA.) — See also مَعْنِنِيٌّ.

مَعْنَانِيٌّ: see عِنْقِيٌّ: — and see also مَعْنَانِيٌّ.

مَعْنِنَةٌ *A place where the أَعْنَاقُ [app. meaning upper portions] of the جِبَالُ [or mountains], accord. to the copies of the K, [and thus in the O,] but correctly جِبَالٌ, with the unpointed ح, [i. e. elongated and elevated tracts of sand], (TA,) emerge from the سَوَابِ [or mirage]: (O, K, TA:) used in this sense by Ru-beh. (O, TA.)*

عَنْقَدٌ

عَنْقَادٌ and عَنْقُودٌ see in art. عَقْدٌ; the ن being held to be augmentative.

عَنْكَبٌ

عَنْكَبٌ: see عَنْكَبُوتٌ, in two places.

عَنْكَبَاءٌ and عَنْكَبَاءٌ: see the next paragraph.

عَنْكَبُوتٌ; (S, O, K;) generally fem., (S, O,) but sometimes masc.; (O, K;) also, fem., عَنْكَبَاءَةٌ, (S, O, K,) in the dial. of El-Yemen, with the ك put before the ن; (TA;) and عَنْكَبَاءَةٌ and عَنْكَبُوتَةٌ (so in the O and TA, but in the CK and a MS. copy of the K عَنْكَبُوتَةٌ); and عَنْكَبَاءٌ; (O, K;) the last mentioned by Sb as shewing the ت in عَنْكَبُوتٌ to be an augmentative letter; but it is doubtful whether this be a sing., or a quasi-pl. n.: (TA:) also, masc., عَنْكَبٌ; (IAar, O, K;) fem., عَنْكَبَةٌ: (IAar, K:) or the former of these two words is a coll. gen. n. [and the latter, its n. un.]: (TA:) [The spider;] *the thing that weaves*; (S, O;) *an insect that weaves a delicate web in the air and upon the upper part of a well*: (TA:) pl. عِنَاكِبٌ (S, O, K) and عِنَاكِبَاتٌ (K) and عِنَاكِبٌ (Lh, TA) and عِنَاكِبِيَّتٌ, (Aḡ, Ktr, TA,) which last is anomalous, in its having four letters together after its 1: dim. عِنَاكِبِيٌّ and عِنَاكِبِيَّةٌ and عِنَاكِبِيَّةٌ; but this last is not approved: (TA:) quasi-pl. nouns عِنَاكِبٌ and عِنَاكِبٌ and عِنَاكِبٌ [in the CK عَنْكَبٌ]. (K.) بَيْتُ الْعِنَاكِبُوتِ [The spider's web] is also called عِنَاكِبَةٌ. (Fr, TA.) — Sá'ideh-Ibn-Ju-eiyeh says,

مَعْتٌ نِسَاءٌ بِالْحِجَازِ صَوَالِحًا
وَإِنَّا مَعْتَنَا كُلُّ سَوْدَاءَ عِنَاكِبٌ

[meaning *I hated virtuous women in El-Hijáz; and verily we hated every black, short woman*: for] here عَنْكَبٌ signifies *short*: (Skr, L:) or it may be syn. with عَنْكَبُوتٌ, but be used as an epithet, though a subst., because it implies blackness and shortness. (IJ, L.) — زَهْرُ الْعِنَاكِبُوتِ: see رَتَبَلَةٌ. — عَنْكَبُوتٌ also signifies *A worm, or maggot, that is engendered in the honeycomb, and spoils the honey*. (AHn, L.) — عَنْكَبُوتٌ is mentioned in this art. agreeably with the rule of Sb;