

when ن occupies the second place in a word, it is not to be pronounced augmentative without proof: but J and some others consider the ن augmentative, and mention the word in art. **عنك**. (T.A.)

عَنْكِبَتْ and **عَنْكِبَتْ**: see the next preceding paragraph.

مُعْكَبُ الْقَرْنِ A he-goat having a horn curved so as to resemble a ring. (Az, TA.)

عۚ

4. اعْنَم *He pastured upon, or depastured, the species of tree called* **نَمَّ**. (AA, K,* TA.)

عَنْ A certain tree of *El-Hijáz*, having a red fruit, to which are likened the dyed fingers or ends of fingers: (IAq, K:) in the “Nawádir” said to be sappy, or tender, branches, that grow upon the trunks of the [trees called] عَصَمَة, not resembling the other branches thereof, red in colour, the upper parts of the blossoms of which divide into four divisions, like a branch of an أَرَاقَة [n. un. of أَرَاقٌ, q. v.]; coming forth in winter and in summer: (IDrd, TA:) or a species of trees having tender branches, to which are likened the fingers, or the ends of the fingers, of girls, or young women: (S:) in the “Book of Plants” [of AHn] said to be a small tree that grows in the midst, or interior part, of the سَمُّونَ [or gum-acacia-tree], having a red fruit: (TA:) or, accord. to AA, the [fruit called] حُمُورٌ [q. v.]: (TA, and so in a copy of the S:) or, (S, K, TA,) as AO says, (S, TA,) the extremities of the Syrian بَخِرُوب [or locust-tree]: (S, K, TA:) and he says that a verse of En-Nábighah is recited thus:

- * بِمُخَصِّبِ رَخْصٍ كَانَ بَنَانَهُ
 * عَنْهُ عَلَى أَغْصَانِهِ لَهُ يُعْقَدُ

[With a dyed member (عُصْنٌ being understood, instead of كَفٌ, because the latter is fem.,) soft, or tender, as though its fingers, or its fingers' ends, were 'anam upon their branches, not yet compactly organized]; which shows that it means a plant, not a worm: (S, TA :) [for] it is said to signify a species of red worm, found in sand: (Ham p. 288, in which are other explanations, nearly agreeing with some here :) or, as some say, the fruit of the عُوشج [or box-thorn], which is red, and then becomes black when thoroughly ripe; therefore En-Nábighah says لَمْ يَعْدَ, meaning that had not yet become ripe: (IB, TA ; and also inserted in the text of a copy of the S :) and, (K, TA,) as AḤn says in one instance, (TA,) threads [or tendrils] by means of which the vine clings to its trellises: (K, TA :) and (accord. to Lth, TA) the thorns of the طَلْحَة [or acacia gummifera]; (K, TA;) but this is said by Az to be incorrect: (TA :) [see also a hemistich cited voce طَرْفٌ: the n. un. is عَنْهُ. (K.)

جَنْدِل: see what immediately precedes. — Also *A species of the [sort of lizard called] جَنْدِل*; (K, TA;) accord. to Lth; but this is rejected, as

incorrect, by Az: it is said to be *like the عظاية*, except that it is more white and more comely. (TA.) — Also, (accord. to copies of the K,) or *عنة*, (accord. to the TA,) *A fissure in the lip of a human being.* (K.)

^{عَنْمَى} A beautiful red face; (K, TA;) tinged over with redness. (TA.)

عَنْوَمٌ The male frog. (K.)

بَنَانٌ مُعْتَهَدٌ [Fingers, or fingers' ends,] dyed, or tinged [with hinnà or the like]. (IJ, S, K.)

عنوان

١. عنَّا, (S, Mgh, Msb,) first pers. عنَّتُ, (K,) aor. يَعْنُو, (S, Msb,) inf. n. عنَّوْهُ, (S, Mgh, Msb, K,*) and عنَّةُ is the subst. thereof, (Mgh, K, TA,) [and] so is عنَّاهُ, (Msb,) or عنَّةُ is its inf. n., (MA,) [and so, app., is عنَّاهُ, in this sense as well as in another sense, accord. to the K.] *He was, or became, lowly, humble, or submissive;* (S, MA, Mgh, Msb, K,) and obedient; (MA, TA;) to the truth, &c. (TA.) You say, عنَّا لَهُ *He was, or became, lowly, humble, or submissive, to him; or obedient to him.* (MA.) And hence the saying in the Kur [xx. 110], وَعَنَّتِ الْوُجُوهُ عنَّتِ الْأَيْمُونُ (S, TA) *And the countenances shall be lowly &c. [to the Deathless, or Ever-living, the Self-subsisting by Whom all things subsist: or shall be downcast; like the Hebr. phrases ending verses 5 and 6 in Gen. iv.]: or shall be submissive like captives: or the meaning is [shall be depressed by] the depressing of the forehead and the knee [or rather knees] and the hands in the lowering of the head and the prostrating oneself [in prayer]: or عنَّتِ is here from عنَى, belonging to art. عنى and الْوُجُوهُ is used by a synecdoche for the persons (as being the most noble of all the parts thereof), and the meaning is] shall suffer fatigue, or weariness, and shall toil. (TA.) — And عنَّا, inf. n. عنَّوْهُ, (M, Msb, K, TA, accord. to some copies of the K [erroneously] عنَّاهُ عنَّى (TA) and عنَّهُ (K,); and عنَّى (M, K,); *He became a captive:* K:) and the latter verb signifies also he stuck fast in captivity: (K in art. عنى:) or both of these verbs have this latter signification: (Msb:) [or] you say, عنَّا بِهِ فَلَانْ أَسِيرًا Such a one remained among them a captive; and was in a state of confinement: (S:) and عنَّاهُ signifies also*

confinement, or imprisonment, in hardship and humiliation. (TA.) Hence the trad., وَأَرْثَتُ الْخَالِ وَأَرْثَتُ أُسْرَةً [The maternal uncle is the heir of him who has no more nearly-allied heir: he shall loose his (the latter's) captivity]: meaning [he shall acquit him of] what is incumbent on him, and clings to him, because of the actions that require punishment or retaliation, the way [or custom] of which is that the عَاقِلُونَ [q. v., of whom he is a member,] bear the responsibility for them. (Nh, TA.) And عَوْنَةٌ is the subst. of the verb in this sense also. (K, * TA.) — And عَنَّا, aor., يَعْنِي, inf. n., عَوْنَةٌ, He took 2. تَعْنِيَةٌ, (S, TA,) inf. n. (S, K,) *He imprisoned him, or confined him, (S, K, TA,) long, straitening him.* (TA.) [See also 4.] — And تَعْنِيَةٌ is said to signify *Any long confining or restraining*: in a trad. of 'Alee, respecting the day of Siffeen, he is related to have said, أَسْتَعْرُوا إِلَيْهِنَّا i. e. [Make ye fear, or awe, (app. of God,) to be the thing next your hearts,] and restrain, and suppress, the voices; as though he forbade their raising a confused and unintelligible clamour. (TA.) — عَنَّتُ الْبَعِيرَ, (S,) inf. n. as above, (S, K,) *I smeared the camel*