

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. **عنكب**. (TA.)

عَنْكَبٌ and **عَنْكَبِيٌّ** and **عَنْكَبِيَّةٌ**: see the next preceding paragraph.

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

عنبر

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

عَنْبَرٌ 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] **عَضَاهُ**, 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 **أَرَاكَةُ** [n. un. of **أَرَاكٌ**, 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 **سَمْرَةَ** [or gum-acacia-tree], having a red fruit: (TA:) or, accord. to AA, the [fruit called] **زَعُورٌ** [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 **خَرُوبٌ** [or locust-tree]: (S, K, TA:) and he says that a verse of En-Nábigah is recited thus:

* **بِمَخْضَبٍ رَخِصٍ كَانَ بَنَانَهُ** *
* **عَنْبَرٌ عَلَى أَغْصَانِهِ لَمْ يُعْقِدِ** *

[With a dyed member (**عَضُوٌّ** being understood, instead of **كَفٌّ**, 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 **عُوسَجِ** [or box-thorn], which is red, and then becomes black when thoroughly ripe; therefore En-Nábigah says **لَمْ يُعْقِدِ**, 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 AHn 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 **طَلْحِ** [or acacia gummiifera]; (K, TA;) but this is said by Az to be incorrect: (TA:) [see also a hemistich cited voce **طَرَفٌ**]: the n. un. is **عَنْبَرَةٌ**. (K.)

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

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

عَنْبَرِيٌّ A beautiful red face; (K, TA;) tinged over with redness. (TA.)

عَنْبَرِيٌّ The male frog. (K.)

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

عنو

1. **عَنَا**, (S, Mgh, Mṣb,) first pers. **عَنْوْتُ**, (K,) aor. **يَعْنُو**, (S, Mṣb,) inf. n. **عَنْوٌ**, (S, Mgh, Mṣb, K,*) and **عَنْوَةٌ** is the subst. thereof, (Mgh, K, TA,) [and] so is **عَنَا**, (Mṣb,) or **عَنْوَةٌ** is its inf. n., (MA,) [and so, app., is **عَنَا**, in this sense as well as in another sense, accord. to the K.] **هِيَ** was, or became, lowly, humble, or submissive; (S, MA, Mgh, Mṣb, K,) and obedient; (MA, TA;) to the truth, &c. (TA.) You say, **عَنَا 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], **وَعَنْتَ الْوُجُوهَ** **لِلْحَيِّ الْقَيُّومِ** (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 [عَنْتَ is here from **عَنْتِي**, belonging to art. **عَنْتِي**, and the **الْوُجُوهَ** 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 **عَنَا**, inf. n. **عَنْوٌ** (M, Mṣb, K, TA, accord. to some copies of the K [erroneously] **عَنْوٌ**) and **عَنْوَةٌ** (TA) and **عَنَا**; (K;) and **عَنْوِيٌّ**; (M, K;) He became a captive: (K;) and the latter verb signifies also he stuck fast in captivity: (K in art. **عَنْوِيٌّ**;) or both of these verbs have this latter signification: (Mṣb:) [or] you say, **عَنَا فِيهِمْ فَلَانَ أَسِيرًا** Such a one remained among them a captive; and was in a state of confinement: (S:) and **عَنَا** signifies also confinement, or imprisonment, in hardship and humiliation. (TA.) Hence the trad., **الْخَالُ وَأَرِثُ** **أُسْرَهُ** i. e. **أُسْرَهُ** [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 **عَاقِلَةُ** [q. v., of whom he is a member,] bear the responsibility for them. (Nh, TA.) And **عَنْوَةٌ** is the subst. of the verb in this sense also. (K, TA.) — And **عَنَا**, aor. **يَعْنُو**, inf. n. **عَنْوَةٌ**, He took

a thing by force: — and also he took it peaceably, or by surrender: thus having two contr. significations. (Mṣb.) [But see below, where **عَنْوَةٌ** is expl. as though it were the subst. of the verb in these two senses.] — **عَنْوْتُ الشَّيْءَ** I put forth, or produced, the thing: and I made the thing apparent, or showed it: (S:) or it has the latter signification; (K;) as also **عَنْتِ الشَّيْءَ**: (IKtt, TA in art. **عَنْتِي**;) and **عَنْوْتُ بِالشَّيْءِ** has the former signification. (K.) And **عَنْوَةٌ** is the subst. of the verb thus used, (K, TA,) i. e. in these two senses, as well as in others mentioned above. (TA.) And one says, **عَنْتِ الْأَرْضُ بِالنَّبَاتِ**, (ISk, S, and K in this art. and in art. **عَنْتِي**;) aor. **تَعْنُو**, inf. n. **عَنْوٌ**; (ISk, S;) and aor. **تَعْنِي**; (Ks, S;) The land made apparent, or showed, [or put forth, or produced,] its plants, or herbage; (S, K;) as also **أَعْنَتْهُ**. (K.) And **لَمْ تَعْنِ بِلَادَنَا بِشَيْءٍ** and **لَمْ تَعْنِ لَنَا شَيْئًا** **مَا أَعْنَتْ** **الْأَرْضُ شَيْئًا** The land did not give growth, or has not given growth, to anything. (S.) — And [hence, app.,] **سَأَلْتُهُ فَلَمْ يَرْتَدِّ** **لِي بَشَيْءٍ** I asked him, and he did not (to me, or for me, anything. (TA.) — **عَنْتَ بِهِ أُمُورٌ** Events befell him. (S, K.) [See also 1 in art. **عَنْتِي**.] — And **عَنَا الْأَمْرُ عَلَيْهِ** The event, or affair, was difficult, or distressing, to him; distressed, or troubled, him. (ISd, K, TA.) — **عَنَا الْأَمْرُ**, aor. **يَعْنُو**: see 1 in art. **عَنْتِي**, first sentence. — And **عَنَا فِيهِ الْأَكْلُ**, aor. **يَعْنُو**, inf. n. **عَنْوٌ**: see 1 in art. **عَنْتِي**. — **عَنَا الْكَلْبُ الشَّيْءَ**, (CK, [in the TA and in my MS. copy of the K, **لِلشَّيْءِ**, but see what follows,]) aor. **يَعْنُو**, inf. n. **عَنْوٌ** [app., supposing the verb to be trans. by itself, **عَنْوٌ**, (TA,) The dog came to the thing and smelt it: (K, TA:) and one says, **هَذَا يَعْنُو هَذَا** This comes to this and smells it. (TA.) — **عَنْتِ الْقِرْبَةَ بِمَاءٍ** **كَثِيرٍ**, (K, TA,) aor. **تَعْنُو**, (TA,) The water-skin did not keep, or retain, much water, so that it appeared [oozing from it]: (K, TA:) or, as some say, **عَنْتِ الْقِرْبَةَ** signifies the water-skin let flow its water. (TA.) — And **عَنَا**, inf. n. **عَنْوٌ**, said of blood, It flowed. (IKtt, TA.) — And **عَنَا**, aor. **يَعْنُو**, inf. n. **عَنْوٌ**, signifies also **قَامَ** [He, or it, stood; &c.]. (IKtt, TA.) — See also Q. Q. 1.

2. **عَنَا**, (S, TA,) inf. n. **تَعْنِيَةٌ**, (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 Šifteen, he is related to have said, **اسْتَشْعَرُوا** **الْخَشْيَةَ** **وَعْنُوا بِالْأَصْوَاتِ** 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.) — **عَنْتِ الْمَجِيرَ**, (S,) inf. n. as above, (S, K,) I smeared the camel