

(Mgh, TA,*) meaning, عَرَضَ, (TA,) i. e. *And there appeared to us a herd of wild oxen, as though the females thereof were virgins making the circuit of Dawár, or Duwár, in long-skirted garments of the kind called مَلَاءَ; Dawár, or Duwár, being the name of an idol around which the people of the Time of Ignorance used to circuit.* (Mgh,* and EM pp. 46 and 47.) And one says, مَا أَفَعَلُهُ مَا عَن فِي السَّمَاءِ نَجْمٌ [i. e. *I will not do it as long as a star appears in the sky*]. (S.) — And عَن, (Mṣb, TA,) aor. ٤, (Mṣb,) inf. n. عِن, (TA,) or this is a simple subst., (Mṣb, TA,) and the inf. n. is عِن, (TA,) *He opposed himself (اعتَرَضَ, Mṣb, or تَعَرَضَ, TA) to another (Mṣb) from right and left, (TA,) or from either side of him, (Mṣb,) with an abominable, or evil, action.* (Mṣb, TA.) — And عَن عَنِ الشَّيْءِ, aor. ٤, [inf. n., app., عِن] *He turned aside, or away, from the thing.* (Mṣb.) — Hence the saying of the lawyers, عَن عَنِ أَمْرَةٍ دُونَ أُخْرَى [He turned away from one woman, not from another]; meaning *he desired not one woman, but desired another*: thus in the active form: and one may also say عَن i. e. in the passive form [from one or another of the following significations of the trans. verb]. (Mṣb.) For the latter of these, and its var. عِن, see 2. — عَنَّتِ اللَّجَامَ: see 4. — عَن دَابَّتَهُ *He put a rein (عِنَان) to his beast.* (TA.) And عَنَّتِ الْفَرَسَ, (S, Mṣb, K,) aor. ٤; (Mṣb;) in the M [عَنَّتَ] with teshdeed; (TA;) *I withheld the horse by means of his عِنَان [or rein];* (S, Mṣb, K;) as also عَنَّتَهُ (K:) or عَنَّتِ الْفَرَسَ signifies *I put a rein to the horse*: (Mṣb:) and it is said in the T that عَنُّ الْفَارِسِ means *the horseman drew, or pulled, the rein of his beast, to turn him back, or away, from his course.* (TA.) — And عَنَّتَهُ, (Mṣb,) and عَن, (Mgh,) *I confined him, (Mṣb,) and he was confined, (Mgh,) in the عَنَّة* i. e. the enclosure (Mgh, Mṣb) of the camels. (Mgh.) — عَنَّتُ فُلَانًا *I reviled such a one; vilified him; or gave a bad name to him.* (K.) — See also Q. Q. 1.

2. عَنَّتِ اللَّجَامَ: see 4. — عَنَّتِ الْفَرَسَ: see 1, last quarter. — [Hence, perhaps,] عَن عَنِ أَمْرَاتِهِ, (S, Mṣb, K,) inf. n. تَعْنِين, (Mṣb,) which see also voce عَنَّة, former half, in two places, *He was pronounced by the judge (S, Mṣb, K) to be incapacitated from going in to his wife, (Mṣb, K,) or to have no desire for his wife: or to be withheld from her by enchantment, or fascination*: (S, Mṣb, K:) and عِن signifies the same; as also عِن, (K, TA,) and عِن; and عِن. (TA.) [Thus in the supplement to this art. in the TA; but it seems that the last of these verbs may be a mistranscription for عِن, as this verb is there omitted, though the other verbs are mentioned, and followed by the part. ns. مَعْنُونٌ and مَعْنٌ and مَعْنٌ, but not مَعْنٌ.] — التَّعْنِينُ also signifies *The confining in a deep مَطْبِقٌ [or subterra-*

nean prison]. (TA.) — And عَنَّتْ شَعْرَهَا, said of a woman, means *شَكَتْ بَعْضُ بَعْضٍ [i. e. She plaited together two locks of her hair, of the fore part of her head, on the right and left, and then bound them with her other pendent locks or plaits].* (TA.) — See also Q. Q. 1.

3. المَعَارَضَةُ and العِنَانُ signify المَعَارَضَةُ, (S, Mṣb, K, TA,) as inf. ns. of عَانَهُ [meaning *He did like as he (the latter) did: or he opposed him, being opposed by him*]. (TA.) See, below, شَرَكَةُ العِنَانِ: and also عِنَانَكَ.

4. أَعَنَ [i. q. تَعَرَضَ]. One says, أَعْنَتُ بَعْنَةً (لا ادري مَا هِيَ), (S, K, but in the latter ادري مَا هِيَ) meaning *I addressed, applied, or directed, myself to a thing (تَعَرَضْتُ لِشَيْءٍ) not knowing what it was.* (S, K.) — And أَعْنَتُهُ لِكَذَا *I exposed him, or caused him to become exposed, (عَرَضْتُهُ) to such a thing; and I turned him to it, or towards it.* (S.) — أَعْنَتُ اللَّجَامَ *I put a rein (عِنَان) to the bit*; (S, K;) as also عَنَّتَهُ, (S,* K,) inf. n. تَعْنِين; (S;) and عَنَّتَهُ. (K.) — See also 1, last quarter, in three places. — أَعَن عَنِ أَمْرَاتِهِ: see 2.

5. تَعَنَ *He (a man) abstained from women without his being incapacitated from going in to them, because of blood-revenge that he sought.* (TA.)

8. اعْتَنَ: see 1, first sentence. — اعْتَنَى مَا عِنْدَهُم *He became acquainted with their state, or case.* (K.) — اعْتَنَ: see 2.

R. Q. 1. عَنَّةٌ [an inf. n. of which the verb is عَن] The substituting of ع for ٤; [for instance,] saying عَن in the place of أَنْ: a practice of [the tribe of] Temeem: (S, K:) or, accord. to Fr, it is of the dial. of Kureysh and of those in their neighbourhood, and of Temeem and Keys and Asad and those in their neighbourhood: they change the أ of أَنْ, with fet-h, into ع; but not when it is with kesr. (TA.) [See two instances in art. عَنف, conj. 8.] — Hence, عَنَّةُ الْبَحْرَيْنِ [i. e. *The saying of the relaters of traditions*] فُلَانٌ عَن فُلَانٍ, suppressing the word رَوَى or حَدَّثَ or سَمِعَ: but this is said to be post-classical. (TA.)

Q. Q. 1. عَنَوَنَ الْكِتَابَ *He put a superscription, or title, (عُنُون) to the book, or writing*; (S,* Mṣb;) or *he wrote the عُنُون of the book, or writing*; (K;) like عَلَوَنَهُ; (TA;) and عَنَّهُ, (S, K, TA,) aor. ٤, inf. n. عِن, (TA,) signifies the same; as also عَنَّهُ, (S, K, TA,) inf. n. تَعْنِين, mentioned by Lh; (TA;) and عَنَاهُ, (S, K, TA,) formed by changing one of the ن [of عَن] into ي. (S, TA.) [See also Q. Q. 1 in art. عَنو.]

عَن is used in three manners: — First, it is a prep.: and as such it has ten meanings. (Mugh-

nee, K.) — (1) It denotes transition; (Mṣb, Mughnee, K;) either sensibly or virtually; (Mṣb;) and the Bagrees have mentioned no other meaning than this: (Mughnee:) or, as Sb expresses it, (Mṣb,) it denotes what has passed [or rather it denotes passage] from the thing [that is mentioned immediately after it]: (S, Mṣb:) Er-Rághib says that it necessarily denotes transition from that to the mention of which it is prefixed: and the grammarians say that it is applied to denote what has passed and become remote from thee. (TA.) Thus in the saying, سَافَرْتُ عَنِ الْبَلَدِ [I journeyed from the country, or town]. (Mughnee, K.)* And in رَغِبْتُ عَنِ كَذَا [I abstained from such a thing; and hence, I did not desire, or wish for, such a thing]. (Mughnee.) And رَمَيْتُ عَنِ الْقَوْسِ [I shot an arrow, or arrows, from the bow]; (S, Mughnee;) because by means of the bow one projects his arrow from the bow, and makes it to pass therefrom: (S:) but another meaning of this will be mentioned in what follows. (Mughnee.) And أَطْعَمْتُهُ عَنِ جُوعٍ [I fed him so as to free him from hunger]; (S, Mṣb;) making hunger to be quitted, and passed from: (S,* Mṣb:) and in this case, مِنْ is used in its place, (S, TA,) as in the Kur cvi. 3; (TA;) or the meaning in this instance is, *because of hunger*. (Jel.) And جَلَسْتُ عَنِ يَمِينِهِ, [as though] meaning *I sat passing away from the place of his right side, in sitting, to another place [adjacent thereto: but see another explanation near the end of the paragraph].* (Mṣb.) And تَوَضَّعْتُ عَنِّي and انصرفت عني [Turn thou, or go thou, away, or aside, from me]. (TA.) And أَخَذْتُ الْعِلْمَ عَنْهُ *I understood, or became acquainted with, [or acquired,] knowledge, or science, from him*; as though the understanding passed from him. (Mṣb.) [And similar to this is the phrase رَوَى عَنِ فُلَانٍ, for which عَن فُلَانٍ alone (the verb being understood) is often used, *He related a tradition or traditions &c. as learned, or heard, or received, from such a one, or on the authority of such a one.* In many other phrases also, some of which will be mentioned in treating of عَن as syn. with مِنْ, the former of these two prepositions is to be, or may be, expl. as denoting transition. For ex., one says, دَفَعَ عَنْهُ and دَافَعَ *He repelled from him*; and hence, رَمَى عَنْهُمْ *He shot in defence of them*: (see an ex. in a verse cited voce مَعْبُولُ:) and عَنْهُ is sometimes used for دَفَعَ عَنْهُ; as in the phrase قَاتَلْتُ عَنْهُ *I fought in defence of him*; i. e., *repelling from him*. But the instances of this and other usages of عَن, exclusive of those mentioned in this paragraph, depending upon verbs or part. ns. expressed or obviously understood, are far too numerous to be here collected: many of these will be found among the explanations of words with which they occur.] — (2) It denotes a compensation; or something given, or received, or put, or done, instead, or in lieu, of another thing. (Mughnee, K.) Thus in the saying [in the Kur ii. 45], وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا