

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

عُنَابِي [Of the colour of the عُنَاب, or jujube]. (TA, voce سَخْتِيَان, q. v.) صَبَغَ الْكَيْسَ عُنَابِي [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 عُنَابِي for عُنَابِيَا, as in a verse cited in the TA]. (MF, TA.)

عَانِبَ A man possessing عِنَب [or grapes]: like تَامِرٌ and لَابِنٌ (O, TA,) which mean “possessing milk” and “possessing dates.” (TA.)

عُنَابٌ: see عُنَابٌ.

مُعَنْبٌ Tall; (O, K;) an epithet applied to a man. (O.) — And Thick; an epithet applied to tar. (O.)

عنبر

عَنْبَرٌ [Ambergris;] a certain odoriferous substance, (S, O, Mgh, K,) well known; (O, Mgh;) 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, IAm, O, Mgh,) like مَسْكٌ: (IAmb, TA voce ذَكِي:) MF says that most hold the ن to be augmentative, the measure being فَعْلَلٌ, as it is said to be in the Mgh. (TA.) — [As mentioned above, it signifies also The spermaceti-whale;] a certain great fish; (Mgh in art. عِبَر;) a certain marine fish, (Az, O, K,) the length of which reaches to fifty cubits, called in Pers. پَالَه [app. a mistranscription for وَال: see بَال: (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 (دُرُوع). (O.) — Also Saffron. (K.) — And (as some say, TA) [The plant called] وَرْسٌ. (K.) — [Accord. to Forskål (Flora Aegypt. Arab. p. lxiv.) now applied to Gomphrena globosa.] — See also the next paragraph, in two places.

عَنْبَرَةٌ قَوْمٌ 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 القدر The onion: (K:) because it makes [the contents of] the قدر to become savoury. (TA.)

عَنْبَرَةُ 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 الْعَنْبَرِ (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 الْبَلَدِ [Thou art an Amberee in this country, or district]. (O, K.)

عنيس

عَنْيسٌ The lion; (O, K;) as also عَنْايسٌ (K: but in the O it is said, when you designate the lion, you say عَنْيسٌ and عَنْايسٌ: [as though, by the latter, the pl. were meant: but it is probably a mistranscription for عَنْايسٌ:] or the lion from whom other lions flee: (TA in art. عيس:) when you particularize him by a [proper] name, you say عَنْيسَةٌ, [i. e. The lion,] making it imperfectly decl.; like as you say أَسَمَةٌ. (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'Obeid says, it is from الْعَبُوسُ; and if so, it is of the measure فَعْلَلٌ: (O:) but 'Ikrimah is related to have said that the lion is called عَنْيسَةٌ in the Abyssinian language. (TA voce قَسُورَةٌ.)

عَنْيسَةٌ: } see above; the former in two places.
عَنْايسٌ: }

عنت

1. عَنَتٌ, [aor. ٢,] inf. n. عَنَتٌ, He fell into a difficult, hard, or distressing, case: (S, A, O, TA:) or عَنَتٌ signifies the meeting with difficulty, hardship, or distress. (K.) [This is held by some to be the primary signification: see عَنَتٌ 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.] عَزِيزٌ عَلَيْهِ مَا عَنِتُّرَ, 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 أُعْنِتْكُمُ, 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 مَا عَنِتُّرَ means your having sinned.]) — عَنَتِ 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 فَعَنَتَتْ He shod his beast and it became lame: thus as some relate it; as others relate it, فَعَنَتَتْ; but the former relation is preferred by Kt. (TA.) —

عَنَتٌ said of a bone, (Az, A, K, TA,) and عَنَتٌ said of an arm or a leg, (Az, TA,) [aor. ٢,] inf. n. عَنَتٌ, (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.) — عَنَتٌ, (S, O, Mgh, TA,) aor. ٢, (Mgh,) inf. n. عَنَتٌ, (S, O, Mgh, 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]. (Mgh.) [And particularly He committed fornication, or adultery: see عَنَتٌ below.]

2. عَنَتَهُ, inf. n. تَعَنَيْتُ, 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 تَعَنَتَهُ: and afterwards it became applied to signify he destroyed him; or caused him to perish: (IAmb, TA:) [and تَعَنَتَهُ has both of these significations: for it is said that] لَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ [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. اِعْنَتَهُ, (inf. n. اِعْنَاتٌ, Mgh,) He caused him to fall into difficulty, hardship, or distress; (S, Mgh, O, Mgh, K, TA;) into that which was difficult, hard, or distressing, to him to bear. (Mgh, Mgh.) 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. تَعَنَتَهُ: see 2. Accord. to AHeyth, (TA,) He brought upon him annoyance, molestation, harm, or hurt: (Mgh, 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 يَتَعَنَّتْ عَلَى الشُّبُودِ and يُعَنَّتْ الشُّبُودُ are also mentioned; but these require consideration. (Mgh.)

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

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