

TA:) or the coming of difficulty or hardship or distress upon a man. (K.) — A state of perdition or destruction. (A, IATH, K, TA.) — A bad, an evil, or a corrupt, state: or bad, evil, or corrupt, conduct or doing: syn. فساد [which has both of these meanings; and may here have the former meaning as nearly agreeing with what precedes it, or the latter meaning as nearly agreeing with what follows it]. (A, IATH, K, TA.) — A sin, a crime, or an act of disobedience deserving punishment; (AHeyth, S, A, IATH, O, K, TA;) and so مَعْتَةٌ. (A.) — A wrong action [intentional or unintentional]; an error; a mistake. (IATH, Mṣb, TA.) — Fornication, or adultery: (S, IATH, Mgh, O, Mṣb, K, TA:) but this is a conventional explanation of the lecturers of the colleges. (Mgh.) So in the Kur [iv. 30], where it is said, ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ [That is for him, among you, who fears the commission of fornication]: (S, O, Mṣb, TA: [and the like is said in the Mgh:]) this, says Az, was revealed in relation to him who might not have the means of taking to wife a free woman; therefore it was allowed to him to take to wife a slave: (Mṣb, TA:) or the meaning of العنت here is perdition: or perdition in [or by means of] fornication. (TA.) — Also Wrongful, unjust, injurious, or tyrannical, conduct: and annoyance, molestation, harm, or hurt. (AHeyth, TA.) And Distressing, grievous, or afflicting, harm, injury, hurt, or mischief. (TA.) — And accord. to the 'Ināyeh, Contention; or contention for superiority in greatness: and persistence in opposition, or in vain contention. (TA.)

عَنْتٌ A bone broken after its having been set and united; as also مَعْتَةٌ. (S, O, K.)

عَنْوَةٌ A hill (أَكْمَةٌ) difficult of ascent; (O, Mṣb, K;) as also عُنْتُوَةٌ: (O, K;) or high, and difficult of ascent. (A.)

عُنْتُوَةٌ: see what next precedes. — With the article ال, A mountain, (O,) or tapering mountain, (K,) in the صحراء [or desert]: (O, K:) or, accord. to the L, a small mountain tapering into [or towards] the sky (جَبَلٌ مُسْتَدِقٌ فِي السَّمَاءِ): and it is said to be دون الحرة [app. دون الحرة]; but there seems to be here an omission or a mistranscription; for of the various meanings that may be assigned to this phrase, none seems to be apposite: I incline to think that العُنْتُوَةٌ thus expl. is the proper name of a particular mountain. (TA.) — عُنْتُوَةٌ signifies also The notch in a bow: accord. to Az, (TA,) the عُنْتُوَةٌ of the bow is the notch into which enters the غَانَةٌ, i.e. the ring at the head of the string. (O, TA.) — And The first, or beginning, or commencement, of anything. (O, K.) — And حَلِيٌّ (O, and so in the CK, [in my MS. copy of the K حَلِيٌّ, and thus accord. to the TA, but this is evidently a mistake,]) which is a certain plant. (TA.)

عَانِسٌ an epithet applied to a woman, i. q. عَانِسٌ [q. v.]: (O, K:) said to be formed [from the latter] by substitution, or a dial. var., or a word mispronounced. (MF, TA.)

عَنْتٌ: see مَعْتَةٌ.

مَعْتَةٌ: see عَنْتٌ. [Its primary signification seems to be A cause of difficulty, hardship, or distress; &c.]

جَاءَنِي فَلَانَ مُعْتَتًا Such a one came to me seeking [to cause] my fall into a wrong action, or an error. (S, O, K.)

عنع

*1. عَنَّعَ, aor. 2, inf. n. عَنَّعٌ, He drew, or pulled, anything; drew it, or pulled it, to him, or towards him. (L.) — عَنَّعَ رَأْسَ الْبَعِيرِ, aor. 2 and -, inf. n. as above, He (the rider) pulled up, or drew up, the camel's head by means of the [halter, or cord, called] حِطَامٌ. (TA.) And عَنَّعَ الْبَعِيرَ, aor. 2, (S, O,) inf. n. عَنَّعٌ as above; (S, O, K;) and عَنَّعَهُ, (O,) inf. n. عَنَّاعٌ; (K;) He trained, or broke, the camel in a certain manner; (S, O;) i. e. he (the rider) pulled, or drew, the camel's حِطَامٌ (S, O, K, TA) towards his head, (TA,) and forced him back upon his hind legs, (S, O, K, TA,) so that, sometimes, the prominent part behind his ears clave to the upright piece of wood that rises from the fore part of the saddle: (TA:) and عَنَّعَ الْجَمَلَ He pulled the nose-rein of the camel to make him stop: and عَنَّعَ النَّاقَةَ He reined up the she-camel on an occasion of her stumbling. (TA, from trads.) — عَنَّعَ الدَّلْوَ, (IAḡr, S, O, L,) aor. 2; (L,) inf. n. as above; (S, O;) and عَنَّعَهَا; (IAḡr, O;) He put, or attached, to the leathern bucket, an appertenance called عَنَّاعٌ [q. v.]. (IAḡr, S, O, L.) — And hence, عَنَّعْتُ الْبَكْرَ, aor. 2, inf. n. as above, I tied the young camel's [halter, or cord, called] حِطَامٌ to his arm, and made it short: thus one does to a young camel only when he is trained, or broken. (TA.) — عَنَّعَهُ also signifies, He bent it, or inclined it; and occurs in this sense in a trad. of 'Alee, in which the pronoun relates to a sail. (TA.) And one says, عَنَّعَ نَعْلَهُ He bent [app. upwards] the head [or fore part] of his sandal. (Ibn-'Abbād, O.)

4: see 1, in two places. — [Hence,] اعَنَّعَ signifies also اسْتَوْتَقَى مِنْ أُمُورِهِ [i. e. † He secured himself against damage from his affairs; virtually meaning he ordered, or disposed, his affairs in a firm, solid, sound, or good, manner, agreeably with an explanation in the TK as syn. with أَحْكَمَهَا]: (O, K, TA:) and it alludes to the fulfilment of covenants. (TA.) — And اعَنَّعَتْ, said of a she-camel, means She withheld herself or refrained [from going on]. (TA.) — Also He had a complaint (K, TA) of his عَنَّاعٌ, i. e., (TA,) of his صُلْبٌ [meaning back-bone, or loins,] (K, TA) and his joints. (TA.)

عَنَّعٌ a subst. from عَنَّعَ الْبَعِيرَ; (S, O, K,*) [A certain mode of training, or breaking, a camel;

(see the verb;)] whence the prov., عَوْدٌ يُعَلِّمُ الْعَنَّعَ (S, O, TA) An old camel that is trained, or broken, and forced back upon his hind legs: (TA:) [or that is taught the mode of training termed عَنَّعٌ:] applied to him who takes to learning a thing after he has become old. (O,* TA.) — Also An old man; a dial. var. of عَنَّعٌ: (K:) or a man in the dial. of Hudheyl; (O, TA; [in the former عَنَّعٌ, app. a mistranscription;]) so says Ibn-'Abbād; but correctly عَنَّعٌ: (O:) Az says, I have not heard it with ع from any one to whose knowledge reference is made, and I know not what is the truth thereof. (TA.) — Also A company of men. (TA.)

عَنَّعَةُ الْهُودِجِ The عِصَاةُ [or post, perhaps meaning each of two side-posts,] at the door of the [women's camel-vehicle called] هُوْدِجٌ, (O, K, TA,) by means of which the door is strengthened (يُشَدُّ بِهَا الْبَابُ). (TA. [In the O, تَشُدُّ الْبَابَ; app. a mistranscription for تَشُدُّ الْبَابَ.]

عَنَّاعٌ A rope, or cord, (S, A, O, K,) or girth, (S, O,) or strap, (TA,) that is tied to the lower part of the large [leathern bucket called] دَلْوٌ, (S, O, K,) or that is put beneath the دَلْوِ, (A,) and then tied to the cross-pieces of wood (العَرَاقِي), (S, A, O, K,) or to the loops, (TA,) so that it serves as an aid to the cross-pieces of wood and to the [thongs called] وَدَمٌ [which bind those cross-pieces to the loops of the bucket]; for when these [thongs] break, it holds fast the دَلْوِ: (S, O:) and when the دَلْوِ is light, (S, O, K,) it is a string, (S, O,) or a light string, (K,) that is tied from one of the loops to one of the cross-pieces of wood (العَرَاقِي): (S, O, K:) or, as some say, a loop in the lower part of the bucket, inside it, which is tied by a cord or the like to the upper part of the [rope called] كَرْبٌ [q. v.], so that if the rope [meaning the كَرْبِ, not the main rope,] break, it keeps the bucket from falling in the well: this is when the bucket is light: pl. [of pauc.] أَعَنَّعَةٌ and [of mult.] عَنَّعٌ.

(TA.) One says, لَا بَدَّ لِلدَّاءِ مِنْ عِلَاجٍ وَلِلدَّلَاءِ مِنْ عَنَّاعٍ [It is absolutely necessary for the disease to have medical treatment, and for the buckets to have an عَنَّاعٌ]. (A, TA.) — [Hence,] El-Hoṭei-ah says, (S, O, TA,) praising a people, or party, who concluded a covenant with their neighbour and faithfully kept it, (TA,)

* قَوْمٌ إِذَا عَقَدُوا عَقْدًا لِجَارِهِمْ *
* شَدُّوا الْعَنَّاعَ وَشَدُّوا فَوْقَهُ الْكَرْبَا *

† [A people who, when they conclude a covenant with their neighbour, (lit. tie a knot to their neighbour,) tie the عَنَّاعِ, and tie above it the كَرْبِ: i. e., make it doubly sure]. (S, O, TA.) — [Hence also,] قَوْلٌ لَا عَنَّاعَ لَهُ † A saying that is uttered without consideration of its result. (S, O, K.) — And عَنَّاعُ الْأَمْرِ † The support, or foundation, of the affair; that upon which the affair rests, or whereby it subsists. (A, O, L, TA. [In the K,