

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. فَاسَدٌ [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 مُعْتَنَةٌ. (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 مُعْتَنَةٌ. (S, O, K.)

عَنْتٌ A hill (أَكْثَمَةٌ) difficult of ascent; (O, Mṣb, K;) as also عُنْتُوتٌ: (O, K;) or high, and difficult of ascent. (A.)

عُنْتُوتٌ: 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. 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 العُنْتُوتُ thus expl. is the proper name of a particular mountain. (TA.) — عُنْتُوتٌ signifies also The notch in a bow: accord. to Az, (TA,) the عُنْتُوتُ of the bow is the notch into which enters the غَانَةُ, i.e. the ring at the head of the string. (O, TA.) — And The first, or beginning, or commencement, of anything. (O, K.) — And Dry 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.)

عَانَسَ an epithet applied to a woman, i. q. عَانَسٌ [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 مُعْتَنَةٌ.

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

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

## عج

1. عَجَجَ, aor. ُجِجَ, inf. n. عَجَجٌ, He drew, or pulled, anything; drew it, or pulled it, to him, or towards him. (L.) — عَجَجَ رَأْسَ الْبَعِيرِ, aor. ُجِجَ and ُجِجَ, inf. n. as above, He (the rider) pulled up, or drew up, the camel's head by means of the [halter, or cord, called] خَطَامٌ. (TA.) And عَجَجَ الْبَعِيرَ, aor. ُجِجَ, (S, O,) inf. n. عَجَجٌ as above; (S, O, K;) and ُجِجَ, (O,) inf. n. إِعْجَاجٌ; (K;) He trained, or broke, the camel in a certain manner; (S, O;) i. e. he (the rider) pulled, or drew, the camel's خَطَامٌ (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 عَجَجَ الْجَمَلَ He pulled the nose-rein of the camel to make him stop: and عَجَجَ النَّاقَةَ He reined up the she-camel on an occasion of her stumbling. (TA, from trads.) — عَجَجَ الدَّلْوُ, (IAḡr, S, O, L,) aor. ُجِجَ, (L,) inf. n. as above; (S, O;) and ُجِجَ, (IAḡr, O;) He put, or attached, to the leathern bucket, an appertenance called عِنَاجٌ [q. v.]. (IAḡr, S, O, L.) — And hence, عَجَجْتُ الْبَكْرَ, aor. ُجِجَ, inf. n. as above, I tied the young camel's [halter, or cord, called] خَطَامٌ to his arm, and made it short: thus one does to a young camel only when he is trained, or broken. (TA.) — عَجَجَهُ 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, عَجَجَ نَعْلَهُ He bent [app. upwards] the head [or fore part] of his sandal. (Ibn-'Abbād, O.)

4: see 1, in two places. — [Hence,] اعْجَجَ signifies also اسْتَوْثَقَ 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 اِحْكَمَهَا]: (O, K, TA:) and it alludes to the fulfilment of covenants. (TA.) — And اعْجَجْتُ, said of a she-camel, means She withheld herself or refrained [from going on]. (TA.) — Also He had a complaint (K, TA) of his ُجِجَ, i. e., (TA,) of his صُلْبٌ [meaning back-bone, or loins,] (K, TA) and his joints. (TA.)

عَجَجَ a subst. from الْبَعِيرِ; (S, O, K;) [A certain mode of training, or breaking, a camel;

(see the verb;)] whence the prov., عَوْدٌ يُعَلِّمُ الْعَجَجَ (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 عَجَجٌ:] applied to him who takes to learning a thing after he has become old. (O, TA.) — Also An old man; a dial. var. of عَجَجٌ: (K:) or a man in the dial. of Hudheyl; (O, TA; [in the former عَجَج, app. a mistranscription;]) so says Ibn-'Abbād; but correctly عَجَجٌ: (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.)

عَجَجَةُ الْبُودِجِ The عِصَادَةُ [or post, perhaps meaning each of two side-posts,] at the door of the [women's camel-vehicle called] بُودِج, (O, K, TA,) by means of which the door is strengthened (يُسَدُّ بِهَا الْبَابُ). (TA. [In the O, الْبَابُ; app. a mistranscription for الْبَابُ.]])

عِنَاجٌ 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 دَلْو, (A,) and then tied to the cross-pieces of wood (العِزَاقِي), (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 دَلْو: (S, O:) and when the دَلْو 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 (العِزَاقِي): (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 كَرْب, not the main rope,] break, it keeps the bucket from falling in the well: this is when the bucket is light: pl. [of pauc.] أَعْنِجَةٌ and [of mult.] عُنْجٌ.

لَا بُدَّ لِلدَّاءِ مِنْ عِلَاجٍ وَلِلدَّلَاةِ مِنْ عِنَاجٍ (TA.) One says, [It is absolutely necessary for the disease to have medical treatment, and for the buckets to have an عِنَاج]. (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 لِبَارِهِمُ  
• شَدُّوا الْعِنَاجَ وَشَدُّوا قَوْقَهُ الْكَرْبَا

+ [A people who, when they conclude a covenant with their neighbour, (lit. tie a knot to their neighbour,) tie the عِنَاج, and tie above it the كَرْب: i. e., make it doubly sure]. (S, O, TA.) — [Hence also,] قَوْلٌ لَا عِنَاجَ لَهُ A saying that is uttered without consideration of its result. (S, O, K.) — And عِنَاجُ 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,