

tree or of dates] having عَنَاقِيل [i. e. fruit-stalks]. (K.) [See also the next preceding paragraph.]

عنبر

1. عَنبر, said of a broken bone, (S, K,) or it is peculiarly said of the arm, (K, [i. e. one says عَنَمَتِ الْيَدُ]) aor. ٤, (PS,) inf. n. عَنَمَر, (TA,) *It became set unevenly*, (S, K, TA,) i. e. [forming a node, or protuberance, like a swelling, not so hard as bone, (see عَنَمَر, below,) or] so as to have an unevenness remaining in it: (TA:) or, said of a broken bone, it approached to a state of consolidation, but was not as yet consolidated; and in like manner, a wound: (ISh, TA:) or it was, or became, in a bad state, and wanting in its former strength, or in its form. (TA.) And عَنَمَر, aor. ٤, inf. n. عَنَمَر, said of a [broken] bone, signifies [the same, or] *It was badly set, so that there remained in it an unevenness*. (TA.) And sometimes it is used metaphorically in relation to the sword: so says IJ. (TA. [In a verse there cited as an ex., the verb app. relates to a sword in its scabbard or its case cut in pieces by another sword.]) — عَنَمَر said of a wound means as expl. above: (ISh, TA:) or *It became callous, and covered with a skin, but not as yet healed*. (K.) — عَنَمَتُهُ *I set it unevenly*, [so as to form a node, or protuberance, like a swelling, not so hard as bone, (see the first sentence above,)] namely, a broken bone; (S, K;) the verb being trans. as well as intrans., (S, TA,) like رَجَعَ and وَفَّ. (TA.) — And عَمَمَتِ الْمَزَادَةَ (S, K,) inf. n. عَمَمَر, (TA,) *She sewed the مزادة [or leathern water-bag] not strongly, or not firmly*; (S, K;) as also عَمَمَتَهَا; (S, TA;) in the K, erroneously, عَمَمَتَهَا. (TA.)

2. عَمَمَهُ, inf. n. تَعَمَمَر, *He set it*; namely, a [broken] bone. (TA.)

4: see 1, last sentence.

8: see 1, last sentence. — [Hence,] it is said in a prov., إِلَّا أَكُنْ صَنَعًا فَإِنِّي أَعْتَمِرُ, meaning † *If I be not skilful, verily I do according to the degree of my knowledge*. (S, Meyd.) — عَتمِر به *He sought help by means of it*; (S, K;) and *profited by it, or made use of it*. (K.) One says, خُذْ هَذَا فَأَعْتَمِرْ بِهِ, *Take thou this, and seek help by means of it [or profit by it]*. (S.) — And اعْتَمَرَ بِيَدِهِ *He extended, or stretched forth, his arm, or hand*; syn. أَهْوَى بِهِ. (K.)

جَبَرَتْ يَدَهُ inf. n. of 1 [q. v.]. (TA.) — عَمَمَرُ عَلَى عَمَرٍ means عَقْدَةٌ عَلَى عَقْدَةٍ, (S and O in art. عقد,) [i. e. *His arm was set and joined unevenly*,] so as to form a node, or protuberance, like a swelling, not so hard as bone. (ISk, L in art. اجر.)

عَنَمَر, applied to a [broken] bone, *Badly set, so as to have an unevenness remaining in it*. (TA.) [And عَنَمَرٌ signifies the same, applied to an arm (يَدٌ); expl. by Golius as applied to a hand, and meaning *Distortedly consolidated*, on the authority of Meyd.]

عَنَمَر: see the next preceding paragraph.

عَنَمَان The young one of the [species of bustard called] حَبَارَى. (S, K.) — And The young one of the [serpent called] نَعْبَان. (AA, K.) And, (K,) some say, (TA,) The serpent, (AA, K,) of whatever species it be: (AA:) or the young one thereof. (AA, Mgh, K.) And أَبُو عَنَمَانَ is a surname of The serpent; (K, TA;) mentioned by 'Alee Ibn-Hamzeh. (TA.)

عَنَمَر, applied to a camel, *Big, or bulky, tall, and thick*. (TA.) — See also عَنَمَر.

عَنَمِي The wild ass; (K, TA;) so called because of his bigness, or bulkiness, and strength. (TA.)

عَنَمَر (in the T, voce ذَلَب, written عَنَمَر,) A species of tree; (S, K, TA;) said to be the same as the ذَلَب [q. v.]; it is a white tree, that grows very tall: n. un. with ٥. (TA.) — Also A certain sort of food, in which locusts are cooked; (K, TA;) of the food of the people of the desert. (TA.)

عَنَمَر A great camel. (As, S. [See also عَنَمَر.]) And Anything big, or bulky, and strong. (TA.) — And The female elephant: (El-Ghanawec, S:) or the elephant, male and female: (K:) pl. عَنَامِر. (TA.) — And The ضَبُع [i. e. hyena, or female hyena]. (A'Obeyd, S, K.)

عَنَمَر Strong; applied to a camel; (AA, S;) and to a mule; and likewise to a shoulder: (IAar, TA:) or, applied to a camel, *strong and tall*: (K, TA:) or *tall and thick*: or *big, or bulky*: (TA:) fem. with ٥: (AA, S, K, TA:) pl. عَنَمَمَات. (TA.) — And The lion: (AA, S, K:) so called because of the heaviness of his tread. (AA, S.)

عن

1. عَنَنْ النَّارَ, (S, K,) aor. ٤, (S,) inf. n. عَنَّ and عَنَّان and عَنَّوَن, (K,) *The fire smoked, or sent up smoke*; (S, K;) as also عَنَنْت. (K.) — And عَنَّ فِي الْجَبَلِ, (K,) aor. ٤, inf. n. عَنَّ, (TA,) *He ascended the mountain*: (K, TA:) like عَفَنَ: mentioned by Kr. (TA.) — عَنَّ, aor. ٤, (K,) inf. n. عَنَّ, (TK,) said of a garment, *It became perfumed with the odour of incense, or some substance for fumigation*. (K, TA.)

2. عَنَنْتُ الثَّوْبَ *I fumigated the garment*: (Mgh:) or عَنَنْتُ الثَّوْبَ بِالطِّيبِ *She fumigated the garment over the perfume so that it [the perfume] clung to it*: (TA:) or عَنَنْتُ ثَوْبِي بِالْبَخُورِ, (S,) inf. n. تَعَنَّيَن, (S, K,) *I perfumed my garment with incense, or some substance for fumigation*. (K.) — And عَنَنْتِ الْمَرْأَةُ بِدُخْنِهَا *The woman perfumed herself with her incense, or substance for fumigation*. (TA.) — See also 1. — One says also عَنَّ عَلَيْنَا فُلَانٌ meaning † *Such a one caused confusion, or disorder, or disturbance,*

to happen between us, or among us; from عَنَّان signifying “smoke.” (A, TA:) [or caused confusion, &c., and excited evil, or corrupt, conduct, between us, or among us: for] تَعَنَّيَن signifies the causing confusion, or disorder, or disturbance, and exciting evil, or corrupt, conduct. (K.)

4. لَا تَعَنَّ عَلَيْنَا [Do not thou raise a smothering smoke upon us] is said when one kindles a fire with bad, smoking, wood. (TA.)

عَنَّ A species of خُوصَةٌ [q. v.] upon which camels, or the like, feed, (K, TA,) when it is succulent; but when it becomes dry, it is useless. (TA.) — And [hence, perhaps,] A good tender and manager, of camels, or the like. (K.) — And i. q. عَهَن [i. e. Wool; or wool dyed of various colours]: (K:) a dial. var. thereof. (TA.)

عَنَّ: see عَنَّان. — Also A small idol: pl. أَعْنَان: (K:) [it is said that] وَكُنْ signifies “a large idol.” (TA.)

عَنَّ Food infected with smoke; as also مَعْنُون. (K.)

عَنَّ Smoke; (S, Mgh, Mgh, K;) as also عَنَّ: (S, K: [in one of my copies of the S, written with the ث quiescent:]) mostly used in relation to a substance with which one fumigates: (Mgh, Mgh:) and also expl. as signifying smoke without fire: (TA:) pl. عَوَائِن, (S, K, TA,) deviating from rule, (TA,) like دَوَائِن pl. of دَخَان, the only other instance of the kind. (S, TA.) — And † Dust (Az, S, Mgh, K) is sometimes thus called, (S, Mgh,) metaphorically, (Mgh,) as being likened to smoke, which is the primary meaning: so says A'Obeyd, and Aboo-Amr Ibn-El-Alà says the like. (Az.)

عَنَّوَن Small long hairs under the part beneath the lower jaw of the camel: (S, K:) [pl. عَنَّانين:] one says بَعِيرٌ ذُو عَنَّانِينَ [a camel having such small long hairs], like as they said, for the مَفْرَق of the head, مَفَارِق. (S.) And The beard: or the portion thereof that extends beyond the two sides of the cheeks: or the portion that grows upon the chin and beneath it, downwards: or length of the beard: (K:) or the portion of the beard that depends from the chin: (Ham p. 820:) and عَنَّوَنُ اللَّحْيَةِ signifies the extremity of the beard. (TA.) And Certain small hairs at the part in which the he-goat is slaughtered. (TA.) And The رَعَّة [or rattle] of the cock. (S and K in art. رعث, q. v.) — Also The first of wind and of rain; (S, K;) so says [the Imām] Aboo-Haneefeh: (TA:) or rain generally: or rain while it is between the heaven and the earth: pl. عَنَّانين: (K:) AZ says that العَنَّانين signifies the rain that is between the clouds and the earth; like السَّبِيل sing. عَنَّوَن: (S, TA:) and عَنَّوَنُ السَّحَابِ signifies the clouds that have fallen upon the earth: and عَنَّانِ السَّحَابِ the pendent skirts of the clouds: and عَنَّوَنُ الرِّيحِ the trail of the wind when it comes drawing along the dust: pl. as above. (TA.) And The first of anything. (Ham p. 820.)