

with *عَنْبِيَّة* [q. v.]. (S, K.) [Hence *تَعْنِيَة* as a subst., expl. below.] = See also Q. Q. 1.

4. *اعاناه* He rendered him lowly, humble, or submissive. (S, TA.) — And (TA) He made him (Msb, K, TA) to stick fast in captivity, (Msb,) or to be, (K,) or to remain, or continue, (TA,) a captive. (K, TA.) = See also 1, in two places.

— [Hence,] *اعنى الولى الارض* The *ولى*, i. e. the rain after the *وسمى*, watered the land so that it gave growth to plants, or herbage. (S, IKtt, TA.) — And *اعنى الرجل* The man found, or lighted on, land that had produced herbage such as is termed *عُشْب*, [for *قد اعشرت* (to which I cannot assign any apposite meaning) in my original, I read *قد اُعْشِبْتُ*], and of which the pasturage had become abundant. (TA.) = See also Q. Q. 1.

5. *تعنى* He [a camel] was, or became, smeared with *عَنْبِيَّة* [q. v.]: whence the saying of Esh-Shaabee, *لأن اتعنى بعنبة أحب إلى من أن أقول* [Verily my being smeared with *عَنْبِيَّة* would be more approvable to me than my saying respecting a question according to my opinion]. (TA.)

Q. Q. 1. *عَنْوَتُ الْكِتَابَ* (S, K, TA.) inf. n. *عَنْوَانٌ* and *عَنْوَانٌ* (TA,) i. q. *عَنْوَتُهُ* (S,) I put an *عَنْوَانٌ* [i. e. a superscription, or title,] to the book, or writing; (K, TA;) syn. *وَسَمْتُهُ* (TA:) and one says also, *عَنْوَا الْكِتَابَ*, aor. *يَعْنُوهُ*, meaning *عَنْوَتُهُ*; (IKtt, TA;) and *اعاناه* and *عَانَاهُ* [which is said to be the original of *عَانَاهُ*], meaning the same; (K and TA in art. *عنى*;) and *عَنْيْتُ الْكِتَابَ*, inf. n. *عَنْيٌّ*, likewise signifies I wrote the *عَنْيَان* [or *عَنْوَان*] of the book, or writing. (IKtt, TA in art. *عنى*.)

عَنَا: see the paragraph next following.

عَنُو sing. of *أَعْنَا* as signifying The sides, regions, quarters, or tracts, (S, K,) of a country, (S,) or of the sky; (K;) like *أَحْنَا*: (S in art. *حنو* and *حنى*;) or, accord. to IAsr, its sing., in this sense, is *عَنَا*: (S;) and the pl. signifies also the sides of the face. (TA.) — And sing. of *أَعْنَا* as signifying A party of men of sundry, or different, tribes. (S, K.)

عَنْوَة Force, or constraint: (Mgh, K, TA:) or the taking by force; (Msb, TA;) as inf. n. of *عَنَا* [q. v.]. (Msb.) One says, *فُتِحَتْ مَكَّةَ عَنْوَةً*, Mekkeh was taken forcibly, or by force. (Mgh.) And *أَخَذَهُ عَنْوَةً* He took it by force. (TA.) And *فُتِحَتْ هَذِهِ الْبَلَدُ عَنْوَةً* i. e. [This city was taken] by means of conflict; its occupants having been combated until they had it taken from them by superior power or force, and were powerless to keep it, so they left it without there having occurred between them and the Muslims [or invaders] a treaty of peace. (TA.) — Also Love, or affection: (ISd, K, TA:) or submission, and concession or a consequence of submission and

concession, on the part of him from whom a thing is taken: (TA:) or the taking peaceably, or by surrender; as inf. n. of *عَنَا* [q. v.]: (Msb:) thus it has two contr. significations. (Msb, K, TA.) A poet (cited by Fr, TA) says,

فَمَا أَخَذُوهَا عَنْوَةً عَنْ مَوْدَةٍ
وَلَكِنَّ ضَرْبَ الْمَرْفَعِ اسْتَقَالَهَا

(Msb, TA;) which is said to mean, [And they did not take it, or her, or them,] by concession, and obedience, [arising from love, or affection,] without fighting: [but the smiting of the Meshrafee sword demanded the renouncing thereof:] Abd-El-Kádir Ibn-Amr El-Baghdádee asserts the meaning of *عَنْوَة* to be submission and concession; adducing as evidence thereof this verse; attributing the contr. meaning to the vulgar: both, however, are correct; and that first mentioned occurs repeatedly in traditions: but the most learned Yákoob Er-Roomee, in his Mojam, says that the verse above-cited may be rendered as meaning and they did not take it, or her, or them, by superior power attended by [or in consequence of] love, or affection: but they did so by fighting: and that this may be regarded as indicated by the poet's saying *أَخَذُوهَا*; for otherwise he would have said, *فَمَا سَلَمُوهَا*: and he says, it is a matter of common consent that *عَنْوَة* signifies force, and superior power. (TA.) — It is also a subst. from *عَنَا* in the first of senses mentioned in this art.: [i. e. it signifies Lowliness, humility, or submissiveness:] (Mgh, TA:) [and] so is *عَنَا*: (Msb:) see 1, first sentence. — And it is also a subst. from *عَنَا* as meaning "he became a captive:" [i. e. it signifies also A state of captivity:] (TA:) see, again, 1. — And it is also a subst. from *عَنَا* in two other senses, as stated above: [i. e. it app. signifies also The act of putting forth, or producing, a thing: and of making it apparent, or showing, it:] (TA:) see, again, 1.

سَمَة *عَنْوَانٌ* (S, K, TA) and *عَنْوَانٌ* (TA) The *سَمَة* [meaning superscription, or title,] of a book, or writing; (K, TA;) i. q. *عَلْوَانٌ* (S;) and *عَنْيَانٌ* signifies the same; (K in art. *عنى*;) as also *مُعْنَى* (K, TA: [in the CK, *كَمَعْنَاهُ* is put for *كَمَعْنَاهُ*]) the inscription on the back, or outside, of a book, or writing: (Har p. 163, in explanation of *عَنْوَانٌ*;) [and the address of a letter. And hence,] Anything that serves as an indication of another thing is called its *عَنْوَان*. (Msb and K in art. *عن*.) One says, *فِي جَبْهَتِهِ عَنْوَانٌ مِنْ كَثْرَةِ السُّجُودِ* i. e. [On his forehead is] a mark [from much prostration in prayer]. (TA.) [See more in art. *عن*.]

عَنَا: see 1, first sentence; and *عَنْوَة*, near the end: — and see also art. *عنى*.

عَنْبِيَّة, of the measure *فَعِيلَة*, The urine of the camel, inspissated in the sun, with which such as is affected with mange, or scab, is smeared; on the authority of AA: (S;) or certain mixtures of urine and dung of camels, with which the camel affected with mange, or scab, is smeared; also

termed *تَعْنِيَة*: (K:) or the urine of camels that are caused to void their urine [in my original *تُسْتَبَان* is erroneously written for *تُسْتَبَال*] in the [season called] *رَبِيع* when they are satisfied with fresh pasture so as to be in no need of water, cooked [app. by boiling] until it becomes thick, when some flowers of some sorts of herbs, and *حَبَّ الْمَحْلَب* [the prunus mahaleb of Liun.], are thrown upon it, and it becomes inspissated thereby, then put into small [earthen vessels of the kind called] *بَسَاتِيق* [pl. of *بُسْتُوقة*]: or urine [app. of camels] mixed with certain things, and kept close for some time: or any *هَنَاء* [generally meaning tar, or a kind thereof, with which camels are smeared, as a remedy for the mange, or scab]. (TA.) It is said in a prov., *الْعَنْبِيَّةُ تُشْفِي الْجَرَبَ*; (S, TA;) or *عَنْبِيَّةُ تُشْفِي الْجَرَبَ* [for *الْجَرَبُ*, i. e. His *عَنْبِيَّة* cures the mange, or scab]: applied to the man of good judgment [whose advice is like a remedy]. (TA.)

عَانٍ Lowly, humble, or submissive. (Msb, TA.) — And (Msb, TA) hence, app., (TA,) A captive; (S, Mgh, Msb, K, TA;) fem. *عَانِيَة*: (Mgh, TA:) pl. masc. *عَانَاء*; (S, Mgh, Msb, TA;) and pl. fem. *عَوَانٍ*. (S, Mgh, TA.) — And *عَوَانٍ* signifies + Women; (Msb, K;) sing. *عَانِيَة*: (Msb:) because they are confined like captives in the abodes of their husbands; (Msb;) or because they are treated wrongfully and not defended against their wrongers. (K.) It occurs in a trad. as meaning Females in the condition of captives: (Mgh:) or women who are captives; or like captives. (IAth, TA.) — And it signifies also *عَوَامِلُ* [which, as pl. of *عَامِلَة*, is used as meaning Workers, or labourers; and also, as a subst., as meaning the legs of a beast or horse or the like]: and it is said to be used by El-Jaadee as an epithet applied to the limbs of camels, or other beasts, used for riding. (TA.) — And hence, perhaps, it is applied to The *مَكَّاسُون* [or collectors of the impost termed *مَكْس*, q. v.]; because they are workers, or labourers, for the oppressors. (TA.) = Also (the sing.) *Flowing*, applied to blood, (S, K, TA,) or to water. (TA.)

مُعْنَوِي: see art. *عنى*.

تَعْنِيَة: [originally inf. n. of 2, q. v.: used as a subst.,] see *عَنْبِيَّة*.

مُعْنَى A stallion [camel] of mean origin, which, when excited by lust, is confined in the [enclosure called] *عَنْه*, because his exercise of the faculty of a stallion is avoided: but it is said that it is originally *مُعْتَنٍ*, from *الْعَنْه*; one of the *ن* being changed into *ي*: (S, TA:*) or of mean origin, of which the legs are bound with a rope, when he is excited by lust, for that reason. (TA.) — And A camel of which the people of the Time of Ignorance used to displace the *سَنَابِن* [pl. of *سَنْبَن*, q. v.] of one of his vertebrae, and to wound his hump, in order that he might not be ridden, and that no use might be made of his back: this was done when his owner possessed a hundred camels,