

وَمِنْ الْأَمْرِ وَالْأَمْرُ وَمِلَاكُهُ is erroneously put for وَمِنْ الْأَمْرِ; as is said in the TA.) Thus in the saying, عِنَاجٌ لَا أَذْرِي لِأَمْرِكَ عِنَاجًا [I know not any foundation to thine affair]. (O.) And عِنَاجٌ occurring in a trad., means † The management of the affair pertained to Abou-Sufyān; he being to his companions like the عِنَاج that bears the weight of the bucket. (TA.) — عِنَاجٌ signifies also A thing with which one drans, or pulls. (TA.) — And The nose-rein (زِمَامٌ) of a she-camel; because she is drawn, or pulled, by means of it. (A, TA.) — See also 4. — Also Pain of the ضَلْبُ [meaning back-bone, or loins,] (O, K) and of the joints. (O.)

عُنْجُوجٌ and عِنَاجِي: see عُنْجُوجٌ.

عِنَاجٌ أَعْلَى occurs in a trad. as a saying of Abou-Jahl to Ibn-Mes'ood, when the latter put his foot upon the back of the former's neck; meaning أَعْلَى [Rise thou from me]; the عِنَاج being changed into عَج. (TA. [See art. عَج.])

عُنْجَجٌ (O, K,) or, accord. to AHn, عُنْجَجٌ, (O,) The ضَمِيرَان [q. v.], (O, K,) a species of sweet-smelling plants; (O, TA;) said to be the شاه سفرم [or شاهسفرم]: not heard by As on any other authority than that of Lth. (TA.)

عُنْجُوجٌ sing. of عِنَاجِي, (A'Obeid, S, O,) which signifies Fleet, or swift, and excellent, horses (A'Obeid, S, O, K) and camels; (K;) sometimes applied to the latter: (Lth, TA:) or horses that excite the admiration and approval of the beholder: and عِنَاجٌ occurs in a verse cited by IAar, as some relate it; and عِنَاجِي as others relate it; the former for عِنَاجِي, and the latter for عِنَاجِي: (TA:) or long-necked horses (O, TA) and camels: (TA:) or tall, or long, horses. (Ham p. 445.) [See an ex. in a verse cited voce رَبٌّ.] — عِنَاجِي means The way or course (سُنَن) [of the people, or party, was, or became, direct, or undeviating]. (O.) — And عِنَاجِي signifies The first part of youth. (O, K.)

عِنَاجِي (in the K erroneously written عِنَاجِي, TA) Great, or large. (S, O, L, TA.)

عِنَاجِي A man (O) who addresses, applies, or directs, himself, or his regard, or attention, or mind, to affairs. (O, TA.)

عنجف

عُنْجُوفٌ, or عُنْجُفٌ, and عُنْجُوفٌ: see art. عَجَفٌ.

عند

1. عِنْدَ, aor. 2 (S, O, L, Mṣb, K) and 3, (Fr, O, L,) inf. n. عُنُوذٌ; (S, O, L, Mṣb, K;) and عِنْدَ, aor. 2, (L, K,) inf. n. عِنْدَ; (L, TA;) and عِنْدَ, aor. 2; (K;) He declined, or deviated, from

it, (S, O, L, Mṣb, K,) namely, the road, (S, O, L, K,) or the right course, (Mṣb,) and what was right or just or due, and from a thing; (L;) he went aside from it: (TA:) and he went, or retired, to a distance, or far away, from it. (L.) And عِنْدَ عَنْ أَصْحَابِهِ, aor. 2, inf. n. عُنُوذٌ, He left, or quitted, his companions, and passed beyond them: and he left, or quitted, his companions in a journey, and took a road different from that which they followed, or remained, or fell, behind them: (ISH, L:) and he removed to a distance from his companions; as when a man leaves his people in El-Hijāz and goes to El-Bagrah. (L.) — عِنْدَتْ and عِنْدَتْ and عِنْدَتْ She (a camel) pastured alone, (K, TA,) disdaining to pasture with the other camels, and sought the best of the herbage. (TA.) — عِنْدَ, (S, A, O, K,) aor. 2, (S, A, O,) or 2, (K,) inf. n. عُنُوذٌ (S, O, L) and عِنْدَ; (L;) and عِنْدَ, aor. 2; and عِنْدَ, aor. 2; (K;) and عِنْدَ, inf. n. مَعَانِدَةٌ and عِنْدَ; (L;) He opposed and rejected what was true, or just, knowing it to be so; (S, A, O, L, K;) he acted obstinately, knowing a thing and rejecting it, or declining from it; as did Abou-Tālib, who knew and acknowledged the truth, but scorned to have it said of him that he followed the son of his brother. (L.) — And عِنْدَ, aor. 2, inf. n. عُنُوذٌ, He (a man) overstepped, or transgressed, the proper bound, or limit; acted exorbitantly, or immoderately; and especially in disobedience, or rebellion. (L.) — And [hence (see عِنْدَ)] عِنْدَ العَرَقُ, (S, O, L, Mṣb, K, [in the CK, erroneously, العَرَقُ]) aor. 2, (K,) or 2, (Mṣb,) or both, the latter mentioned by Fr, (O,) inf. n. عُنُوذٌ; (Mṣb;) and عِنْدَ, aor. 2; and عِنْدَ, aor. 2; (K;) as also عِنْدَ; (O, K;) † The vein flowed with blood, and did not cease to flow: (S, O, L, K, TA:) or flowed, and hardly ceased: (L:) or flowed copiously. (Mṣb.) And عِنْدَتْ الطَّعْنَةُ, aor. 2 and 2, † The spear-wound, or stab, poured forth blood to a distance. (L.) And عِنْدَ أَنْفَهُ † His nose bled copiously. (L.) And عِنْدَ الدَّمُ † The blood flowed on one side. (L.) See also 10.

3. عِنْدَ, inf. n. عِنْدَ [and مَعَانِدَةٌ], He acted with opposition, disobedience, or rebellion. (Mṣb.) — See also 1. — عِنْدَ, (L,) inf. n. مَعَانِدَةٌ, (K,) He separated himself from him; (L, K;) he went, or retired, to a distance, or to a place apart, from him. (L, K.) [See also 1, first and second sentences.] — And عِنْدَ, (T, S, O, L, Mṣb,) inf. n. مَعَانِدَةٌ (T, S, L, Mṣb, K) and عِنْدَ, (T, S, L, K,) He opposed him, disagreeing with him, or doing the contrary of what he (the other) did; (T, S, O, L, Mṣb, K;) as also عِنْدَ; (O, L, K;) syn. عَارِضَةٌ; (S, O, Mṣb, all in explanation of the former; [but it should be observed that عَارِضَةٌ bears the signification expressed above and also that given in the sentence next following;]) or عَارِضَةٌ بِالْخِلَافِ; (O in explanation of the latter, and Mṣb in explanation of the former, as on the authority of Az [in the T], and K in explanation of both;) or خَالَفَهُ: (MA in explanation of the former:) [this is the sense in which the former is

most commonly known: or as meaning he contended with him in an altercation; or did so vehemently, or obstinately: (see 6:)] the author of the T, however, says, the common people expl. عِنْدَهُ as meaning he does the contrary of what he [another] does; but this I know not [as occurring in the genuine language of the Arabs], nor do I admit it as of established authority. (TA.) — And, sometimes, He imitated him, doing the like of what he (the other) did; (T, L, Mṣb;) [and] so عِنْدَهُ; (O, L, K;) thus having two contr. significations; (K;) syn. عَارِضَةٌ [respecting which see the sentence next preceding]; (S, O, Mṣb, all in explanation of the former;) or عَارِضَةٌ بِالنِّوَابِي; (O and K in explanation of the latter;) and بَارَاهُ; (T and TA in explanation of the former;) عِنْدَ sometimes signifying مَعَارِضَةٌ بِغَيْرِ عِنْدَ, as is said by As, who derives it from عِنْدَ الحَبَارِي, making عِنْدَ in this phrase a subst. from عَانِدَ الحَبَارِي The bustard imitated the actions of his young one in flying, on the first occasion of its rising, as though he would teach it to fly: and عَانِدَ البَعِيرِ عِطَامَةٌ means The camel conformed to [and perhaps it may also mean resisted] the motion of his halter. (L.) — عِنْدَهُ, (O,) inf. n. مَعَانِدَةٌ, (K,) also signifies He kept, or clave, to him, or it: (O, K:) the contr. of the first signification assigned to it above. (TA.) — And مَعَانِدَةٌ means also The disputing with another without knowledge of the truth or falsity of what he himself says and also of what his opponent says. (Kull p. 342.)

4. اعند, as intrans.: see 1, last quarter, in two places. — [Hence,] اعند في قَيْتِهِ † He vomited with successive discharges, (S, O, L, K, TA,) and copiously; (TA;) and اعند القيء signifies the same. (L, TA.) — [اعند is also said by Freytag, as on the authority of the Deewān of the Hudhalees, to signify He, and it, (namely, a man, and blood,) went away.] = اعنده: see 3, in two places.

6. تعاندا They two [opposed each other: (see 3:) or] contended in an altercation; or did so vehemently, or obstinately. (L.)

10. استعند رأيهُ He was, or became, alone in his opinion, having none to share it with him. (O.) — استعندني من بين القَوْمِ He directed his course towards me, or sought me, [singling me out] from among the people, or party. (O, K.) — استعند said of a camel, and of a horse, He gained the mastery over the nose-rein, and over the halter, or leading-rope, (K, TA,) and resisted being led: (TA:) or استعند البَعِيرُ الصَّبِيَّ the camel overcame the boy by gaining the mastery over the nose-rein, and dragged it, or him, along: and in like manner, استعند الفرسُ الرِّسْنَ [the horse gained the mastery over the halter, or leading-rope]. (O.) — استعنده said of vomit, (A, O, K,) and of blood, (A,) It overcame him: (O, K:) or came forth from him copiously: (A:) and عِنْدَهُ signifies the same. (TA.) — استعند عصاهُ He struck, or smote, with his staff among the people.