

ness, or blandishment; &c.: see 3 in art. درى]. (TA.) — And one says, هُمْ مَا يَعْنُونُ مَالَهُمْ *They do not tend, or take care of, their cattle, or camels, or [other] property* (S, K, TA) well. (TA.) — And هُمُومُ تَعَانِي فَلَانًا *Anxieties come to such a one.* (TA.) — And خَذْ هَذَا وَمَا عَانَاهُ i. e. شَاكَلَهُ *[Take thou this and what has become conformable, suitable, agreeable, or similar, to it].* (TA.)

4: see 2. [See also 4 in art. **عَوَّ**.] **مَا أَغْنَىٰ** means **مَا أَغْنَىٰ** [i. e. *It did not stand in any stead; or did not avail, or profit, at all*]. (TA.) See also **أَغْنَىٰ**.

5. تَعَى, as intrans. : see 1, latter half, in two places. — تَعَاهُ : see 2 : — and see also 3, first sentence. [Hence the prov., **جَبَابٌ فَلَا تَعَنَّ أَبْرًا**, expl. voce **جَبَّ**.] One says also, **تَعَى الْعَنِيَّةُ**, meaning *the suffering of difficulty, distress, or trouble; or of fatigue, or weariness*. (K.) — **تَتَعَاهُ** as meaning *It returns to him time after time* (**تَتَعَادُهُ**) is said of fever (**الْحُمَّى**); but not of aught else. (TA.) — And **تَعَنَّتْ** signifies also **قَصَدَتْ** [app. as intrans., meaning *I pursued a right, or direct, course; &c.*]. (TA.)

8: see 1, former half, in two places: — and also in the last quarter of the paragraph.

عَنِ is the part. n. from بِالْأَمْرِ as syn. with هُوَ بِالْأَمْرِ عَنِ [q. v.]: (K, TA:) you say, عَنِ (IAṣr, K, TA) *He is disquieted &c.] by the affair, or case:* (K, TA:) [and مُعْنًى signifies the same, as part. n. of عَنِ: or] أَنَا مُعْنًى بِهِ [q. v.], means *I am occupied [either actually or in mind] by it, or with it; i. e., a thing that has occurred, or happened, to me; and sometimes one says, أَنَا عَانٍ, meaning the same, i. e., by the affair, or case, of another, from عَانَتْ بِأَمْرِهِ [q. v.]: (Mṣb:) and one says [also], أَنَا مُعْنًى بِحَاجَتِكَ [I am occupied by, or with, thy want], from عَانَتْ بِحَاجَتِكَ. (S.) — [And] part. n. from عَنِ فِي الْأَمْرِ [q. v.]: you say, أَنَا عَنِ [I am suffering difficulty, distress, or trouble; or fatigue, or weariness; in an affair, or case]: mentioned by Az. (TA.)*

عَنْهُ : see عَنْهُ.

عُنَوَانُ i. q. عُنْوَانٌ [expl. in art. عُنْوَانُ]. (K.)

عَنَاءٌ *Difficulty, distress, or trouble*; (Mgh, Mṣb;*) the subst. from عَنَاهُ: (Mgh, Mṣb:) or the *suffering of difficulty, distress, or trouble*; or of *fatigue, or neariness*; inf. n. of عَنَى [or of عَنِى]; and عَنِةٌ is syn. therewith. (K.) [See also art. عَنو.] = It is also a subst. from عَنِى in the phrase عَنِى بِالْقَوْلِ كَذَا [as such having the signification of the inf. n. of that verb, or perhaps as syn. with مَعْنَى]. (TA.)

عَانَ: see عَنِ. [See also art. عَنو.] — In the phrase عَانَ عَانَ, it denotes intensiveness; [the

meaning being *Severe difficulty*, &c.;] (K, TA;) like شَاعِرٌ and مَائِتٌ in the phrases شِعْرٌ شَاعِرٌ and مَوْتُ مَائِتٌ: (TA:) as also مُعَنَّ; (K, TA;) in the M like مُكْرَمٌ [i. e. مُعَنٍّ]. (TA.)

أَكْثَرَ عِنَايَةً هُوَ بِهِ أَعْنَى [i. e. *He is more disquieted, uneasy in mind, anxious, or careful, by reason of it*]. (T.A.)

مَعْنَى [signifying The meaning, or intended sense, of a word or saying,] is from عَنِ الْقَوْلِ كَذَا [q. v.]; so says Z: (TA:) it is an inf. n. [of this verb] used in the sense of the pass. part. n.; or a contraction of the latter; i. e. of مَعْنَى (Dict. of the Technical Terms used in the Sciences of the Musalmans:) or, accord. to Er-Rághib, it signifies the import of a word or an expression, from the phrase عَنَتِ الْأَرْضُ بِالتَّبَاتِ meaning “the land made apparent, or showed, its plants, or herbage:” accord. to El-Munáwee, as he says in the Towkeef, [and the like is said in the KT,] an idea, i. e. a mental image, considered as having a word, or an expression, applied to denote it, and as being intended by that word or expression: [the idea, or mental image,] considered as accruing, from the word or expression, in the mind, is termed مَفْهُومٌ: considered as what is said in reply to مَا هُوَ [“What is it?”], it is termed مَاهِيَةٌ: considered as existing objectively, [as that by which a thing is what it is,] it is termed حَقِيقَةٌ: and considered as distinguished from others, it is termed هُويَّةٌ: (TA:) signifying [as expl. above, i. e.] the opposite to لَفْظٌ, it may be either a substance, or thing that subsists by itself, i. e. عَيْنٌ, or an accident, or attribute, i. e. عَرَضٌ: but it also signifies the opposite to عَيْنٌ, i. e. the opposite to a thing that subsists by itself: (Kull p. 238:) [hence اِسْمٌ مَعْنَى, opposed to اِسْمٌ عَيْنٌ; both of which are expl. voce اِسْمٌ, in art. سَمَوُ:]

الكَلَام and مَعْنَاهُ and مَعْنِيَهُ (S, K, TA) and مَعْنِيَهُ (K, TA, [in the CḲ, erroneously, without the sign of teshdeed,]) the last mentioned by ISd, (TA,) are one [in signification], (S, K, TA,) as *syn. with* فُحْوَاهُ (TA, and so in some copies of the S,) and مَقْصَدُهُ [both of which are generally understood as signifying the meaning, or intended sense, of the saying]: (TA :) AHát says, the vulgar say, لَأَنِّي مَعْنَى فَعَلْتُ [For what intent didst thou such a thing?]; but the Arabs know not الْمَعْنَى, and never say it: this is the case: but some of the Arabs say, مَا هَذَا مَعْنَى؟ [i. e. What is the meaning, or intent, (lit. the meant or intended object,) of this?], with kesr to the ن and with the ى mushdadedeh: and AZ says, فِي مَعْنَاهُ سَوَاءٌ هَذَا فِي مَعْنَاهُ ذَاكَ [i. e. This is [used] in a manner the like of that in respect of indication and import and acceptance: El-Farábee, also, says, مَعْنَاهُ and مَعْنَى الشَّيْءِ are one [in signification]; and فُحْوَاهُ and مَعْنَاهُ and مَقْصَدُهُ all signify that which the word, or expression, [termed before the thing,]

indicates: and it is said in the T, on the authority of Th, that التَّأْوِيلُ and التَّفْسِيرُ and المَعْنَى, are one [in signification, as meaning *explanation*, or *interpretation*, or *the like*]: and people have used their phrase هَذَا مَعْنَى كَلَامِهِ, and the like, meaning *this is the import, and the indication of the meaning, of his saying*; which is agreeable with what is said by AZ and El-Farábee: the grammarians and lexicologists, moreover, have agreed respecting a mode of expression of which they have made frequent use, their saying هَذَا بِمَعْنَى هَذَا [*this is used with the meaning of this*], and هَذَا وَهَذَا فِي الْمَعْنَى وَاحِدٌ [*this and this are in meaning one*] and فِي الْمَعْنَى سَوَاءٌ [*in meaning alike*], and هَذَا فِي مَعْنَى هَذَا [*this is used in the sense of this*] i. e. *this is like this [in meaning]*: (Msb, TA:) the pl. of مَعْنَى is مَعَانٍ. (TA.)—عِلْمُ الْمَعَانِي is expl. by El-Munáwee in the “Towkœf” as *The science whereby one knows how to express clearly one meaning in various ways*: (TA:) [but this definition is applied in the “Talkhees” (Talkhees el-Miftáh), and Hájjee Khaleefeh uses the same words with only one unimportant variation, in explaining عِلْمُ الْبَيَانِ; and a similar explanation of the latter is given in the Kull: in a marginal note in a copy of the Ksh, cited by De Sacy in his Anthol. Gr. Ar. p. 305, عِلْمُ الْمَعَانِي is expl. as *the science whereby is known the manner of adapting language to the requirements of the case*; (and it is similarly expl. in the “Talkhees” and other works;) and عِلْمُ الْبَيَانِ, as the science that concerns comparisons and tropes and metonymies.].—صُورَةٌ بِلَا مَعْنَى means *A form without any intrinsic quality*.—And الْمَعَانِي signifies also *The qualities that are commended, or approved*; [*the charms, or graces*]; such as *knowledge, or science, and piety, and generosity, and goodness of make, &c.* (Ḥar p. 644.)

عَان : see مُعْنَى.

مَعْنَا: see مَعْنَى, in three places.

³مَعْنَى: see عَنِ, in three places: == and see also مَعْنَى, in two places.

مَعْنِيَّةٌ : see مَعْنَى, in the former half.

مَعْنَى a rel. n. from مَعْنَى; signifying [*Of, or relating to, meaning, or intended sense*; opposed to لَفْظِي:— and *Of, or relating to, idea, mind, or intellect*; ideal, mental, or intellectual; opposed to جَسَدِي;] a thing in which [neither] the tongue [nor any of the senses] has a share; being known only by the mind. (TA.)

مُعْتَى, mentioned in the TA in this art.: see art. عَمُو.

عَانَ : see مُعَنَّ.

4C

عَهْ : see عَاه عَاه, in art. عوه.