

epithet applied to the present world (الدنيا) [as meaning *The offerer of much opposition*]; because it opposes itself to mankind. (TA.)

عَنِين (S, Mgh, Mṣb, *K, TA,) of the measure مَفْعُول in the sense of the measure مَفْعُول (S,) and عَنِين [thus written in two places in the TA, and written without teshdeed in my copy of the Mṣb, but in the latter case app. from carelessness of the copyist, for otherwise the well-known form عَنِين is not there mentioned,] of which (i. e. of عَنِين) is pl., [which seems to show that عَنِين is not a mistranscription for عَنِين, for فَعْل is a measure of a pl. of many epithets of the measure فَعِيل, as جَدِيد and نَذِير &c., but not, to my knowledge, of any word of the measure فَعِيل,] (TA.) A man incapable of going in to women; (Mgh, Mṣb;) one who does not go in to women by reason of impotence: (K:) or, as some say, one who has connection with her who is not a virgin, but not with the virgin: (TA:) or a man who is not desirous of women: (S, K:) and مَعْنُون and مَعْنُون (Mṣb, TA) and مَعْنُون (TA) signify the same. (Mṣb, TA.) And عَنِين signifies A woman not desirous of men: (S, Mṣb, *TA:) but there is disagreement in respect of the application of the epithet to a woman. (TA.)

عَنِين, as a subst.: see عَنَّة, former half, in two places.

عُنُون and عُنُون (S, Mṣb, K) and عُنُون and عُنُون (S, K,) the first of which is the most chaste, (S,) originally عُنَان (K,) of a book, or writing, (S; Mṣb,) The superscription, or title, thereof: (TK:) what these words denote is thus called because it occurs (يَعْنُ, K, TA, i. e. يَعْرُضُ, TA) in a bordering part thereof: (K, TA:) and they also signify [sometimes, as indicating the nature of the contents,] the preface of a book, or writing. (TK.) And Anything that serves as an indication of another thing is called its عُنُون. (Mṣb, K.) One says, الظاهر عُنُونُ الباطن, meaning *The outward state of the man is the indication of the inward state.* (TK.) And one says of a man who speaks obliquely, not plainly, جَعَلَ كَذَا عُنُونًا *He made such a thing to be an indication of his want.* (TA.) [See also art. عَنو.]

عُنُون and عُنُون: see the next preceding paragraph.

عَنِين: see عَنَّة, former half.

عَان and عَانَة: see عَان. — And for the former, see also عُون. — Also, the former, *A long mountain* (جبل), (K, TA, in some copies of the K جبل [i. e. rope],) that presents itself in the direction in which one is going, and interrupts his way. (TA.)

أَعْنَان The sides, quarters, tracts, or regions, of anything: (Yoo, TA:) this is the proper signification: (TA:) [hence,] أَعْنَانُ السَّمَاءِ [in one of my copies of the سحاب, but altered from السَّمَاءِ]

means *The sides, quarters, tracts, or regions, of the sky:* (K:) or *the surfaces thereof, and what present themselves to view of the sides, quarters, tracts, or regions, thereof;* as though pl. of عَنَن, (S, TA,) or of عَنَن: (TA:) the vulgar say أَعْنَانُ السَّمَاءِ. (S, TA.) — And [it is said that] أَعْنَانُ الشَّيَاطِينِ means *The natural dispositions of the devils.* (K.) It is said of camels, in a trad., خُلِقَتْ مِنْ أَعْنَانِ الشَّيَاطِينِ [as though meaning *They are created of the natural dispositions of the devils*]: and in another trad., أَعْنَانُ الشَّيَاطِينِ occurs as said [app. by Moḥammad] in answer to a question respecting camels: [but] accord. to IATH, the meaning seems to be, that, by reason of their many evil affections, they are as though they were from the tracts of the devil in respect of their natural dispositions. (TA.)

تَعْنِينَة: see عَنَّة, former half.

مَعْنُون: see عَنِين.

مَعْنُون One who enters into that which does not concern him, and interferes in everything; (K;) i. q. عَرِيضٌ مَتِيحٌ (S,) or عَرِيضٌ مَتِيحٌ: (TA: [see these two words:]) fem. with ة. (S, K.) — And An orator, or a preacher; syn. حَاطِبٌ: (S, K:) or an eloquent حَاطِب. (TA.) — See also the next paragraph.

مَعْنُون: see عَنِين: — and see also مَعْنُون, in art.

مَعْنُونَة A girl, or young woman, compact in make; (K, TA;) [as though] compactly twisted like the عِنَان [or rein]: (A, TA:) and مَعْنُونَة a woman compact in make, not flabby in the belly. (TA.) — See also عَنَّة, near the middle.

مَعْنُون: see عَنَّة, near the middle.

مَعْنُون [pass. part. n. of 1, q. v. — And] i. q. عَنِين; q. v. (Mṣb, TA.) — And Possessed; or mad, or insane. (K, TA.)

عنب

2. عَنَب (O, K,) inf. n. تَعْنَب (K,) said of a grape-vine, [meaning *It produced grapes,*] (O, K,) is from العَنَب. (O.)

عَنَب and عَنَبَة both signify the same, (S, O, K,) the latter said by Kr to be the only word of its measure except سَبْرَاء, but Kh mentions also حَوْلَاء, and Ibn-Kuteybeh adds to these حَيْلَاء, (TA,) [whence it seems to be, accord. to analogy, عَنَبَة, imperfectly decl., with the fem. ة, but in a verse cited by F, and quoted in the O and TA, it is treated as masc., and in the TA it is treated as masc. in prose, and if so it is عَنَبَة, though it may be thus only by poetic license, and improperly in prose,] Grapes, the fruit of the كَرْم; (TA;) thus called only while fresh; when dry, called زَبِيب: (Mṣb:) عَنَبَة signifies a single berry thereof [i. e. a grape]; (S, O, Mṣb, K; *) and is of a form

generally belonging to a pl., rarely to a sing.: (S, O:) the pl. is أَعْنَاب (S, O, Mṣb,) used in speaking of many; and the pl. of pauc. [i. e. pl. of عَنَبَة] is عِنَابَات. (S, O.) — عَنَب also signifies + The grape-vine. (MF [as from the K, in which I do not find it: but it is used in this sense in the Kūr-án; pl. أَعْنَاب, expl. as meaning كَرْم in xviii. 31 by Bd].) — And + Wine: (K:) so says AHn, asserting it to be of the dial. of El-Yemen: like as حَمْرٌ signifies “grapes” in certain of the dials. [of El-Yemen: see حَمْر]. (TA.) — تَعْلَبُ and عِنَابُ الدَّبَابِ: see تَعْلَبُ; and see also عَنَب.]

عِنَابَة n. un. of عَنَب [q. v.]. — Also A small pustule that breaks forth in a human being, (S, O, K, TA,) emitting blood; accord. to Az, it smells, and fills [with blood or humour], and gives pain; and it attacks a human being in the eye and in the fauces. (TA.)

عِنَابَة: see عَنَب.

عِنَابِي [Of, or relating to, grapes.]

عِنَابِي, applied to a gazelle, (K,) to a male gazelle, (S, O,) Brisk, lively, or sprightly: (S, O, K:) having no corresponding verb: (S:) and, (K,) as some say, (TA,) so applied, heavy, or sluggish: thus having two contr. meanings: or one advanced in age: (K:) or, as some say, a male gazelle: pl. عِنَابِي. (TA.) And A mountain-goat long in the horn: [in this sense also] having no corresponding verb. (O.) It is an epithet of a measure regularly belonging to inf. ns. (MF.)

عِنَابِي (O, and so accord. to copies of the K,) or عِنَابِي, (accord. to some copies of the K,) The foremost portion of a torrent, (O, K,) and of a company of men. (O.) — And Abundance of water. (TA.) — [And accord. to Freytag, A certain plant.]

عِنَابِي Large in the nose; (S, O, K;) applied to a man; (TA;) as also أَعْنَبِي (K,) or أَعْنَبِي الأَنْف: (O:) and it [app. عِنَابِي] is also expl. as meaning a big, ugly nose. (TA.) — And i. q. عَفْل: (S, O, K:) or i. q. بَطْر: (K:) [see these two words:] or the portion that is cut off of the بَطْر. (TA.) — And A small, black mountain: (Lth, O, K:) or a mountain small in circumference, black, and erect: (TA:) and a high, round mountain: (K:) or a high, isolated, sharp-headed hill, red, and black, and of any colour, but generally of a dusky yellowish hue, giving growth to nothing, and round: (Sh, O:) pl. عِنَابِي. (TA.)

عِنَابِي A vender of عَنَب [or grapes]. (O, K.)

عِنَابِي A certain fruit [and tree], (K,) well known; (S, O, K;) [the jujube fruit and tree; rhamnus zizyphus of Linn.;] called in Pers. سِنْدُج, or سِنْدُجِيَانِي (MA,) or سِنْدُجِيَانِي (PS:) n. un. with ة. (S, O.) And, (K,) sometimes, (TA,) accord. to IDrd, (O,) The fruit of the أَرَاك [q. v.]. (O, K.) And The