

ness, or blandishment; &c.: see 3 in art. **درى**. (TA.) — And one says, **هُرْمًا يَعَانُونَ مَالَهُمْ** *They do not tend, or take care of, their cattle, or camels, or [other] property* (S, K, TA) well. (TA.) — And **الْهُومُ تَعَانِي فَلَانًا** *Anxieties come to such a one*. (TA.) — And **خَذَ 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. **عنو**.] = **ما عني** means **مَا أَغْنَى** [i. e. *It did not stand in any stead; or did not avail, or profit, at all*]. (TA.) See also **أَغْنَى**.

5. **تعنى**, as intrans.: see 1, latter half, in two places. = **تَعْنَاهُ**: see 2: — and see also 3, first sentence. [Hence the prov., **فَلَا تَعَنَّ أَبْرًا**, expl. voce **جَبَّ**.] One says also, **تَعْنَى الْعَنِيَّةُ**, meaning **تَجَشَّمَهَا** [i. e. *He imposed upon himself the suffering of difficulty, distress, or trouble; or of fatigue, or weariness*]. (K.) — **تَتَعْنَاهُ** as meaning *It returns to him time after time* (**تَتَعَبَّدُهُ**) is said of fever (**الْحَمَّى**); but not of aught else. (TA.) — And **تَعْنَيْتُ** signifies also **قَصَدْتُ** [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.

**عِن** is the part. n. from **عَنِ بِالْأَمْرِ** as syn. with **عَنِ** [q. v.]: (K, TA:) you say, **هُوَ بِالْأَمْرِ عِن** (IAar, K, TA) *He is disquieted [&c.] by the affair, or case*: (K, TA:) [and **مَعْنَى** signifies the same, as part. n. of **عَنِ**: or] **أَنَا مَعْنَى 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 **عَانَيْتُ بِأَمْرِهِ** [q. v.]: (Msb:) and one says [also], **أَنَا مَعْنَى بِحَاجَتِكَ** [I am occupied by, or with, thy want], from **عَانَيْتُ بِحَاجَتِكَ**. (S.) — [And] part. n. from **عَانَيْتُ فِي الْأَمْرِ** [q. v.]: you say, **أَنَا عَانٍ** [I am suffering difficulty, distress, or trouble; or fatigue, or weariness; in an affair, or case]: mentioned by Az. (TA.)*

**عَانَاءُ**: see **عَانَاءُ**.

**عَانِيَانٌ** i. q. **عُنُونَانٌ** [expl. in art. **عنو**]. (K.)

**عَانَاءُ** *Difficulty, distress, or trouble*; (Mgh, Msb:) the subst. from **عَانَاهُ**: (Mgh, Msb:) or the suffering of difficulty, distress, or trouble; or of fatigue, or weariness; inf. n. of **عَانَى** [or of **عَانَى**]; and **عَانِيَةً** is syn. therewith. (K.) [See also art. **عنو**.] — It is also a subst. from **عَانَى** in the phrase **عَانَى بِالْقَوْلِ كَذَا** [as such having the signification of the inf. n. of that verb, or perhaps as syn. with **مَعْنَى**]. (TA.)

**عَانٍ**: see **عَانٍ**. [See also art. **عنو**.] — In the phrase **عَانَاءُ عَانٍ**, it denotes intensiveness; [the

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

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

**مَعْنَى** [signifying *The meaning, or intended sense, of a word or saying*,] is from **عَنِ بِالْقَوْلِ** [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-Rāghib, it signifies the import of a word or an expression, from the phrase **عَنْتِ الْأَرْضُ بِالنَّبَاتِ** meaning “the land made apparent, or showed, its plants, or herbage:” accord. to El-Munāwee, 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 **مَفْرُومٌ**: 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 **هُوِيَّةٌ**: (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 **أَسْمَرُ مَعْنَى**, opposed to **أَسْمَرُ عَيْنٍ**; both of which are expl. voce **أَسْمَرُ**, in art. **سمو**.] **مَعْنَى**

**مَعْنَى** (S, K, TA) and **مَعْنَانَةٌ** and **مَعْنَانَةٌ** (S, K, TA) and **مَعْنَانِيَّةٌ** (K, TA, [in the CK, erroneously, without the sign of teshdeed,]) the last mentioned by ISd, (TA,) are one [in signification], (S, K, TA,) as syn. with **فَحْوَاهُ** (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:) **لَأَتَى مَعْنَى فَعَلْتُ**, the vulgar say, [For what intent didst thou such a thing?]; but the Arabs know not **المَعْنَى**, and never say it: this is the case: but some of the Arabs say, **مَا هَذَا** [i. e. *What is the meaning, or intent, (lit. the meant or intended object,) of this?*], with **كسر** to the **ن** and with the **ي** musheddedeh: 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, **مَعْنَى الشَّيْءِ** and **مَعْنَانَةٌ** are one [in signification]; and **فَحْوَاهُ** and **مَعْنَانَةٌ** and **مَضْمُونَةٌ** and **مُقْتَضَاهُ** 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 **المَعْنَى** and **التَّفْسِيرُ** and **التَّأْوِيلُ**, 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-Munāwee in the “*Towkeef*” 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, **علم المعاني** 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 **علم**, as the science that concerns comparisons and tropes and metonymies.] — **صُورَةٌ بِلَا مَعْنَى** means *A form without any intrinsic quality*. — And **المَعَانِي** 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.* (Har p. 644.)

**عَانٍ مَعْنَى**: see **عَانٍ مَعْنَى**.

**مَعْنَانَةٌ**: see **مَعْنَى**, in three places.

**مَعْنَى**: see **عَانٍ مَعْنَى**, in three places: — and see also **مَعْنَى**, in two places.

**مَعْنِيَّةٌ**: see **مَعْنَى**, in the former half.

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

**مَعْنَى**, mentioned in the TA in this art.: see art. **عنو**.

**عَانٍ مَعْنَى**: see **عَانٍ مَعْنَى**.

عنه

**عَاهُ عَاهُ**: see **عَاهُ عَاهُ**, in art. **عوه**.