

(IDrd, O,) of a thing. (IDrd, K, TA. [In the O, المشى is erroneously put for الشىء.] Hence is derived the word here following. (O, K.)

**عَنْقَةٌ** *A few hairs between the lower lip and the chin:* (Lth, O, K:) or the hairs of the fore part of the lower lip; (T, TA;) the [tuft of] hair of the lower lip; (Mgh;) or the hair that grows upon [or beneath] the lower lip: or the part between the lower lip and the chin; because of the lightness of its hair: or the part between the chin and the edge of the lower lip, whether there be on it hair or not: pl. **عَنْقَاتٌ**. (TA.) **بَادِي الْعَنْقَةِ** means A man bare of hair (Mgh, O, TA) in the place, (Mgh, TA,) or in the two sides, (O,) of the **عَنْقَةِ**. (Mgh, O, TA.)

عنى

1. **عَنْقٌ**, aor. ى, inf. n. **عَنْقٌ**, *He (a man, TK) was, or became, long in the neck.* (TA, TK. [The verb in this sense is said in the TA to be like **فَرِحَ**: but in two instances in the same it is written **عَنْقٌ**, with the same inf. n., and expl. as meaning *He was, or became, long and thick in the neck.*]) — [Golius has assigned to **عَنْقٌ** (an unknown verb) two significations belonging to **تَعَنَّقٌ**.]

2. **عَنْقَ عَلَيْهِ**, inf. n. **تَعَنَّقَ**, *He went along and looked down upon it or came in sight of it; expl. by **مَشَى وَأَشْرَفَ**. (O, K.)* — **عَنْقَتِ السَّحَابَةُ** *The cloud emerged from the main aggregate of the clouds, and was seen white by reason of the sun's shining upon it.* (TA.) — **عَنْقَتِ آسَتُهُ** *His posteriors, or his anus, protruded; syn. **خَرَجَتْ**.* (O, K.) — **عَنْقَتِ كَوَافِرُ النَّخْلِ** *The spathes of the palm-trees became long, (O, K,) but had not split open.* (O.) — **عَنْقَتِ الْبُسْرَةُ** *The date that had begun to colour ripened nearly as far as the قَمْع [or base] thereof, (K, TA,) so that there remained of it around that part what was like the finger-ring.* (TA.) — **عَنْقَهُ** *He took him by his neck, and squeezed his throat, or fauces.* (O, L, K,\*) It is related in a trad., that the Prophet said to Umm-Selemeh, when a sheep, or goat, of a neighbour of her's had come in and taken a cake of bread from beneath a jar belonging to her, and she had taken it from between its jaws, and she had taken it from between its jaws, **مَا كَانَ يَنْبَغِي لَكَ أَنْ تُعَنْقِيَهَا** [i. e. *It did not behoove thee that thou shouldst take hold of its neck and squeeze it:* or the meaning is, *that thou shouldst disappoint it;* (O, K;) from **عَنْقَهُ** signifying he disappointed him; (K;) which is from **الْعَنْقَاتُ**: (O:) or, as some relate it, he said **انْ عَنْقِيَهَا**, (O, K,) i. e., *that thou shouldst distress it, and treat it roughly:* (O:) and **تَعَنْقِيَهَا**, with ف, would be approvable if agreeing with a relation. (O, K,\*) And it is also related in a trad., that he said to the women of 'Othmán Ibn-Madh'oon, when he died, **اَبْكِينَ وَابْأَكُنَّ وَتَعَنَّيْ وَتَعَنَّيْ الشَّيْطَانِ**, if correct, [meaning *Weep ye, but beware ye of the Devil's seizing by the neck, and squeezing the throat,*] from **عَنْقَهُ** as first expl. above: but it is by some related otherwise, i. e. **وَنَعَيْتِ الشَّيْطَانَ**. (L.)

3. **عَانَقَهُ**, (S, TA,) and **عَانَقَتِ الْمَرْأَةَ**, (Msb,) inf. n. **عَانَقٌ** (S, Msb, TA) and **مُعَانَقَةٌ**, *He embraced him, putting his arms upon his neck, and drawing, or pressing, him to himself, (S, TA,) and I so embraced the woman, as also **اِعْتَنَقْتُهَا**; (Msb;) [and **تَعَانَقَهُ**, and **تَعَنَّعَهُ**: see the last of the verses cited voce **بَيْنَ**, and the remarks thereon: but see also what here follows: and **تَعَانَقْنَا** *We so embraced each other or one another:* (Msb:) and **تَعَانَقُوا**, and **اِعْتَنَقُوا**, [They so embraced each other,] both signifying the same; (S, O;) but (O) **عَانَقَا** and **تَعَانَقَا** are said in a case of love, or affection, and **اِعْتَنَقَا** is said in a case of war and the like; (O, K;) or, accord. to Az, **تَعَانَقُوا** and **اِعْتَنَقُوا** are both allowable in all cases: and [it is said that] when the act is predicated of one exclusively of the other, one says only **عَانَقَهُ**, in both the cases above mentioned. (TA.) — See also the next paragraph.*

4. **اِعْتَنَقَ الْكَلْبَ** *He put the collar upon the neck of the dog.* (S, O, K.) — **اِعْتَنَقَ**, (S, Msb,) inf. n. **اِعْتَنَاقٌ**, (Msb,) said of a horse [and the like], (S,) *He went the pace termed **عَنْقٌ**, (S, Msb,) i. e. a stretching pace, or a hastening and stretching pace, (S,) or a quick pace with wide steps. (Msb.)* And *He hastened; as also **عَانَقَ**. (TA.)* **اِعْتَنَقُوا إِلَيْهِ**, meaning *They hastened to him, or it, is from **الْعَنْقُ** signifying the pace thus termed. (Mgh.)* In the phrase **اِعْتَنَقَ لِيَمُوتَ**, (Mgh,) occurring in a trad., (O,) the ل is used causatively: [i. e., the phrase signifies *He hastened that he might die:*] (Mgh:) [or] the meaning is, that the decree of death made him to hasten, and drove him on, to his place of slaughter. (O.) — **اِعْتَنَقَتِ الْبِلَادُ** *The countries were, or became, distant, or remote; and so **اعلقت**. (TA, from the Nawádir el-Aaráb.)* — **اِعْتَنَقَتِ الثَّرَيَّا** † *The ثُرَيَّا [or Pleiades] set.* (O, K, TA.) And **اِعْتَنَقَتِ النُّجُومُ** † *The stars advanced to the place of setting.* (O.) — **اِعْتَنَقَ الزَّرْعُ** † *The corn became tall, and put forth its ears:* (O, K, TA:) as though it became such as had a neck. (TA.) — **اِعْتَنَقَتِ الرِّيحُ** † *The wind raised the dust, or carried it away, and dispersed it.* (O, K, TA. [See also 8.]

5: see 2, last sentence: — and see also 3. — **تَعَنَّقَ** said of the jerboa, *It entered its hole called **عَانِقَاءَ**; (O, K;) or so **تَعَنَّقَ العَانِقَاءَ**, and **تَعَنَّقَ بِهَا**: (TA:) and, said of the hare, *it hid, or inserted, its head and its neck in its burrow [app. meaning in the burrow of a jerboa: but see **عَانِقَاءَ**. (O, K.)**

6: see 3, in five places.

8: see 3, in four places. — [Hence, **اِعْتَنَاقٌ** **السَّلَاسِلِ**, a phrase well known as meaning *The putting of chains upon one's (own) neck;* occurring in the K voce **رَهْبَانِيَّةً**. — And] **اِعْتَنَقَتِ الْأَمْرَ** *I took to the affair with earnestness.* (Msb.) — **اِعْتَنَقَتِ الدَّابَّةُ** *The beast fell in the mire, and put forth its neck.* (TA.) — **اِعْتَنَقَتِ الرِّيحُ بِالتَّرَابِ** [app. meaning, like **اعنقت**, (see 4, last significa-

tion,) † *The wind raised the dust, or carried it away, and dispersed it,] is from **الْعَنْقُ**, i. e. "the pace with wide steps" thus termed. (TA.)*

**عَنْقٌ**: see **عَنْقٌ**, first sentence, in two places.

**عَنْقٌ** *Length of the neck.* (S, O, K. [See also 1.]) — Also *A stretching pace, or a hastening and stretching pace, of the horse or the like, and of camels:* (S, O, K, TA:) or *a pace with wide steps:* (Mgh:) or *a certain quick pace, with wide steps:* a subst. from **اِعْتَنَقَ**: (Msb:) and **عَنْقِيٌّ** signifies the same. (O, TA.) [See also **نَصَبَ السَّبَرِ**, and **وَسَجَ**.] A rájiz (Abu-n-Nejm, TA) says,

• يَا نَاقَ سِيرِي عَنَقًا فَيَسِيحًا •  
• إِلَى سُلَيْمَانَ فَتَسْتَرِيحًا •

[O she-camel (يَا نَاقَةَ) being for **يَا نَاقَةَ**] *go a stretching-pace, &c., with wide steps, to Suleyman, that thou mayest find rest.* (S, O.)

**عَنْقٌ**: see what next follows.

**عَنْقٌ** and **عَنْقِيٌّ**, (S, O, Msb, K, &c.,) the former of the dial. of El-Hijáz, and the latter of the dial. of Temeem, (Msb,) the latter said by Sb to be a contraction of the former, (TA,) [which is the more common,] and **عَنْقِيٌّ** and **عَنْقٌ**, (K, [in which it is implied that these two have all the significations assigned by its author to **عَنْقٌ** and **عَنْقِيٌّ**]) but [SM says] none of the leading lexicologists has mentioned these two, in what I have seen, (TA,) [adding that he had found in the O **الْعَنْقِيٌّ** as meaning **الْعَنْقُ**, which he supposes the author of the K to have thought to be **الْعَنْقُ**,] *The neck; i. e. the part that forms a connection between the head and the body;* (TA;) i. q. **رَقَبَةٌ**; (Msb;) or i. q. **جِيدٌ**: (K:) [but see these two words:] masc. and fem.; (S, O, K;) generally masc., (IB, Msb, TA,) but in the dial. of El-Hijáz fem.; (Msb;) or, as some say, **عَنْقٌ** is masc., and **عَنْقِيٌّ** is fem.: (TA:) the pl. (i. e. of the first and second, TA) is **أَعْنَاقٌ**, (Sb, S, O, Msb, K,) the only pl. form. (Sb, TA.) — [Hence,] **عَنْقُ النُّجُومِ** † *A star [α] in the neck of the constellation Serpens.* (Kzw.) [And **عَنْقُ الشُّجَاعِ** † *The star α in the hinder part of the neck of the constellation Hydra: also called **الفردُ**.]* — **عَنْقُ الرَّحِمِ** [The neck of the womb:] *the slender part of the فرج, towards the فرج.* (TA.) — **عَنْقُ الكَرِيشِ** *The lowest portion of the stomach of a ruminant; (AHát, O, K;) also called **القَبَّةُ** [q. v.]. (AHát, O.)* — **أَعْنَاقُ النَّخْلِ** † [The trunks of palm-trees]. (S in art. قصر.) — **مَدَّ لِلْحَبِّ أَعْنَاقَهُ**, said of seed-produce [or corn], means † *The internodal portions of its culms appeared.* (TA voce **أَحْنَقٌ**, q. v.) — **أَعْنَاقُ الرِّيحِ** † *What have risen of the dust that is raised by the wind.* (O, K, TA.) [The phrase **قد رأس اعناتق الريح**, mentioned by Freytag as from the K, is a strange mistake.] — **يَخْرُجُ عَنْقٌ** — **مِنَ النَّارِ**, occurring in a trad., means † *A portion*