

meaning *The daughters of this Aḥnaḳ*: and it is said to have this or the former meaning in a verse of Ibn-Aḥmar: (O, K:) accord. to Aḥ, certain women that were in the first age, described as being beautiful: accord. to Abu-l-Abbās, certain women that were in *El-Ahwáz*; and mentioned by Jereer in satirizing *El-Farezdaḳ*. (O.) — العنقاۃ signifies also *Calamity, or misfortune*: (S, O, K: [like العنائق:]) one says, حَلَقَتْ بِهِ عُنُقًا مُغْرِبًا [for مغْرِبَةٌ, meaning *A calamity carried him off or away*; lit., *soared with him*]; and [in like manner] طَارَتْ بِهِ الْعُنُقَاۃُ (S, O:) [see also art. غرب:]; and (K) originally, (S,) العنقاۃ signifies a certain bird, of which the name is known, but the body is unknown: (S, O, K:) [or it is a fabulous bird:] AHát says, in the *Book of Birds*, العنقاۃ المغْرِبَةُ means *calamity*; and not any of the birds that we know: IDrd says, عُنُقًا مُغْرِبًا is a phrase for which there is no foundation: it is said to mean a *great bird that is not seen save [once] in ages*; and by frequency of usage it became a name for *calamity*: (O:) it is also said to be called عُنُقًا because it has in its neck a whiteness like the neck-ring: Kr says that they assert it to be a *bird that is found at the place of the setting of the sun*: Zj, that it is a *bird that no one has seen*: some say that it is meant in the *Kur* cv. 3: and some, that it is the *eagle*: (TA:) it is called in *Pers.* سِيمَرِغ: (MA:) and it is mentioned also in art. غرب [q. v.]. (K.) [See also my translation of the *Thousand and One Nights*, chap. xx. note 22.] — Also, i. e. العنقاۃ, (K,) or عُنُقًا, (O,) *An [eminence of the kind called] أَكْمَةٌ, above an overlooking mountain*: (O, K:) or العنقاۃ المغْرِبَةُ signifies the *summit of an أَكْمَةٌ on the highest part of a tall, or long, mountain*: so says *Aboo-Málik*, who denies that it means a bird. (TA in art. غرب.) And عُنُقًا applied to a [hill, or mountain, such as is termed] هَضْبَةٌ signifies *High and long*. (TA. [And a meaning similar to this seems to be indicated in the S and O. See, again, art. غرب.])

تُعْنُوُقُ, with ḍamm, (K,) or تُعْنُوُقُ, (so in the O,) *A plain, or soft, tract of land*: pl. تَعْنَائِقُ. (O, K.)

مُعْنِقٌ; and its fem., with ة: see أُعْنِقُ, first sentence. — Also, the former, *Hard and elevated land or ground, having around it such as is plain, or soft*, (O, K, TA,) *extending about a mile, and less*: pl. مَعَانِقُ: and they have imagined it to be termed مُعْنِقًا, [partly on account of this pl., and partly] because of the many instances like مُتَمَرٌّ and مُتَمَرٌّ, and مُذَكَّرٌ and مُذَكَّرٌ. (TA.) — And مَرْبَاةٌ مُعْنِقَةٌ *A lofty place of observation*. (O, K.) — See also مَعْنَائِقُ, in three places. — مُعْنِقٌ also occurs in a trad., applied as an epithet to a believer, meaning † *One who hastens in his obedience, and takes a wide range in his work*. (TA.) — And مَعْنِقَاتٌ, as applied by *Dhu-r-Rummeh* to [portions of sand such as are termed] اِدْعَاصُ [pl. of دَعَصٌ] means *Lying in advance of others*. (TA.) — See also the next paragraph.

مُعْنِقَةٌ *A curved piece of rock*. (O, K.) — And بَلَدٌ مُعْنِقَةٌ *A country in which there is no abiding, by reason of the dryness and barrenness of the ground thereof*: (O, K:) thus says Sgh: but in the *Nawádir el-Aaráb* it is said that † بِلَادٌ مُعْنِقَةٌ means *countries that are distant, or remote*. (TA. [See also 4.]

مُعْنِقَةٌ *A قِلَادَةٌ [meaning collar]*, (T, S, O, K, TA,) accord. to ISd, *that is put upon the neck of a dog*. (TA.) — Also *A small [elongated and elevated tract such as is termed] حَبْلٌ* (ISh, O, K, TA, [الجَبَلُ in the CK being a mistake for الجَبَلُ]) of sand, (ISh, O,) *in front of, or before, the [main portion of] sands*: by rule it should be مَعَانِقُ الرِّمَالِ, because they said in the pl. مَعَانِقُ الرِّمَالِ (ISh, O, K:) or one should say مَعَانِقُ الرِّمَالِ (ISh, O.) — See also الْمُعْنِقَةُ.

مُعْنِقِيٌّ, with kesr to the م, [app. مُعْنِقِيٌّ] sing. of مَعَانِقُ applied to *Certain horses (خَيْوَلٌ) of the Arabs*. (TA.)

الْمُعْنِقَةُ, (thus in the O,) or الْمُعْنِقَةُ, like مُحَدَّثَةٌ, thus in the copies of the K, but correctly with kesr to the م, [app. † الْمُعْنِقَةُ,] pl. مَعَانِقُ, (TA,) *A certain small creeping thing*; (O, K, TA;) AHát says that المَعَانِقُ signifies [the small creeping things called] مَقْرَضَاتُ الْأَسَاقِي [that gnaw holes in the skins used for water or milk], having neck-rings (أَطْوَاقٌ), [app. white marks round the neck, for it is added,] with a whiteness in their necks. (TA.)

مَعْنِقَاتٌ, applied to mountains (جِبَالٌ) accord. to the copies of the K, [and thus in the O,] but correctly جِبَالٌ, with the unpointed ح, (TA,) [i. e. elongated and elevated tracts of sand,] signifies *Long*. (O, K, TA.) — See also الْمُعْنِقَةُ. — الْمُعْنِقَةُ as signifying *Hectic fever (حُمَّى الدَّقِ)* is post-classical. (TA.)

جَيْدُ الْعُنُقِ, applied to a horse, signifies *جَيْدُ الْعُنُقِ* [i. e. *Excellent, or good, in the pace called عُنُقٌ*]; (S, O, K, TA; [in the CK, erroneously, الْعُنُقِ];) as also مُعْنِقٌ (TA) and عُنَيْقٌ: (O, TA:) and the first is also applied to a she-camel, as meaning *that goes the pace called عُنُقٌ*: (IB, TA:) the pl. is مَعَانِقُ. (K.) And one says also رَجُلٌ مُعْنِقٌ [and مَعْنَائِقُ, meaning *A man hastening*]: and مَعَانِقُ قَوْمٌ مُعْنِقُونَ (TA.) مَعَانِقُ occurs in a trad., meaning [And we went away] *hastening [to the people]*: (Sh, TA:) and in another, accord. to different relaters, مُعْنِقٌ مُعْنِقٌ or مُعْنِقٌ مُعْنِقٌ i. e. [And they went away] *hastening*. (TA.) And مَعْنَائِقُ الْوَسِيْقَةِ occurs in a verse of *Abu-l-Muthellem El-Hudhalee*, as some relate it, meaning *Hastening after, or near after, his طَرِيْدَةٌ* [app. as signifying the camels driven away by him]: but as others relate it, it is مَعْنَائِقُ, with ت, meaning as expl. in art. عُنُق. (O. [The former is said in the S, in art. عُنُق,

to be not allowable.]) = It is also applied to a ewe or goat (شَاةٌ مِنْ غَمْرٍ) as meaning *That brings forth* [app., accord. to analogy, *that brings forth often*] عُنُقٌ [meaning lambs or kids, pl. of عُنَائِقُ]. (TA.) = See also مُعْنِقٌ.

مَعْنَائِقُ: see عُنَيْقُ: — and see also مَعْنَائِقُ.

مُعْتَنِقٌ *A place where the أَعْنَاقُ [app. meaning upper portions] of the جِبَالِ [or mountains], accord. to the copies of the K, [and thus in the O,] but correctly جِبَالٌ, with the unpointed ح, [i. e. elongated and elevated tracts of sand], (TA,) emerge from the سَرَابِ [or mirage]: (O, K, TA:) used in this sense by *Ru-beh*. (O, TA.)*

عنفد

عُنُقًا and عُنُقًا see in art. عقد; the ن being held to be augmentative.

عنكب

عُنُكِبٌ: see عُنُكِبُوتٌ, in two places.

عُنُكِبَةٌ and عُنُكِبَاءٌ: see the next paragraph.

عُنُكِبُوتٌ; (S, O, K;) generally fem., (S, O,) but sometimes masc.; (O, K;) also, fem., عُنُكِبَةٌ, (S, O, K,) in the dial. of *El-Yemen*, with the ك put before the ن; (TA;) and عُنُكِبَةٌ and عُنُكِبُوتٌ (so in the O and TA, but in the CK and a MS. copy of the K عُنُكِبُوتٌ); and عُنُكِبَاءٌ; (O, K;) the last mentioned by *Sb* as shewing the ت in عُنُكِبُوتٌ to be an augmentative letter; but it is doubtful whether this be a sing., or a quasi-pl. n.: (TA:) also, masc., عُنُكِبٌ; (IAḥr, O, K;) fem., عُنُكِبَةٌ: (IAḥr, K;) or the former of these two words is a coll. gen. n. [and the latter, its n. un.]: (TA:) [The spider;] the thing that weaves; (S, O;) an insect that weaves a delicate web in the air and upon the upper part of a well: (TA:) pl. عُنَاكِبُ (S, O, K) and عُنُكِبُوتَاتٌ (K) and عُنَاكِبٌ (Lḥ, TA) and عُنَاكِبِيَّتٌ (Aḥ, Kṯr, TA,) which last is anomalous, in its having four letters together after its 1: dim. † عُنَيْكِبٌ and † عُنَيْكِبِيَّتٌ and † عُنَيْكِبِيَّتٌ; but this last is not approved: (TA:) quasi-pl. nouns عُنَاكِبٌ and عُنُكِبٌ and عُنُكِبٌ [in the CK عُنُكِبٌ]. (K.) بَيْتُ الْعُنُكِبُوتِ [The spider's web] is also called عُنُكِبَةٌ. (Fr, TA.) — Sá'idh-Ibn-Ju-eiyeh says,

- * مَمَتَّ نِسَاءً بِالْحِجَازِ صَوَالِحًا
- * وَإِنَّا مَمْتَنَا كُلَّ سَوْدَاءٍ عُنُكِبٌ

[meaning *I hated virtuous women in El-Iijáz; and verily we hated every black, short woman: for*] here *عنكب* signifies *short*: (Skr, L:) or it may be syn. with عُنُكِبُوتٌ, but be used as an epithet, though a subst., because it implies blackness and shortness. (IJ, L.) — زَهْرُ الْعُنُكِبُوتِ: see رُبَيْلَةٌ. — عُنُكِبُوتٌ also signifies *A worm, or maggot, that is engendered in the honeycomb, and spoils the honey*. (AHn, L.) — عُنُكِبُوتٌ is mentioned in this art. agreeably with the rule of *Sb*;