

in **تسمع** being pronounced with damm because **أُن** is suppressed before it; but some pronounce it with naṣb, regarding **أُن** as understood, though this is anomalous: (TA:) or **تَسْمَعُ بِالْمُعَدِّي لَا** **أُن تَرَاهُ**; as though meaning *hear thou of the Mo'eydee, but do not see him*: (ISk, Ṣ, O, K:) of which three variants, the second is that which is best known: so says A'Obeid: (TA:) the prov. is applied to him who is of good repute, but whose outward appearance is contemned. (Ṣ, O, K, TA. [See also Freytag's Arab. Prov. i. 223.]

مُعْتَدٌ بِهِ A thing included in a numbering, or reckoning. (Mṣb.) [And hence, A thing of which account is made; that is accounted a matter of importance. See the verb.]

مُسْتَعَدَاتٌ is used in a verse of Ibn-Muḥbil as meaning *The legs of a she-camel*. (AA, TA voce **أَطَامِيرُ**, q. v.)

عدس

1. **عَدَسٌ فِي الْأَرْضِ**, (AA, Ṣ, O, K,) aor. ʔ, inf. n. **عَدَسَ** (AA, O, K) and **عَدَسَانٌ** and **عَدَسٌ** (Ibn-'Abbád, O, K) and **عَدُوسٌ** (O, K,) *He went away [or journeyed] into, or in, or through, the country, or land*. (AA, Ṣ, O, K.) One says, **عَدَسَتْ بِهِ الْمَيِّتَةَ** (Ṣ, O) i. e. [Death] took him away. (O.) And El-Kumeyt says,

- **أَكَلَفَهَا هَوَلَ الظَّلَامِ وَلَمَّا أَرَزَلْ**
- **أَخَا اللَّيْلِ مَعْدُوسًا ۖ إِيَّيَّ وَعَادِسًا ۖ**

or **عَلِيَّ**, as some relate it, (O, [and thus, instead of **إِيَّيَّ**, in one of my copies of the Ṣ,]) meaning [I constrain them (referring to camels mentioned in a preceding verse) to bear the terror of the darkness, and I cease not to be, as a nightfarer,] *journeyed to by night [and journeying]*. (Ṣ, O.) [It is added in the Ṣ, as though to indicate another meaning, **وَعَدَسَ لَعْنَةً فِي حَدَسٍ**; and in the O and K, **وَالْعَدَسُ الْحَدَسُ**; (in the O with **أَيْضًا** between these two inf. ns.) but accord. to the TA, the meaning intended by this is, *The going away into, or in, the country, or land*: see, however, what here follows.] — **العَدَسُ** also signifies *The treading hard, or vehemently*, (**شَدَّةُ الوَطْءِ**, Ṣ, O, K, TA,) *upon the ground*; and so **الْحَدَسُ**. (TA.) — And *i. q.* **الْكَدْحُ** [app. as meaning *The working, or labouring; or toiling, or labouring hard*]; (Ṣ, O, K, TA;) as also **الْحَدَسُ**. (TA.) — And, accord. to IKṭṭ, **عَدَسٌ**, said of a man, signifies **قَوِيٌّ عَلَى الشَّرِّ** [He was strong to do evil, or mischief: but I think it probable that the right explanation is, **عَلَى السَّرِّ** or **عَلَى الشَّرِيِّ**, i. e. *to journey, or to journey by night*: see **عَدُوسٌ**]. (TA.) = **عَدَسٌ**, aor. ʔ, (AA, O, K,) inf. n. **عَدَسَ**, (TA,) also signifies *He served [another]*; syn. **خَدَمَ**. (AA, O, K.) — And **عَدَسَ الْبَالِ**, inf. n. **عَدَسَ**, *He pastured the cattle, or camels &c.* (Ibn-'Abbád, O, K,

TA.) And **هُوَ يَعْدِسُ عَلَيْهِ** *He pastures for him*. (Ibn-'Abbád, O.) = **عَدَسَ بِهِ**, (O, K,) and **عَدَسَهُ**, (IKṭṭ, O,) *He said to him* (i. e. to a mule, O) **عَدَسٌ** [q. v.]. (IKṭṭ, O, K,) = **عَدَسَ**, *He had an eruption of the small pustule called عَدَسَةٌ* [q. v.]. (K, O, TA.)

[3. **عَادِسٌ** *He journeyed continually*. (Freytag, from the Deewán of Jereer.)]

عَدَسٌ A cry by which one chides a mule, (IDrd, Ṣ, IKṭṭ, O, K,) to urge him: (IKṭṭ;) sometimes, by poetic license, it is made decl.: (L, TA:) the vulgar say **عَدَّ** [app. **عَدَّ**]. (TA.) — Hence, (TA,) sometimes, (Ṣ, O,) it is also used as a name for *The mule*; (Ṣ, O, K;) like as the ass is [sometimes] called **سَأُ**, which is [originally] a cry whereby one chides an ass; and there are other instances of the same kind. (TA.)

عَدَسٌ [Lentils;] a well-known grain; (Ṣ, O, K;) also called **عَلَسٌ** and **بُلْسٌ**: (TA:) n. un. with ʔ. (O, K.) — **عَدَسُ الْمَاءِ** A certain plant [of which I have not found any description]. (See art. **سَاحِجٌ**, last sentence.)

عَدَسَةٌ A small pustule, (Lth, Ṣ, O, K,) resembling the **عَدَسَةُ** [commonly so called, i. e. the single grain of lentil], (Lth, TA,) which comes forth (Lth, O, K) in the body (Lth, K) in a man, (Ṣ, O,) dispersedly, like the **طَاعُونُ** [or plague], (Lth, TA,) of which it is said to be a kind, (Lth, O, TA,) and kills, (Lth, O, K,) or sometimes kills, (Ṣ,) or generally kills, (Lth, TA,) few recovering from it: (Lth, O:) it was feared by the tribe of Kureysh, as being transitive. (O.)

عَدَسِيَّةٌ A soup made by boiling yellow lentils in water, till nearly dissolved, and then adding red vinegar, coriander, and salt. (Ibn-Jezleh, quoted, from Channing, by Greenhill, in his Transl. of Er-Rázee on Small-pox and Measles.) = It is now applied also to *Bats' dung*; which is used in medicine, administered internally; and also applied externally, mixed with vinegar, to tumours: so says Forskál in his Descr. Animalium, p. iii.: but he there states **عَدْسِيَّةٌ** to be an appellation of the bat itself.]

عَدُوسٌ, applied to a female, [and app. to a male also,] *Bold, or daring*; (Ibn-'Abbád, O, K, TA;) *strong to journey*. (TA.) And **عَدُوسٌ الشَّرِيُّ** *Strong to journey* (Ṣ, O, K) *by night*; as a masc. epithet; (O, K;) and as a fem. epithet applied to the hyena: (Ṣ, O:) or **عَدُوسُ اللَّيْلِ**, as meaning *strong to journey by night*, is applied to a man and to a woman and to a camel. (TA.)

عَادِسٌ: see the verse cited in the first paragraph.

مَعْدُوسٌ: see the verse above mentioned. = **عَدَسٌ**, aor. ʔ, (AA, O, K,) inf. n. **عَدَسَ**, (TA,) also signifies *He served [another]*; syn. **خَدَمَ**. (AA, O, K.) — And **عَدَسَ الْبَالِ**, inf. n. **عَدَسَ**, *He pastured the cattle, or camels &c.* (Ibn-'Abbád, O, K,

K.) In the dial. of Rabee'ah with ʔ. (Ṣ, O, K,* in art. **عَذَفٌ**.)

5. **مَا تَعَدَّدْتُ الْيَوْمَ** *I have not tasted a little today, far less much*. (El-'Ozeyzee, O, K.) [See also 5 in art. **عَذَفٌ**.]

عَدْفٌ: see **عَدُوفٌ**. — Also *A small quantity of fodder, or provender*. (L, K.) — And *A small gift*. (IF, O, K.) One says, **أَصَبْنَا مِنْ مَالِهِ عَدْفًا** [in the TA **عَدْفًا** i. e. [We obtained from his property] a small gift. (IF, O.)

عَدْفٌ: } see the paragraph here following.
عَدْفَانٌ }

عَدُوفٌ Anything that is tasted: (Ṣ, O, K:) or the least of what is eaten and of what is drunk: (Ḥam p. 448:) pl. **عَدْفٌ**. (K, TA.) One says, **مَا دَقَّتْ عَدُوفًا**, (Ṣ, O,) or **مَا دَقْنَا عَدُوفًا**, (K,) i. e. [I, or we, have not tasted, or did not taste,] anything; (Ṣ, O, K;) as also **عَدُوفَةٌ**, (O, K,) and **عَدْفًا**, and **عَدْفًا**, (Ṣ, O, K,) and **عَدْفًا**. (K.) And **بَاتَتْ الدَّابَّةُ عَلَى غَيْرِ عَدُوفٍ** i. e. [The beast passed the night] without fodder, or provender. (Ṣ, O, K,*) Of the dial. of Muḍar: (Ṣ:) or pronounced by Rabee'ah with ʔ; and by the rest of the Arabs with ʔ. (AA, O.)

عَدُوفَةٌ: see the next preceding paragraph.

عدل

1. **عَدَلَ**, (Ṣ, O, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. **عَدَلٌ** (Ṣ, O, Mṣb, K, TA) and **مَعْدَلَةٌ** (Ṣ, O, Mṣb, K*) and **مَعْدَلَةٌ** (Ṣ, Mṣb, K*) and **عَدَالَةٌ** and **عَدُولَةٌ**, (K, TK,) *He acted equitably, justly, or rightly*. (Ṣ, O, Mṣb, K.) So in the phrase **عَدَلَ فِي أَمْرِهِ**, [He acted equitably, &c., in his affair,] inf. n. **عَدَلٌ**. (Mṣb.) And so in the phrase **عَدَلَ عَلَيْهِ فِي الْقَضِيَّةِ** [He acted equitably, &c., towards him in the judgment]: (Ṣ, O:) and **عَدَلَ عَلَى الْقَوْمِ**, [he acted equitably, &c., towards the people, or party,] inf. n. **عَدَلٌ** and **مَعْدَلَةٌ** and **مَعْدَلَةٌ**. (Mṣb.) **لَنْ تَسْتَطِيعُوا أَنْ** **تَعْدِلُوا بَيْنَ التِّسَاءِ**, [Ye will not be able to act with perfect equity between women], in the Kūr [iv. 128], is said to mean, in respect of love, and of **جِمَاعٍ**. (TA.) [See also **عَدَلٌ** below.] — **وَأَنْ** **تَعْدِلَ كُلُّ عَدَلٍ**, in the Kūr [vi. 69], means *And if it would ransom with every [degree of] ransoming: (T, Ṣ, O, Mṣb, TA:) AO used to say, and if it would act equitably with every [degree of] equitable acting; but Az says that this is a blunder.* (TA.) [See, again, **عَدَلٌ** below.] — **عَدَلٌ** signifies also *He declined, deviated, or turned aside or away; and particularly from the right course: thus having a meaning nearly agreeing with that assigned to **عَدَلٌ** in the last sentence of this paragraph.* [in the Kūr [xxvii. 61], means [Nay but they are a people] who decline, or deviate, from the truth, and from the right course; i. e., who disbelieve. (O.) And one says, **عَدَلَ عَنْهُ**, aor. ʔ, inf. n. **عَدَلٌ** and [more com-

عدف

1. **عَدَفَ**, aor. ʔ, inf. n. **عَدَفٌ**, *He ate*. (Ṣ, O,