

in *تسمع* being pronounced with *dam* 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 *أَطَامِيرٌ*, q. v.)

عدل

1. *عَدَسٌ فِي الْأَرْضِ*, (AA, Ṣ, O, K,) aor. ʔ, inf. n. *عَدَسٌ* (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 وَلَمْ أزلْ
- 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, *وَعَدَسْتُ 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*, (*شِدَّةٌ*) *الْوَطْءُ*, Ṣ, O, K, TA,) upon the ground; and so *الْحَدَسُ*. (TA.) — And *عَدَسٌ* [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 السَّيْرِ* or *عَلَى السَّرِيِّ*, i. e. to journey, or to journey by night: see *عَدُوسٌ*]. (TA.) = *عَدَسٌ*, aor. ʔ, (AA, O, K,) inf. n. *عَدَسٌ*, (TA,) also signifies *He served [another]*; syn. *خَدَمَ*. (AA, O, K.) — And *عَدَسَ الْمَالَ*, inf. n. *عَدَسٌ*, *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,) = *عَدَسٌ*, *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 *عد* [app. *عَدٌ*]. (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 *سَأٌ*, 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 *ة*. (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 *طَاعُونٌ* [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 *عَدَسِيَّةٌ* 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* *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 *عَدُوسٌ 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. = *Also Having an eruption of the small pustule termed عَدَسَةٌ*. (K, O, TA.)

عدف

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

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

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

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

عَدَفٌ: } see the paragraph here following.
عَدَافٌ }

عَدُوفٌ Anything that is tasted: (Ṣ, O, K:) or the least of what is eaten and of what is drunk: (Ḥam p. 448:) pl. *عَدُوفٌ*. (K, TA.) One says, *مَا ذُقْتُ عَدُوفًا*, (Ṣ, O,) or *مَا ذُقْنَا عَدُوفًا*, (K,) i. e. [I, or we, have not tasted, or did not taste,] anything; (Ṣ, O, K;) as also *عَدُوفَةٌ*, (O, K,) and *عَدَافًا*, and *عَدَفًا*, (Ṣ, O, K,) and *عَدَفًا*. (K.) And *بَاتَتِ 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 *د*; and by the rest of the Arabs with *د*. (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 التَّسَاءِ* [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. [*بَلْ هُمْ قَوْمٌ يَعْدِلُونَ* 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-