

artifice. (AZ, O, K.) One says, مَا لِي عَنْهُ عُنْدٌ and عُنْدٌ (Lh, L, K, and written, as on the authority of AZ, in both these ways in the O and in different copies of the S, but with مِنْهُ in the place of عَنْهُ,) and مُعَلَّنَدٌ (S, O, L, K) and مُعَلَّنَدٌ (K,) meaning *I have no way of avoiding it, or escaping it.* (AZ, Lh, S, O, L, K.) And عُنْدًا and مَا وَجَدْتُ إِلَى ذَلِكَ عُنْدًا (Lh, L) and مُعَلَّنَدًا (Lh, S, O) and مُعَلَّنَدًا (Lh, O) *I found no way of attaining to that:* (Lh, S, O, L:) and مَا لِي إِلَيْهِ مُعَلَّنَدٌ (Lh, L in art. *عند*, and K) and مُعَلَّنَدٌ (Lh, L) *I have no way of attaining to it.* (Lh, L, K.) [See also art. *عند*.] = عُنْدٌ also signifies *Old, or ancient.* (AA, O, K.)

[عُنْدِيَّةٌ *A saying* عُنْدِي, meaning *In my opinion; an assertion of mere opinion of one's own.* Hence the phrase, هَذَا مِنْ عُنْدِيَّاتِهِ (occurring in the TA in art. *جرب*) *This is one of his assertions of mere opinion.*]

عُنْدًا and عُنْدَاوَةٌ: see art. *عنداً*.

عُنُوذٌ One who declines, or deviates, from the right way, or course; (S, O, L;) as also عُنِيدٌ. (L.) See also عَانِدٌ as applied to a camel. — A she-camel that deviates from the road by reason of her sprightliness and strength: pl. عُنْدٌ and عُنْدٌ; or, as ISd thinks, this latter is pl. of عَانِدٌ, not of عُنُوذٌ. (L.) — A she-camel that pastures aside; (S, O;) that does not mix with the other camels, but removes to a distance from them, and always pastures aside; as also عَانِدٌ and عَانِدَةٌ (L;) that does not mix with the other camels, but is always apart from them; (IAth;) that is on one side of the other camels: (IAqr and Aboonagr:) pl. of the first عُنْدٌ; (S, O, L;) and of the second and third, عُنْدٌ and عَوَانِدٌ. (L.) — A she-camel that continues to be opposite to the other camels, [or by their side;] keeping pace with them: one that precedes them, or leads them, is termed سَلَوِيٌّ: so says El-Keysee: but accord. to ISd, عُنُوذٌ is applied to a beast (دَابَّةٌ), and to a wild ass, that precedes others in her pace. (L.) — A man who alights in a place by himself, and mixes not with other persons. (A.) — See also عُنِيدٌ. قَدَحٌ عُنُوذٌ [An arrow of those used in the game called *الحيبر*] that comes forth [from the رَابَةِ] successful, in a direction, or manner, different from that of the other arrows. (O, L, K.) — عُنُوذُ الْمِرْقِي [A beast] having the elbow far from the زَوْر [or breast]. (S, O, L.) — عَقَبَةُ عُنُوذٌ [A mountain road] difficult of ascent. (L.) — سَحَابَةٌ عُنُوذٌ A cloud abounding with rain: (O, L, K;) or that hardly removes from its place: (A:) pl. عُنْدٌ. (O, L.)

عُنِيدٌ: see عُنُوذٌ, first sentence. — A man who deviates, or declines, from obedience to God. (L.) One who opposes and rejects what is true, or just, knowing it to be so; [who acts obstinately, knowing a thing and rejecting it, or declining from it; (see 1;)] as also عَانِدٌ (S, Mgh, O, L, K,) and

عُنُوذٌ (O, L, TA,) and مُعَانِدٌ. (A.) One who oversteps, or transgresses, the proper bound, or limit; who acts exorbitantly, or immoderately; and especially in disobedience, or rebellion; as also عَانِدٌ. (L.) The pl. of عُنِيدٌ is عُنْدٌ. (O.)

عَانِدٌ A camel that deviates from the road, (S, O, L, K,) and from the right course; (S, O, L;) as also عُنُوذٌ (O:) pl. of the former عُنْدٌ. (S, O, K.) — See also عُنُوذٌ, in two places. — And see عُنِيدٌ, likewise in two places. — Also † Blood flowing on one side. (L.) — And † A vein flowing with blood, and not ceasing to flow: (S, Mgh, O, L;) or flowing, and hardly ceasing: (L:) or flowing copiously: (Mgh:) likened to a man who exceeds the proper bound or limit, or acts exorbitantly; (A'Obeid, L;) or to one who disallows, or rejects, what is true, or just, knowing it to be so. (Mgh.) — And طَعْنَةٌ عَانِدَةٌ † A spear-wound, or stab, pouring forth blood to a distance: (L:) [or طَعْنٌ عَانِدٌ signifies the lightest, or slightest, piercing or thrusting; for] AA says that the lightest, or slightest, piercing or thrusting (أَخَفُ الطَّعْنِ) is termed الْوَلَقِيُّ, and الْعَانِدُ signifies the like thereof. (S, O.)

عَانِدَةُ الطَّرِيقِ The course that deviates from the [right] road. (L.)

مُعَانِدٌ: see عُنِيدٌ. [And see also its verb.]

مُعَلَّنَدٌ and مُعَلَّنَدٌ: see عُنْدٌ, in six places. — The latter also signifies A country, (Ibn-Abbād, O,) or land, (K,) containing neither water nor pasture. (Ibn-Abbād, O, K.) It is mentioned in different places by the lexicographers; in arts. *عند* and *عند* and in the present art.

عنداً

عُنْدَاوٌ Bold, or daring, (IDrd, O, K,) to attempt, or undertake, things; applied to a man; (IDrd, O;) as also عُنْدَاوَةٌ (K:) which latter is [also] applied to a she-camel, as meaning bold, or fearless. (IAqr, Sh.)

عُنْدَاوَةٌ Difficulty, and perverseness, (Z, K, TA,) in a man: (Z, TA:) and roughness, or hardness, of behaviour: (K:) and opposition, and wrongdoing: (L, TA:) and deceit, or guile: (K, TA:) and pronounced by some without . (TA.) One says, تَحْتَ طَرِيقَتِكَ لَعُنْدَاوَةٌ Beneath thy silence is deceit, or guile: (K:) or difficulty, and perverseness: (Z, TA:) or opposition, and wrongdoing. (L, TA.) [See also طَرِيقَةٌ.] — And (accord. to Lh, TA) الْعُنْدَاوَةُ signifies أَدْوَى الدَّوَاهِي [app. meaning *The greatest of calamities*]. (K, TA.) — See also the former paragraph.

[Accord. to some, the radical letters of عُنْدَاوٌ and عُنْدَاوَةٌ are عَدَا: accord. to some, عَدُو: and accord. to some, عُنْدَا.]

عندلب

عُنْدَلِبٌ, of the measure فَعْلَلِيلٌ, as AHei says,

the ن being radical; though some say that it is of the measure فَنَعْلِيلٌ, making the ن augmentative; (MF, TA;) A certain bird, called هَزَار [q. v.]; (S, O, Mgh, K;) or هَزَارٌ دَسْتَانٌ (O;) or, as in the "Sifr es-Sa'adeh," a small passerine bird, called هَزَارٌ دَسْتَانٌ (TA;) which is Pers., (O, TA,) meaning "a thousand notes" or "voices," (O,) or "a thousand tales;" (TA;) confirming a saying of Lth, accord. to whom, (O,) it is a bird that utters various notes, (O, Mgh, K,) of the passerine kind; said by some to be the بَلْبَل [i. e. the nightingale, or a certain melodious bird resembling the nightingale]: (Mgh:) said by Az to be originally عُنْدَلِيلٌ: (O:) pl. عُنْدَالٌ; (S, O, Mgh, K;) because you reduce it to a quadrilateral, and then form from it the pl. and the dim. [which latter is عُنْدِيلٌ]. (S, O.)

عندمر

عُنْدَمَرٌ Brazil-wood; syn. بَقْمَرٌ: or [the red, resinous, inspissated juice called] دَمُ الْأَخْوَيْنِ (S, K, the former in art. *عندمر*) mentioned in a verse cited voce عُنْدَمَرٌ: (S, TA:) and said to be i. q. أَيْدَعٌ [to which are assigned both of the meanings mentioned above, and others also]: or دَمُ الْغَزَالِ [said to be the same as دَمُ الْأَخْوَيْنِ, and said to be a plant resembling the tarragon,] with bark of the [tree called] أَرْطَكِي, cooked together until the whole becomes thick, and then the girls, or young women, dye their hands with it: Aq says that it is a certain dye, with which, accord. to the assertion of the people of El-Bakreyn, their girls, or young women, tinge their hands: AA says that it is a species of red trees. (TA.)

عنز

1. عُنَزٌ (O, K,) inf. n. عُنَزٌ (O,) or عُنُوزٌ (TA,) He turned away, (O, K, TA,) and declined, (TA,) عَنْهُ [from him, or it]: (K, TA:) or he removed, went away or aside, or retired to a distance; (IKtt, TA;) and thus † اعتنَزَ signifies; (S, O, K;) as also † استعنَزَ (O, K;) or these two verbs, and † تعنَزَ, signify he removed, went away or aside, or retired to a distance, from the people, or from men; (TA;) and † اعتنَزَ signifies also he alighted in a place aside or apart [from others]. (S. [See also مُعْتَنَزٌ.]) — عُنَزَةٌ (IKtt, K,) or عُنَزُوهُ (A,) inf. n. عُنَزٌ (TA,) He pierced him, or thrust him, with the عُنَزَةُ (IKtt, K,) or they pierced him, or thrust him; from the word عُنَزَةٌ [q. v.]. (A.)

2. تَعْنِيزٌ is [the inf. n. of عُنَزَ, and signifies The having little flesh in the face; being] from the phrase مُعْتَنَزُ الْوَجْهِ (O.)

4. اعنَزَهُ (K, TA,) or † اعتنَزَهُ (thus accord. to the O, [but the former is app. the right,]) He, or it, made him to decline, (O, K, TA,) and to remove, go away or aside, or retire to a distance. (TA.)

5: see 1.