

the supplement to this art.) And accord. to El-Khuwázemee, عَدِي particularly signifies The foot-messengers of the sovereign, and of the judge, who are made to run in quest of one against whom an accusation has been made, and to bring him, for the purpose of exacting from him the right, or due, of his accuser. (De Sacy's Chrest. Arabe, sec. ed., iii. 100.) — عَادِي العَوَادِي, a phrase used by a poet, is expl. by IAar as meaning The hardest, or most pressing, or most severe, of occupations that turn one away, or back, from a thing. (TA.) — See also عَاد and its fem. عَادِيَّة voce عَدْوِي. عَدْوِي اللُّوْح signifies طَرَفَاهُ [The two extremities, or two sides, of the tablet or the like]; (K, TA;) each of them being called عَادِي [i. e. عَادِي اللُّوْح, or a mistranscription for عَاد], like عِدِي [i. e. عَدِي or عَدِي, both mentioned above, voce عَدْوَة, as meaning, absolutely, a side, or lateral part or portion]. (TA.)

عَادِيَّة [fem. of عَاد, q. v. — As a subst., it signifies Wrongdoing, injustice, injuriousness, or tyranny; and evil, or mischief; (S, TA;) as in the saying دَفَعْتُ عَنْكَ عَادِيَّةَ فُلَانٍ [I repelled, or have repelled, from thee the wrongdoing &c., and the evil, or mischief, of such a one]: (S:) it is an inf. n. [or rather a quasi-inf. n.] like عَاقِبَةٌ: and signifies also sharpness, or hastiness, of temper; and anger. (TA.) Also The harm, or hurt, of poison. (Har p. 304.) — See also عَدْوَاهُ, in three places. — عَوَادِي الكَرْمِ, (K, TA,) of which عَادِيَّة is the sing., (TA,) signifies The grape-vines that are planted at the feet, or roots, of great trees. (K, TA.)

أَعْدَى [a noun denoting the comparative and superlative degrees, and having several different significations]. أَعْدَى مِنَ الْجَرَبِ More transitive, or wont to pass from one to another, than the mange, or scab, is a prov. (Meyd.) And أَعْدَى مِنَ الثُّبَاءِ is another prov., having a similar meaning [i. e. More wont to pass from one to another, or, as we commonly say, more catching, than yawning]; (Meyd;) for when a man yawns in the presence of others, they become affected as he is. (TA in art. ثَاب.) — أَعْدَى مِنَ الذُّئْبِ is also a prov., and may mean More wrongful, or more inimical, or more vehement in running, than the wolf. (Meyd.) أَعْدَى مِنْ سَلِيكَ, another prov., (expl. in the latter half of the first paragraph,) is from العَدُو. (Meyd.) — هُوَ أَعْدَى شَيْءٍ [app. meaning It is the most effectual thing to aid, or assist, or to avenge; أَعْدَى in this case being irregularly formed from the augmented verb in the phrase أَعْدَاهُ عَلَيْهِ]. (TA in art. ادو: see آدَى in that art.)

تَعَادٍ Uneven places, (K, TA,) dissimilar in their several parts: occurring in this sense in a trad. (TA.) As mentions the saying نِمْتُ عَلَى مَكَانٍ مُتَعَادٍ, meaning [I slept upon] a place dissimilar in its several parts; uneven: and هَذِهِ أَرْضٌ مُتَعَادِيَةٌ This is land having in it burrows,

and [trenches, or channels, such as are termed] لِحَاقِيْق. (S, TA.)

مَا لِي عَنْ فُلَانٍ مَعْدِي means There is not for me any going beyond such a one to another, nor any stopping short of him. (S.)

مَعْدُو: see what next follows.

فُلَانٌ مَعْدِي عَلَيْهِ and مَعْدُو (S, K*) mean [Such a one is] treated wrongfully, unjustly, injuriously, or tyrannically: (K:) the ي in مَعْدِي is substituted for و because the latter [in this case] is deemed difficult of utterance. (S.)

مُتَعَادٍ; and its fem., with ة: see تَعَادٍ.

عذب

1. عَذَّبَ, (S, O, Mṣb, K, TA,) aor. ٤, (TA,) inf. n. عَذْبَةٌ, said of water, (S, O, Mṣb, K, TA,) [and app. of wine or other beverage, and of food, (see عَذْبَ,)] It was, or became, sweet: (S, O, TA:) or it was, or became, easy and agreeable to be drunk or swallowed. (Mṣb.) [See also 12. — Freytag has also assigned to it a meaning belonging to عَذَّبَ, q. v.] — عَذَّبَ: see 4, in two places. — And see also 2, last sentence. — [عَذْبَ, inf. n. عَذْبٌ, is mentioned by Golius as signifying “ Quisquiliis aut lente palustri obducta fuit,” and in a similar manner by Freytag; by both as said of water, and as on the authority of the K: but I find, in the K, no ground for this, except an explanation of عَذْبٌ, q. v., of which ISd knew not a verb.]

2. عَذَّبَهُ, inf. n. تَعَذَّبُ, He punished, castigated, or chastised, him: (S, O, Mṣb, K:) [and he, or it, tormented, or tortured, him:] originally, he beat him: then, he punished him in any painful manner. (Mṣb.) It is said in a trad., إِنَّ الْيَتِيمَ يَعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ [Verily the dead will be punished for his family's weeping for him]: the reason of which is probably this; that the Arabs used to charge their families to weep and wail for them; therefore the dead is obnoxious to punishment for his having done this. (IAth, TA.) And the verb is used metaphorically in relation to that which has not sensation: a poet says,

لَيْسَتْ بِسُودَاءَ مِنْ مِيَاءٍ مُظْلِمِيَّةٍ
وَلَمْ تَعَذَّبْ بِإِدْنَاءٍ مِنَ النَّارِ

[It (app. wine) is not black, from Meythā, dark-coloured; nor has it been mulled (such seems to be here the meaning of the verb) by being put near to fire, or by being boiled]. (L, TA. [See also مَعْدَبَةٌ.]) — See also 4, in two places. — عَذَّبَ سَوْطَهُ, and هَدَّبَهُ, [perhaps a mistranscription for عَذَّبَهُ, for accord. to Golius, this last and the first here mentioned are expl. by Z in the sense here following,] He put an عِلَاقَةٌ [i. e. an عَذْبَةٌ] to his whip: so in the A. (TA.)

4. اعذب القَوْمُ The people, or party, became in the condition of having sweet water. (K, TA. [Freytag has erroneously assigned this meaning to

عَذْبَ.]) — And اعذب, (O, TA,) inf. n. اِعْذَابٌ, (K, TA,) He abstained, or desisted, (O, K, TA,) in like manner followed by عَنْ, (TA,) he left, quitted, or relinquished, (K, TA,) a thing: (TA:) and استعذب, (K, TA,) likewise followed by عَنْ, (TA,) signifies the same: (K, TA:) and عَذَّبَ, (K, TA,) as inf. n. of عَذَّبَ, (MF, TA,) signifies the abstaining, &c., (K, MF, TA,) from a thing: and [particularly] the abstaining (of a man, and of an ass, and of a horse, TA) from eating, by reason of intense thirst; (K, TA;) being neither fasting nor breaking fast; (TA;) and so عَذُوبٌ as inf. n. of the same verb. (MF, TA.) — And اعذبه, (S, O,) inf. n. اِعْذَابٌ; (K;) and عَذَّبَهُ, (O,) inf. n. تَعَذَّبُ; (K;) and عَذَّبَهُ, (O,) inf. n. عَذْبٌ; (K;) He prevented, hindered, withheld, restrained, or forbade, him, (S, O, K, TA,) from [doing] the thing, or affair. (S, O.) One says, اِعْذَبْ نَفْسَكَ عَنْ كَذَا Withhold, or restrain, thyself from such a thing. (S, O.) — اعذبه [He deprived it of its عَذْبَ; i. e.] he removed from it, (S, O, K,) namely, water, (K,) or a watering-trough, or tank, (S, O,) the floating particles that were upon it, (S, O,) or its [green substance termed] طُحْنُبٌ, (K,) or both of these: (TA:) and تَعَذَّبُ [in like manner] signifies the removing of what is termed عَذْبَ. (Bd in ii. 6.)

8. اعتذب He made [the] two ends (عَذْبَتَيْنِ) of his turban to hang down behind. (O, K, TA.)

10. استعذب الماء He reckoned, or esteemed, the water sweet. (O, Mṣb, TA.) — And He sought sweet water: you say, استعذب لِأَهْلِهِ he sought sweet water for his family. (TA.) — And He drank the water sweet. (TA.) — And He drew sweet water. (S, O, K, TA.) One says, اِسْتَعَذَّبَ لِفُلَانٍ مِنْ بئرٍ كَذَا i. e. [Sweet water] is drawn for such a one from such a well. (S, O.) — And استعذب لَهُ الماء He brought to him sweet water. (TA.) — See also 4.

12. اعدوذب, like اهلونى, said of water, It was, or became, sweet, [like عَذْبَ,] or very sweet. (Lb, TA.)

عَذْبٌ Sweet water: (S, O:) or water, (Mṣb,) or wine, or beverage, and food, (K,) that is easy and agreeable to be drunk or swallowed: (Mṣb, K:) pl. عَذَابٌ (O, Mṣb, TA) and عَذُوبٌ. (TA.) You say رَكِيَّةٌ عَذْبَةٌ [A well of sweet water]: and مَاءٌ عَذْبٌ [sweet water]: and also مَاءَةٌ عَذْبَةٌ [a sweet water]: and مَاءٌ عَذَابٌ [sweet water or waters], using a pl. epithet in this last case because مَاءٌ is a coll. gen. n., of which مَاءَةٌ is the n. un. (TA.) And Aboo-Heiyeh En-Nemerees says, describing water,

لَهُ غُلْلٌ بَيْنَ الْإِجَامِ عَذُوبٌ

[Having sweet water permeating amid the reed-beds, or the thickets]: he uses غُلْلٌ as a coll. gen. n., and therefore pluralizes the epithet. (L,