

*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 **مُعْتَدٌ** (S, Q, L, K) and **مُعْتَدٌ** (K,) meaning *I have no way of avoiding it, or escaping it.* (AZ, Lh, S, O, L, K.) And **عُنْدًا** and **وَجَدْتُ إِلَى ذَلِكَ عُنْدًا** (Lh, L) and **مُعْتَدًا** (Lh, S, O) and **مُعْتَدًا** (Lh, O) *I found no way of attaining to that:* (Lh, S, O, L:) and **مَا لِي إِلَيْهِ مُعْتَدٌ** (Lh, L in art. **عُد**, and K) and **مُعْتَدٌ** (Lh, L) *I have no way of attaining to it.* (Lh, L, K.) [See also art. **عُد**.] **عُنْدٌ** also signifies *Old, or ancient.* (AA, O, K.)

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

**عُنْدًا** and **عُنْدًا**: see art. **عُنْدًا**.

**عُنْدٌ** One who declines, or deviates, from the right way, or course; (S, O, L;) as also **عُنْدٌ**. (L.) See also **عُنْدٌ** 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 **عُنْدٌ**, not of **عُنْدٌ**. (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 **عُنْدٌ** and **عُنْدَةٌ**, (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 Aboo-Naqr:) pl. of the first **عُنْدٌ**; (S, O, L;) and of the second and third, **عُنْدٌ** and **عُنْدٌ**. (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 **سَلُوفٌ**: so says El-Kaysee: but accord. to ISd, **عُنْدٌ** 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 **عُنْدٌ**. — **عُنْدٌ** [An arrow of those used in the game called **الْمَيْسِر**] that comes forth [from the **رَبَابَةٌ**] successful, in a direction, or manner, different from that of the other arrows. (O, L, K.) — **عُنْدٌ** [A beast] having the elbow far from the **زُورٌ** [or breast]. (S, O, L.) — **عُنْدٌ** [A mountain road] difficult of ascent. (L.) — **عُنْدٌ** † A cloud abounding with rain: (O, L, K:) or that hardly removes from its place: (A:) pl. **عُنْدٌ**. (O, L.)

**عُنْدٌ**: see **عُنْدٌ**, 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 **عُنْدٌ**, (S, Mgh, \*O, L, K,) and

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

**عُنْدٌ** A camel that deviates from the road, (S, O, L, K,) and from the right course; (S, O, L;) as also **عُنْدٌ**: (O:) pl. of the former **عُنْدٌ**. (S, O, K.) — See also **عُنْدٌ**, in two places. — And see **عُنْدٌ**, 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: (Msb:) 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 † A spear-wound, or stab, pouring forth blood to a distance: (L:) [or **عُنْدٌ** signifies the lightest, or slightest, piercing or thrusting; for] AA says that the lightest, or slightest, piercing or thrusting (**أَخَفُ الطَّعْنِ**) is termed **الْوَقِيُّ**, and **العُنْدُ** signifies the like thereof. (S, O.)

**عُنْدٌ** *The course that deviates from the [right] road.* (L.)

**عُنْدٌ**: see **عُنْدٌ**. [And see also its verb.]

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

## عُنْدٌ

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

**عُنْدٌ** 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 **ء**. (TA.) One says, **تَحْتِ طَرِيقِكَ لِعُنْدَاوَةٍ** *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) **العُنْدَاوَةُ** signifies **أَدْوَى الدَّوَاهِي** [app. meaning *The greatest of calamities*]. (K, TA.) — See also the former paragraph.

[Accord. to some, the radical letters of **عُنْدٌ** and **عُنْدٌ** are **عُنْدٌ**: accord. to some, **عُنْدٌ**: and accord. to some, **عُنْدٌ**.]

## عُنْدٌ

**عُنْدٌ**, of the measure **فَعْلِيلٌ**, as AHei says,

the **ن** being radical; though some say that it is of the measure **فَعْلِيلٌ**, making the **ن** augmentative; (MF, TA;) A certain bird, called **هَزَارٌ** [q. v.]; (S, O, Msb, K;) or **هَزَارٌ دَسْتَانٌ**; (O;) or, as in the "Sifr es-Sa'adeh," a small passerine bird, called **هَزَارٌ دَأْسَانٌ**; (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, Msb, K,) of the passerine kind; said by some to be the **بَلْبَلٌ** [i. e. the nightingale, or a certain melodious bird resembling the nightingale]: (Msb:) said by Az to be originally **عُنْدِيلٌ**: (O:) pl. **عُنْدِيلٌ**; (S, O, Msb, K;) because you reduce it to a quadrilateral, and then form from it the pl. and the dim. [which latter is **عُنْدِيلٌ**]. (S, O.)

## عُنْدٌ

**عُنْدٌ** Brazil-wood; syn. **بَقَرٌ**: or [the red, resinous, inspissated juice called] **دَمْرُ الْأَخْوَيْنِ**: (S, K, the former in art. **عُد**;) mentioned in a verse cited voce **عُنْدٌ**: (S, TA:) and said to be **عُنْدٌ** [to which are assigned both of the meanings mentioned above, and others also]: or **دَمْرُ الْغَزَالِ** [said to be the same as **دَمْرُ الْأَخْوَيْنِ**, and said to be a plant resembling the tarragon,] with bark of the [tree called] **أَرْطَى**, 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-Bahreyn*, their girls, or young women, tinge their hands: AA says that it is a species of red trees. (TA.)

## عُنْدٌ

1. **عُنْدٌ**, (O, K,) inf. n. **عُنْدٌ**, (O,) or **عُنْدٌ**, (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 **عُنْدٌ** signifies; (S, O, K;) as also **عُنْدٌ**; (O, K;) or these two verbs, and **عُنْدٌ**, signify *he removed, went away or aside, or retired to a distance, from the people, or from men;* (TA;) and **عُنْدٌ** signifies also *he alighted in a place aside or apart [from others]*. (S. [See also **عُنْدٌ**].) — **عُنْدٌ**, (IKtt, K,) or **عُنْدٌ**, (A,) inf. n. **عُنْدٌ**, (TA,) *He pierced him, or thrust him, with the عُنْدَةُ*, (IKtt, K,) or they pierced him, or thrust him; from the word **عُنْدَةٌ** [q. v.]. (A.)

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

4. **عُنْدٌ**, (K, TA,) or **عُنْدٌ**, (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.