

pearl not bored. (A, O, K, *TA.) — And **رَمْلَةٌ** † *A sand upon which one has not trodden* (A, O, K, *TA) nor ridden, because of its height. (TA.) — And **العَدْرَاءُ** † *A kind of collar by means of which the hands, or arms, are confined together with the neck:* (T, O, TA:) or such as is put upon the throat of a man and has not been put upon the neck of any one before: (TA:) or a thing of iron by means of which a man is tortured in order to make him confess an affair, or the like; (K, TA;) as, for instance, for the purpose of extorting property &c.: pl. **عَدَارِي**. (TA.) [Compare the term "maiden" applied to an instrument for beating.] — Also a name of [*El-Me-deeneh,*] the City of the Prophet: (K, TA:) because of its not having been abased. (TA.)

عَدَارٌ *A certain appertenance of a horse or the like;* (S, O;) i. e. the part, (T, M, Mgh,) or strap, (Msb,) of the bridle, (T, M, Mgh, Msb,) that lies, (T,) or extends down, (M, K,) upon the cheek, (M, Mgh, Msb, K,) or two cheeks, (T,) of the horse (T, M, Mgh, Msb, K) or the like: (T, Mgh, Msb:) the **عَدَارَانِ** are the two straps upon the two cheeks of the horse, on the right and left: (IDrd in his Book on the Saddle and Bridle:) or, as some say, the **عَدَارِ** is the two straps of the bridle that meet at the back of the neck: (TA:) [thus it signifies either of the two cheek-straps, or, accord. to some, the two cheek-straps together, that compose the headstall:] some say that it is called by the name of its place; but the converse is the case accord. to others: (TA:) [and **عَدَارُ الرَّسَنِ** signifies the appertenance, of the halter, corresponding to the cheek-strap, or cheek-straps, of the bridle or headstall: (see a verse of Ibn-Muḥbil cited voce **رَسَنٌ**)] pl. **عَدَارٍ**, (S, O, Msb, K, [in the CK **عَدَارٍ**]) like as **كُتَبٌ** is pl. of **كِتَابٌ**. (Msb, TA.) It is said in a trad., **لِلْفَقْرِ أَزِينٌ لِلْمُؤْمِنِ** [Verily poverty is more ornamental to the believer than a beautiful cheek-strap, or headstall, upon the cheek of a horse]. (TA.) **فَرَسٌ قَصِيرُ الْعَدَارِ** [A horse short in the cheek-strap, or headstall,] implies commendation, as denoting width of the lip. (TA, voce **عِنَانٌ**.) And **عَدَارٌ** signifies also The thing that connects the leading-rope (**حَبْلُ الْخَطَامِ**) to the head of the he-camel (K, TA) and of the she-camel. (TA.) And A halter; syn. **رَسَنٌ**: (Msb:) and **مُعَدَّرٌ** signifies a halter (**رَسَنٌ**) having a double **عَدَارِ** (**دُو عَدَارَيْنِ**). (TA.) One says, **فُلَانٌ شَدِيدُ الْعَدَارِ** † *Such a one is strong in respect of determination.* (A, TA.) And **فُلَانٌ عَدَارٌ** † *Such a one is weak in respect of determination; [or is a person who has thrown off restraint;] like a horse that has no bridle upon him, and that therefore falls upon his face.* (TA.) [See also art. **خَلَعَ**.] And **خَلَعَ عِدَارَهُ** † [*He threw off restraint; or] he persisted in error:* (S, O:) or he departed from obedience, and persisted in error: (TA:) or he broke off from his family, or disagreed with them, and wearied them by his wickedness; syn. **تَشَاطَرَ**; as also **مُعَدَّرَةٌ** † **خَلَعَ**:

(A:) or the latter means *he did not obey a director in the right course:* (A, TA:) or, in the former phrase, (TA,) **عَدَارٌ** means † *shame;* (K, TA;) **خَلَعَ عِدَارَهُ** meaning *he divested himself of shame;* like as a horse casts off his **عَدَارِ**, and becomes refractory, overcoming his rider and running away with him. (TA.) [See, again, art. **خَلَعَ**.] And **لَوَى عَنْهُ عِدَارَهُ** † *He disobeyed him.* (A, TA.) — Also † *The two sides of the beard:* (K:) or either side thereof; (Mgh, TA;) the two sides thereof being called **عَدَارَا اللَّحْيَةِ**, (Mgh,) or **العَدَارَانِ**, (TA,) because they are in the place [corresponding to that] of the **عَدَارِ** of the horse or the like: (Mgh, *TA:) or the hair, of a boy, that grows evenly in the place of the **عَدَارِ**: (S:) or the hair, of the beard, that descends upon the two jaws: (Msb:) or a man's hair that grows in the place of the **عَدَارِ**: (O, TA:) the line of the beard: (TA:) or the hair, of a man, that is in front of the ear, and between which and the ear is a whiteness: (Har pp. 208-9:) and the part, of the face, upon which grows the hair in a lengthened form in front of the lobula of the ear [extending] to the base of the jaw. (Har p. 495.) — And † *The cheek;* as also **مُعَدَّرٌ**: (K:) which latter [properly] signifies the place of the **عَدَارِ**, (A, TA,) or the place of the **عَدَارَانِ**. (S, O.) You say, **فُلَانٌ طَوِيلُ الْمُعَدَّرِ** † *Such a one is long in the place of the عَدَارِ.* (A, TA.) — And † *A mark made [on a camel (see **مُعَدَّرٌ**)] with a hot iron in the place of the عَدَارِ:* (S, O, K;) as also **عُدْرَةٌ**: (K:) or on the back of the neck, extending to the temples: so in the Tedh-kireh of Aboo-Alee; but the former explanation is the better known: El-Aḥmar mentions **عُدْرٌ** as meaning *one kind of the marks made with a hot iron.* (TA.) — Also † *The two sharp sides or edges,* (K,) or [rather] either of these, for both together are called the **عَدَارَانِ**, (TA,) of a **نَصْلٌ** [i. e. of the iron head of an arrow or of a spear &c.]. (K, TA.) — And † *Either side of a road,* (A,) and of a valley, (A, TA,) and of a wall. (TA.) — And † *A row of trees,* (TA,) or of palm-trees. (A.) — And † *An elongated tract of sand.* (A.) The dual as used in a verse of Dhu-r-Rummeh means † *Two elongated tracts* (**جَبَلَانِ** [in the CK **جَبَلَانِ**]) of sand: (S, O, K, TA:) or the two sides thereof: (TA:) or two roads (**طَرِيقَانِ**). (S, O, K, TA.) — And † *A rugged tract of ground,* (O, K, TA,) and [a tract] of sand, (TA,) lying across in a wide plain: (O, K, TA:) pl. **عُدْرٌ**. (TA.) — See also **عَدَارٌ**. — It also signifies *Resistance, or refusal;* from **التَّعَدُّرِ**. (TA.)

عَادِرٌ: see **عُدْرٌ**, in two places. — Also *i. q.* **عَادِرٌ** [act. part. n. of 1, *Excusing; an excuser; &c.*]. (K.) You say, **مَنْ عَادِرِي مَنْ فُلَانٍ** *Who will excuse me, or make my excuse, or be my excuser, if I requite such a one* (Msb, TA) for his action, (Msb,) or for his evil action, (TA,) and will not blame me (Msb, TA) for it? or who will excuse me with respect to the case of such a one, and not blame me for it? (Msb: [see **فُلَانٌ مِنْ فُلَانٍ** **عَدْرْتُهُ**]:

and see also 10:)] or *who will aid me, or assist me, against such a one, or to defend myself from him?* (Msb;) *who will be my aider, or assistant, against such a one?* (TA:) for **عَادِرِي** is also said to signify *an aider, or assister, against an enemy.* (Msb, K, TA.) The Prophet said thus with respect to 'Abd-Allah Ibn-Ubeí, demanding of the people that they should excuse him for laying violent hands upon him. (TA.) [It is a phrase by which one asks for permission to retaliate, or punish, &c.] And one says also, **عَادِرِي مَنْ فُلَانٍ**, meaning *Bring him who will excuse thee [for what thou hast done, or doest, or wilt do, to such a one];* (S, O, TA;) i. e. *bring him who will blame him and will not blame thee.* (S, O.) And **عَادِرِي مَنْ فُلَانٍ** *Bring thine excuse of me [for what I have done, &c., to him].* (TA.) A poet (Dhu-l-Iḥḥba' El-Adwáneq, O, TA) says,

عَادِرِي الْحَيِّ مِنْ عَدْوَا
نَ كَانُوا حَيَّةَ الْأَرْضِ
بَغَى بَعْضٌ عَلَى بَعْضٍ
فَلَمْ يَرْعَوْا عَلَى بَعْضٍ
فَقَدْ أَضَحَوْا أَحَادِيثَ
بِرَفْعِ الْقَوْلِ وَالْحَفِضِ

(S, *O, *L, TA) [Bring an excuse for the tribe, for what they have done to 'Adwán, i. e., one to another; for the tribe of 'Adwán were rent by intestine wars, in which Dhu-l-Iḥḥba' took a prominent part; (see the Essai sur l'Histoire des Arabes by Caussin de Perceval, vol. ii. p. 202;) therefore we may render the phrase, bring an excuse for the tribe, 'Adwán, regarding مَنْ as redundant in this instance, like as it is in **فَأَجَبْنَا** **مِنْ الْأَوْتَانِ**, in the Kur xxii. 31; and then proceed thus: *they were the serpent of the earth* (meaning cunning, guileful, malignant, or mischievous, and strong, not neglecting to take blood-revenge, as expl. in art. **حَيٌّ** in the TA): but some acted wrongfully against some, and were not regardful of the rights of some: so they became subjects of talk uttered by the raising of speech and the lowering thereof]: he means, bring an excuse for what some of them have done to some by mutual hatred and slaughter, some of them being not regardful of some; after their having been the serpent of the earth, which every one fears. (L, TA.) — Also *A state, or condition,* (حال,) which one desires, or seeks after, for which, or on account of which, he is to be excused (**يُعَدَّرُ** **عَدْرًا**): (S, O, K, TA:) [and in one of my copies of the S is added, **إِذَا فَعَلَهَا**, as though by حال were here meant an action:] pl. **عُدْرٌ**, sometimes, in poetry, contracted into **عُدْرٌ**. (S, O.) El-Ajzáz said, (S, O, TA,) in reply to his wife, who, seeing him repairing the saddle of his she-camel for a journey which he had determined to make, asked him, "What is this that thou reparaest?" (TA.)

جَارِي لَا تَسْتَكْرِئِي عَادِرِي
سَعِي وَإِسْفَاقِي عَلَى بَعِيرِي

(S, O,) or, as some relate it, **سَيْرِي وَإِسْفَاقِي**, (O,)