

the word being of the measure **فَيْعَالٌ** from **عَدَنَ** **بَالْبَكَّانِ**: (Ham p. 712:) [it is a coll. gen. n.:] n. un. with ة. (S, O, K, all in art. **عود**.)

مَعْدِنٌ, (S, Mgh, Mṣb, K, &c.,) and accord. to some **مَعْدَنٌ** also, but this is not of established authority, (TA,) *A mine; i. e. a place of the origination of the جَوَاهِرُ [meaning native ores] of gold and the like: (K:) the place of the origination of anything, (Lth, Mṣb, K, TA,) as of gold, and of silver, and of other things: (Lth, TA:) or the gold, and silver, [and any other metal or mineral, such as is of value,] created by God in the earth: (Mgh:) so called because the people thereof remain there (S, Mgh, Mṣb, K) always, (K,) summer and winter; (S, Mgh, Mṣb;) or because the native ore created therein by God has remained fixed in it; (Mṣb; [and the like is said in the Mgh and K;]) or, as some say, from **عَدَنْتُ الْحَجَرَ** meaning "I pulled out the stone:" (Ham p. 81:) the pl. is **مَعَادِنٌ**. (TA.) It signifies also *A place of fixedness of anything.* (S, TA.) And **مَعَادِنٌ** signifies also *Origins, or sources.* (TA.) [Hence the saying,] **هَجَرَ مَعْدِنٌ** **الْتَمِرُ** [Hejer is famous as the place of production of dates]. (S in art. **بضع**.) And [hence] one says, **هُوَ مَعْدِنٌ لِلْخَيْرِ وَالْكَرَمِ** [He is a natural source of goodness and generosity], meaning that he was created with a disposition thereto. (TA.) [And **كِرَامُ الْمَعَادِنِ** + **هُمْ كِرَامُ الْمَعَادِنِ** They are generous in respect of their origins: see a verse cited voce **إِن**, p. 107.]*

مِعْدَنٌ **صَاقُورٌ** [or *pichaxe*], (K, TA,) resembling a **فَأَسٌ**. (TA.)

عَرْبٌ مَعْدَنٌ [A large leathern bucket] having a piece, or patch, called **عَدِينَةٌ**, sewed upon its bottom, or lower part, (S, K,) in consequence of its having been rent in that part. (S. [See also 2.]) And **خُفٌّ مَعْدَنٌ** A boot having a piece added at the end of the shank, so as to widen it. (TA.)

مُعْدِنٌ One who extracts the masses of stone from a mine, seeking to find in them gold and the like, (K, TA,) after having then broken them in pieces. (TA.)

[**مُعْدِنِيٌّ**, also pronounced **مَعْدِنِيٌّ**, Of, or belonging to, a mine; mineral; and metallic. — And *A mineral; and a metal: pl. مَعْدِنِيَّاتٌ*.]

عدو

1. **عَدَا**, (Mgh, K,) first pers. **عَدَوْتُه**, (Mṣb,) aor. **يَعْدُو**, (Mgh, Mṣb,) [inf. n. **عَدُوٌّ**,] *He passed from it, (Mgh, Mṣb, K,) namely, a thing, or an affair, (K,) to another, (Mgh, Mṣb,) and left it; (K;) and **عَدَا عَنْهُ** signifies the same; (K;) as also **تَعَدَاهُ**; (S, K;) and in like manner one says, **تَعَدَيْتُهُ**, inf. n. **تَعْدِيَةٌ**, (Mṣb;) [but I do not find this elsewhere, and think that correctly one should say, **عَدَيْتُ عَنْهُ**; agreeably with what here follows:] the saying **عَدَى عَنْ هَذَا***

means *Leave thou this, and turn from it to another; and is app. from the phrase **عَدَى هَيْكَلٌ إِلَى غَيْرِهِ** [Turn thy anxiety to other than him, or it]; the objective complement being altogether left out, so that the verb becomes as though it were intrans.; and there are many instances similar to this in the language: (Har p. 478:) one says, **عَدَيْتُ عَنْيَ الْهَمَّ** I turned away from me anxiety: and [hence] you say to him who has pursued you, **عَدَى إِلَى غَيْرِي**, meaning *Turn thou the beast upon which thou art riding towards other than me: (TA:) and **عَدَى عَمَّا تَرَى**, meaning *Turn thou thine eye from what thou seest. (S.)* [See an ex. of the first of these verbs in the Ham p. 125.] One says also, **عَدَاهُ الْأَمْرُ** and **تَعَدَاهُ** The thing, or affair, passed from him. (TA. [See an ex. in the first paragraph of art. **عدم**].) And the Arabs say, **إِنَّ الْجَرَبَ لَيَعْدُو**, meaning *Verily the mange, or scab, passes from him that has it to him that is near to him so that the latter becomes mangy, or scabby. (Mṣb.)* And **مَا عَدَا فَلَانٌ أَنْ صَنَعَ** [app. meaning *Such a one did not leave, or, accord. to an explanation of the verb in a similar phrase in Har p. 333, did not delay, his doing such a thing.* (S.) Accord. to Er-Rāghib, **الْعَدُوُّ** primarily signifies *Transition; [whence what here precedes;] or the going, or passing, beyond, or the exceeding, a limit, or the usual limit: and incompatibility to coalesce. (TA.)* — And [hence,] **عَدَاهُ**, aor. as above, [inf. n. **عَدُوٌّ**,] *He went, or passed, beyond it; exceeded it; or transgressed it. (S, TA.)* So in the saying **عَدَا طَوْرَهُ** [He went, or passed, beyond his proper limit; exceeded it; or transgressed it]: and in like manner, **عَدَى تَعَدَى** and **عَدَاهُ** signify *He went, or passed, beyond, &c., what was true, or right; and so **عَدَى الْحَقِّ**, and **عَدَى الْحَقِّ**. (TA.)* **أَمَّا عَدَا مَنْ بَدَا**, a saying in which the vulgar erroneously omit the interrogative **إِ**, means *Does not he transgress that which is right who begins by acting injuriously? (TA.)* And it is said **عَدَا عَدَا** **الْقَارِصُ فَحَرَزَ** What was biting to the tongue attained to an excessive degree, so that it became acid: meaning that the affair, or case, became distressing. (S in art. **قرص**.) — And **عَدَا عَلَيْهِ**, inf. n. **عَدُوٌّ** and **عَدَا**; (S, Mgh, Mṣb, K,) and **عَدُوَانٌ** (ISd, Mṣb, K,) and **عَدَوِيٌّ** (ISd, K,) and **عَدَوِيٌّ**; (K;) and **تَعَدَى**, and **عَدَى**; (S, Mṣb, K;) *He acted wrongfully, unjustly, injuriously, or tyrannically, against him; (S, Mṣb, K;) and transgressed against him, or exceeded the proper limit against him: (S, Mṣb;) [and he acted aggressively against him; agreeably with an explanation of the inf. n. of the last of these verbs in what follows: (see an ex. in a verse cited voce **ريخ**)] or he acted with excessive wrongfulness, &c., against him: (Mgh:) and **عَدَى** signifies the same as the other verbs here mentioned; (K, TA;) whence (TA) one says, **أَعْدَيْتُ فِي مَنَظِقِكَ**, *Thou hast deviated from that which is right in****

thy speech: (S, TA:) **الْإِعْتِدَالُ** is the exceeding what is right; and it is sometimes in the way of aggression; and sometimes in the way of requital; and instances of the usage of its verb in both of these manners occur in the Kur ii. 190: (Er-Rāghib, TA:) the first and third of the inf. ns. of **عَدَا**, mentioned above, occur in the Kur vi. 108 accord. to different readings: (S, TA:) and [it is said that] **الْعَدُوَانُ** signifies *sheer, or unmixed, wrongful or unjust or injurious or tyrannical conduct: (S:) or, as some say, the worst of [such conduct, i. e., of] **الْإِعْتِدَالُ**, in strength, or deed, or state or condition. (TA.)* — And **عَدَا عَلَيْهِ** *He acted corruptly towards him. (TA.)* — And **عَدَى عَلَى الْقِمَاشِ** *He had his property stolen, and was wronged. (TA.)* And **عَدَا عَلَى الْقِمَاشِ**, inf. n. **عَدَا** [said in the TA to be like **سَحَابٌ**, but in the CK **عَدَا**,] and **عَدُوَانٌ** and **عَدُوَانٌ**, (K, TA,) but in the M written with damm and fet-h [i. e. **عَدُوَانٌ** and **عَدُوَانٌ**,] (TA,) said of a thief, *He stole the قِمَاشُ [meaning goods, or utensils and furniture]. (K, TA.)* And **عَدَا فِي ظَهْرِهِ** *He stole what was behind him: (A in art. **ظهر**.)* [or he acted wrongfully in respect of what was behind him: for] **لِصِّ عَادَى ظَهْرٌ** is expl. by the words **عَدَا فِي ظَهْرٍ فَسَرَقَهُ** [so that it app. means *A thief who has acted wrongfully in respect of what was behind one, and stolen it.* (O and K in that art.) — And **عَدَا عَلَيْهِ**, (K, TA,) inf. n. **عَدُوٌّ**, (TA,) signifies also *He leaped upon him, or it. (K, TA.)* — And **عَدَا**, (K,) or **عَدَا فِي**, (Mṣb,) aor. **يَعْدُو**, (Mṣb, K,) inf. n. **عَدُوٌّ**, (S, Mgh, Mṣb, K,) and **عَدَا** and **عَدُوَانٌ** and **عَدُوَانٌ**, (K,) signifies *أَحْضَرَ* [i. e. *He ran; or rose in his running*]; (S, K, TA;) said of a man and of a horse: (TA:) or he went a pace nearly the same as that termed **هَرَوَلَةٌ**, (Mṣb, TA,) not so quick, (TA,) or which is not so quick, (Mṣb,) as that termed **جَرِيٌّ**: (Mṣb, TA:) or he went a pace less quick than **شَدٌّ** and more so than **مَشْيٌ**: (TA in art. **سعى**.) or [he went quickly, or swiftly; for] **السرعة** **الْعَدُوٌّ** signifies *the speed*: (Mgh:) [or rather he ran, whether gently or moderately or vehemently: that it often signifies he ran vehemently is shown by the prov. **أَعْدَى مِنْ سُلَيْكٍ** More vehement in running than Suleyk, who is said to have outstripped fleet horses; and by numerous exs.:] and **عَدَى** signifies the same as **عَدَا**, denoting a quick pace. (TA in art. **هبط**.) — And [hence, perhaps,] **عَدَا الْمَاءُ**, aor. **يَعْدُو**, + **عَدَاهُ عَنِ الْأَمْرِ**. (TA.) — **عَدَاهُ**; (S, K,) inf. n. **عَدُوٌّ** and **عَدُوَانٌ**; as also **عَدَاهُ**; (K;) signifies *He, or it, diverted him; or turned him away, or back; (S, K;) and occupied him so as to divert him; (K;) from the thing, or affair. (S, K.)* You say, **عَدَتْ عَوَادٍ**. (S, TA. See **عَادِيَةٌ**, voce **عَدُوَانٌ**: and see also the last sentence of the first paragraph of art. **عود**.) — **عَدَانِي مِنْهُ** means **بَلْغَنِي** [i. e., app., *Evil, or mischief, reached me from him, or it.* (TA. [See a signi-