

the state termed *تَوْهَنٌ*, [weak, or languid, and unable to rise,] i. e. in the condition of extending his body towards the low place while his legs are upon the *عُدْوَاءَ*, which is the elevated, so that he is unable to rise, and dies. (TA.) = And [it is said that] *الْعُدْوَاءُ* also signifies *إِنَاخَةٌ قَلِيلَةٌ* [app. *إِنَاخَةٌ قَلِيلَةٌ*, meaning *A little, or brief, making of a camel to lie down upon the breast, as is done on the occasions of mounting and dismounting &c.*]. (TA.)

*عُدْوِيٌّ* and *عُدْوِيٌّ* [are rel. ns. of which only the fem. forms are mentioned, in what here follows]. *عُدْوِيَّةٌ* and *عُدْوِيَّةٌ* are rel. ns. of *عُدْوَةٌ* as meaning "the kind of plants, or herbage, termed *خُلَّةٌ*," the former reg. and the latter irreg.; and *عَوَادٍ* [pl. of *عَادٍ* or of *عَادِيَّةٌ*] is a possessive epithet [from the same], without the relative *ي*: [all are app. applied to camels, as meaning *Having for their pasture the plants, or herbage, called عُدْوَةٌ*, above mentioned: but it is immediately added,] and *عُدْوِيَّةٌ* and *عُدْوِيَّةٌ* applied to camels signify that pasture upon the [plants called] *خُبُصٌ*: (TA:) and *عَادِيَّةٌ* and [the pl.] *عَوَادٍ*, so applied, have this latter meaning accord. to the M and K: but accord. to the S, they are applied to camels as meaning *abiding among the [trees called] عَضَاهُ*, not quitting them, and not pasturing upon the *خُبُصٌ*; and so is [the pl.] *عَادِيَّاتٍ*. (TA in another portion of this art.) [See also *عَادِيَّةٌ*, in art. *عَدُو*.]

*عُدْوِيٌّ*, being a rel. n. of *عَدُوَّةٌ*, see in art. *وَعْدٌ*.

*عُدْوِيَّةٌ* The herbage of the *صَيْفٌ* [q. v., here app. meaning *spring*], after the departure of the *رَبِيعٌ* [q. v., here app. meaning *winter*]: (S, K:) it is applied to the young trees which then become green and are depastured by the camels: (S:) or, as some say, the [plants, or herbage, called] *زَيْلٌ* [q. v.]. (TA.) — And The young ones of sheep or goats. (K.) — And Female infants [of the age] of forty days; (K, TA; [in the CK, *نَبَاتٌ* is erroneously put for *نَبَاتٌ*];) but when their [hair termed] *عَقِيْقَةٌ* has been cut off, this appellation is no longer applied to them: so says Lth; but Az pronounces him to have erred: (TA:) or it is with *غ* (K, TA) and *ذ*, both dotted, or only the former of them dotted, and one of them is called *غَدِيٌّ* [or *غَدْوِيٌّ*, or *غَدِيٌّ* or *غَدْوِيٌّ*]: thus in the M, and thus accord. to Az. (TA.)

*عُدْوَانٌ* [expl. in the S as signifying *Sheer or unmixed, wrongful or unjust or injurious or tyrannical conduct*,] is an inf. n. of *عَدَا* in the phrase *عَدَا عَلَيْهِ* [q. v.]; (ISd, M, K;) as also *عُدْوَانٌ*. (ISd, K.)

*عُدْوَانٌ*, applied to a wolf, (S, K,) means *يَعْدُو عَلَى النَّاسِ* [i. e. *That acts aggressively against men*]; (S, TA;) i. q. *عَادٍ* [app. in this sense], (K, TA,) which occurs in a trad. applied to a beast of prey, (TA,) an epithet applied to a beast

of prey by the Prophet: (Mgh:) one says *سَبَّحَ عَادٍ* and *سَبَّحَ عَادِيَّةً*. (Msb.) [In the S, immediately after the words *يَعْدُو عَلَى النَّاسِ*, it is added, and hence their saying, *السُّلْطَانُ ذُو عَدْوَانٍ وَذُو بَدْوَانٍ*; and thus I find the saying cited as from the S in arts. *عَدُو* and *بَدُو* of the PS: but I think that *عَدْوَانٍ* and *بَدْوَانٍ*, here, are mistranscriptions for *عَدْوَاتٍ* and *بَدْوَاتٍ*, as I find them written in my copies of the S and TA in the arts. above mentioned: see *عَدْوَةٌ*, above; and see *بَدَا* in art. *بَدُو*, where it seems to be clearly shown that *بَدْوَاتٍ* is correct, as pl. of *بَدَاةٌ*.] — Also, (S, K, and Ham p. 81,) and *عَدَاةٌ*, (Mgh, Msb, K, and Ham ubi supra,) *That runs vehemently, or much*; (S, Mgh, Msb, K;) i. q. *كَثِيرُ الْعَدُوِّ*, (S, TA,) or *كَثِيرُ الْعَدُوِّ*, (Ham;) applied to a horse: (Mgh, and Ham:) [and to a man:] *الشَّدِيدَةُ*, in the K, is a mistake for *الشَّدِيدَةُ*, meaning *الشَّدِيدُ الْعَدُوُّ*. (TA.)

*عَدَا عَلَيْهِ* an inf. n. of *عَدَا* in the phrase *عَدَا عَلَيْهِ* [q. v.]. (S, Mgh, Msb, K.) — And, as also *عَدَاةٌ*, *A single طَلْقٌ* [or *heat*; i. e., *a single run, at once, to a goal, or limit*]; (K, TA;) of a horse. (TA.) = And *عَدَا كُلَّ شَيْءٍ*, (S, K,) as also *عَدَاهُ*, (K, TA,) [the latter written in the CK *عَدَاوُهُ*, but] the former is with the lengthened *ا* and the latter with the shortened *ا*, (TA,) and *عَدُوَّةٌ* and *عَدُوَّتُهُ* and *عَدُوَّتُهُ*, (K,) signify *طَوَارَةٌ*, (S, K,) i. e. [The equal, of anything, in breadth and length; or] *what is coextensive with anything in its breadth and its length*. (S, TA.) One says, *لَزِمْتُ عَدَاةَ الطَّرِيقِ*, or *النَّهْرِ*, or *الجَبَلِ*, meaning *طَوَارَةٌ* [i. e. *I kept to the tract coextensive in its breadth and its length with the road, or the river, or the mountain*]. (TA.) = See also *عُدْوَاءٌ*, first and third sentences. = And see *عَدُوَّةٌ*, and *عَدِيٌّ*.

*عَدَاةٌ*: see the next preceding paragraph: = and see also *عَدِيٌّ*.

*عَدُوٌّ* An enemy, contr. of *وَلِيٌّ*, (S,) or of *صَدِيقٌ*, (K,) or of *صَدِيقٌ مُوَالٍ*; (Msb;) an epithet, but resembling a subst.: (S:) [and (like our word "enemy" in military parlance) *a hostile party*: for] it is used alike as sing. and pl. and masc. and fem.; (Msb, K;) as is said in the "*Muk-taṣṣar el-Eyn*:" (Msb:) but sometimes it is dualized and pluralized and feminized: (K:) the pl. is *أَعْدَاءٌ*; (S, Msb, K;) and the pl. of *عَدَاةٌ*; (Msb, K;) and *عَدَاةٌ* and *عَدَاةٌ* are also pls. of *عَدُوٌّ*; (S, Msb, K;) [each improperly termed in the K *اسْمُ جَمْعٍ*; for *فِعْلٌ* and *فِعْلٌ* are measures of pls., not of quasi-pl. ns.]; the former said by ISk to be the only pl. of this measure among epithets; (S, Msb;) and *عَدَاةٌ*, with *ḍamm* and with *ṣade*, is another pl.; (Th, S, Msb;) and is pl. of *عَادٍ*, (K, TA,) which is *syn. with عَدُوٌّ*; (S, K, TA;) as in the saying of

a woman of the Arabs, *أَشْهَتْ رَبُّ الْعَالَمِينَ عَادِيكَ*, [May the Lord of the beings of the universe make thy enemy to rejoice at thy affliction]: (S, TA:) the fem. form of *عَدُوٌّ* is *عَدُوَّةٌ*, (S, Msb,) which is said by Az to be used when the meaning of an epithet is intended: (Msb:) it is said by ISk, (S, TA,) and in the "*Bari*," (Msb,) that there is no instance of the measure *فَعُولٌ* in the sense of *فَاعِلٌ* but its fem. is without *ة*, except *عَدُوَّةٌ*, (S, Msb, K,) in the phrase *هَذِهِ عَدُوَّةُ اللَّهِ* [This woman is the enemy of God]: accord. to Fr, *عَدُوَّةٌ* has the affix *ة* to assimilate it to *صَدِيقَةٌ*; for a word is sometimes formed to accord with its contr.: (S, TA:) AZ says that he heard certain of the tribe of 'Oḳeyl say, [of some women,] *أَوْلِيَاؤُهُ* and *عَدَوَاتُ اللَّهِ* and *هُنَّ وَلِيَّاتُ اللَّهِ* and *أَعْدَاؤُهُ* [i. e. *They are the friends of God and the enemies of God*]. (Msb.) [The pl.] *عَدِيٌّ* signifies also *Persons distant, or remote, one from another*: (ISd, K, TA:) and (K) *strangers, or foreigners*: (ISk, S, K, TA:) and *such as are distant, or remote, in respect of relationship; or not relations*: (TA:) as well as *enemies*: (M, TA:) *كَأَلْعَدَاةٍ*, which is added in the K after *وَالْغُرَبَاءَ*, should be *وَالْأَعْدَاءَ*. (TA.)

*عَدِيٌّ* is a pl. [or rather a quasi-pl. n.] of *عَادٍ*, q. v. (S, TA.)

*عَدَاوَةٌ* Enmity, or hostility; (S, K, TA;) like *مُعَادَاةٌ* [inf. n. of 3, q. v.]. (TA.)

*عَدَاةٌ*: see *عَدْوَانٌ*, last sentence.

*عَادٍ* [act. part. n. of *عَدَا*, q. v. — As such particularly signifying] *Acting wrongfully, unjustly, injuriously, or tyrannically; transgressing, or exceeding the proper limit*: (Msb, TA:) pl. *عَادُونَ*. (Msb.) Hence the saying, *لَا أَشْهَتْ اللَّهُ بِكَ عَادِيكَ*, [May God not make to rejoice at thy affliction] him who acts wrongfully to thee. (TA.) [And hence the phrase *لَيْسَ عَادِي ظَهْرِي*, expl. in art. *ظَهْرٌ*.] See also *عَدْوَانٌ*. And see *عَدُوٌّ*, with which it is syn. — Also *Seizing, or carrying off, by force; or snatching at unawares*. (TA.) And *العَادِي* signifies [particularly] *The lion*; (K, TA;) because of his injuriousness, and his seizing men and making them his prey. (TA.) — *عَدِيٌّ* is a pl. of *عَادٍ*, [or rather a quasi-pl. n.,] like as *غَزِيٌّ* is of *غَارٍ*; as such signifying *Runners upon their feet*: (S, TA:) or *a company of men*, (K, TA,) in the dial. of Hudheyl, (TA,) *that run to the fight* (K, TA) and *the like*: (TA:) or the *first, of the footmen, [or foot-soldiers,] that charge, or assault*; (K, TA;) because they run quickly: (TA:) like *عَادِيَّةٌ*, (K, TA,) of which the pl. is *عَوَادٍ*, (TA,) in both senses: or this signifies the *horsemen*; (K, TA;) i. e. the *first, of the horsemen, that charge, or assault, in a hostile, or predatory, incursion, especially*; (TA;) or *horses making a hostile, or predatory, incursion*; and hence [the pl.] *العَادِيَّاتِ* in the Kur c. 1. (TA in