signifies I hated him, عديت له المعارضة signifies I hated him, or it. (ISd, K.) = عَدَا is also a verb by which one makes an exception, with 6 [preceding it] and without اه: (S, K:) you say, جاءني The people, or party, came to القُوْمُ مَا عَدَا زَيْدًا me, except Zeyd]; and إَيْدًا which means the like]; putting what follows it in the accus. case; the agent being implied in it: (§ [see this expl. in what has been said of Ni as used in the same manner:]) accord. to MF, it is a verb when what follows it is put in the accus. case; and when what follows it is put in the gen. case, it is a particle, by common consent: (TA: [and the like is said in the Mughnee; i.e., that it is similar to 1 in respect of the explanations there given of the different usages of this latter; but that Sb did not know it to have been used otherwise than as having the quality of a verb:]) one says, أَيْتُهُمْ عَدَا أَخَاكُ and مَا عَدَاه , meaning مَا عَدَاه [i. e. I saw them, except thy brother]: and sometimes it governs the gen. case without &: thus in the M: Az says, [as though regarding it as only a particle,] when you suppress [6], you make it to govern the accus. case as meaning It and you make it to govern the gen. case as meaning ... (TA.

2. عداه , (Ṣ, Ķ,) inf. n. تعدية, (K,) He made him, or it, to pass [from a thing, or an affair, to another: see 1, first sentence]: (S, K:) and he made it to pass through, and go beyond; syn. a phrase of, تُعْدِيَةُ الفعل K.) _ Hence أَنْفَذَهُ the grammarians, [generally meaning + The making the verb transitive,] as in خُرِجَ زَيْدٌ فَأَخْرِجُنُهُ [Zeyd went forth and I made him to go forth]. (TA.) __ See also 1, first quarter, in seven places: __ and again, in the latter half, in two places.

3. معادراة , (K, TA,) inf. n. عاداه , (S, K, TA,) He treated him, or regarded him, with enmity, or hostility:] the verb in this phrase is that of which the epithet is عُدُاوَةً, and the subst. is (K, TA.) [It is perhaps from one of the three phrases next following]. _ عادى الشَّيء signifies He was, or became, distant, or aloof, from the thing; or he made the thing to be, or become, distant, or aloof; syn. بُاعَدُه. (TA.) And you y فُلَانُ لاَ يُعَادِينِي وَلَا يُوَادِينِي meaning لاَ [app. Such a one will not يُجَافِيني وَلَا يُواتيني make me to be, or become, remote, or aloof, from him, nor will he comply with me : but يُواديني properly signifies he will not take from me the عَادِ رِجْلُكَ عَنِ And مَادِ رِجْلُكَ عَنِ And مَادِ رِجْلُكَ عَنِ Draw away thy leg, or foot, from the ground. (TA.) And عَادَى الأَدَاةَ عَنِ البَعِيرِ He raised [partially] the furniture (consisting of the saddle and saddle-cloth) from contact with the cumel [so as to render it bearable by him]. (ISh, He took [some- عادى شعره __ (.غلق . Ha took what | from his hair : or he raised it, (K, TA,) in mashing it: or he neglected it, and did not oil

to the purification termed وُضُوع, and to washing. (TA.) عادى الوسادة _ He folded the pillow. (TA.) عادى القدر __ He lowered one of the three stones upon which the cooking-pot rested, in order that it (the pot) might incline upon the fire. (TA.) مادى بَيْنَ الصَّيْدَينِ (Ş, K,) inf. n. (K,) He made a succes, (K,) He made a succession, of one to the other, between the two animals of the chase, (S, K,) by throwing down one of them immediately after the other, (S,) in one [or heat]. (S, K.) Imra-el-Keys says, [describing a horse,]

فَعَادَى عِدَاءً بَيْنَ ثُوْرٍ وَنَعْجَة دِرَاكًا وَلَمْ يَنْضَحْ بِمَآهِ فَيُغْسَلِ

And he made a succession, of one to the other, between a wild bull and a wild cow, by running down one after the other in a single heat, overtaking uninterruptedly, and not breaking out with water (i. e. sweat) so as to become suffused therewith]. (S. [See EM p. 49.]) In like manner also المُعَادَاةُ بَيْنَ رَجُلَيْنِ means The piercing, or thrusting, two men, one after the other, unin-[sometimes] عاريته terruptedly. (TA.) ___ And signifies I vied, or contended, with him in running; i. q. مَاضَرْتُه , from الحُضْر (A in art. حضر.)

4. اعدى الأمر He passed from, or beyond, another, to the thing, or affair: so in the K. (TA.) But in the M it is said, اعداه الداء signifies The disease passed from another to him. أُعْدَى فُلَانٌ فُلَانٌ فُلَانًا مِنْ خُلُقه (TA.) And one says, or مِنْ عِلْة به, or جُرْب, (S, TA,) i. e. Such a one made somewhat of his natural disposition, or of a disease, or malady, that was in him, or of mange, or scab, to pass [from him] to such a one; [or infected him therewith; (see two exs., in a verse and a hemistich, cited in the first paragraph of art. اعداهُ بِهِ signifies the same : and He made his companion to acquire the like of what was in him. (TA.) And year is said of the mange, or scab, &c., meaning It passes from him that has it to another; (S, K;) and in like manner one says of a disease, پتعدی ♦ (Nh, TA:) but it is said in an explanation of a trad., إِذْ يُعْدِي شَيْءٌ شَيًّا [i. e. A thing (meaning disease) does not pass by its own agency to a thing]. (S, TA.) [Therefore] one says, of the mange, or scab, [or the like,] اعداهُ الله God made it to pass from him that had it to one that was near to him, so that he became affected therewith. (Msb.) _ One says also, of a man, عُدُ اللَّهُ اللَّ to cleave to men. (TA.) = See also 1, near the middle, in two places. = اعداه عليه He aided, or assisted, him, (S, Mgh, Msb, K,) and strengthened him, (K,) against him; (S, Mgh, Msb, K;) and avenged him of him; (S, Msb;) namely, one who had wronged him. (S, Mgh, Msb.) And He (a judge) heard his accusation against another, and commanded to bring his adversary. (Mgh.) = اعداه (S, Mab, K, TA,) namely, a it, or anoint it: or he subjected it time after time horse, (S, TA,) and also a man, (TA,) [He made

himto run, whether gently or moderately or vehemently: or, as sometimes used,] he made him, (K, TA,) or desired him, (S,) to go the pace termed : (S, K, TA:) or he made him to go a pace nearly the same as that termed Access (Msb, TA,) not so quick, (TA,) or which is not so quick, (Msb,) as that termed : (Msb, TA: [see 1, latter half:]) and استعداه signifies the same. (S.)

5: see 1, first quarter, in two places: and see 4. _ [Hence تعدى said of a verb, It was, or became, transitive.] __ تعدى المَقّ : and تعدّى see 1, second quarter, in two places. They found milk, (K, TA,) which they drank, (TA,) and it rendered them in no need of wine: (K, TA:) so in the copies of the K; but correctly, of flesh-meat, as in the M. (TA.) ___ And They found pasturage for their cattle, and it rendered them in no need of purchasing fodder. (K, * TA.) = And تعدى مبر فلانة He took, or received, the dowry, or bridal gift, of such a woman. (K.)

6. تعادى القوم The people, or party, became affected, [or infected,] or smitten, (S, TA,) one with the disease of another, or one with the like of the disease of another: (S:) or died, one after another, (S, TA,) in one month, and in one year. (TA.) And تعادت الإبلُ The camels died in great numbers. (TA.) _ And ينصرهم إلى القَوْمُ عَلَى بِنصرهم The people, or party, came upon me consecutively with their aid, or assistance. (TA.) - One says also, العَدَاوَةُ (S, K) from العَدَاوَةُ (S) meaning The people, or party, treated, or regarded, one another with enmity, or hostility. (K.) -And تعادى ما بينهم (S, K) The case, or affair, that was between them became in a bad, or corrupt, state, (S,) or complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them. (K.) - And تعادى The place was, or became, dissimilar in its several parts; and uneven. (TA.) And بِعُنْقِي وَجَعْ مِنْ تَعَادِي الوِسَادِ [hence] one says, i. e. [In my neck is a pain من المُكَان المُتَعَادى from the unevenness of the pillow from] the uneven place. (TA.) _ And تعادى He, or it, was, or became, distant, remote, far off, or aloof, (S,* K, TA,) ais from him, or it. (S, TA.) They vied, competed, or contended for superiority, in going the pace termed العدو [meaning in running]. (K, TA.)

8: see 1, second quarter, in three places. ___ in supplication [to God] is The exceeding the limits of the [Prophet's] rule, or usage, that has been transmitted from generation to generation. (TA.)

10. الاستعداء signifies The asking, or demanding, of aid, or assistance, (Mgh, Msb,) and of vengeance, or avengement, (Mgh,) and of strengthening: (Msb:) and also the act of aiding, or assisting. (Mgh.) You say, استعداه He asked, or demanded, of him (i.e. the prince, or governor, or commander, S, Mgh, Msb) aid, or assistance, (S, Mgh, Msb, K,) against him, (S, Mgh, Msb,) namely, one who wronged him: