

(Mgh, Mṣb:) [or,] accord. to El-Khuwárezmee (who derives it from *العَدِيّ* signifying *الرَّجَالَةُ* *الَّذِينَ يَسْعَدُونَ* [استعدى القاضي] means *he asked, or demanded, of the judge, that he should make his foot-messengers to run in quest of his antagonist and to bring him, for the purpose of exacting from him his right, or due.* (De Sacy's Chrest. Arabe, sec. ed., iii. 100. [And an explanation similar to this, but not a similar derivation, is indicated in the Mgh by an explanation of *أَعْدَاءُ*, q. v.]) — See also 4, last sentence.

*عَدَا*, as a verb, or a preposition, or both, denoting an exception: see 1, last sentence.

*فَعَلَ كَذَا عَدْوًا* an inf. n. of 1 [q. v.]. — *عَدَا* means *He did thus openly, or publicly.* (TA.)

*عَدَا*: see *عَدَى*: — and see also *عَدَا*.

*عَدَى* [or *عَدَا*]: see *عَدُوَّة*, in two places: and *عَاد*, last sentence.

*عَدَى*: see the next paragraph. — [It is also a pl. of *عَدُوَّة*, q. v.]

*عَدَى* The stones of a grave; as also *عَدَى*: (KL:) [i. e.] the broad stones with which the [oblong excavation called] *لَحْدٌ* is covered over: (AA, TA:) or a thin stone with which a thing is concealed, or covered over; as also *عَدَا*; (K, TA:) the latter written in [a copy of] the M *عَدَا*, like *سَحَابٌ*; but [the former explanation seems to be the more correct, for] it is added in the K that one thereof is termed *عَدُو*; and accord. to this, the word expl. above [or each of the two words expl. above] is a pl. (TA. [See also *عَدُوَّة*.]) — And *Any piece of wood that is put between two [other] pieces of wood.* (K, TA.) — See also *عَدُوَّة*, in two places: and *عَاد*, last sentence: — and *عَدَوَاءٌ*: — and *عَدَا*. — [It is also a pl. of *عَدُو*, which see in two places. —] And *عَدَى* is used as a prefixed n. for *عَدَا* as syn. with *وَعَدَ*. (Fr; S and L in art. *وَعَدَ*, q. v.)

*عَدُوَّة* [inf. n. un. of *عَدَا*: pl. *عَدَوَاتٌ*. — Hence the saying, *السُّلْطَانُ ذُو عَدَوَاتٍ وَذُو بَدَوَاتٍ*, expl. voce *بَدَا*, in art. *بَدَا*. See another reading of this saying voce *عَدَوَاتٌ*.] — [Hence also,] one says, *لَهُ عَدُوَّةٌ شَدِيدَةٌ* *He has a vehement run of the kind termed عَدُو*, inf. n. of *عَدَا*. (Mṣb) — *عَدُوَّةُ الْإِمْدِ* means *The extent of the eyesight.* (TA.) And one says, *هُوَ مَبْنَى عَدُوَّةِ الْقَوْسِ* [app. meaning *He, or it, is at the distance of a bow-shot from me*]. (TA.) — See also *عَدُوَّة*. — *عَدَايَا* is used in poetry as a pl. of *عَدُوَّة* [app. *عَدُوَّة*, but in what sense is not shown]. (TA.)

*عَدُوَّة* and *عَدُوَّة*, (S, Mṣb, K,) the former of the dial. of Kureysh and the latter of the dial. of Keys, (Mṣb,) and *عَدُوَّة*, (K,) all mentioned by ISd, (TA,) *The side of a valley*; (S, Mṣb, K;) as also *عَدَى*; (K;) which last likewise signi-

fies [absolutely] *a side, or lateral part or portion*; and so *عَدَى*; (K, TA;) [see both voce *عَاد*, last sentence;] thus in the M; (TA;) and the pl. is *أَعْدَاءُ*; (K, TA;) or this last signifies [particularly] the sides of a valley, and so do *عَدَى* and *عَدَى*: (TA:) the pl. of *عَدُوَّة* and *عَدَا* is *عَدَايَا* and [of *عَدُوَّة*] also. (S.)

— And *عَدُوَّة* signifies also *An elevated place*; and so *عَدُوَّة*: (AA, S, K:) pl. [as above, i. e. of both] *عَدَا* and [of the former] *عَدَايَا* [also]. (K. [In some copies of the K, the latter pl. is written *عَدَايَا*; in the CK *عَدَايَا*; but it is correctly *عَدَايَا*, as above, thus in my copies of the S; and perhaps *عَدَايَا* may also be a pl., i. e. of *عَدُوَّة*, being thus written accord. to the TA in copies of the S.]) — And *A place far extending*: (K, TA:) mentioned by ISd. (TA.) — See also *عَدَا*. — [Reiske, as stated by Freytag, has expl. *عَدُوَّة* as signifying "Atrium, impluvium domus:" but this the former has app. done from his having found *عَدُوَّة* erroneously written for *عَدْرَة*.] — *عَدُوَّة* signifies also *The kind of plants, or herbage, termed خَلَّةٌ*; i. e., in which is sweetness. (TA.)

*عَدُوَّة*: see *عَدُوَّة*, in three places: — and see also *عَدَا*. — [Freytag states, as from the Deewán of the Hudhalees, that, accord. to some, it signifies *A stone with which a grave, or a well, is covered*: and that the pl. is *عَدَا*: this latter, if correct, is a quasi-pl. n.: but perhaps it is correctly *عَدَا*: see *عَدَى*, first sentence.] — *أُمُورٌ عَدُوَّةٌ* [app. *أُمُورٌ عَدُوَّةٌ*, or perhaps *أُمُورٌ عَدُوَّةٌ*] signifies *Remote affairs.* (TA.)

*عَدُوِيٌّ* *Mange, or scab, or other disease, that passes, or is transitive, from one to another*; (S, K, TA;) *a transitive disease*; and such is said to be the *جَرَبُ*, and the *بَرَصُ*, and the *رَمَدُ*, and the *حَصْبَةُ*, and the *جُذَامُ*, and the *وَبَاءُ*, and the *جُدْرِيٌّ*. (Kull p. 259.) You say, *لَا تَقْرِبْنِي مِنْهُ* *Do not thou bring him near to him, for in him is a disease such as the mange, or scab, that is transitive from one to another.* (TK.) — And *The transition of the mange, or scab, or other disease, from him that has it to another*: (S, K, TA, TK:) the subst. from *يَعْدُو* said of the mange, or scab, expl. above, as meaning "it passes" &c. (Mṣb. [See 1, first quarter.]) It is said in a trad., *لَا عَدُوِيٌّ*, i. e. *لا يَعْذِي شَيْءٌ* [A thing (meaning disease) does not pass by its own agency to a thing]; (S;) or [lit.] *there is no transition of the mange, or scab, or other disease, from him that has it to another.* (TK.) — And *i. q. فَسَادٌ* [i. e. *Badness, corruptness, unsoundness, &c.*]. (K, TA. [In the CK erroneously written in this sense *عَدُوِيٌّ*; which, however, being an inf. n. of *عَدَا* in the phrase *عَدَا عَلَيْهِ*, q. v., may be correctly used as having the same, or nearly the same, meaning.]) So in the saying, *بِهِ عَدُوِيٌّ* [In him, or it, is badness, &c.]. (TK.) — Also *A demand that one makes upon a*

*prefect, or governor, [or judge,] to aid, or assist, him against him who has wronged him, i. e. to inflict penal retribution on him, (IF, S, Mṣb,) for his wrongdoing to him. (IF, Mṣb.)* — And *Aid, or assistance, against a wrongdoer, (S, Mgh, TA,) required of a judge, for the bringing into his presence the antagonist: and also applied to a signet, or a [sealed] piece of clay, given by the judge as a token to denote the summoning of him whose presence is required. (Mgh.)*

*عَدَوَاءٌ* (S, K) and *عَادِيَّةٌ* and *عَدَا* (K) *Distance, or remoteness, (S, K, TA,) as also عَدَى*, (Ham p. 377,) [or particularly] of a house, or an abode, or a dwelling. (S, TA.) [Hence,] one says, *طَانَتْ عَدَوَاؤُهُمْ* *Their distance, or remoteness, one from another, and their separation, was, or became, long. (TA.)* — Also (i. e. the first and second and third words) *Occupation, or business, that turns one away, or back, from a thing: (K, TA:) or عَدَوَاءٌ signifies a custom, or habit, of occupation or business: (TA:) and عَدَوَاءُ الشُّغْلِ, the hindrances, or impediments, of occupation or business: (S, TA:) and one says, جِئْتَنِي وَأَنَا فِي عَدَوَاءٍ عَنْكَ* i. e. [Thou camest to me when I was engaged] in an occupation that diverted [me from thee]: (so in one of my copies of the S:) the pl. of *عَادِيَّةٌ* is *عَوَادٍ*: (TA:) *عَوَادِي الدَّهْرِ* means *the accidents, or casualties, of time or fortune, that divert [or intervene as obstacles] by occupying or busying: (S:) and you say, عَدَتْ عَوَادٌ*, [lit.] meaning *Things, or events, turning away, or back, turned, or have turned, away, or back; [but this phrase, when followed by ذُونُ or بَيْنُ, I would rather render, simply, obstacles occurred, or have occurred:] (S, TA:) thus in the latter of two verses cited voce حَبَّ. (S.)* — *عَدَوَاءُ الدَّهْرِ* means *The shifting, and varying, of time or fortune. (TA.)* — And *عَدَوَاءُ الشُّوقِ* *What has severely affected, distressed, or afflicted, its sufferer, of the yearning, or longing, of the soul, or of longing desire. (TA.)* — And *عَدَوَاءٌ* signifies also *A مَرْكَبٌ* [i. e. *beast, or saddle, or thing on which one rides,*] that is not easy: (K:) or, accord. to As, *a place where he who sits thereon is not in a state of ease: and one says, جِئْتُ عَلَى مَرْكَبٍ ذِي عَدَوَاءٍ* i. e. [I came upon a beast, or saddle, &c.,] that was not easy: (S:) and *جِئْتُكَ عَلَى فَرْسٍ ذِي عَدَوَاءٍ*, the last word imperfectly decl., i. e. [I came to thee upon a horse] that was not easy: (TA:) and *جَلَسَ عَلَى عَدَوَاءٍ* *He sat upon an uneven thing or place; (M, TA:) the last word imperfectly decl., as is said by ISd. (TA.)* — Also *Dry, hard, land; (K, TA:) sometimes occurring in a well when it is dug; and sometimes it is stone, from which the digger turns aside: and one says, أَرْضٌ ذَاتُ عَدَوَاءٍ*, meaning *land that is not even, or plain; not easy to walk or ride or lie upon: or, as some say, it means a rough, rugged, place: or an elevated place upon which the camel lies down and then reclines thereon upon his side, having by his side a depressed place, which causes him to tend downwards, in consequence whereof he becomes in*