

the word being of the measure **فَيْعَالٌ** from **عَدَنَ** **بِالْبَكَانِ**: (Ḥam 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:" (Ḥam 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** **التَّمْرِ** † [*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 **هُمُ كِرَامُ الْمَعَادِنِ** † *They are generous in respect of their origins: see a verse cited voce* **إِنْ**, p. 107.]*

مَعْدِنٌ *A صَاقُورٌ [or pichaxe], (K, TA,) resembling a فَأْسٌ.* (TA.)

مَعْدِنٌ *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 مَعْدِنٌ* *A boot having a piece added at the end of the shank, so as to widen it.* (TA.)

مَعْدِنٌ *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.)

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

عدو

1. **عَدَاهُ**, (Mgh, K,) first pers. **عَدَوْتُهُ**, (Mṣb,) aor. **يَعْدُو**, (Mgh, Mṣb,) [inf. n. **عَدُوٌ**,] *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 **عَدَيْتُ عَنْ هَذَا**

means *Leave thou this, and turn from it to another; and is app. from the phrase هَمَّكَ عَدَّ 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: (Ḥar p. 478:) one says, عَدَيْتُ عَنِّْي الْهَمَّ I turned away from me anxiety: and [hence] you say to him who has pursued you, عَدَّ إِلَى غَيْرِي meaning Turn thou the beast upon which thou art riding towards other than me: (TA:) and عَدَّ عَمَّا تَرَى meaning Turn thou thine eye from what thou seest. (S.) [See an ex. of the first of these verbs in the Ḥam 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 فَلَانَ أَنْ صَنَعَ [app. meaning Such a one did not leave, or, accord. to an explanation of the verb in a similar phrase in Ḥar p. 333, did not delay, his doing such a thing]. (S.) Accord. to Er-Rághib, 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. **عَدُوٌ**,] *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, عَدَا تَعَدَى and تَعَدَاهُ signify *He went, or passed, beyond, &c., what was true, or right; and so عَدَى الْحَقِّ, and عَنِ الْحَقِّ, and فَوْقَ الْحَقِّ.* (TA.) **أَمَا عَدَا مَنْ بَدَأَ**, a saying in which the vulgar erroneously omit the interrogative **أَ**, means *Does not he transgress that which is right who begins by acting injuriously?* (TA.) And it is said **عَدَا فَحَرَزَ الْقَارِضُ 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. **عَدُوٌ** and **عَدَاؤُهُ** (S, Mgh, Mṣb, K) and **عَدُوٌّ** (S, Mṣb, K) and **عَدَوَانٌ** (ISd, Mṣb, K) and **عَدَوَانٌ** (ISd, K) and **عَدَوِيٌّ**; (K;) and **تَعَدَى**, and **اعتدى**; (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 رِيحُ:)] or he acted with excessive wrongfulness, &c., against him: (Mgh:) and **اعتدى** signifies the same as the other verbs here mentioned; (K, TA;) whence (TA) one says, **اعتدى في منطقتك** *Thou hast deviated from that which is right in***

thy speech: (S, TA:) † **الاعتداءُ** 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-Rághib, 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] **العَدَوَانُ** 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] الاعتداءُ, 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. **عَدَاةٌ** [said in the TA to be like **سَحَابٌ**, but in the CK **عَدَاةٌ**] and **عَدَوَانٌ** and **عَدَوَانٌ**, (K, TA,) but in the M written with damm and fet-h [i. e. **عَدَوَانٌ** and **عَدَوَانٌ**], (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] لَيْسَ عَادِي ظَهْرٍ 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** **عَدُوٌّ**, (Mṣb,) aor. **يَعْدُو**, (Mṣb, K,) inf. n. **عَدُوٌّ** (S, Mgh, Mṣb, K) and **عَدَا** and **عَدُوٌّ** and **عَدَوَانٌ** and **تَعَدَاؤُهُ**, (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 مَشِيٌّ: (TA in art. **سعى**:) or [he went quickly, or swiftly; for] **العَدُوٌّ** signifies **السَّرْعَةُ**: (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 **اعتدى** signifies the same as **عَدَا**, denoting a quick pace. (TA in art. **هيس**.) — And [hence, perhaps,] **عَدَا الْمَاءُ**, aor. **يَعْدُو**, † *The water ran.* (TA.) — **عَدَاهُ عَنِ الْأَمْرِ**, (S, K,) inf. n. **عَدُوٌّ** and **عَدَوَانٌ**; 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 **عَدَوَانٌ**; and see also the last sentence of the first paragraph of art. **عود**.) — **عَدَانِي مِنْهُ** **شَرٌّ** means **بَلَّغْنِي** [i. e., app., *Evil, or mischief, reached me from him, or it*]. (TA. [See a signi-*****