

fication of 4.) = عَدَيْتُ لَهُ signifies *I hated him, or it.* (ISd, K.) = عَدَا is also a verb by which one makes an exception, with مَا [preceding it] and without مَا: (S, K:) you say, جَاءَنِي جَاءَنِي الْقَوْمُ مَا عَدَا زَيْدًا [The people, or party, came to me, except Zeyd]; and جَاءُونِي عَدَا زَيْدًا [which means the like]; putting what follows it in the accus. case; the agent being implied in it: (S: [see this expl. in what has been said of خَلَا 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 خَلَا 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, رَأَيْتُمْ عَدَا أَخَاكَ and مَا عَدَاهُ, meaning مَا خَلَا [i. e. *I saw them, except thy brother*]: and sometimes it governs the gen. case without مَا: thus in the M: Az says, [as though regarding it as only a particle,] when you suppress [مَا], you make it to govern the accus. case as meaning إِيَّا and you make it to govern the gen. case as meaning سِوَى. (TA.)

2. عَدَاهُ (S, K,) inf. n. تَعْدِيَةٌ (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. أَنْفَذَهُ. (K.) — Hence تَعْدِيَةُ الْفِعْلِ, a phrase of the grammarians, [generally meaning † *The making the verb transitive*,] as in خَرَجَ زَيْدٌ فَأَخْرَجْتَهُ [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. عَادَاهُ (K, TA,) inf. n. مُعَادَاةٌ (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 عَدُوٌّ, and the subst. is عِدَاوَةٌ. (K, TA.) [It is perhaps from one of the three phrases next following]. — عَادَى الشَّيْءَ signifies *He was, or became, distant, or aloof, from the thing; or he made the thing to be, or become, distant, or aloof*; syn. بَاعَدَهُ. (TA.) And you say, فَلَانَ لَا يُعَادِينِي وَلَا يُوَادِينِي, meaning لَا يُؤَاتِينِي وَلَا يُجَابِينِي [app. *Such a one will not make me to be, or become, remote, or aloof, from him, nor will he comply with me*: but يُوَادِينِي لَا properly signifies *he will not take from me the دِيَّة, or bloodwit*]. (TA.) And عَادَ رِجْلَكَ عَنِ الْأَرْضِ *Draw away thy leg, or foot, from the ground*. (TA.) And عَادَى الْأَدَاةَ عَنِ الْبَعِيرِ *He raised [partially] the furniture (consisting of the saddle and saddle-cloth) from contact with the camel [so as to render it bearable by him]*. (ISH, TA in art. غَلِقَ.) — عَادَى شَعْرَهُ *He took [some-what] from his hair: or he raised it, (K, TA,) in washing it: or he neglected it, and did not oil it, or anoint it: or he subjected it time after time*

to the purification termed وُضُوعٌ, and to washing. (TA.) — عَادَى الْوِسَادَةَ *He folded the pillow*. (TA.) — عَادَى الْقَدْرَ *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.) — عَادَى بَيْنَ الصَّمِيدَيْنِ (S, * K,) inf. n. عَدَاةٌ (S, K) and مُعَادَاةٌ (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 طَلْق [or heat]. (S, K.)* Imra-el-Kays says, [describing a horse,]

• فَعَادَى عَدَاةً بَيْنَ ثَوْرٍ وَنَعَجَةٍ •
• دِرَاكًا وَلَمْ يَنْضَحْ بِمَاءٍ فَيَغْسِلِ •

[*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 عَادَاةٌ بَيْنَ رَجُلَيْنِ means *The piercing, or thrusting, two men, one after the other, uninterruptedly*. (TA.) — And عَادَيْتَهُ [sometimes] signifies *I vied, or contended, with him in running; i. q. حَاضَرْتُهُ, from الحَضْرُ. (A in art. حَضَرَ.)*

4. اَعْدَى الْأَمْرَ *He passed from, or beyond, another, to the thing, or affair: so in the K.* (TA.) But in the M it is said, اَعْدَاهُ الدَّاءَ signifies *The disease passed from another to him*. (TA.) And one says, اَعْدَى فَلَانًا مِنْ خُلُقِهِ (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. جَنَى)] and اَعْدَاهُ بِهِ signifies the same: and اَعْدَى صَاحِبَهُ *He made his companion to acquire the like of what was in him*. (TA.) And يُعْدِي 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, يُتَعْدَى: (Nh, TA:) but it is said in an explanation of a trad., لَا يُعْدَى شَيْءٌ شَيْئًا [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,] اَعْدَاهُ اللَّهُ *God made it to pass from him that had it to one that was near to him, so that he became affected therewith*. (Mgh.) — One says also, of a man, قَدَّ اَعْدَى النَّاسِ بَشْرًا *He has made evil, or mischief, to cleave to men*. (TA.) — See also 1, near the middle, in two places. — اَعْدَاهُ عَلَيْهِ *He aided, or assisted, him, (S, Mgh, Mgh, K,) and strengthened him, (K,) against him; (S, Mgh, Mgh, K;) and avenged him of him; (S, Mgh;) namely, one who had wronged him. (S, Mgh, Mgh.)* And اَعْدَاهُ *He (a judge) heard his accusation against another, and commanded to bring his adversary*. (Mgh.) — اَعْدَاهُ (S, Mgh, K, TA,) namely, a horse, (S, TA,) and also a man, (TA,) [*He made**

him to 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 حَضْرٌ: (S, K, TA:) or he made him to go a pace nearly the same as that termed هَرَوَّةٌ, (Mgh, TA,) not so quick, (TA,) or which is not so quick, (Mgh,) as that termed جَرِيٌّ: (Mgh, TA: [see 1, latter half:]) and اَعْدَاهُ signifies the same. (S.)*

5: see 1, first quarter, in two places: and see 4. — [Hence تَعْدَى said of a verb, *It was, or became, transitive*.] — تَعْدَى الْحَقُّ: and تَعْدَى عَلَيْهِ: see 1, second quarter, in two places. — تَعَدَّوْا *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 تَعَدَّوْا *They found pasturage for their cattle, and it rendered them in no need of purchasing fodder, (K, * TA.)* — And تَعَدَّى مَهْرٌ فَلَانَةً *He took, or received, the dowry, or bridal gift, of such a woman. (K.)*

6. تَعَادَى الْقَوْمَ *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 تَعَادَتْ الْإِبِلُ *The camels died in great numbers. (TA.)* — And تَعَادَى الْقَوْمُ عَلَيَّ بِنَصْرِهِمْ *The people, or party, came upon me consecutively with their aid, or assistance. (TA.)* — One says also, تَعَادَى الْقَوْمَ (S, K) from الْعِدَاوَةُ (S) meaning *The people, or party, treated, or regarded, one another with enmity, or hostility. (K.)* — And تَعَادَى مَا بَيْنَهُمْ (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 تَعَادَى الْمَكَانَ *The place was, or became, dissimilar in its several parts; and uneven. (TA.)* And [hence] one says, وَجَعٌ مِنْ تَعَادَى الْوِسَادِ بِعُنُقِي *In my neck is a pain from the unevenness of the pillow from] the uneven place. (TA.)* — And تَعَادَى *He, or it, was, or became, distant, remote, far off, or aloof, (S, * K, * TA,) from him, or it. (S, TA.)* — تَعَادَوْا *They vied, competed, or contended for superiority, in going the pace termed الْعَدْوُ [meaning in running]. (K, TA.)*

8: see 1, second quarter, in three places. — اِعْتَدَاةٌ 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. اِسْتَعْدَاةٌ signifies *The asking, or demanding, of aid, or assistance, (Mgh, Mgh,) and of vengeance, or avengement, (Mgh,) and of strengthening: (Mgh:) and also the act of aiding, or assisting. (Mgh.)* You say, اِسْتَعْدَاهُ *He asked, or demanded, of him (i. e. the prince, or governor, or commander, S, Mgh, Mgh) aid, or assistance, (S, Mgh, Mgh, K,) against him, (S, Mgh, Mgh,) namely, one who wronged him:*