

poor, needy, or destitute; (Kr, Ş, Mşb, K;) as also **عَدِمَ**. (TA.)

7. انعدم in the phrase of the Muslim theologians **وَجَدَ الشَّيْءَ فَأَعْدَمَ** [meaning *The thing existed, and became non-existent,*] is a barbarism. (K, \*TA.)

**عَدِمَ**: see the next paragraph.

**عَدِمَ** and **عَدِمَ** are inf. ns. of the trans. verb **عَدِمَ**, (Ş, M, K,) or the latter is a simple subst., (Mşb,) and each signifies, as also **عَدِمَ**, *Lack, or want, as meaning non-possession; or loss; [of a thing, and of a quality, or faculty, &c.;] and by predominance of application, lack, &c., of property or wealth; (K, TA;) and departure thereof; and paucity thereof; (TA;) or poverty, neediness, or destitution. (Ş in explanation of the first and second; respecting the latter of which, see 4, last sentence.) [Also Non-performance of an act; and non-observance of a duty &c. And Lack, or want, as meaning non-existence; and absence; or the state of being lost.]*

**عَدِمَ**: see **عَدِمَ**.

**عَدِمَ**: see **عَدِمَ**.

**أَرْضَ عَدَمَاءَ** Land such as is termed **بَيْضَاءَ**; (K, TA;) i. e., without, as though [meaning] lacking, plants, or herbage. (TA.) — And **شَاةَ عَدَمَاءَ** A sheep, or goat, of which the head is white and the rest differing therefrom. (K.)

**عَدَامَ**: see **عَدَامَ**.

**عَدِيمٌ** Not having, being without, lacking, wanting, not finding, or having lost: one says, **هُوَ عَدِيمٌ** He is one not having, without, lacking, &c., the likes [or like]; and **عَدِيمٌ الْمَعْرُوفِ** [destitute of goodness, gentleness, beneficence, &c.]: and **هِيَ عَدِيمَةُ الْمَعْرُوفِ** [She is destitute of goodness, &c.]. (TA.) — And Poor, needy, or destitute; (Ş, Mşb, K;) as also **عَدِمَ**, (K,) and **عَدِمَ**, (Ş,) and **عَدِمَ**, (Mşb, TA,) which last occurs in a trad. as meaning the poor who has become, by reason of the pressure of his want, as though himself were not existing, or lost: **عَدِيمٌ** signifies having no property; as also **عَدِمَ**: and having nothing: it is of the measure **فَاعِلٌ** in the sense of the measure **فَاعِلٌ**: and its pl. is **عَدَمَاءَ**; erroneously said in the K to be pl. of **عَدِمَ**. (TA.) — Also Stupid; foolish; (K, TA;) destitute of intellect, or understanding. (TA.) And Insane; demented. (IAşr, Az, K, \*TA.)

**عَدَائِمٌ**, (K, and so in copies of the Ş,) or **عَدَامٌ**, (so accord. to other copies of the Ş,) A sort of fresh ripe dates found in *El-Medeeneh*, (Ş, K,) that are late [in ripening], (K,) or that come the last of fresh ripe dates. (Ş.)

**عَدِيمٌ**: see **عَدِيمٌ**, in two places.

**مَعْدُومٌ** [Lacking, wanting, not found, not existing, or lost: see **عَدِمَ**, of which it is the part. n.]. — **يَكْسِبُ الْمَعْدُومَ** means *He is fortunate, or*

*possessed of good fortune; [properly,] he attains what others are denied.* (K.) It is said in a trad., **إِنَّكَ تَكْسِبُ الْمَعْدُومَ وَتَطْعِمُ الْمَأْدُومَ**. (M and TA in art. ادم: expl. voce اديمر.) — See also **عَدِيمٌ**.

### عدن

1. **عَدَنَ بِهِ**, (Mgh, Mşb, K,) aor. ى and ى, inf. n. **عَدَنٌ** and **عُدُونٌ**, (Mşb, K,) *He remained, stayed, dwelt, or abode, in it,* (Mgh, Mşb, K,) namely, a place, (Mgh, Mşb,) or a country, or town. (K.) Whence, (Mşb, K,) or from **عَدَنَتِ** said of camels as expl. in what follows, (Ş,) **جَنَّاتِ عَدَنٍ**, (Ş, Mşb, K,) [applied to Paradise,] meaning *Gardens of abode,* (Ş, Mşb,) or *gardens of perpetual abode.* (TA.) And **عَدَنْتُ الْبَلَدَ** means *I took for myself the country, or town, as a home, or settled place of abode.* (Ş.) — And **بِمَكَانٍ كَذَا عَدَنَتِ الْإِبِلُ** (Ş, Mşb, TA) aors. as above, (Mşb, TA,) and so the inf. ns., (TA,) *The camels kept to such a place, not quitting it:* (Ş:) or *remained, or stayed,* (Mşb, TA,) *in such a place, in the pasturage,* (TA,) or *pasturing upon the [plants, or trees, called] حَمِيضٍ:* (Mşb, TA:) or **عَدَنَتِ الْإِبِلُ فِي الْحَمِيضِ** *the camels found the حميض to be wholesome [استمرت] [for استمرته], and increased, or fattened, thereon, and kept thereto:* (K, TA:) accord. to AZ, the verb is used of camels only in relation to the حميض: or, as some say, it is in relation to anything: (TA:) and the epithet **عَادِنٌ**, (Ş, K,) without ى, (TA,) is applied to a she-camel of which this verb is used; (Ş, K;) and its pl. is **عَوَادِنٌ**. (TA.) — **عَدَنَ الْأَرْضَ**, aor. ى, (K,) inf. n. **عَدَنٌ**, (TA,) *He dunged, or manured, the land; as also عَدَنَهَا*. (K.) — And **عَدَنَ الشَّجَرَةَ**, (K,) inf. n. **عَدَنٌ**, (TA,) *He marred the tree with an axe or the like.* (K.) — **عَدَنَ الْحَجَرَ**, (K,) inf. n. **عَدَنٌ**, (TA,) *He pulled out the stone (K, TA) with the فأس [meaning hoe].* (TA.) — See also Q. Q. 1.

2. **عَدَنَ الْأَرْضَ**: see 1, near the end. — Also, inf. n. **تَعْدِينٌ**, *He smote the ground* **بِالْمَعْدِينِ**, i. e. with the **صَافُورِ** [or pickaxe], (K, TA,) *to put it in a good state [app. for cultivation, by breaking it up].* (TA.) — **عَدَنَ الْغُرْبَ** *He added a piece, called عَدِينَةٌ, in one side of the hide of which the غُرب [or large leathern bucket] was made, to render it of full dimensions, it being [too] small.* (IŞh, TA.) [And probably, *He added to the غُرب an عَدِينَةٌ (q. v.) of any kind.*] — And **عَدَنَ** said of a drinker, *He became full.* (K.)

Q. Q. 1. **عَدِنَتِ النَّخْلَةَ**, (K accord. to the TA, and so in the TA in art. عود, as on the authority of Az,) or **عَدِنَتْ**, (so in the CK and in my MS. copy of the K,) *The palm-tree became such as is termed عَدِينَةٌ* (K, TA) i. e. tall [&c., n. un. of **عَدَانٌ**, mentioned in art. عود]. (TA.)

**عَدْنِي** Of, or belonging to, [the place called]

**عَدَن** [in *El-Yemen*]: — hence, **عَدْنِيَّاتٌ** meaning *Highly-prized garments*: and an epithet applied to **رِبَاطٌ** [pl. of **رِبْطَةٌ**] worn by young women, or girls: — and hence likewise **عَدْنِي** is an epithet applied to a man as meaning *Generous in natural dispositions*: (TA:) [or this may be from what next follows:] — **عَدْنِي** signifies also *One who weaves [the garments called] التِّيَابُ الْعَدْنِيَّةُ* in *Neysáboor* [app. from **عَدْنِي** **سَكَّةٌ**, which, as is said in the TA, is in *Neysáboor*]. (TA.)

**عَدَانٌ** A place of **عُدُونٌ** [i. e. of remaining, staying, dwelling, or abiding, of men in a place, or of camels in the pasturage &c.: see 1]. (TA.) — Also The shore of the sea: (Ş, K:) but in the phrase **بَعْدَانَ السَّيْفِ** in a verse of Lebeed, it is said that he meant **عَدَن** [of *El-Yemen*], adding the ى by poetic license; or some other place: (Ş:) Sh says that it there means a place on the shore of the sea: and AHeyth related it with **كسر** to the ع. (TA.) And (K, TA) accord. to IAşr (TA) it signifies The side of a river. (K, TA.) — And A period of seven years: one says, **مَكَّنُوا عَدَانًا** [They tarried during a period of seven years], (K, TA,) and **عَدَانِيْنِ** i. e. fourteen years. (TA.)

**عَدَانَةٌ** A company (AA, K, TA) of men: (AA, TA:) pl. **عَدَانَاتٌ**: (AA, K, TA:) or this latter signifies parties, or distinct bodies, of men: (Ş, TA:) and accord. to IAşr **عَدَانَاتُ رِجَالٍ** means men remaining, staying, dwelling, or abiding. (TA.) — See also what next follows.

**عَدِينَةٌ** A piece, or patch, in the bottom, or lower part, of a leathern bucket; (Ş, K;) as also **عَدَانَةٌ**: (K:) or at the extremities of the loops of the [leathern water-bag called] **مَزَادَةٌ**: (AA, TA:) or any piece that is added in the [large leathern bucket called] **غُرْبٌ**, like the **بَنْيَقَةُ** in the shirt: (IŞh, TA:) pl. **عَدَائِنٌ**. (Ş, K.)

**عَدَانٌ**, signifying A time, [as also **عَدَانٌ**], is said by some to be of the measure **فَعْلَانٌ** [a mistranscription for **فَعْلَانٌ**] from **عَدَنَ**; but Fr held it to be more probably of the measure **فَعْلَانٌ** from **عَدَدٌ** and **العَدَادُ**, in the place of which [i. e. in art. عد] it has been mentioned. (TA.)

**عَدُوْنِي** Swift; (K, TA;) applied to a camel: (TA:) or strong, robust, or hardy; (K, TA;) so applied: (TA:) or whose origin is referred to a certain stallion, (K, TA,) named **عَدُوْدُنٌ**; (TA;) or to a certain land, (K, TA,) so named. (TA.)

**عَادِنٌ** [act. part. n. of 1:] as an epithet applied to a she-camel; pl. **عَوَادِنٌ**: see 1, latter half.

**عَدَانٌ** (Ş, K) meaning *Tall palm-trees* (Ş) [or the tallest of palm-trees &c. (see art. عود)] has been mentioned in the portion appropriated to words of which the last radical letter is د, (Ş, K,) as being of the measure **فَعْلَانٌ**: (TA:) or they are so called because of their long remaining;