the word being of the measure فَيْعَالٌ from عَدَنَ بِالمَكَانِ: (Ḥam p. 712:) [it is a coll. gen. n.:] n. un. with ة. (Ṣ, O, Ḳ, all in art. عود.)

مَعْدِنٌ, (Ṣ, Mgh, Mṣb, Ḳ, &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* جَوَاهِر [meaning *native ores*] *of gold and the like:* (Ḳ:) the *place of the origination of anything,* (Lth, Mṣb, Ḳ, 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 (Ṣ, Mgh, Mṣb, Ḳ) always, (Ḳ,) summer and winter; (Ṣ, 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 Ḳ;]) or, as some say, from عَدَنْتُ الحَجَرَ meaning "I pulled out the stone:" (Ḥam p. 81:) the pl. is مَعَادِنُ. (TA.) It signifies also *A place of fixedness of anything.* (Ṣ, TA.) And مَعَادِنُ signifies also *Origins,* or *sources.* (TA.) [Hence the saying,] هَجَرُ مَعْدِنُ التَّمْرِ † [*Hejer is* famous as *the place of production of dates*]. (Ṣ in art. بضع.) And [hence] one says, هُوَ مَعْدِنٌ لِلْخَيْرِ وَالكَرَمِ ‡ [*He is a natural source of goodness and generosity*], meaning that he was created with a disposition thereto. (TA.) [And هُمْ كِرَامُ المَعَادِنِ † *They are generous in respect of* their *origins:* see a verse cited voce إِنْ, p. 107.]

مِعْدَنٌ *A* صَاقُور [or *pickaxe*], (Ḳ, TA,) *resembling a* فَأْس. (TA.)

غَرْبٌ مُعَدَّنٌ [*A large leathern buchet*] *having a piece,* or *patch, called* عَدِينَة, *sewed upon its bottom,* or *lower part,* (Ṣ, Ḳ,) *in consequence of its having been rent in that part.* (Ṣ. [See also 2.]) And خُفٌّ مُعَدَّنٌ *A boot having a piece added at the end of the shank, so as to widen it.* (TA.)

مُعَدِّنٌ One *who extracts the masses of stone from a mine, seeking to find in them gold* and *the like,* (Ḳ, TA,) *after having then broken them in pieces.* (TA.)

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

عدو

1. عَدَاهُ, (Mgh, Ḳ,) first pers. عَدَوْتُهُ, (Mṣb,) aor. يَعْدُو, (Mgh, Mṣb,) [inf. n. عَدْوٌ,] *He passed from it,* (Mgh, Mṣb, Ḳ,) namely, a thing, or an affair, (Ḳ,) to another, (Mgh, Mṣb,) *and left it;* (Ḳ;) and عَدَا عَنْهُ signifies the same; (Ḳ;) as also ▼ تَعَدَّاهُ; (Ṣ,* Ḳ;) and in like manner one says, ▼ عَدَّيْتُهُ, inf. n. تَعْدِيَةٌ; (Mṣb;) [but I do not find this elsewhere, and think that correctly one should say, ▼ عَدَّيْتُ عَنْهُ; agreeably with what here follows:] the saying عَدِّ ▼ عَنْ هٰذَا means *Leave thou this,* and *turn from it to another;* and is app. from the phrase عَدِّ ▼ هَمَّكَ 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, عَدَّيْتُ ▼ عَنِّى الهَمَّ *I turned away from me anxiety:* and [hence] you say to him who has pursued you, عَدِّ ▼ عَنِّى إِلَى غَيْرِى, meaning *Turn thou* the beast upon which thou art riding *towards other than me:* (TA:) and عَدِّ ▼ عَمَّا تَرَى, meaning *Turn thou* thine eye *from what thou seest.* (Ṣ.) [See an ex. of the first of these verbs in the Ḥam p. 125.] One says also, عَدَاهُ الأَمْرُ and ▼ تَعَدَّاهُ *The thing,* or *affair, passed from him.* (TA. [See an ex. in the first paragraph of art. عدم.]) And the Arabs say, إِنَّ الجَرَبَ 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 فُلَانٌ 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]. (Ṣ.) Accord. to Er-Rághib, العَدْوُ 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. عَدْوٌ,] *He went,* or *passed, beyond it; exceeded it;* or *transgressed it.* (Ṣ, TA.*) So in the saying عَدَا طَوْرَهُ [*He went,* or *passed, beyond his proper limit; exceeded it;* or *transgressed it*]: and in like manner, تَعَدَّى ▼ الحَقَّ and ▼ اعتداهُ signify *He went,* or *passed, beyond,* &c., *what was true,* or *right;* and so عَنِ الحَقِّ, and فَوْقَ الحَقِّ. (TA.) أَمَا عَدَا مَنْ بَدَا, a saying in which the vulgar erroneously omit the interrogative أ, means *Does not he transgress that which is right who begins* by acting injuriously? (TA.) And it is said عَدَا القَارِصُ 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. (Ṣ in art. قرص.) — And عَدَا عَلَيْهِ, inf. n. عَدْوٌ and عَدَاءٌ (Ṣ, Mgh, Mṣb, Ḳ) and عُدُوٌّ (Ṣ, Mṣb, Ḳ) and عُدْوَانٌ (ISd, Mṣb, Ḳ) and عِدْوَانٌ (ISd, Ḳ) and عُدْوَى; (Ḳ;) and ▼ تَعَدَّى, and ▼ اعتدى; (Ṣ, Mṣb, Ḳ;) *He acted wrongfully, unjustly, injuriously,* or *tyrannically, against him;* (Ṣ, Mṣb, Ḳ;) and *transgressed against him,* or *exceeded the proper limit against him:* (Ṣ, 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 رِيحٌ:)] or *he acted with excessive wrongfulness,* &c., *against him:* (Mgh:) and ▼ اعدى signifies the same as the other verbs here mentioned; (Ḳ, TA;) whence (TA) one says, أَعْدَيْتَ ▼ فِى مَنْطِقِكَ *Thou hast deviated from that which is right in thy speech:* (Ṣ, TA:) ▼ الاِعْتِدَاءُ 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 Ḳur ii. 190: (Er-Rághib, TA:) the first and third of the inf. ns. of عَدَا, mentioned above, occur in the Ḳur vi. 108 accord. to different readings: (Ṣ, TA:) and [it is said that] العُدْوَانُ signifies *sheer,* or *unmixed, wrongful* or *unjust* or *injurious* or *tyrannical conduct:* (Ṣ:) or, as some say, *the worst of* [*such conduct,* i. e., *of*] الاِعْتِدَاءِ, *in strength,* or *deed,* or *state* or *condition.* (TA.) — And عَدَا عَلَيْهِ *He acted corruptly towards him.* (TA.) — And عُدِىَ عَلَيْهِ *He had his property stolen, and was wronged.* (TA.) And عَدَا عَلَى القُمَاشِ, inf. n. عَدَاءٌ [said in the TA to be like سَحَابٌ, but in the CḲ عَدًا,] and عُدْوَانٌ and عَدَوَانٌ, (Ḳ, TA,) but in the M written with ḍamm and fet-ḥ [i. e. عُدْوَان and عَدْوَان], (TA,) said of a thief, *He stole the* قماش [meaning *goods,* or *utensils and furniture*]. (Ḳ, TA.) And عَدَا فِى ظَهْرِهِ *He stole what was behind him:* (A in art. ظهر:) [or *he acted wrongfully in respect of what was behind him:* for] لِصٌّ عَادِى ظَهْرٍ is expl. by the words عَدَا فِى 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 Ḳ in that art.) — And عَدَا عَلَيْهِ, (Ḳ, TA,) inf. n. عَدْوٌ, (TA,) signifies also *He leaped upon him,* or *it.* (Ḳ, TA.) — And عَدَا, (Ḳ,) or عَدَا فِى مَشْيِهِ, (Mṣb,) aor. يَعْدُو, (Mṣb, Ḳ,) inf. n. عَدْوٌ (Ṣ, Mgh, Mṣb, Ḳ) and عَدًا and عُدُوٌّ and عَدَوَانٌ and تَعْدَاءٌ, (Ḳ,) signifies أَحْضَرَ [i. e. *He ran;* or *rose in his running*]; (Ṣ,* Ḳ, TA;) said of a man and of a horse: (TA:) or *he went a pace nearly the same as that termed* هَرْوَلَةٌ, (Mṣb, TA,) *not so quick,* (TA,) or *which is not so quick,* (Mṣb,) *as that termed* جَرْىٌ: (Mṣb, TA:) or *he went a pace less quick than* شَدٌّ *and more so than* مَشْىٌ: (TA in art. سعى:) or [*he went quickly,* or *swiftly;* for] العَدْوُ signifies السُّرْعَةُ: (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 ▼ عَدَّى signifies the same as عَدَا, denoting a quick pace. (TA in art. هبص.) — And [hence, perhaps,] عَدَا المَاءُ, aor. يَعْدُو, †*The water ran.* (TA.) = عَدَاهُ عَنِ الأَمْرِ, (Ṣ, Ḳ,) inf. n. عَدْوٌ and عُدْوَانٌ; as also ▼ عَدَّاهُ; (Ḳ;) signifies *He,* or *it, diverted him;* or *turned him away,* or *back;* (Ṣ, Ḳ;) and *occupied him so as to divert him;* (Ḳ;) *from the thing,* or *affair.* (Ṣ, Ḳ.) You say, عَدَتْ عَوَادٍ. (Ṣ, TA. See عَادِيَةٌ, voce عُدْوَانٌ: and see also the last sentence of the first paragraph of art. عود.) — عَدَانِى مِنْهُ شَرٌّ means بَلَغَنِى [i. e., app., *Evil,* or *mischief, reached me from him,* or *it*]. (TA. [See a signi-

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