

(Mgh, Mṣb:) [or,] accord. to El-Khuwārezmee (who derives it from العَدِيُّ signifying الرَّجَالَةُ الرَّجَالَةُ [استعدى القاصي] استعدى [الذين يعدون] 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 أُعْدَاهُ, 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.]. — عَدْوًا means He did thus openly, or publicly. (TA.)

عَدُو: see عَدِي: — and see also عَدَاءُ.

عَدِي [or عَدَا]: see عُدُوَّة, in two places: and عَادٍ, last sentence.

عَدِي: see the next paragraph. — [It is also a pl. of عَدُو, q. v.]

عَدِي The stones of a grave; as also عَدِي: (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 عَدَاءُ; (K, TA;) the latter written in [a copy of] the M عَدَاءُ, like سَكَابٌ; 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 عُدُوَّة.]) — And Any piece of wood that is put between two [other] pieces of wood. (K, TA.) — See also عُدُوَّة, in two places: and عَادٍ, last sentence: — and عُدُوَّة: — and عَدَاءُ. — [It is also a pl. of عَدُو, which see in two places. —] And عَدِي is used as a prefixed n. for عَدَا as syn. with وَعَد. (Fr; S; and L in art. وَعَد, q. v.)

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

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

fies [absolutely] a side, or lateral part or portion; and so عَدِي; (K, TA; [see both voce عَاد, last sentence;]) thus in the M; (TA;) and the pl. is عَدَاءُ; (K, TA;) or this last signifies [particularly] the sides of a valley, and so do عَدِي and عَدِي: (TA:) the pl. of عُدُوَّة and عُدُوَّة is عَدَاءُ and [of عُدُوَّة] عَدِيَاتٌ also. (S.) — And عُدُوَّة signifies also An elevated place; and so عُدُوَّة: (AA, S, K:) pl. [as above, i. e. of both] عَدَاءُ and [of the former] عَدِيَاتٌ [also]. (K. [In some copies of the K, the latter pl. is written عَدِيَاتٌ; in the CK عَدِيَاتٌ; but it is correctly عَدِيَاتٌ, as above, thus in my copies of the S; and perhaps عَدِيَاتٌ may also be a pl., i. e. of عُدُوَّة, 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 عَدَاءُ. — [Reiske, as stated by Freytag, has expl. عُدُوَّة as signifying "Atrium, impluvium domus:" but this the former has app. done from his having found عُدُوَّة erroneously written for عُدُوَّة. —] عُدُوَّة signifies also The kind of plants, or herbage, termed خَلَّة; i. e., in which is sweetness. (TA.)

عُدُوَّة: see عُدُوَّة, in three places: — and see also عَدَاءُ. — [Freytag states, as from the Deewān 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 عَدَاءُ: this latter, if correct, is a quasi-pl. n.: but perhaps it is correctly عَدِي: see عَدِي, first sentence.] — عُدُوَّة [app. أُمُورٌ عُدُوَّة, or perhaps أُمُورٌ عُدُوَّة] signifies Remote affairs. (TA.)

عُدُوِي 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 جَرَب, and the بَرَص, and the رَمَد, and the حَصْبَة, and the جَذَام, and the وَبَاء, and the جَدْرِي. (Kull p. 259.) You say, لَا تَقْرِبْهُ مِنْهُ فَإِنَّ بِهِ عُدُوِي 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 يَعُدُو 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 عُدُوِي, i. e. لَا يُعَدِي 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 عُدُوِي; 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 عُدُوِي [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.)

عُدُوَّة (S, K) and عَادِيَّة and عَدَاءُ (K) Distance, or remoteness, (S, K, TA,) as also عَدِي, (Ham p. 377,) [or particularly] of a house, or an abode, or a dwelling. (S, TA.) [Hence,] one says, طَانَتْ عُدُوَاؤُهُمْ 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 عُدُوَّة signifies a custom, or habit, of occupation or business: (TA:) and عُدُوَّة الشُّغْلِ, the hindrances, or impediments, of occupation or business: (S, TA:) and one says, وَأَنَا فِي عُدُوَّةٍ 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 عَادِيَّة 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, عَدَّتْ عَوَادِي, [lit.] meaning Things, or events, turning away, or back, turned, or have turned, away, or back; [but this phrase, when followed by ذُون or بَيْن, I would rather render, simply, obstacles occurred, or have occurred;] (S, TA;) thus in the latter of two verses cited voce حَبَّ. (S.) — عُدُوَّة الدَّهْرِ means The shifting, and varying, of time or fortune. (TA.) — And عُدُوَّة الشُّوقِ What has severely affected, distressed, or afflicted, its sufferer, of the yearning, or longing, of the soul, or of longing desire. (TA.) — And عُدُوَّة signifies also A مَرْكَب [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 مَرْكَبِ ذِي عُدُوَّةٍ i. e. [I came upon a beast, or saddle, &c.] that was not easy: (S:) and جِئْتُ عَلَى فَرَسِ ذِي عُدُوَّةٍ, the last word imperfectly decl., i. e. [I came to thee upon a horse] that was not easy: (TA:) and جَلَسَ عَلَى عُدُوَّةٍ 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 عُدُوَّةٍ, 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