

the state termed **تَوْهَنٌ**, [weak, or languid, and unable to rise,] i. e. in the condition of extending his body towards the low place while his legs are upon the **عُدْوَاءَ**, which is the elevated, so that he is unable to rise, and dies. (TA.) — And [it is said that] **العُدْوَاءَ** also signifies **إِنَاخَةٌ قَلِيلَةٌ** [app. **إِنَاخَةٌ قَلِيلَةٌ**, meaning *A little, or brief, making of a camel to lie down upon the breast, as is done on the occasions of mounting and dismounting &c.*]. (TA.)

عُدْوِيٌّ and **عُدْوِيٌّ** [are rel. ns. of which only the fem. forms are mentioned, in what here follows]. **عُدْوِيَّةٌ** and **عُدْوِيَّةٌ** are rel. ns. of **عُدْوَةٌ** as meaning “the kind of plants, or herbage, termed **خَلَّةٌ**,” the former reg. and the latter irreg.; and **عَوَادٍ** [pl. of **عَادٍ** or of **عَادِيَّةٌ**] is a possessive epithet [from the same], without the relative **ي**: [all are app. applied to camels, as meaning *Having for their pasture the plants, or herbage, called عُدْوَةٌ, above mentioned: but it is immediately added,] and **عُدْوِيَّةٌ** and **عُدْوِيَّةٌ** applied to camels signify *that pasture upon the [plants called] حَمِضٌ*: (TA:) and **عَادِيَّةٌ** and [the pl.] **عَوَادٍ**, so applied, have this latter meaning accord. to the M and K: but accord. to the S, they are applied to camels as meaning *abiding among the [trees called] عَضَاهُ*, not quitting them, and not pasturing upon the **حَمِضٌ**; and so is [the pl.] **عَادِيَّاتٌ**. (TA in another portion of this art.) [See also **عَادِيَّةٌ**, in art. **عدو**.]*

عُدْوِيٌّ, being a rel. n. of **عُدْوَةٌ**, see in art. **وعد**.

عُدْوِيَّةٌ The herbage of the **صَيْفٌ** [q. v., here app. meaning *spring*], after the departure of the **رَبِيعٌ** [q. v., here app. meaning *winter*]: (S, K:) it is applied to the young trees which then become green and are depastured by the camels: (S:) or, as some say, the [plants, or herbage, called] **زَهْلٌ** [q. v.]. (TA.) — And The young ones of sheep or goats. (K.) — And Female infants [of the age] of forty days; (K, TA; [in the CK, **نَبَاتٌ** is erroneously put for **نَبَاتٌ**];) but when their [hair termed] **عَقِيْقَةٌ** has been cut off, this appellation is no longer applied to them: so says Lth; but Az pronounces him to have erred: (TA:) or it is with **غ** (K, TA) and **ذ**, both dotted, or only the former of them dotted, and one of them is called **عُدْيٌ** [or **عُدْوِيٌّ**, or **عُدْيٌ** or **عُدْوِيٌّ**]: thus in the M, and thus accord. to Az. (TA.)

عُدْوَانٌ [expl. in the S as signifying *Sheer or unmixed, wrongful or unjust or injurious or tyrannical conduct,*] is an inf. n. of **عَدَا** in the phrase **عَدَا عَلَيْهِ** [q. v.]; (ISd, Mṣb, K;) as also **عُدْوَانٌ**. (ISd, K.)

يَعْدُوَانُ, applied to a wolf, (S, K,) means **يَعْدُوَانُ عَلَى النَّاسِ** [i. e. *That acts aggressively against men*]; (S, TA;) i. q. **عَادٍ** [app. in this sense], (K, TA,) which occurs in a trad. applied to a beast of prey, (TA,) an epithet applied to a beast

of prey by the Prophet: (Mgh:) one says **سَبَّحَ عَادٍ** and **سَبَّحَ عَادِيَّةً**. (Mṣb.) [In the S, immediately after the words **يَعْدُوَانُ عَلَى النَّاسِ**, it is added, and hence their saying, **السُّلْطَانُ ذُو عُدْوَانٍ وَذُو بَدْوَانٍ**; and thus I find the saying cited as from the S in arts. **عدو** and **بدو** of the PS: but I think that **عُدْوَانٍ** and **بَدْوَانٍ**, here, are mistranscriptions for **عُدْوَاتٍ** and **بَدْوَاتٍ**, as I find them written in my copies of the S and TA in the arts. above mentioned: see **عُدْوَةٌ**, above; and see **بَدَاٌ** in art. **بدو**, where it seems to be clearly shown that **بَدْوَاتٍ** is correct, as pl. of **بَدَاَةٌ**.] — Also, (S, K, and Ham p. 81,) and **عَدَاٌ**, (Mgh, Mṣb, K, and Ham ubi supra,) *That runs vehemently, or much*; (S, Mgh, Mṣb, K;*) i. q. **كَثِيرُ الْعَدْوِ**, (S, TA,) or **شَدِيدُ الْعَدْوِ**, (Ham;) applied to a horse: (Mgh, and Ham:) [and to a man:] **الشَّدِيدَةُ**, in the K, is a mistake for **الشَّدِيدَةُ**, meaning **الشَّدِيدُ الْعَدْوِ**. (TA.)

عَدَا عَلَيْهِ an inf. n. of **عَدَا** in the phrase **عَدَا عَلَيْهِ** [q. v.]. (S, Mgh, Mṣb, K.) — And, as also **عَدَاٌ**, *A single طَلَقٌ [or heat; i. e., a single run, at once, to a goal, or limit]; (K, TA;) of a horse. (TA.) — And **عَدَاٌ كُلُّ شَيْءٍ**, (S, K,) as also **عَدَاهُ**, (K, TA,) [the latter written in the CK **عَدَاؤُهُ**, but] the former is with the lengthened **ا** and the latter with the shortened **ا**, (TA,) and **عَدْوَةٌ** and **عُدْوَةٌ** and **عُدْوَةٌ**, (K,) signify **طَوَارَةٌ**, (S, K,) i. e. [The equal, of anything, in breadth and length; or] *what is coextensive with anything in its breadth and its length.* (S, TA.) One says, **لَزِمْتُ عَدَاَ الطَّرِيقِ**, or **التَّهْرُ**, or **الجَبَلِ**, meaning **طَوَارَةٌ** [i. e. *I kept to the tract coextensive in its breadth and its length with the road, or the river, or the mountain.*]. (TA.) — See also **عُدْوَانٌ**, first and third sentences. — And see **عُدْوَةٌ**, and **عُدْيٌ**.*

عَدَاٌ: see the next preceding paragraph: — and see also **عُدْيٌ**.

عَدُوٌّ An enemy, contr. of **وَلِيٌّ**, (S,) or of **صَدِيقٌ**, (K,) or of **صَدِيقٌ مُوَالٍ**; (Mṣb;) an epithet, but resembling a subst.: (S:) [and (like our word “enemy” in military parlance) a hostile party: for] it is used alike as sing. and pl. and masc. and fem.; (Mṣb, K;) as is said in the “**Muḥ-taşar el-'Eyn**”: (Mṣb:) but sometimes it is dualized and pluralized and feminized: (K:) the pl. is **أَعْدَاءٌ**; (S, Mṣb, K;) and the pl. of **عَدَاٌ** is **أَعْدَاءٌ**; (Mṣb, K;*) and **عُدْيٌ** and **عُدْيٌ** are also pls. of **عَدُوٌّ**; (S, Mṣb, K;) [each improperly termed in the K **اسْمٌ جَمْعٌ**; for **فِعْلٌ** and **فِعْلٌ** are measures of pls., not of quasi-pl. ns.]; the former said by ISk to be the only pl. of this measure among epithets; (S, Mṣb;*) and **عَدَاَةٌ**, with **ḍamm** and with **ḍ**, is another pl.; (Th, S, Mṣb;) and is pl. of **عَادٍ**, (K, TA,) which is *syn. with عَدُوٌّ*; (S, K, TA;) as in the saying of

a woman of the Arabs, **أَشْمَتَ رَبَّ الْعَالَمِينَ عَادِيكَ** [May the Lord of the beings of the universe make thy enemy to rejoice at thy affliction]: (S, TA:) the fem. form of **عَدُوٌّ** is **عَدْوَةٌ**, (S, Mṣb,) which is said by Az to be used when the meaning of an epithet is intended: (Mṣb:) it is said by ISk, (S, TA,) and in the “**Bari**,” (Mṣb,) that there is no instance of the measure **فَعُولٌ** in the sense of **فَاعِلٌ** but its fem. is without **ة**, except **عَدْوَةٌ**, (S, Mṣb, K,) in the phrase **هَذِهِ عَدْوَةٌ اللَّهِ** [This woman is the enemy of God]: accord. to Fr, **عَدْوَةٌ** has the affix **ة** to assimilate it to **صَدِيقَةٌ**; for a word is sometimes formed to accord with its contr.: (S, TA:) AZ says that he heard certain of the tribe of 'Oḳeyl say, [of some women,] **أَوْلِيَاؤُهُ** and **عَدْوَاتُ اللَّهِ** and **هُنَّ وَلِيَّاتُ اللَّهِ** and **أَعْدَاؤُهُ** [i. e. *They are the friends of God and the enemies of God.*]. (Mṣb.) [The pl.] **عُدْيٌ** signifies also *Persons distant, or remote, one from another*: (ISd, K, TA:) and (K) *strangers, or foreigners*: (ISk, S, K, TA:) and *such as are distant, or remote, in respect of relationship; or not relations*: (TA:) as well as *enemies*: (M, TA:) **كَأَلْعَدَاٍ**, which is added in the K after **وَالْغُرَبَاءَ**, should be **وَالْأَعْدَاءَ**. (TA.)

عُدْيٌ is a pl. [or rather a quasi-pl. n.] of **عَادٍ**, q. v. (S, TA.)

عَدَاوَةٌ Enmity, or hostility; (S, K, TA;) like **مُعَادَاَةٌ** [inf. n. of **عَادَ**, q. v.]. (TA.)

عَدَاٌ: see **عُدْوَانٌ**, last sentence.

عَادٍ [act. part. n. of **عَدَا**, q. v. — As such particularly signifying] *Acting wrongfully, unjustly, injuriously, or tyrannically; transgressing, or exceeding the proper limit*: (Mṣb, TA:) pl. **عَادُونَ**. (Mṣb.) Hence the saying, **لَا أَشْمَتَ اللَّهُ بِكَ عَادِيكَ** [i. e. *May God not make to rejoice at thy affliction] him who acts wrongfully to thee.* (TA.)

[And hence the phrase **لَيْسَ عَادِي ظَهْرٍ**, expl. in art. **ظهر**.] See also **عُدْوَانٌ**. And see **عَدُوٌّ**, with which it is syn. — Also *Seizing, or carrying off, by force; or snatching at unawares.* (TA.) And **العَادِي** signifies [particularly] *The lion*; (K, TA;) because of his injuriousness, and his seizing men and making them his prey. (TA.) — **عُدْيٌ** is a pl. of **عَادٍ**, [or rather a quasi-pl. n.] like as **عُدْيٌ** is of **عَادٍ**; as such signifying *Runners upon their feet*: (S, TA:) or *a company of men*, (K, TA,) in the dial. of Hudheyl, (TA,) *that run to the fight* (K, TA) and *the like*: (TA:) or the *first, of the footmen, [or foot-soldiers,] that charge, or assault*; (K, TA;) because they run quickly: (TA:) like **عَادِيَّةٌ**, (K, TA,) of which the pl. is **عَوَادٍ**, (TA,) in both senses: or this signifies the *horsemen*; (K, TA;) i. e. the *first, of the horsemen, that charge, or assault, in a hostile, or predatory, incursion, especially*; (TA;) or *horses making a hostile, or predatory, incursion*; and hence [the pl.] **العَادِيَّاتُ** in the **Kur** c. 1. (TA in