

*poor, needy, or destitute; (Kr, S, Mṣb, K;) as also عَدْمٌ [see عَدْمٌ]. (TA.)*

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

عَذْمٌ: see the next paragraph.

عَدْمٌ and عَدْمٌ are inf. ns. of the trans. verb عَدَمٌ, (S, M, K,) or the latter is a simple subst., (Mṣb,) and each signifies, as also عَدْمٌ, *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. (S 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.]

عَدِيمٌ: see عَدْمٌ.

عَدْمٌ: see عَدْمٌ.

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

عَدَائِمٌ: see عَدَمٌ.

عَدِيمٌ *Not having, being without, lacking, wanting, not finding, or having lost: one says, هوَ عَدِيمُ النَّظِيرٍ He is one not having, without, lacking, &c., the likes [or like]; and عَدِيمُ الْعَرُوفِ [destitute of goodness, gentleness, beneficence, &c.]: and هِيَ عَدِيمَةُ الْمَعْرُوفِ [She is destitute of goodness, &c.]. (TA.) — And Poor, needy, or destitute; (S, Mṣb, K;) as also عَدْمٌ, (K,) and مَعْدُومٌ, (S,) and مَعْدُومٌ, (Mṣb, 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 مَعْدِمٌ:*

*and having nothing: it is of the measure قَعِيلٌ in the sense of the measure فَاعِلٌ: and its pl. is عَدْمَاءَ; erroneously said in the K to be pl. of عَدَمٌ. (TA.) — Also Stupid; foolish; (K, TA;) destitute of intellect, or understanding. (TA.) And Insane; demented. (IAqr, Az, K, \*TA.)*

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

مَعْدِمٌ: see عَدِيمٌ, in two places.

مَعْدُومٌ *[Lacking, wanting, not found, not existing, or lost: see عَدَمٌ, of which it is the part. n.]. يَكْسِبُ الْمَعْتَوْفَ 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 وَتُطْعِمُ الْمَأْدُومَ, (M) and TA in art. أَدِيمٌ: expl. voce أَدِيمٌ. — See also عَدِيمٌ.*

## عدن

1. عَدَنْ بِهِ, (Mgh, Mṣb, K,) aor. ـَ, and ـِ, inf. n. عَدَنْ and عَدُونْ, (Mṣb, K,) *He remained, stayed, dwelt, or abode, in it, (Mgh, Mṣb, K,) namely, a place, (Mgh, Mṣb,) or a country, or town. (K.) Whence, (Mṣb, K,) or from عَدَتْ عَدَنْ said of camels as expl. in what follows, (S,) جَنَاثَ عَدَنْ, (S, Mṣb, K,) [applied to Paradise,] meaning Gardens of abode, (S, Mṣb,) or gardens of perpetual abode. (TA.) And عَدَتْ الْبَلْدَ (S, Mṣb TA) يَمْكَانُ كَذَا, (S, TA,) aors. as above, (Mṣb, TA,) and so the inf. ns., (TA,) *The camels kept to such a place, not quitting it: (S:) or remained, or stayed, (Mṣb, TA,) in such a place, in the pasturage, (TA,) or pasturing upon the [plants, or trees, called حَمْضَ] عَدَتْ الْبَلْدَ فِي الْحَمْضِ (Mṣb, TA:) or حَمْضَ the camels found the حَمْضَ to be wholesome حَمْضَ [for اسْتَهْوَاتِهِ], and increased, or fattened, thereon, and kept thereto: (K, TA:) accord. to AZ, the verb is used of camels only in relation to the حَمْضَ: or, as some say, it is in relation to anything: (TA:) and the epithet عَادِنْ عَادِنْ (S, K,) without ة, (TA,) is applied to a she-camel of which this verb is used; (S, K;) and its pl. is عَوَادِنْ. (TA.) — عَدَنْ الْأَرْضِ, aor. ـَ, (K,) inf. n. عَدَنْ, (TA,) *He dunged, or manured, the land; as also عَدَنَهَا. (K.) — And عَدَنَ الشَّجَرَةَ, (K,) inf. n. عَدَنْ, (TA,) *He marred the tree with an axe or the like. (K.) — عَدَنَ الْحَجَرَ, (K,) inf. n. عَدَنْ, (TA,) *He pulled out the stone (K, TA) with the فَاسِ [meaning hoe]. (TA.) — See also Q. Q. 1.*****

2. عَدَنْ الْأَرْضِ: see 1, near the end. — Also, inf. n. تَعْدِينْ, *He smote the ground, 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 الغَرْبَ He added a piece, called عَدِيمَة, in one side of the hide of which the غَرْبَ [or large leathern bucket] was made, to render it of full dimensions, it being [too] small. (ISh, TA.) [And probably, He added to the عَدَنَ غَرْبَ an عَدِيمَة (q. v.) of any kind.] — And عَدَنْ said of a drinker, *He became full. (K.)**

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

3. عَدَنِي Of عَدَنْ means *He is fortunate, or*

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

عَدَنْ A place of عَدُونْ [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: (S, K;) but in the phrase بِعَدَانِ التَّسِيفِ in a verse of Lebed, it is said that he meant عَدَنَ [of El-Yemen], adding the ل by poetic license; or some other place: (S:) Sh says that it there means a place on the shore of the sea: and AHeyth related it with kesr to the ع. (TA.) And (K, TA) accord. to IAqr (TA) it signifies The side of a river. (K, TA.) — And A period of seven years: one says, مَكْثُوا عَدَانًا [They tarried during a period of seven years], (K, TA,) and عَدَانِينِ i. e. fourteen years. (TA.)

عَدَانَةُ A company (AA, K, TA) of men: (AA, TA:) pl. عَدَانَاتُ: (AA, K, TA:) or this latter signifies parties, or distinct bodies, of men: (S, TA:) and accord. to IAqr means men remaining, staying, dwelling, or abiding. (TA.) — See also what next follows.

عَدَنَةُ A piece, or patch, in the bottom, or lower part, of a leathern bucket; (S, K;) as also عَدَانَةُ: (K:) or at the extremities of the loops of the [leathern water-bag called] مَزَادَة: (AA, TA:) or any piece that is added in the [large leathern bucket called] غَرْبُ, غَرْبُ like the بَنِيقَةُ in the shirt: (ISh, TA:) pl. عَدَانَاتُ: (S, K.)

عَدَانٌ, signifying A time, [as also عَدَانٌ,] is said by some to be of the measure فَعْلَلٌ [a mistranscription for فَعَالٌ] from عَدَنْ; but Fr held it to be more probably of the measure فَعْلَلٌ from العَدَاد and العَدَاد, in the place of which [i. e. in art. عَدَ] it has been mentioned. (TA.)

4. عَدَوْدَنِي 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 عَدَوْدَنْ; (TA;) or to a certain land, (K, TA,) so named. (TA.)

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

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