thing; as a pronoun to a preceding noun. Hence, likewise,] __ غَارَهُ is also syn. with اعتَارَهُ q. v. (S, O.) _ [Hence, also,] alc, (Az, TA,) inf. n. (Az, K, TA) and عَوْد (K,) He repeated, or did a second time. (Az, K, * TA.) One says, بُدُأ He began, or did a first time, or the first time: then repeated, or did a second time. (Az, TA.) It is said in a prov., العَوْدُ أَحْمَدُ [Repetition is more praiseworthy: see art.]. (S, O.) See also 4, in two places. __ And عُدْتُهُ, (Ṣ, O, Mab, K,) aor. أُعُودُهُ, (S, O,) inf. n. عَيَادُةُ (S, O, Msb, K) and عُود and عُود (K) and [like كَيْنُونَةُ], (MF,) [I came to him time after time: see its act. part. n., عَانَدْ :] I visited him, (Msb, K, TA,) [commonly and especially (see again عَائدٌ)] meaning a sick person. (S, O, زَعُوْدٌ . (TA,) inf. n. عَادَنِي الشَّيْءِ لــ (TA,) inf. n. (K;) and اعْتِيَادٌ (TA,) inf. n. إعْتَيَادٌ (K;) The thing befell me, betided me, or happened to me. (K, TA.) One says, وَحُزُنْ [Anxiety and grief betided me]. (TA.) ____ alc بهُعْرُوف, aor. عُود, inf. n. عُود, He conferred, or bestowed, favour, or a favour or benefit. (Msb.) One says, عاد عَلَيْنَا فُلَانٌ بِمَعْرُوفه [Such a one conferred, or bestowed, his favour upon us]. (A.) And عاد عُلَيْه بصلة [He conferred, or bestowed, a free gift upon him]. (TA.) And عاد عليه meaning İt brought, يُعُودُ , [meaning İt brought him that which was a good return or profit,] is said of a thing purchased with the price of another thing. (Ş and Ķ in art. عاد عَلَيْهِمُ الدُّهْرُ ـــ (Fortune destroyed them. (A.) And عَادَت الرِّيَاحُ The winds and وَالأَمْطَارُ عَلَى الدِّيَارِ حَتَّى دَرَسَتْ the rains assailed the dwellings so that they became effaced]. (A.) عُوْدُ is also syn. with أَرَدُ (K, TA:) one says عُود, inf. n. عُود, meaning He rejected (رُدُّ) and undid (نَقَضَ what he had done [as though he reverted from it]. (TA.) [Accord. to the TK, one says, عاد السَّائل, meaning أردُّهُ, i. e. He turned back, or away, the beggar, or asker.] عَادَنِي أَنَّ (K:) one says : صَرْف And i. q. is [said to be] formed by عادني, in which أُجِيَّكُ transposition from عَدَاني, meaning He, or it, diverted me from coming to thee: mentioned by Yaakoob. (TA.)

2. عوره إيّاه He accustomed, or habituated, him عود كَلْبَهُ الصَّيْد , One says عود كَلْبَهُ الصَّيْد , He accustomed, or habituated, his dog to the is a هٰذَا أُمْرُ يُعَوِّدُ النَّاسَ عَلَى And أَمْرُ يُعَوِّدُ النَّاسَ عَلَى is a saying mentioned by Aboo-'Adnan as meaning This is a thing that causes men to become accustomed, or addicted, to treating me wrongfully. (O, TA.) عود [from the subst. عُود الله] He man, O) ate what is termed عُوَادَة, (O, K,) i. e. food brought again after its having been once eaten of. (O.) عود said of a camel, (S, O, K,) and of a sheep or goat, (IAth, TA,) inf. n. تَعْوِيدٌ (K,) He became such as is termed second, بعداً [i. e. old, عود ji. e. old, عود q. v.) _ [Also He returned it, or restored when it is conjoined with a pronoun; as when

&c.]: (S, O, K:) or, said of a camel, he exceeded the period of his بزول [q. v.] by three, or four, years: one does not say of a she-camel عودت. (T, TA.) And, said of a man, He became advanced in age, or years. (IAar, TA.) in the عيد and therefore retaining the place of the original و , (S, Msb, K,) inf. n. تُعْيِيدُ, عيد (Msb,) He was present on the occasion of the [or periodical festival; or at the prayers, or other observances, thereof; or he kept, observed, or solemnized, the festival, or a festival]. (S, Msb, K.) One says, عيد ببلد كذا, meaning He was, on the day of the عيد, [or he kept the عيد or an in such a town, or country. (O.)

signifies The returning to the first معاورة . affair. (S, O.) _ And alexed to it time after time. (Msb.) _ [Hence,] i. q. إعتاره , رِعاودِهُ الكَلَامَ] ـــ (K.) . تُعَوِّدُهُ q. v., as syn. with alone, or each of these phrases, the latter being probably used for the former, like as is used for رَاجَعُهُ الكَلَامَ, app. signifies primarily He returned time after time to talking with him: and hence, he talked with him alternately; (compare a signification assigned to 6;) he returned him answer for answer, or answers for answers; held a dialogue, or colloquy, or conference, or a disputation, or debate, with him; bandied words nis syn. رَاجِعُهُ الكُلَامُ [is said that رَاجِعُهُ الكُلَامُ [is syn. ް and ; [عاورهُ الكَلَامُ app. meaning) عَاوَدُهُ with is syn. with رَاجَعْتُهُ [and that] (; رجع عاورهُ بِٱلْهُسَّالَة And ــــ (Mab in that art.) .عَاوَدْتُهُ He asked him the question repeatedly, or time عاود مَا كَانَ فيه [Hence,] ___ (S, O.) He persevered in that in which he was engaged. Ş, O, TA) [may) عَاوَدَتُهُ الحُبَّى And ــــ (TA.) signify The fever returned to him time after time: or means the fever clave perseveringly to him.

4. اعاده (O, K) He returned it, or restored it, (K,) إلَى مَكَانِه [to its place; he replaced it]. (O, K.) And He did it a second time: (S, Msb:) he repeated it, or iterated it; syn. ڪُررُه; namely, speech; (Ķ;) as also غَادَ لا به he said it a second ilikewise] عَلَيْهِ and عَلَيْهِ (likewise) عَلَيْهِ signify the same as اعاده: (TA:) but Aboo-Hilál El-Askeree says that غُرُهُ signifies he repeated it once or more than once; whereas اعاده signifies only he repeated it once: (MF, TA:) اعاد الكُلَامَ means he repeated the speech [saying it] a second اعاد الصَّلَاة , O.) One says, رَدُّوهُ ثَانيًا . (O.) He said the prayer a second time. (Msb.) And ِما يَتَكَلَّمُ بِبَادِئَة وَلاَ عَائِدَة signifies مَا يُبُدِئُ وَمَا يُعيدُ (Lth, A, O,) i. e. He does not say anything for the first time; nor anything for the second time; or anything original, nor anything in the way of repetition; بادنة الكلام signifying what is said for the first time; and عَائدَةُ لا الكَلَام, what is said for the second time, afterwards: (TA in art. بدأ:) or he says not anything: (A:) and he has no art, artifice, or cunning. (IAar, TA; and A in art. it, to a former state: and hence, he renewed it: he reproduced it.] One says of God, يُبْدئ الخَلْقَ meaning [He createth, or bringeth into existence, mankind:] then He returneth them. after life, to lifelessness, in the present world; and after lifelessness, to life, on the day of resurrection. (TA.) __ See also 8. __ [عاد] also signifies He, or it, rendered; or made to be, or become; (like in which sense it is doubly trans.: see an ex. in a verse cited voce عَسيفُ.]

5: see 8, in three places.

6. تعاودوا They returned, each party of them to its chief, or leader, in war or battle, (S, K,) &c. (\$.) _ And تَعَاوُدُنَا العَهَلَ وَالرَّمْرَ بَيْنَنَا We did the work, and the affair, by turns among us. (T in art. دول. [But perhaps the right reading here is ([.تُعَاوُرْنَا

اعتارهٔ see 1, near the beginning. اعتاد He frequented it; or came to it and returned to it; namely, a place. (T in art. ارى ...) __ And He looked at it time after time until he knew it. (TA in art. بتعوّده بازي And, as also بتعوّده بازي (S, O, Msb, K,) and عاوده بازي (S, O;) and so باوده بازي بازي (S, O;) and بأعاده و and عوَادٌ and أوَدَةً and إعاده أَعَاوَدَةً استعاده ♥ ; (O, K;) He became accustomed, or habituated, to it; or he accustomed, or habituated, himself to it; or made it his custom, or habit. (S, تَعَوَّدُوا لا الخَيْرَ ,.O, Mab, K.) It is said in a trad meaning Accustom, فَإِنَّ الخَيْرَ عَادَةً وَالشَّرَّ لَجَاجَةً yourselves to good; for good becomes a habit, and evil is persevered in. (A.) And one says, ♥تعود The dog became accustomed, or الكُلْبُ الصَّيْدَ habituated, to the chase. (S.) __ See also 1, latter half, in two places.

10. استعاده He asked him to return. (O, Msb, K.) _ And استعاده الشيء He asked him to repeat the thing; to do it a second time: (S, O, Msb, K:) and استعاده منه [He asked for the repetition of it from him]. (Har p. 28.) _ See also 8.

, (\$, 0, مَا أَدْرِي أَيَّ عَادَ هُوَ ... عَادَةً see عَادَةً K,) ale being in this case imperfectly decl., (S, O, [but in the CK and in my MS. copy of the K it is written عاد,]) means I know not what one of mankind he is. (S, O, K.) [Perhaps it is from the name of an ancient and extinct tribe of the Arabs.]

, indecl., with kesr for its termination, is a particle in the sense of إنّ , governing an accus. case, on the condition of its being preceded by a verbal proposition and a conjunction; as in the saying, رَقَدْتُ وَعَادِ أَبَاكَ سَاهِرْ [I slept, and verily thy father was waking, or remaining awake, by night]: __ it is also an interrogative particle in the sense of a, indecl., with kesr for its termina-عاد, requiring an answer; as in the saying, عاد Is thy father abiding?]: __ it also أَبُوكَ مُقيمٌ denotes an answer, in the sense of a proposition rendered negative by means of or of la, only; indecl., with kesr for its termination; and this is

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