an interrogator says, على ملكة [Didst thou perform, or hast thou performed, the act of prayer?], and thou answerest, عادني, meaning Verily I (إننى) did not perform, or have not performed, the act of prayer: \_\_ and some of the people of El-Ḥijáz suppress the ن in عَادِنِي: both the modes are chaste when ale is used in the sense of : - sometimes, also, it is used by the interrogator and the answerer; the former saying, ale Did Zeyd go forth? or has Zeyd خرج زيد gone forth?], and the latter saying, عاده, meaning Verily he did not go forth, or has not gone forth: \_\_ all this is unmentioned by the leading authors on the Arabic language, those of lengthy compositions as well as the epitomisers. (MF,

an inf. n. of 1, as also مُودَةً با (S, O, K,) and مُعَادُ , and مُعَادُ , (K.) [Hence,] one says, العُوَادَةُ لا and العُودَةُ لا and العُودَةُ It is for in this في هذا الأمر (Lh, K, TA) في هذا الأمر اللَّهُمْ ٱرْزُفْنَا إِلَى البِّيتِ مَعَادًا \$ And البِّيتِ مَعَادًا \$ and \$ عودة (A, TA) O God, grant us a return to the House [i. e. the Kaabeh, called "the House" as being "the House of God"]. (TA.) And رَجْعُ عُودُهُ عَلَى بَدَيْهِ (Sb, K,) [expl. in the TA in as meaning He returned without his having غبر obtained, or attained, anything,] and عُوْدًا عَلَى (Sb:) : رِبِجَعْتُ عَوْدِي عَلَى بُدْئِي and : بَدْءِ expl., with other similar phrases, in art. بدأ, q. v. See also عائد. = Also A camel, (IAar, S, O, Msb, K,) and a sheep or goat, (IAar, O, K,) old, or advanced in age: (S, O; Msb, K:) applied to the former, that has passed the ages at which he is termed بازل and مُعْلف: (S, O:) or that has passed three years, or four, since the period of his بزول (Az, TA:) or a camel old, or advanced in age, but retaining remains of strength: (L:) or one old, or advanced in age, and well trained, and accustomed to be ridden or the like: (TA:) fem. with ة: you say نُاقَةُ عَوْدَةً (As, Ş, : عَنْزُ عَوْدَةً Aş, TA,) and نَاقَتَانِ عَوْدَتَانِ and نَاقَتَانِ عَوْدَتَانِ نَعْجَةُ nor , un , uld not say , عُورة , nor , nor أَنْقَةُ عُورة , : Az, غُودَةُ (Az, TA;) but one says عُودَةُ (As, S, O, K) عودة is عود (As, S, O, K) and عيدة (O, K) as some say, but this is anomalous, (O,) of a particular dial., and bad; (Az, TA;) and the pl. of عُودُة is عُودُة. (As, O, TA.) It is said in a prov., إِنْ جَرْجَرُ العَوْدُ فَزِدْهُ وقْرًا the old camel make a grumbling sound in his throat, then increase thou his load]. (S.) And in another, عَوْدٌ يُعَلَّمُ الْعَنْجَ [expl. in art. عنج]. (O.) \_ It is also applied to a man: (S, O:) one says, زَاحِمْ بِعُود أَوْ دَعْ, (S, O, K,) + Ask thou aid of a person of age, (S, O,) and experience in affairs, (O,) and knowledge, (S,O,) or let it alone; (O;) for the judgment of the elder is better than the aspect, or outward appearance, مشيد) of the youth, or young man: (S, O:) or ask aid, in thy war, of perfect men advanced in age: (K:) a proverb. (S, O.) [See also Frey- as he who warms himself by means of fire repels that produces twigs about a cubit in length, dust-

tag's Arab. Prov. i. 586.] \_ And ! An old road: (S, O, K:) from the same word as an epithet applied to a camel. (O.) A poet says, (S, O,) namely, Besheer Ibn-En-Nikth, (TA, and so in a copy of the S,)

(S, O, TA) i. e. An old camel upon an old road [belonging to prior peoples], (S, O, TA,) a road that dies away by being abandoned and revives by being travelled. (TA.) And another says,

i. e. An old man upon an old camel upon an old worn road. (IB, TA.) [See also معيد ] \_\_ And means † Old [lordship, or glory or honour or dignity]. (S, A, O, K, TA.) [See also occurs in a إِنَّكَ لَتَهُتُّ بِرَحِمِ عُوْدَةِ And \_\_ [.عَادِيُّ trad., as said by Mo'awiyeh, meaning [Verily thou seekest to advance thyself in my favour] by an old and remote tie of relationship. (TA.) is used by Abu-n-Nejm as meaning The sun, in the saying,

[And a sun followed the red dawn, driving it away]: by الصُّبُح he means الأُحْمَر (TA.)

Wood; timber; syn. نَشْبُ: (Mgh, O, K:) any slender piece of wood or timber: (Lth, TA:) or a piece of wood of any tree, whether slender or thick: or a part, of a tree, in which sap runs, whether fresh and moist or dry: (TA:) a staff; a stick; a rod: and also a sprig: (the lexicons &c. passim:) a branch; or twig; properly, that is cut off; but also applied to one not cut off: (Har p. 499:) [and the stem of the raceme of a palm-tree, and the like: (see فَجَانٌ, in art. عيدُان [of mult.] بعيدُان, (S, Mgh, O, Msb, K,) originally عودان, (Msb,) and [of pauc.] رَكَّبَ ٱلله [Hence,]  $_{-}$  (S, O, Mşb, Ķ.) أَعُوادُ رَكَّبَ ٱلله (TA,) مُودًا عَلَى عُودِ (TA,)  $_{-}$ caused the arrow to be put upon the bow, for shooting; (A;) meaning that civil war, or conflict, or faction, or sedition, became excited. (A, الاعواد : Death + سبيلُ ذِي الأُعُوَادِ TA.) - And meaning the pieces of wood upon which the dead is carried: (El-Mufaddal, Az, L:) for the Arabs of the desert, having no biers, put two pieces of wood together, and on them carry the dead to the grave. (Az, L.) \_ And العودان The pulpit and the staff of the Prophet. (Sh, O, K.) \_ And one says, مُو صُلْبُ العُود And : \$ see art. \_ And and عُود صدق (He is of a good branch and of a bad branch]. (TA.) \_\_ And it is said in a trad. of Shureyh, إِنَّهَا الْقَضَاءُ جَهْرُ [Verily the exercise of فَأَدُفَعِ الجَمْرَ عَنْكَ بِعُودَيْنِ the judicial office is like the approaching live coals; and repel thou the live coals from thee by means of two sticks]: meaning, guard thyself well from the fire [of Hell] by means of two witnesses; like

the live coals from his place with a stick or other thing that he may not be burned: or act firmly and deliberately in judging, and do thy utmost to repel from thee the fire [of Hell]. (L.) also signifies العُودُ ... يَبْرُوحُ see : عُودُ الصَّليبِ [Aloes-wood;] a well-known odoriferous substance; (Msb;) that with which one fumigates himself; (S, O, K;\*) a certain aromatized wood, with which one fumigates himself; thus called because of its excellence: (L:) العُودُ الهندي (which, like and العُودُ القَمَارِيُّ and عُودُ النَّدِّ and عُودُ البَّحُور is a common, well-known, term for العُودُ القَاقُلِّيّ aloes-wood,] is said to be the same as . (TA. [See art. البَحْرى) \_ And A certain musical instrument, (S, O, L, Msb, K,) well hnown; (TA;) [the lute; which word, like the French "luth," &c., is derived from : accord. to the L, it has four chords; but I have invariably found it to have seven double chords: it is figured and described in my work on the Modern Egyptians: in the present day it is generally played with a plectrum, formed of a slip of a vulture's feather; but in former times it seems to have been usually played upon with the tips of the fingers:] pl. as above, عيدًان and أعواد (Msb.) - And The bone [called os hyoides] at the root of the tongue; (O, K;) also called age signifies The [por- أمّ العود O.) ... اللّسان tion, or appertenance, of the stomach of a ruminant animal, called] قبّة, (O,) or قبّة, (K,) i. e. the : أُمَّهَاتُ العُود (TA:) pl. فَحَث (O.)

being changed into و the عود , originally ,عيد s because of the kesreh before it, (Az, TA,) An occurrence that befalls, or betides, one, or that happens to one, [or returns to one, of some former affection of the mind or body, i. c.] of anxiety, (S, O, K,) or of some other kind, (S, O,) of disease, or of grief, (O, K,) and the like, (K,) of affliction, and of desire: and accord. to Az, the time of return of joy and of grief. (TA.) -[And hence, A festival; or periodical festival;] a feast-day; (KL;) i. q. مُوسَمْ; (Msb;) any day on which is an assembling, or a congregating; (K;) [and particularly an anniversary festival:] so called because it returns every year with renewed joy: (IAar, TA:) or, from عاد, because people return to it : or from a custom," because they are accustomed to it: (TA:) pl. the و being retained in the pl. because it is in the sing., or to distinguish it from it the pl. of عُود ; (Ṣ, O, Mṣb;) for regularly its pl. would be أَرْوَاحُ like as أَرْوَاحُ is pl. of ريحُ (TA.) [The two principal religious festivals of the Muslims are called عيد الأضعى The festival of the عيدُ الغطر and ضحى) and عيدُ الغطر The festival of the breaking of the fast after ي is بعيد † Ramadán.] The dim. of عيد is بعيد ; the being retained in it like as it is retained in the pl. (TA.) \_ See also عادة, in two places. == Also, A certain sort of mountain-tree, (K, TA,)