

found cited in what follows: but [this verse evidently relates to what was the case in its author's time; for it is well known that] the moon traverses the firmament once in every month, and is every night in a [different], Mansion, and it is therefore in [the Mansion of] الثريا once in every month. (L, TA.) [Accord. to some,] one says, لَا آتِيكَ إِلَّا عِدَادَ الْقَمَرِ الثُّرَيَّا, meaning *I will not come to thee save once in the year: because the moon makes its abode in the الثريا but once in the year:* (A:) and مَا يَأْتِينَا فَلَانٌ إِلَّا عِدَادَ الثُّرَيَّا الْقَمَرِ, and إِلَّا قَرَانَ الْقَمَرِ الثُّرَيَّا, meaning *Such a one comes not to us save once in the year: and إِلَّا مَا أَلْقَاهُ إِلَّا* and لَا عِدَادَ الثُّرَيَّا الْقَمَرِ, and عِدَّةُ الثُّرَيَّا الْقَمَرِ, meaning *I do not meet him save once in the year:* (TA:) [but these explanations are probably founded upon a want of due consideration of a statement which here follows:] after citing this verse of Aseed, or Useyd, or Useiyid, [written in the TA اسيد,] Ibn-Holāhīl, or Ibn-El-Holāhīl, [thus differently written in different places,]

- إِذَا مَا قَارَنَ الْقَمَرُ الثُّرَيَّا
- ثَلَاثَةَ فَقَدْ ذَهَبَ النَّتَاءُ

[When the moon is in conjunction with the Pleiades in a third night, then winter has departed], AHeyth said, [as though what was the case at a particular period of a cycle were the case generally,] the moon is in conjunction with الثريا only in a third night from the new moon, [meaning only once in the year in the third night,] and that is in the beginning of spring and the end of winter. (TA.) — And عِدَادٌ and عِدَّةٌ, (S, O, K,) the latter a contraction of the former, used by poetic license, (S, O,) signify *A paroxysm of pain which a person stung or bitten by a venomous reptile suffers on the completion of a year from the day on which he was stung or bitten:* (S, O, K:*) a paroxysm of pain occurring at a certain period: (A:) a paroxysm such as that of a tertian, or quartan, fever; and the pain of poison which kills at a certain period: and the regular period of the return of a fever is called its عِدَاد. (TA.) One says, أَتَتْهُ اللَّسْعَةُ لِعِدَادٍ The pain of the venomous sting, or bite, returned to him with vehemence at the expiration of a year. (S, O, K:*) And بِهِ مَرَضٌ عِدَادٌ He has a malady that intermits and returns. (A.) And عِدَادُ السَّلِيمِ is said to signify *A period of seven days from that on which the person has received a venomous sting or bite: when it has expired, his recovery is hoped for: as long as it has not expired, one says, هُوَ فِي عِدَادِهِ.* (A, TA.) [See also 3.] — And عِدَادٌ signifies also *The time of death.* (O, K.) — And *A day, or night, when the family of a person deceased assemble together to wail for him.* (ISk, TA.) — And *A touch of insanity or diabolical possession:* (S, O, K:) or *an affection resembling insanity or diabolical possession, that takes a man at certain times.* (Az, TA.) One says, بِالرَّجُلِ عِدَادٌ *In the man is a touch of insanity* [&c.]. (S, O.) — And *The twanging of a bow;* (S, O,

K:*) and so عَدِيدٌ. (O, K.) — See also the next paragraph, in five places: — and see عَدِيدَةٌ.

عَدِيدٌ: see عَدَدٌ, in three places. — Also *A man who introduces himself into a tribe, to be numbered, or reckoned, as belonging to it, but has no kindred in it:* (Msb:) or عَدِيدٌ قَوْمٌ signifies *one who is numbered, or reckoned, among a people,* (K, TA,) but is not with them (معهم [app. a mis-transcription for منهم of them]); as also عِدَادٌ. (TA.) One says, فَلَانٌ عَدِيدٌ بَنِي فَلَانٍ, (S, Mgh, O, Msb,) and مِنْ عِدَادِهِمْ, (Msb,) *Such a one is numbered, or reckoned, among the sons of such a one.* (S, Mgh, O, Msb.) And فِي بَنِي عِدَادُهُ, (S, Mgh, O, Msb.) *He is numbered among the sons of such a one in the ديوان [or register of soldiers or pensioners].* (S, O, K.) And أَهْلُ عِدَادٍ فِي الْخَيْرِ *Such a one is numbered, or reckoned, among the people of goodness, or of wealth.* (S, O.) — And *A like, or an equal;* [originally, in number:] (A, O, K:) as also عَدْدٌ and عِدَادٌ: (IAqr, O, K:) pl. of the first عَدَائِدُ; and of the second and third أَعْدَادُ. (TA.) One says, هَذِهِ الدَّرَاهِمُ عَدِيدٌ These dirhems are equal to these. (A, TA.) And هُمُ عَدِيدُ الْحَصَى وَالْثَرَى They are equal in multitude, or quantity, to the pebbles and the moist earth; (S, O, TA:) i. e. they are innumerable. (TA.) The saying of Abou-Duwād, describing a mare,

- وَطِمْرَةٌ كَهَرَاوَةِ الْأَعْزَابِ لَيْسَ لَهَا عَدَائِدُ

Th explains by saying that he likens her to the staff of the wayfarer, because of her being smooth, as though عَدَائِدُ here meant *knots:* [so that, accord. to him, we should render the verse thus: *And compact in make, or swift and excellent, like the staff of those who go far away with their camels to pasture, having no knots:*] but Az says that the meaning is, [like Hirāwet-el-Azāb (a celebrated mare)], *having no equals.* (TA.) — See also عِدَادٌ, last sentence but one.

عَدِيدَةٌ *A lot, portion, or share:* (IAqr, O, K:) like عَدِيدَةٌ: (IAqr, O:) pl. عَدَائِدُ; (IAqr, O, TA;) with which عِدَادٌ is syn.: and عَدَائِدُ signifies also *property divided into shares; and an inheritance [so divided].* (TA.) Lebeed says,

- تَطِيرُ عَدَائِدُ الْأَشْرَاكِ شَفْعًا
- وَوَثْرًا وَالزَّعَامَةَ لِلْغُلَامِ

The portions of property and inheritance of the sharers fly away in the course of time, two together and singly; but the lordship, or mastery, is still remaining for the boy: (IAqr, TA:) or the poet means *those who share with him* [i. e. with the boy] (مَنْ يَعَادُهُ) in the inheritance: or it (عَدَائِدُ) is from عَدَّةُ الْمَالِ [i. e. what one prepares for a future time, of property]: (S, O:) for عَدَائِدُ, in this verse, some read عَدَائِدُ. (L in art. غَد [q. v.]) [See also زَعَامَةٌ.]

عَدَانٌ and عَدَانٌ *The time, or period, of a thing:* (IAqr, K, TA;) as in the phrase *أَنَا عَلَى عَدَانِ ذَلِكَ* *I was at the time, or period, of that;* (IAqr, TA;) and in the saying *جِئْتُ عَلَى عَدَانِ تَفْعُلَ ذَلِكَ* *I came at the time of thy doing that;* (TA;) and thus in the saying *كَانَ ذَلِكَ عَلَى عَدَانِ فَلَانٍ* *That was in the time of such a one:* (S, O:) or the first, and best, or most excellent, part, (K, TA,) and the most, (TA,) of a thing; (K, TA;) accord. to Az, from أَعَدَهُ “he prepared it;” and so in the saying *كَانَ ذَلِكَ فِي عَدَانِ شَبَابِهِ* and *مُلْكِهِ* [That was in the first and best and chief part of his young manhood and of his dominion]. (TA.) [See also art. عَدَن.] — عَدَانٌ as a contraction of عَدْنَانُ: see عَتُونُ, of which it is a pl.

عَدْعَةٌ inf. n. of عَدَعَدَ [q. v.]. (IAqr, O.) — And *The cry, or crying, of the sand-grouse (الْقَطَا):* (A'Obeyd, O, K:) app. onomatopoeitic. (A'Obeyd, O.)

جَيْشٌ أَعَدُّ *An army in the most complete state of preparation, or equipment.* (TA, from a trad.)

مَعْدٌ *The side (ISd, TA) of a man and of a horse &c.:* (L in art. مَعَد [in which it is fully explained]:) *المَعْدَانِ* signifies *the places of the two boards of the saddle* (S, O, A, K, TA) upon the two sides of the horse. (A, TA.) One says, عَرَقَ مَعْدَاهُ [The parts of his sides beneath the two boards of the saddle sweated]. (A, TA.)

الْبَسَةُ الْمَعْدِيَّةُ *The mode of dress of the sons of Ma'add, which was coarse and rude.* (S, from a trad. [See Q. Q. 2.])

مَعْدُونٌ [meaning *Numbered, counted, reckoned, or computed,*] is applied to any number, little or large; but مَعْدُونَاتٌ more particularly denotes few; and so does every pl. formed by the addition of ت and ن, as دُرَيْهَمَاتٌ and حِمَامَاتٌ; though it is allowable to use such a pl. to denote muchness. (Zj, TA.) *الْأَيَّامُ الْمَعْدُونَاتُ* signifies *The days called التَّشْرِيقُ* (S, Mgh, O, Msb, K;) *the three days next after the day of the sacrifice [which is the tenth of Dhu-l-Hijjah]; thus called because they are few.* (TA.) And one also says دَرَاهِمُ مَعْدُونَةٌ [lit. *Numbered, or counted, dirhems*] as meaning *a few dirhems.* (TA.)

المَعْدِيُّ is the dim. of المَعْدِي, (S, O, K,) meaning *He whose origin is referred to Ma'add,* (S, O, TA,) and is originally المَعْدِيْدِي, then المَعْدِيْدِي, and then المَعْدِيْدِي, (IDrst, TA,) thus pronounced without the teshdeed of the د because the double teshdeed, (IDrst, S, O, K, TA,) that of the د with that of the ي after it, (IDrst, TA,) is found difficult of pronunciation, (IDrst, S, O, K, TA,) combined with the ي that denotes the dim.: (S, O, K:) it is thus pronounced in the prov., أَنْ تَسْمَعَ بِالْمَعْدِيْدِي خَيْرٌ مِنْ أَنْ تَرَاهُ [Thy hearing of the Mo'eydee is better than thy seeing him]: (Ks, S, O:) or خَيْرٌ مِنَ الْمَعْدِيْدِي, (K, TA,) which means the same, the ع