

coloured, having no leaves nor blossoms, but having much peel, and having many knots: fresh wounds are dressed with its peel, and close up in consequence thereof. (TA.)

عَادَةٌ *A custom, manner, habit, or wont; syn. دَابٌّ, and وَتِيرَةٌ, (MA,) or دَيْدَنْ (K:)* so called because one returns to it time after time: it respects more especially actions; and عُرْفٌ, sayings; as in indicated in the Telweeh &c.; or, accord. to some, عُرْفٌ and عَادَةٌ are syn.: (MF, TA:) and accord. to El-Mufaḍḍal, [عِيدٌ signifies the same as عَادَةٌ; for he says that] عَادَتْنِي عِيدِي means *My habit returned to me*: but see the next preceding paragraph, first sentence: (L, TA:) the pl. of عَادَةٌ is عَادَاتٌ (S, O, Mṣb) and عَادٌ (S, O, Mṣb, K,) or rather this is a coll. gen. n., (TA,) and عِيدٌ (L, K, TA,) mentioned by Kr, but not of valid authority, (L, TA,) [app. a mistranscription for عِيدٌ, like جَوْجٌ, a pl. of حَاجَةٌ,] and عَوَائِدُ (Mṣb, TA,) like as حَوَائِجُ is pl. of حَاجَةٌ; but, accord. to Z and others, this last is pl. of عَائِدَةٌ, not of عَادَةٌ. (TA.)

عَوْدَةٌ: see عَوْدٌ, first three sentences.

عَادِيٌّ *An old, or ancient, thing: (S, A, Mgh,* O, Mṣb,* K:)* as though so called in relation to the [ancient and extinct] tribe of 'Ad (عاد). (S, A, O, Mṣb.) One says خَرِبٌ عَادِيٌّ *Old, or ancient, ruins.* (Mgh.) And بَيْتٌ عَادِيٌّ *An old, or ancient, well: (O:)* or a well strongly cased with stone or brick, and abounding with water, the origin of which is referred to [the tribe of] 'Ad. (Mṣb.) And بِنَاءٌ عَادِيٌّ *A firm, or strong, building, the origin of which is referred to [the tribe of] 'Ad.* (Mṣb.) And عَادِيٌّ أَرْضٍ *Land possessed from ancient times.* (Mṣb.) And مُلْكٌ عَادِيٌّ *Dominion of old, or ancient, origin.* (Mṣb.) And مَجْدٌ عَادِيٌّ *Old, or ancient, glory.* (A.) [See also عَوْدٌ.]

عِيدَةٌ *an appellation given to Certain excellent she-camels; (S, O, K:)* so called in relation to a stallion, (S, O, K,) well-known, (K,) that begat an excellent breed, (S, O,) named عِيدٌ: (O, K:) [so some say:] but ISd says that this is not of valid authority: (TA:) or so called in relation to El-'Eedee Ibn-En-Nadaghee Ibn-Mahrah-Ibn-Heidān: (Ibn-El-Kelbee, O, K:) or in relation to 'Ad Ibn-'Ad: or 'Adee Ibn-'Ad: (K:) but if from either of the last two, it is anomalous: (TA:) or in relation to the Benoo-'Eed-Ibn-El-'Amiree: (O, K:) Az says that he knew not the origin of their name. (L.) — And accord. to Sh, [A female lamb;] the female of the بُرْقَانُ [pl. of بُرْقٌ]; the male of which is called خُرُوفٌ until he is shorn: but this was unknown to Az. (L.)

عِيدَانٌ *Tall palm-trees: (Aq, S, O, K:)* or the tallest of palm-trees: (K in art. عيد:) but not so called unless the stumps of their branches have fallen off and they have become bare trunks from

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top to bottom: (AHn, M, TA in art. عيد:) or i. q. رَقْلَةٌ [q. v.]: (AO, TA in art. عيد:) [a coll. gen. n.]: n. un. with ة: (S, O, K:) which Aq explains as applied to a hard, old tree, having roots penetrating to the water: and he says, ومنه هيمان وعيلان: [but what these words mean, I know not:] (TA:) the word belongs to this art. and to art. عيد: (K in art. عيد:) or it may belong to the present art., or to art. عدن [q. v.]. (Az, S, O.) The Prophet had a bowl [made of the wood] of an عِيدَانَةٍ (K, TA,) or, accord. to some, it is preferably written with kesr [i. e. عِيدَانَةٍ], (TA,) in which he voided his urine. (K, TA.)

عُدْ فَإِنَّ لَكَ عُنْدَنَا عَوَادًا حَسَنًا — **عَوَادٌ** (S, O, K,) as also عَوَادًا and عَوَادًا (O, K,) these two only, not the first, mentioned by Fr, (O,) means [Return thou, and thou shalt have with us] what thou wilt like: (S, O, K:) or kind treatment. (TA.)

عَوَادٌ, [an imperative verbal noun,] like نَزَالٌ (S, O) and تَرَاكٌ (S,) means *Return thou*; syn. عُدْ. (S, O, K.)

عِيدٌ dim. of عِيدٌ, q. v. (TA.)

عَوَادَةٌ: see عَوْدٌ, first and second sentences. — Also, (S, O, K,) and if you elide the ة you say عَوَادٌ, like نَبَاطٌ and قَضَامٌ, (Az, TA,) [in the O عَوَادَةٌ and عَوَادَةٌ with ḍamm, (but the former is probably a mistranscription,)] Food brought again after its having been once eaten of: (S, O:) or food brought again for a particular man after a party has finished eating. (A, K.)

عَوَادٌ *A player upon the عود [or lute]: (K:)* or one who makes, (يَتَخَذُ,) the stringed عود [or lute]; (O;) or a maker (مُتَخَذٌ) of عِيدَانٍ [or lutes]. (TA.) [Fem. with ة.]

عَائِدٌ *A visiter of one who is sick: (Mṣb, TA:)* thus it more commonly and especially means: but it also signifies any visiter of another, who comes time after time: (TA:) pl. عَوَائِدُ (Mṣb, K) and عَوْدٌ (K,) or [rather] عَوْدٌ and عَوَادٌ signify the same, like زَوْرٌ and زَوَارٌ, (Fr, O, TA,) but عَوْدٌ is a quasi-pl. n. like as صَحْبٌ is of صَاحِبٌ: (TA:) the fem. is عَائِدَةٌ, of which the pl. is عَوْدٌ, (Az, Mṣb, TA,) incorrectly said in the K to be a pl. of عَائِدٌ; and عَوَائِدُ also is a pl. of the fem. (TA.)

عَائِدَةٌ fem. of عَائِدٌ [q. v.]. (Az, Mṣb, TA.) — **عَائِدَةُ الْكَلَامِ**: see 4. — **عَائِدَةٌ** also signifies *Favour, kindness, pity, compassion, or mercy: (S, O, K:)* a favour, a benefit, an act of beneficence or kindness: a gratuity, or free gift: (K:) and [a return, i. e.] advantage, profit, or utility; or a cause, or means, thereof: (S, O, K:) a subst. from عَادٌ بِمَعْرُوفٍ (Mṣb:) pl. عَوَائِدُ. (A.) One says, فَلَانٌ ذُو صَفْحٍ وَعَائِدَةٌ *Such a one is a person of forgiving disposition, and of favour, kindness, or pity.* (S, A, O.) And لَكَثِيرٌ إِنَّهُ لَكَثِيرٌ الْعَوَائِدِ عَلَى قَوْمِهِ [Verily he is one who confers,

or bestows, many favours, or benefits, upon his people]. (A.)

هَذَا الشَّيْءُ أَغْوَدُ عَلَيْكَ مِنْ كَذَا means *This thing is more remunerative, advantageous, or profitable, to thee than such a thing: (S, O, K:*)* or more easy, or convenient, to thee. (A,* TA.)

مَعَادٌ, signifying *Return*, is originally مَعْوَدٌ. (IAth, TA.) See عَوْدٌ, first and third sentences. — Also *A place to which a person, or thing, returns: a place, state, or result, to which a person, or thing, eventually comes; a place of destination, or an ultimate state or condition: syn. مَرْجِعٌ and مَصِيرٌ. (S, A, O, K.)* — [Hence,] مَعَادٌ signifies [particularly] *The ultimate state of existence, in the world to come; syn. الآخِرَةُ; (M, K, TA:)* [and] so مَعَادُ الْخَلْقِ (S, O:) *the place to which one comes on the day of resurrection.* (TA.) And *Paradise. (K.)* And *Mekkeh: (O, K:)* the conquest of which was promised to the Prophet: (TA:) so called because the pilgrims return to it. (O.) لَرَأَيْكَ إِلَى مَعَادٍ, in the Kur [xxviii. 85], is expl. as meaning *will assuredly return thee, or restore thee, to Mekkeh: (O, K:)* or *thy fixed place in Paradise: (IAth, TA:)* or *the place of thy birth: (Fr, TA:)* or *thy home and town: (Th, TA:)* or *thy usual state in which thou wast born: or thy original condition among the sons of Hāshim: or, accord. to most of the expositors, the words mean will assuredly raise thee from the dead.* (TA.) — And *The pilgrimage. (K.)* — And مَعَادٌ (Lth, TA) and مَعَادَةٌ (Lth, A, TA) *A place of waiting for a dead person: (Lth, A, TA:)* so called because people return to it time after time: (Lth,* A:) pl. مَعَاوِدُ. (A.) [Hence,] one says, لَإِنَّ فَلَانًا مَعَادَةٌ, meaning *An affliction has happened to the family of such a one, the people coming to them in the places of waiting for the dead, or in other places, and the women talking of him.* (Lth, TA.)

مَعْوَدٌ and مَعْوُودٌ (K,) the latter anomalous, (TA,) *A sick person visited. (K.)*

مُعِيدٌ *A stallion-camel that has covered repeatedly; (S, M, O, K:)* and that does not require assistance in his doing so. (Sh, O.) — And hence, (Sh, O,) applied to a man *Acquainted with affairs, (Sh, O, K,) not inexperienced therein, (Sh, O,) possessing skill and ability to do a thing. (O, K.)** One says, فَلَانٌ مُعِيدٌ لِهَذَا الْأَمْرِ, meaning *Such a one is able to do this thing: (S, O, Mṣb, K:*)* because accustomed, or habituated, to it. (Mṣb.) — And hence, (O,) or because he returns to his prey time after time, (TA,) *The lion, (O, K, TA.)* — **الْمُعِيدُ** applied to God: — and **مُعِيدٌ** applied to a man, and to a horse: see art. بدأ. — **مُعِيدٌ** also signifies *A road travelled and trodden time after time. (TA.)* [See also عَوْدٌ.]

مَعَادَةٌ: see مَعَادٌ, last two sentences.

مَعَاوِدٌ *Persevering; (Lth, A, K:)* applied to a man. (Lth, A.) — *A courageous man; (S, O,*