thing; as a pronoun to a preceding noun. Hence, likewise,] \_\_ غَادُهُ is also syn. with أعتَّادُهُ q. v. (S, O.) \_\_ [Hence, also,] عاد , (Az, TA,) inf. n. (Az, K, TA) and عياد, (K,) He repeated, or did a second time. (Az, K, TA.) One says, بدأ 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., العُودُ أَحَمِدُ [Repetition is more praiseworthy: see art. ....]. (S, O.) See also 4, in two places. \_\_And عُدْتُه, (S, O, Mab, K,) aor. عَادَةً , (S, O,) inf. n. عَادَةً (S, O, Mab, K) and عُوْدُ and عُوْدُ and عُوْدُ (K) and [like عَيْدُودَة], (MF,) [I came to him time after time : see its act. part. n., عَانَدُ :] I visited him, (Msb, K, TA,) [commonly and especially (see again عائد)] meaning a sick person. (S, O, زَعُودٌ ، Mab, K, TA.) أعادني الشَّي الشَّي الله (TA,) inf. n. (K;) and اعْتَادُ (TA,) inf. n. اعْتَادُني (K;) The thing befell me, betided me, or happened to me. (K, TA.) One says, اعْمَادُ وَحُزْنَ [Anxiety and grief betided me]. (TA.) \_\_ ale He conferred, or عُود , inf. n. عُود , He conferred, or bestowed, favour, or a favour or benefit. (Msb.) One says, عاد عَلَيْنَا فُلانْ بِمَعْرُونِه [Such a one conferred, or bestowed, his favour upon us]. (A.) And عاد عليه بصلة [He conferred, or bestowed, a free gift upon him]. (TA.) And all ale meaning It brought, aor. يعود, [meaning It brought him that which was a good return or profit,] is said of a thing purchased with the price of another thing. (S. and K in art. عاد عَلَيْهِمُ الدُّهُرُ \_\_ (رجع For-عَادَت الرِّيَاحُ tune destroyed them. (A.) And The winds and] وَالأَمْطَارُ عَلَى الدِّيَارِ حَتَّى دَرَسَتْ the rains assailed the dwellings so that they became effaced]. (A.) عُود is also syn. with يَن (K, TA:) one says عود , inf. n. عود , meaning He rejected (زُدُّ) and undid (نَفَضُ) what he had done [as though he reverted from it]. (TA.) [Accord. to the TK, one says, عاد السَّائل, meaning عاد, i. e. He turned back, or away, the beggar, or asker.] غَادَنِي أَنْ (K:) one says, عَادَنِي أَنْ is [said to be] formed by عادني, in which أجينك transposition from عُداني, meaning He, or it, diverted me from coming to thee: mentioned by Yaakoob. (TA.)

2. عُورهُ إِيَّاهُ He accustomed, or habituated, him to it. (Msb, K.) One says, عود كُلْبَهُ الصَّيْدَ He accustomed, or habituated, his dog to the chase. (Ş, O.) And هُذَا أُمُوْ 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. عود He (a man, O) ate what is termed عوادة, (O, K,) i. e. food brought again after its having been once eaten of. (O.) == said of a camel, (S, O, K,) and of a sheep or goat, (IAth, TA,) inf. n. تعويد,

&c.]: (Ş, 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 ], (S, Msb, K,) inf. n. , results (Msb,) He was present on the occasion of the [or periodical festival; or at the prayers, or other observances, thereof; or he hept, observed, or solemnized, the festival, or a festival]. (S, Msb, K.) One says, عيد ببلد كذا, meaning He was, on the day of the see, [or he kept the see or an in such a town, or country. (O.)

3. فعاورة signifies The returning to the first affair. (S, O.) \_ And alece He returned to it time after time. (Msb.) \_ [Hence,] i. q. اعتاده , q. v., as syn. with مُعُودهُ الكُلَامُ ] ... (K.) ... [عاودهُ الكُلَامُ ] or alone, or each of these phrases, the latter being probably used for the former, like as is used for رَاجِعَهُ الْكُرُم, 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 with him: for it is said that] زَاجَعَهُ الكَلَامَ is syn. K in art. رَاجَعْتُهُ [and that] (زرجع is syn. with عاودهُ بِٱلْمُسْأَلَة Mad \_ (Mab in that art.) \_ And عَاوَدُتُهُ He asked him the question repeatedly, or time after time. (Ṣ, O.) — [Hence,] عاود ما كَانَ فيه He persevered in that in which he was engaged. (TA.) \_\_ And عَاوَدَتُهُ الحُبِّي (S, O, TA) [may signify The fever returned to him time after time: or] means the fever clave perseveringly to him. (TA.)

4. اعاده (O, K) He returned it, or restored it, (K,) إلى مكانه [to its place; he replaced it]. (O, K.) \_ And He did it a second time: (S, Msb:) he repeated it, or iterated it; syn. خُرْرَه ; namely, speech; (K;) as also al \* it; he said it a second time; (Mgh;) and عاد الله and عليه [likewise] signify the same as اعاده : (TA :) but Aboo-Hilál El-Askeree says that signifies he repeated it once or more than once; whereas signifies only he repeated it once: (MF, TA:) اعاد الكُلُامَ means he repeated the speech [saying it] a second اعاد الصَّلَاة ، (O.) One says ، زُدَّدُهُ ثَانيًا . He said the prayer a second time. (Msb.) And ,ما يَتَكَلُّمُ بِبَادِئَة وَلَا عَائدَة signifies مَا يُبُّدِئُ وَمَا يُعِيدُ (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; بَادِئَةُ الكَلَامِ signifying what is said for the first time; and عَائدَةً \* الكَلام, what is said for the second time, afterwards: (TA in art. بدا ) or he says not anything: (A:) and he has no art, artifice, or cunning. (IAar, TA; and A in art. (K,) He became such as is termed second, إبدأ (i. e. old, إبدأ; q. v.) \_ [Also He returned it, or restored] when it is conjoined with a pronoun; as when

it, to a former state: and hence, he renewed it: he reproduced it.] One says of God, يُبْدئُ الخَلْقُ meaning [He createth, or bringeth into, عُدُريْعيدُهُ 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 

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. (S.) \_ And تَعَاوِدْنَا العَمَلَ وَالرَّمْرَ بَيْنَنَا We did the work, and the affair, by turns among us. (T in art. دول. [But perhaps the right reading here is ([.تَعَاوُرْنَا

8. اعتاده =: see 1, near the beginning. He frequented it; or came to it and returned to it; namely, a place. (T in art. رارى) \_\_ And He looked at it time after time until he knew it. (TA in art. بتعوده با And, as also بتعوده (Ş, O, Msb, K,) and \* غادة ; (S, O;) and so \* عاودة , inf. n. مُعَاوِّدُهُ and عَوَادُ and إعاده له أَعَادُهُ (K,) and t أستعادة ; (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, O, Msb, K.) It is said in a trad., تَعُوْدُوا اللهُ النَّايِر meaning Accustom, فَإِنَّ الخَيْرَ عَادَةٌ وَالشَّرُّ لَجَاجَةٌ yourselves to good; for good becomes a habit, and The dog became accustomed, or habituated, to the chase. (S.) \_ See also 1, latter half, in two places.

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

, (Ş, O, مَا أَدْرِي أَيُّ عَادَ هُوَ عَادَةً sec عَادَةً K,) عاد 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 i, governing an accus. case, on the condition of its being preceded by a verbal proposition and a conjunction; as in the [I slept, and verily] رَقَدْتُ وَعَادِ أَبَاكَ سَاهِرٌ ,saying thy father was waking, or remaining awake, by night]: \_\_ it is also an interrogative particle in the sense of مُل, indecl., with kesr for its termina-عاد, requiring an answer; as in the saying, عاد Is thy father abiding?]: \_ it also أَبُوكَ مُقْيِرُ denotes an answer, in the sense of a proposition rendered negative by means of or of . only ; indecl., with kesr for its termination; and this is