

copies of the \mathcal{K} , [but in the TA these two words are expl. only as in another paragraph which will be found below,] *A sort of dates in El-Medeeneh, (S, K,) of the best kind, the palm-tree of which is called لينة*; (S; [or, accord. to Fr and Akh, cited in the TA in art. لون, the term لينة is applied to a palm-tree but not to that of the عَجْوَة;]) *said to be from what was planted by the hand of the Prophet*; accord. to IATH, they are larger than the صِحَانِي [q. v.], *inclining to blackness*; but accord. to Az, the عَجْوَة in El-Medeeneh are the صِحَانِيَة, and there are sorts of the عَجْوَة there that have not the sweetness nor the odour nor the fulness of the صِحَانِيَة: (TA:) or the best of dates: (Mgh:) and, in El-Hijaz, the dates that are stuffed (مَحْشِي) [or pressed into a compact mass, while moist, in the receptacle of palm-leaves or skin, as are the dates called عَجْوَة in the present day]; (K, TA;) they are termed أُمُّ التَّمْرِ [lit. the mother of dates, app. because many persons keep a stock thereof], to which recourse is had, like the [dates called] شَهْرِيَز in El-Basrah. (TA.)

عَجَاوَة, or عَجَاوَة, and عَجَايَة: see the preceding paragraph: = and for the second, see also the paragraph here following, in two places.

العَجَايَة and العَجَاوَة are two dial. vars., each signifying *A piece of the size of a gobbet of flesh, conjoined with a sinew (عَصَبَة) which descends from the knee of the camel to the foot*: (As, S, TA:) or the عَجَايَاتَان are two sinews (عَصَبَاتَان) in the interior of the fore legs of the horse, in the lower parts of which are things resembling nails (أظفار), called السَّعْدَانَات: and عَجَايَة is a term applied to all sinews (عَصَب) that conjoin with the solid hoof: (S, TA:) or it signifies certain sinews (عَصَب) in which are set ossicles resembling the gems that are set in signet-rings, at the pastern of the horse, or similar beast; (K, TA;) when one is hungry, he bruises them between two stones, and cats them; and عَجَاوَة is a dial. var. thereof: (TA:) or any sinew (عَصَبَة) in a fore leg (يَد) or in a hind leg (رِجْل): or a sinew (عَصَبَة) in the interior of the shank (وَضِيْف) of the horse and of the bull: (K, TA:) or, in a horse, the sinew (عَقَبَة) extending lengthwise from the shank and ending at each of the pasterns; and in it is what is termed الخَطْم [a mistranscription, correctly الحَطْم, which means a certain disease in the leg]: and in a she-camel, a sinew (عَقَبَة) in the interior of her fore leg: and also in a horse, a piece of flesh like a small gobbet: accord. to IATH, العَجَايَات signifies the sinews (أعصاب) of the legs of camels and of horses: (TA:) pl. عَجِي (S, K) and عَجِيَة and عَجَايَا (K) and عَجَايَات and عَجَايَا. (TA.) = See also the first paragraph.

عد

1. عَدَّه, (S, A, O, Mṣb, &c.) aor. ٤, (O, Mṣb) inf. n. عَدَّ (S, O, Mṣb, K) and عَدَّة and

تَعَدَّادٌ [which last has an intensive signification, and may also be regarded as an inf. n. of the verb next following]; and عَدَّه; (TA;) or this latter has an intensive signification; (Mṣb;) *He numbered, counted, reckoned, or computed, it*: (S, A, O, Mṣb, K:) [and أَعْتَدَهُ sometimes signifies the same, as is shown by what here follows:]: *فَمَا كُنْتُمْ عَلَيْهِمْ مِنْ عِدَّةٍ تَعْتَدُونَهَا*, in the Kur xxxiii. 48, means [Then there shall not be for you, as incumbent on them, any عِدَّة (q. v.)] of which ye shall count the number [of the days]: (Bd, Jel:) or the meaning is, of which ye shall exact the accomplishment of the number [of the days]: (Ksh, Bd:) and Lh has mentioned, as heard from the Arabs, *عَدَدْتُ الدَّرَاهِمَ أَفْرَادًا* and *وَحَادًا* [I counted the dirhems by single pieces], and *أَعَدَدْتُ*, also, followed by the same words; then adding, "I know not whether it [i. e. the latter] be from العَدَدُّ or from العِدَّة" [i. e. whether the meaning be I counted or I prepared or provided, the latter of which is a well-known meaning]: his doubt indicates that *أَعَدَدْتُ* is a dial. var. of *عَدَدْتُ*; but [SM says] "I know it not." (TA.) *عَدَّ* is doubly trans.: you say *عَدَدْتُ لَكَ الْمَالَ* as well as *عَدَدْتُكَ الْمَالَ* [both meaning I numbered, counted, reckoned, or computed, to thee the articles of property]. (TA.) And you say, *عَدَّ فِي قَوْمٍ* He was numbered, or reckoned, among a people, or party. (S, K.) [And *عَدَّ مَحَاسِنَهُ*, and *عَدَّهَا*, inf. n. of the former *عَدَّ*, and of either *تَعَدَّادٌ*, He enumerated, or recounted, his good qualities or actions: a phrase of frequent occurrence.] — [Also He counted, or reckoned, as meaning he accounted, or esteemed, him, or it, good or bad &c.:] one says *عَدَّه حَسَنًا* He counted, accounted, reckoned, or esteemed, him, or it, good, or goodly; syn. *أَسْتَحْسَنَهُ* (S in art. حَسَن, &c.) and *أَعْتَدَّ* signifies the same as *عَدَّ* [in this sense]; whence the saying,

• وَيَعْتَدُّهُ قَوْمٌ كَثِيرٌ تِجَارَةً •

[And many people count it, or reckon it, as merchandise]. (Har p. 127.)

2: see above, in two places. — *عَدَّه* also signifies *He made it a provision against the casualties of fortune*: (S, O, K: see also 4:) so, accord. to Akh, in the Kur civ. 2: or, as some say, *he made it numerous*: (S, O:) or it may mean *he reckoned it* (Bd and Jel in civ. 2) *time after time*. (Bd.)

3. [عَدَّادٌ, inf. n. مُعَادَّةٌ and عَدَّادٌ, app. signifies They enumerated, or recounted, their good qualities or actions, one to another: for] *يَوْمَ الْعَدَّادِ* is expl. by Sh as meaning *يَوْمَ عَدَّادٍ* [i. e. The day of vying, or contending for superiority, in glory, or excellence, &c., and app. of persons enumerating, or recounting, their good qualities or actions, one to another]. (TA.) [See also عَدَّادٌ] — *عَادَهُمُ الشَّيْءُ* He shared with them equally in the thing: and *عَادَ بَعْضُهُمْ بَعْضًا*

They shared one with another in the thing; i. e., in anything. (TA.) [Hence,] one says, *عَادَهُ فِي الْمِيرَاثِ* [He shared with him in the inheritance]. (S.) — [The inf. n.] *عَدَّادٌ* also signifies *The contributing equally, or clubbing, for the purchase of corn, or food, to eat: and a people's having money, or property, divided into lots, or portions, and distributed in shares among them*: syn. *بَدَّادٌ*; (T and L in art. *بَد* from IAḡ, and O in the present art.;) and *مُنَاهِدَةٌ*. (T and L in art. *بَد* from IAḡ, and O and K in the present art.) [You say, *عَادَ الْقَوْمُ*: see *بَدَّادٌ*.] — *عَادَهُ*, inf. n. *مُعَادَةٌ* and *عَدَّادٌ*, said of a malady, and of the pain of a venomous sting or bite, and of insanity, *It intermitted, and returned to him*. (TA.) It is said in a trad., (S, O,) *مَا زَالَتْ أَكَلَةُ خَيْبَرَ تَعَادُّنِي* (S, O, K) *The pain of the poison of the food of Kheyber which I ate has not ceased to return to me at certain periods. (TA.)* And one says, *عَادَتْهُ اللَّسْعَةُ* *The pain of the venomous sting, or bite, returned to him with vehemence at the expiration of a year. (S, O, K.)*

4. *أَعَدَّدْتُهُ*, (Mṣb) inf. n. *إِعْدَادٌ*, (Mṣb, TA,) with which *أَعْتَدَّادٌ* and *أَسْتَعْدَّادٌ* and *تَعَدَّادٌ* [as inf. n. of 2] are syn., (TA,) *I made it ready, prepared it, or provided it. (Mṣb, TA.)** One says, *عَادَهُ لِأَمْرِ كَذَا* He made it ready, prepared it, or provided it, for such an affair. (S, O, K.)* And *أَعَدَّدْتُ لِلْأَمْرِ عَدَّتَهُ* [I made ready, prepared, or provided, for the affair, its proper apparatus]. (TA.) Some say that *أَعَدَّ* is originally *أَعْتَدَّ*; but others deny this. (L in art. *عَدَّ*.) See also 1, former half. = *أَعَدَّ* is also intrans.: [but when it is used as such, *نَفْسُهُ* may be considered as understood after it:] see 10.

5. [تَعَدَّدُ It was, or became, numerous: often used in this sense. — Hence, one says,] *هُمُ يَتَعَدَّدُونَ عَلَى عَشْرَةِ آلَافٍ* They exceed in number ten thousand; and *يَتَعَادُونَ* signifies the same; (S, O, K;*) or the latter means *they participate, one with another, in such generous qualities as may be shared. (TA.)* — See also 10.

6. *تَعَادَوْا* They shared, one with another, in a thing. (TA.) See also 5. [And see 3.]

7. *انْعَدَّ*: see what next follows.

8. *أَعْتَدَّ* It was, or became, numbered, counted, reckoned, or computed. (S, O.) Many of the learned say that *انْعَدَّ* should not be [thus] used as a quasi-pass. of *عَدَّه*: it is said to be vulgar, or bad. (MF.) = *أَعْتَدَّهُ*: see 1, first and last sentences. — One says also *أَعْتَدَّ بِهِ* (S, O, Mṣb) meaning *He included it in a numbering, or reckoning. (Mṣb.)* [And hence, *He made account of it; accounted it a matter of importance. And لَا يُعْتَدُّ بِهِ* No account is made of it, or him; it, or he, is not reckoned, or esteemed, as of any account, or importance: a phrase of frequent occurrence.] = [He made it ready, prepared it, or provided it:] see 4. — See also