

thing; as a pronoun to a preceding noun. Hence, likewise,] — *عَادَةٌ* is also *syn. with* *اعْتَادَهُ*, q. v. (S, O.) — [Hence, also,] *عاد*, (Az, TA,) inf. n. *عَوْدٌ* (Az, K, TA) and *عِيَادٌ*, (K,) *He repeated, or did a second time.* (Az, K, TA.) One says, *بدأ ثم عاد* *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., *العَوْدُ أَحْمَدُ* [*Repetition is more praiseworthy: see art. حمد*]. (S, O.) See also 4, in two places. — And *عدته*, (S, O, Mṣb, K,) aor. *أَعُوذُهُ*, (S, O,) inf. n. *عِيَادَةٌ* (S, O, Mṣb, K) and *عِيَادٌ* and *عَوْدٌ* and *عَوَادَةٌ* (K) and *عِيدُوْدَةٌ* [like *كَيْنُونَةٌ*], (MF,) [*I came to him time after time: see its act. part. n., عَائِدٌ: I visited him, (Mṣb, K, TA,) [commonly and especially (see again عَائِدٌ)] meaning a sick person. (S, O, Mṣb, K, TA.) — عادني الشيء, (TA,) inf. n. عَوْدٌ; (K;) and اعْتَادَنِي, (TA,) inf. n. اعْتِيَادٌ; (K;) The thing befell me, betided me, or happened to me. (K, TA.) One says, *اعتادني همٌّ وحزنٌ* [*Anxiety and grief betided me*]. (TA.) — عاد بمعروفٍ, aor. *يَعُوذُ*, inf. n. *عَوْدٌ*, *He conferred, or bestowed, favour, or a favour or benefit.* (Mṣb.) One says, *عاد علينا فلانٌ بمعروفه* [*Such a one conferred, or bestowed, his favour upon us*]. (A.) And *عاد عليه بصلّة* [*He conferred, or bestowed, a free gift upon him*]. (TA.) And *عاد عليه بالصلحة* [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. رجع.) — *عاد عليهم الدهر* — Fortune destroyed them. (A.) And *عادت الرياح* [*The winds and the rains assailed the dwellings so that they became effaced*]. (A.) — *عودٌ* is also *syn. with* *ردٌ*: (K, TA:) one says *عاد*, inf. n. *عَوْدٌ*, meaning *He rejected (ردٌ) and undid (نَقَضَ) what he had done [as though he reverted from it]. (TA.) [Accord. to the TK, one says, عاد السائل, meaning رَدَّهُ, i. e. He turned back, or away, the beggar, or asher.] — And i. q. صرفٌ: (K:) one says, *عادني أن* [in which *عادني* is [said to be] formed by transposition from *عادني*, meaning *He, or it, diverted me from coming to thee: mentioned by Yaḥqoob. (TA.)***

2. *عادَهُ عَوْدَهُ* *He accustomed, or habituated, him to it.* (Mṣb, K.) One says, *عاد كلبه الصيد* *He accustomed, or habituated, his dog to the chase.* (S, O.) And *هذا أمرٌ يعوّد الناسَ عليّ* is a saying mentioned by Abou-Adnān as meaning *This is a thing that causes men to become accustomed, or addicted, to treating me wrongfully.* (O, TA.) — *عاد* [from the subst. *عَوَادَةٌ*] *He (a man, O) ate what is termed عَوَادَةٌ, (O, K,) i. e. food brought again after its having been once eaten of. (O.) — عاد* said of a camel, (S, O, K,) and of a sheep or goat, (IAth, TA,) inf. n. *تَعْوِيدٌ*, (K,) *He became such as is termed عَوْدٌ [i. e. old,*

&c.]: (S, O, K:) or, said of a camel, *he exceeded the period of his بَزُول [q. v.] by three, or four, years: one does not say of a she-camel عَوْدَتٌ. (T, TA.)* And, said of a man, *He became advanced in age, or years.* (IAḥr, TA.) — *عاد* [from *عاد*, and therefore retaining the *ي* in the place of the original *و*], (S, Mṣb, K,) inf. n. *تَعْوِيدٌ*, (Mṣb,) *He was present on the occasion of the عيد [or periodical festival; or at the prayers, or other observances, thereof; or he kept, observed, or solemnized, the festival, or a festival]. (S, Mṣb, K.)* One says, *عاد بيبك كذا*, meaning *He was, on the day of the عيد, [or he kept the عيد or an عيد,] in such a town, or country. (O.)*

3. *عادَهُ مَعَاوِدَةٌ* signifies *The returning to the first affair.* (S, O.) — And *عادَهُ* *He returned to it time after time.* (Mṣb.) — [Hence,] *عادَهُ*, q. v., as *syn. with* *تَعَوَّدَهُ*. (K.) — *عادَهُ الكلامَ*, or *عادَهُ* alone, or each of these phrases, the latter being probably used for the former, like as *راجعه* is used for *راجعه الكلامَ*, 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 [راجعه الكلامَ] is syn. with عادَهُ [app. meaning عادَهُ الكلامَ]; (S\* and K in art. رجع.) [and that] راجعه is syn. with عادته. (Mṣb in that art.) — And عادَهُ بالسؤالِ* *He asked him the question repeatedly, or time after time.* (S, O.) — [Hence,] *عاد ما كان فيه* *He persevered in that in which he was engaged.* (TA.) — And عادته الحمى (S, O, TA) [may signify *The fever returned to him time after time: or] means the fever clave perseveringly to him. (TA.)*

4. *عادَهُ* (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, Mṣb:) he repeated it, or iterated it; syn. كَرَّرَهُ; namely, speech; (K;) as also عادَ له *he said it a second time; (Mgh;) and عادَ إليه and عليه [likewise] signify the same as عادَهُ: (TA:) but Abou-Hilāl El-Askerey says that كَرَّرَهُ signifies he repeated it once or more than once; whereas عادَهُ signifies only he repeated it once: (MF, TA:) عاد الكلامَ means he repeated the speech [saying it] a second time; syn. رَدَّدَهُ ثَانِيًا. (O.)* One says, *عاد الصلاة* *He said the prayer a second time.* (Mṣb.) And *ما يتكلم ببادئة ولا عائدة* *ما يعيد* (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; بادئة الكلامِ signifying what is said for the first time; and عائدة الكلامِ, what is said for the second time, afterwards: (TA in art. بدأ:) or he says not anything: (A:) and he has no art, artifice, or cunning. (IAḥr, TA; and A in art. بدأ; q. v.) — [Also He returned it, or restored**

*it, to a former state: and hence, he renewed it: he reproduced it.]* One says of God, *يُبدئُ الخلقَ ثم يعيدهُ*, meaning [*He createth, or bringeth into 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 جعلُ; in which sense it is doubly trans.: see an ex. in a verse cited voce عَسِيفُ.]*

5: see 8, in three places.

6. *عادوا* *They returned, each party of them to its chief, or leader, in war or battle, (S, K,) &c. (S.) — And تعاودنا العملَ والأمرَ بيننا* *We did the work, and the affair, by turns among us. (T in art. دول. [But perhaps the right reading here is تعاورنا.]*

8. *عاد*: see 1, near the beginning. — *عادَهُ* *He frequented it; or came to it and returned to it; namely, a place. (T in art. اري.) — And He looked at it time after time until he knew it. (TA in art. بلد.) — And, as also تعوّدَهُ* (S, O, Mṣb, K,) and *عادَهُ* (S, O;) and so *عادَهُ*, inf. n. *مَعَاوِدَةٌ* and *عَوَادٌ*; and *عادَهُ* (K,) and *عادَهُ*; (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, Mṣb, K.)* It is said in a trad., *تعوّدوا الخيرَ*, *فإنّ الخيرَ عادةٌ والشّرّ لجاجةٌ*, meaning *Accustom yourselves to good; for good becomes a habit, and evil is persevered in. (A.)* And one says, *تعوّد الكلبُ الصيدَ* *The dog became accustomed, or habituated, to the chase. (S.) — See also 1, latter half, in two places.*

10. *عادَهُ* *He asked him to return. (O, Mṣb, K.) — And عادَهُ الشيءَ* *He asked him to repeat the thing; to do it a second time: (S, O, Mṣb, K:) and عادَهُ منه [He asked for the repetition of it from him]. (Ḥar p. 28.) — See also 8.*

*عادَ*: see *عادةٌ* — *عادَ هو* — *عادَ* (S, O, 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 عادُ the name of an ancient and extinct tribe of the Arabs.]

*عادَ*, indecl., with *kesr* for its termination, is a particle in the sense of *إنّ*, governing an accus. case, on the condition of its being preceded by a verbal proposition and a conjunction; as in the saying, *رقدتُ وعادَ أباك ساهرٌ* [*I slept, and verily thy father was waking, or remaining awake, by night*]: — it is also an interrogative particle in the sense of *هلّ*, indecl., with *kesr* for its termination, requiring an answer; as in the saying, *عادَ أبوك مقيمٌ* [*Is thy father abiding?*]: — it also denotes an answer, in the sense of a proposition rendered negative by means of *لم* or of *ما*, only; indecl., with *kesr* for its termination; and this is when it is conjoined with a pronoun; as when