

an interrogator says, *هَلْ صَلَّيْتَ* [*Didst thou perform, or hast thou performed, the act of prayer?*], and thou answerest, *عَادِنِي*, meaning *Verily I did not perform, or have not performed, the act of prayer*: — and some of the people of El-Hijáz suppress the ن in *عَادِنِي*: both the modes are chaste when *عَاد* is used in the sense of *إِن*: — sometimes, also, it is used by the interrogator and the answerer; the former saying, *عَادَ زَيْدٌ* [*Did Zeyd go forth? or has Zeyd gone forth?*], and the latter saying, *عَادِهِ*, meaning *Verily he did not go forth, or has not gone forth*: — all this is unmentioned by the leading authors on the Arabic language, those of lengthy compositions as well as the epitomisers. (MF, TA.)

عَوْدٌ an inf. n. of 1, as also *عَوْدَةٌ*, (S, O, K,) and *عَوَادَةٌ*, and *مَعَادَةٌ*. (K.) [Hence,] one says, *لَكَ الْعَوْدُ* and *عَوْدَةُ* and *عَوَادَةُ* *It is for thee to return* (Lh, K, TA) *في هذا الأمر* in this affair. (TA.) And *اللَّهُمَّ ارزُقْنَا إِلَى الْبَيْتِ مَعَادًا* and *عَوْدَةً* (A, TA) *O God, grant us a return to the House* [i. e. the Kaʿbah, called “the House” as being “the House of God”]. (TA.) And *عَوْدًا عَلَيَّ* (Sb, K,) [expl. in the TA in art. *غَبِرَ* as meaning *He returned without his having obtained, or attained, anything*,] and *عَوْدًا عَلَيَّ* (Sb:) *رَجَعْتُ عَوْدِي عَلَيَّ بَدْنِي* and *بَدْنِي*: (K:) expl., with other similar phrases, in art. *بَدَأَ*, q. v. — See also *عَائِدٌ*. — Also a camel, (IAḡr, S, O, Mṣb, K,) and a sheep or goat, (IAḡr, O, K,) old, or advanced in age: (S, O; Mṣb, K:) applied to the former, *that has passed the ages at which he is termed بَازِلٌ and مُخْلِفٌ*: (S, O:) or *that has passed three years, or four, since the period of his بَزُولٌ*: (Az, TA:) or a camel old, or advanced in age, but retaining remains of strength: (L:) or one old, or advanced in age, and well trained, and accustomed to be ridden or the like: (TA:) fem. with *ة*: you say *نَاقَةٌ عَوْدَةٌ* (Aḡ, S, O,) and *نَاقَتَانِ عَوْدَتَانِ* (Aḡ, TA,) and *عَنْزٌ عَوْدَةٌ*: (TA:) or one should not say *نَاقَةٌ عَوْدَةٌ*, nor *عَنْزَةٌ عَوْدَةٌ*: (Az, TA;) but one says *شَاةٌ عَوْدَةٌ*: (Az, IAth, O:) the pl. of *عَوْدٌ* is *عَوْدَةٌ* (Aḡ, S, O, K) and *عِيدَةٌ* (O, K) as some say, but this is anomalous, (O,) of a particular dial., and bad; (Az, TA;) and the pl. of *عَوْدَةٌ* is *عَوْدٌ*. (Aḡ, O, TA.) It is said in a prov., *إِنْ جَرَجَرَ الْعَوْدُ فَرْدَهُ وَقَرَأَ* [*If the old camel make a grumbling sound in his throat, then increase thou his load*]. (S.) And in another, *عَوْدٌ يُعَلِّمُ الْعَنْجَ* [expl. in art. *عَنْجٌ*]. (O.) — It is also applied to a man: (S, O:) one says, *زَاحِمٌ بَعُوْدٌ أَوْ دَعٌ*, (S, O, K,) † *Ash thou aid of a person of age, (S, O,) and experience in affairs, (O,) and knowledge, (S, O,) or let it alone; (O;) for the judgment of the elder is better than the aspect, or outward appearance, (مَشْهَدٌ) of the youth, or young man: (S, O:) or ask aid, in thy war, of perfect men advanced in age: (K:) a proverb. (S, O.) [See also Frey-*

tag's Arab. Prov. i. 586.] — And † *An old road*: (S, O, K:) from the same word as an epithet applied to a camel. (O.) A poet says, (S, O,) namely, Besheer Ibn-En-Nikth, (TA, and so in a copy of the S,) —

عَوْدٌ عَلَى عَوْدٍ لِأَقْوَامٍ أَوْلُ

يَمُوتُ بِالتَّرِكِ وَيَحْيَا بِالْعَمَلِ

(S, * O, TA) i. e. *An old camel upon an old road [belonging to prior peoples], (S, O, TA,) a road that dies away by being abandoned and revives by being travelled. (TA.)* And another says,

عَوْدٌ عَلَى عَوْدٍ عَلَى عَوْدٍ خَلَقَ

i. e. *An old man upon an old camel upon an old worn road. (IB, TA.) [See also مَعِيدٌ].* — And *عَوْدٌ سُوْدٌ* means † *Old [lordship, or glory or honour or dignity]. (S, A, O, K, TA.) [See also عَادِيٌّ].* — And *إِنَّكَ تَتَمَتُّ بِرَجْمِ عَوْدَةٍ* occurs in a trad., as said by Mo'awiyeh, meaning [*Verily thou seekest to advance thyself in my favour*] by an old and remote tie of relationship. (TA.) — And *عَوْدٌ* is used by Abu-n-Nejm as meaning *The sun, in the saying,*

وَتَبَعَ الْأَحْمَرُ عَوْدٌ يَرْجُمُهُ

[*And a sun followed the red dawn, driving it away*]: by *الأحمر* he means *الصُّبْحُ*. (TA.)

عَوْدٌ Wood; timber; syn. *خَشَبٌ*: (Mgh, O, K:) *any slender piece of wood or timber*: (Lth, TA:) or *a piece of wood of any tree, whether slender or thick: or a part, of a tree, in which sap runs, whether fresh and moist or dry*: (TA:) *a staff; a stick; a rod*: and also *a sprig*: (the lexicons &c. passim:) *a branch; or twig*; properly, *that is cut off*; but also applied to one not cut off: (Hḡr p. 499:) [and the stem of the raceme of a palm-tree, and the like: (see فُجَانٌ in art. *فَجَّ*)] pl. [of mult.] *عِيدَانٌ* (S, Mgh, O, Mṣb, K,) originally *عَوْدَانٌ* (Mṣb,) and [of pauc.] *أَعْوَادٌ*. (S, O, Mṣb, K.) — [Hence,] *رَكِبَ اللَّهُ عَوْدًا* (S, O, Mṣb, K.) — *عَوْدًا عَوْدًا* (A,) or *عَوْدًا عَلَيَّ عَوْدًا* (TA,) *God caused the arrow to be put upon the bow, for shooting*; (A;) meaning *that civil war, or conflict, or faction, or sedition, became excited. (A, TA.)* — And *سَبِيلُ ذِي الْأَعْوَادِ* † *Death: الاعواد* meaning *the pieces of wood upon which the dead is carried*: (El-Mufaḍḍal, Az, L:) for the Arabs of the desert, having no biers, put two pieces of wood together, and on them carry the dead to the grave. (Az, L.) — And *العُودَانُ* *The pulpit and the staff of the Prophet. (Sh, O, K.)* — And one says, *هُوَ صَلَبُ الْعَوْدِ*. — And *هُوَ مِنْ عَوْدٍ صَدِيقٍ* and *هُوَ مِنْ عَوْدٍ صَدِيقٍ*. (TA.) — And it is said in a trad. of Shureyh, *إِنَّمَا الْقَضَاءُ جَمْرٌ فَادْفَعْ الْجَمْرَ عَنْكَ بِعَوْدَيْنِ* [*Verily the exercise of the judicial office is like the approaching live coals; and repel thou the live coals from thee by means of two sticks*]: meaning, *guard thyself well from the fire [of Hell] by means of two witnesses; like as he who warms himself by means of fire repels*

the live coals from his place with a stick or other thing that he may not be burned: or act firmly and deliberately in judging, and do thy utmost to repel from thee the fire [of Hell]. (L.) —

عَوْدُ الصَّلِيبِ: see *يَبْرُوحٌ*. — *العَوْدُ* also signifies [*Aloes-wood*]; *a well-known odoriferous substance; (Mṣb;) that with which one fumigates himself; (S, O, K;*) a certain aromatized wood, with which one fumigates himself; thus called because of its excellence: (L:) العَوْدُ الْهِنْدِيُّ* [which, like *العَوْدُ الْقَبَائِيُّ* and *العَوْدُ الْقَبَائِيُّ* and *العَوْدُ الْقَبَائِيُّ* and *العَوْدُ الْقَبَائِيُّ* is a common, well-known, term for aloes-wood,] is said to be *the same as القَسَطُ الْبَحْرِيُّ*. (TA. [See art. *قَسَطٌ*].) — And *A certain musical instrument, (S, O, L, Mṣb, K,) well known; (TA;) [the lute; which word, like the French “luth,” &c., is derived from العَوْدُ: accord. to the L, it has four chords; but I have invariably found it to have seven double chords: it is figured and described in my work on the Modern Egyptians: in the present day it is generally played with a plectrum, formed of a slip of a vulture's feather; but in former times it seems to have been usually played upon with the tips of the fingers:] pl. as above, عِيدَانٌ and عَوَادٌ. (Mṣb.)* — And *The bone [called os hyoides] at the root of the tongue; (O, K;) also called عَوْدُ اللِّسَانِ*. (O.) — And *أَمْرُ الْعَوْدِ* signifies *The [portion, or appertenance, of the stomach of a ruminant animal, called] قَبَةٌ*, (O,) or *قَبَةٌ*, (K,) i. e. *the فَيْحُ*: (TA:) pl. *أَمَهَاتُ الْعَوْدِ*. (O.)

عِيدٌ, originally *عَوْدٌ*, the و being changed into ي because of the kesreh before it, (Az, TA.) *An occurrence that befalls, or betides, one, or that happens to one, [or returns to one, of some former affection of the mind or body, i. e.] of anxiety, (S, O, K,) or of some other kind, (S, O,) of disease, or of grief, (O, K,) and the like, (K,) of affliction, and of desire: and accord. to Az, the time of return of joy and of grief. (TA.)* — [And hence, *A festival; or periodical festival; a feast-day; (KL;) i. q. مَوْسِمٌ*; (Mṣb;) *any day on which is an assembling, or a congregating; (K;) [and particularly an anniversary festival:] so called because it returns every year with renewed joy: (IAḡr, TA:) or, from عَادٌ, because people return to it: or from عَادَةٌ, “a custom,” because they are accustomed to it: (TA:) pl. *أَعْيَادٌ*; the ي being retained in the pl. because it is in the sing., or to distinguish it from *أَعْوَادٌ* the pl. of *عَوْدٌ*; (S, O, Mṣb;) for regularly its pl. would be *أَعْوَادٌ*, like as *أَرْوَاحٌ* is pl. of *رِيحٌ*. (TA.)*

[The two principal religious festivals of the Muslims are called *عِيدُ الْأَضْحَى* *The festival of the victims* (see art. *ضَحَى* and *ضَحَى*) and *عِيدُ الْفِطْرِ* *The festival of the breaking of the fast after Ramaḍán.*] The dim. of *عِيدٌ* is *عَيْدٌ*; the ي being retained in it like as it is retained in the pl. (TA.) — See also *عَادَةٌ*, in two places. — Also, *A certain sort of mountain-tree, (K, TA,) that produces twigs about a cubit in length, dust-*