

found cited in what follows: but [this verse evidently relates to what was the case in its author's time; for it is well known that] the moon traverses the firmament once in every month, and is every night in a [different], Mansion, and it is therefore in [the Mansion of] الثريا once in every month. (L, TA.) [Accord. to some,] one says, لَا آتِيكَ إِلَّا عِدَادَ الْقَمَرِ الثَّرِيَا, meaning *I will not come to thee save once in the year*: because the moon makes its abode in الثريا but once in the year: (A:) and مَا يَأْتِينَا فَلَانٌ إِلَّا عِدَادَ الثَّرِيَا الْقَمَرِ, and مَا يَأْتِينَا فَلَانٌ إِلَّا قِرَانَ الْقَمَرِ الثَّرِيَا, meaning *Such a one comes not to us save once in the year*: and مَا أَلْقَاهُ إِلَّا مَا أَلْقَاهُ الثَّرِيَا الْقَمَرِ, and عِدَّةُ الثَّرِيَا الْقَمَرِ, and مَا أَلْقَاهُ الثَّرِيَا الْقَمَرِ, meaning *I do not meet him save once in the year*: (TA:) [but these explanations are probably founded upon a want of due consideration of a statement which here follows:] after citing this verse of Aseed, or Useyd, or Useiyid, [written in the TA اسيد,] Ibn-Holáhil, or Ibn-El-Holáhil, [thus differently written in different places,]

- إِذَا مَا قَارَنَ الْقَمَرُ الثَّرِيَا
- لِثَالِثَةِ فَقَدْ ذَهَبَ النَّتَاءُ

[When the moon is in conjunction with the Pleiades in a third night, then winter has departed], AHeyth said, [as though what was the case at a particular period of a cycle were the case generally,] the moon is in conjunction with الثريا only in a third night from the new moon, [meaning only once in the year in the third night,] and that is in the beginning of spring and the end of winter. (TA.) — And عِدَادٌ and عِدَّةٌ, (S, O, K,) the latter a contraction of the former, used by poetic license, (S, O,) signify *A paroxysm of pain which a person stung or bitten by a venomous reptile suffers on the completion of a year from the day on which he was stung or bitten*: (S, O, K:*) *a paroxysm of pain occurring at a certain period*: (A:) *a paroxysm such as that of a tertian, or quartan, fever*; and *the pain of poison which kills at a certain period*: and *the regular period of the return of a fever is called its عِدَاد*. (TA.) One says, عِدَادُ اللِّسْعَةِ لِعِدَادٍ *The pain of the venomous sting, or bite, returned to him with vehemence at the expiration of a year*. (S, O, K.) And بِهِ مَرَضٌ عِدَادٌ *He has a malady that intermits and returns*. (A.) And عِدَادُ السَّلِيمِ is said to signify *A period of seven days from that on which the person has received a venomous sting or bite*: when it has expired, his recovery is hoped for: as long as it has not expired, one says, هُوَ فِي عِدَادِهِ. (A, TA.) [See also 3.] — عِدَادٌ signifies also *The time of death*. (O, K.) — And *A day, or night, when the family of a person deceased assemble together to wail for him*. (ISk, TA.) — And *A touch of insanity or diabolical possession*: (S, O, K:) or *an affection resembling insanity or diabolical possession, that takes a man at certain times*. (Az, TA.) One says, بِالرَّجُلِ عِدَادٌ *In the man is a touch of insanity* [&c.]. (S, O.) — And *The twanging of a bow*; (S, O,

K:*) and so عَدِيدٌ. (O, K.) — See also the next paragraph, in five places: — and see عَدِيدَةٌ.

عَدِيدٌ: see عَدَدٌ, in three places. — Also *A man who introduces himself into a tribe, to be numbered, or reckoned, as belonging to it, but has no kindred in it*: (Msb:) or عَدِيدٌ قَوْمٍ signifies *one who is numbered, or reckoned, among a people*, (K, TA,) *but is not with them* (معهم [app. a mis-transcription for مِنْهُمْ of them]); as also عِدَادٌ. (TA.) One says, فَلَانٌ عَدِيدٌ بَنِي فَلَانٍ, (S, Mgh, O, Msb,) and مِنْ عِدَادِهِمْ, (Msb,) *Such a one is numbered, or reckoned, among the sons of such a one*. (S, Mgh, O, Msb.) And فِي بَنِي عِدَادِهِمْ فَلَانٌ *He is numbered among the sons of such a one in the ديوان [or register of soldiers or pensioners]*. (S, O, K.) And فِي عِدَادِ أَهْلِ الْخَيْرِ *Such a one is numbered, or reckoned, among the people of goodness, or of wealth*. (S, O.) — And *A like, or an equal*; [originally, in number;] (A, O, K;) as also عَدْدٌ and عِدَادٌ: (IAqr, O, K:) pl. of the first عِدَائِدٌ; and of the second and third عِدَادَاتٌ. (TA.) One says, هَذِهِ الدَّرَاهِمُ عَدِيدٌ هَذِهِ *These dirhems are equal to these*. (A, TA.) And هُمُ عَدِيدُ الْحَصَى وَالثَّرَى *They are equal in multitude, or quantity, to the pebbles and the moist earth*; (S, O, TA;) i. e. *they are innumerable*. (TA.) The saying of Abou-Duwád, describing a mare,

- وَطِجْرَةٌ كَهَرَاوَةَ الْأَعْرَابِ لَيْسَ لَهَا عِدَائِدٌ

Th explains by saying that he likens her to the staff of the wayfarer, because of her being smooth, as though عِدَائِدٌ here meant *knots*: [so that, accord. to him, we should render the verse thus: *And compact in make, or swift and excellent, like the staff of those who go far away with their camels to pasture, having no knots*:] but Az says that the meaning is, [like *Hirávet-el-Aqzáb* (a celebrated mare)], *having no equals*. (TA.) — See also عِدَادٌ, last sentence but one.

عَدِيدَةٌ *A lot, portion, or share*: (IAqr, O, K:) like عَدِيدَةٌ: (IAqr, O:) pl. عِدَائِدٌ; (IAqr, O, TA;) with which عِدَادٌ is syn.: and عِدَائِدٌ signifies also *property divided into shares*; and *an inheritance* [so divided]. (TA.) Lebeed says,

- تَطِيرُ عِدَائِدُ الْأَشْرَاكِ شَفْعًا
- وَوَتْرًا وَالزَّعَامَةَ لِلْغَلَامِ

The portions of property and inheritance of the sharers fly away in the course of time, two together and singly; but the lordship, or mastery, is still remaining for the boy: (IAqr, TA:) or the poet means *those who share with him* [i. e. with the boy] (مَنْ يِعَادُهُ) in the inheritance: or it (عِدَائِدُ) is from عِدَّةُ الْمَالِ [i. e. what one prepares for a future time, of property]: (S, O:) for عِدَائِدُ, in this verse, some read عِدَائِدُ. (L in art. غَد [q. v.]) [See also زَعَامَةٌ.]

عَدَانٌ and عَدَانٌ *The time, or period, of a thing*; (IAqr, K, TA;) as in the phrase *أَنَا عَلَى عَدَانِ ذَلِكَ* *I was at the time, or period, of that*; (IAqr, TA;) and in the saying *جِئْتُ عَلَى عَدَانِ تَفْعَلُ ذَلِكَ* *I came at the time of thy doing that*; (TA;) and thus in the saying *كَانَ ذَلِكَ عَلَى عَدَانِ فَلَانٍ* *That was in the time of such a one*: (S, O:) or *the first, and best, or most excellent, part*, (K, TA,) and *the most*, (TA,) of a thing; (K, TA;) accord. to Az, from أُعِدَّهُ “*he prepared it*,” and so in the saying *كَانَ ذَلِكَ فِي عَدَانِ شَبَابِهِ* and *مُنْتَهَى عَدَانِهِ* [That was in the first and best and chief part of his young manhood and of his dominion]. (TA.) [See also art. عَدَن.] — عَدَانٌ as a contraction of عِدْدَانٌ: see عَتَوْدٌ, of which it is a pl.

عَدْعُدَةٌ inf. n. of عَدَعْدٌ [q. v.]. (IAqr, O.) — And *The cry, or crying, of the sand-grouse (الْقَطَا)*: (A'Obeyd, O, K:) app. onomatopoeic. (A'Obeyd, O.)

عَدُّ جَيْشٍ *An army in the most complete state of preparation, or equipment*. (TA, from a trad.)

مَعْدٌ *The side* (ISd, TA) of a man and of a horse &c.: (L in art. مَعَد [in which it is fully explained]:) *المَعْدَانُ* signifies *the places of the two boards of the saddle* (S, O, A, K, TA) upon the two sides of the horse. (A, TA.) One says, عَرِقَ مَعْدَاهُ *The parts of his sides beneath the two boards of the saddle sweated*. (A, TA.)

اللِّبْسَةُ الْمَعْدِيَّةُ *The mode of dress of the sons of Ma'add, which was coarse and rude*. (S, from a trad. [See Q. Q. 2.])

مَعْدُودٌ [meaning *Numbered, counted, reckoned, or computed*,] is applied to any number, little or large; but مَعْدُودَاتٌ more particularly denotes few; and so does every pl. formed by the addition of ل and ت, as دُرَيْهَمَاتٌ and حِمَامَاتٌ; though it is allowable to use such a pl. to denote muchness. (Zj, TA.) أَيَّامُ الْمَعْدُودَاتِ signifies *The days called الأيام التشرية*; (S, Mgh, O, Msb, K;) *the three days next after the day of the sacrifice* [which is the tenth of Dhu-l-Hijjah]; thus called because they are few. (TA.) And one also says دَرَاهِمٌ مَعْدُودَةٌ [lit. *Numbered, or counted, dirhems*] as meaning *a few dirhems*. (TA.)

المَعْدِيُّ is the dim. of المَعْدِي, (S, O, K,) meaning *He whose origin is referred to Ma'add*, (S, O, TA,) and is originally المَعْدِيْدِي, then المَعْدِيْدِي, and then المَعْدِيْدِي, (IDrst, TA,) thus pronounced without the teshdeed of the د because the double teshdeed, (IDrst, S, O, K, TA,) that of the د with that of the ي after it, (IDrst, TA,) is found difficult of pronunciation, (IDrst, S, O, K, TA,) combined with the ي that denotes the dim.: (S, O, K:) it is thus pronounced in the prov., أَنْ تَسْمَعَ بِالْمَعْدِيْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ [Thy hearing of the Mo'eydee is better than thy seeing him]: (Ks, S, O:) or تَسْمَعُ بِالْمَعْدِيْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ, (K, TA,) which means the same, the ع