

10. = **اعْتَدَتْ**, said of a woman, *She observed, or kept, the period of her عِدَّة* [q. v.]. (S, O.)

10. **استعدَّ**, (S, O, Mṣb, K,) as also **اعدَّ** and **اعتدَّ** and **تعدَّد**, the last, as well as the first, mentioned by Th, (TA,) *He made himself ready, prepared himself, or became in a state of preparation*, (S, O, K, TA,) **لِلْأَمْرِ** for the affair; (S, O, K, *TA, *) *he prepared, or provided, himself with proper, or necessary, apparatus, or implements, or the like.* (A'Obeyd, Mṣb, &c.) = All except the last are also trans.: see 4.

R. Q. 1. **عَدَّ**, (IAqr, O, TA,) inf. n. **عَدَّة**, (IAqr, O, K, TA,) *He was quick, (IAqr, TA,) or he hastened, and was quick, (O, K,) in walking, or going along, (IAqr, O, K, TA,) &c. (IAqr, TA.)* = [And app. said of the sand-grouse (القَطَا) meaning *It uttered its cry*: see **عَدَّ** below.]

Q. Q. 2. **تَمَعَّدَ**, in which, accord. to Sb, the **م** is a radical letter, because of the rarity of the measure **تَمَعَّلَ**, but others contradict him, (S, K, *) *He assumed the dress, garb, habit, or external appearance, of the sons of Ma'add, who was the son of 'Adnán, and who is called the Father of the Arabs [because through him all the descendants of Ismá'eel, or Ishmael, trace their ancestry], (S, O, K,) imitating them in their coarseness therein: (K:) or he asserted himself to be related to them: (S, O, K:) or he spoke their language: (TA:) or he affected, or constrained himself, to endure with patience their mode of life: (S, O, K:) or he imitated their mode of life, which was coarse and rude; abstaining from ease and luxury, and from the garb of the foreigners: (S, O:) and he (a boy) attained to the prime of manhood, and became thick, or coarse. (S, O, K.) 'Omar said, (S, O,) or not 'Omar, but the Prophet, (K,) **اِحْتَشَوْنَا وَتَمَعَّدُوا**, (S, O, *K, *) i. e. [Lead ye a rough, or coarse, life, and] imitate the mode of life of the sons of Ma'add, &c. (TA.) [See also art. **معد**.] — It is also used by the poet Maan Ibn-Ows for **تَبَاعَدَ** [*He went, or withdrew himself, far away*]: (S, O:) it means thus, and *he went away into the country, or in the land.* (TA.)*

عَدَّ *A cry by which the mule is chidden*; (AZ, O, K;) like **عَدَسَ**. (AZ, O.)

عَدَّ and **عَدَّة** *Pustules in the face*: (IJ, TA:) or *pustules that come forth in the faces of beautiful, or goodly, persons*: (O, K:) pl. of the former [and app. of the latter also, which is probably a n. un.,] **أَعْدَادُ**. (Marg. note in a copy of the S.)

عَدَّ *Multitude, muchness, or abundance*, (S, O, K,) in a thing. (K.) One says, **إِنَّمَا لَدَوُو عِدِّي** (in one of my copies of the S and in the O **وَقِصِي** and in the other of my copies of the S and in the O **قِصِي**), [*Verily they are many, or numerous*]. — [It is also an epithet, signifying] *Water having a continual increase; (S, O, K;) that does not cease; as the water of a spring; (S, O, Mṣb, K;) and of a well: (S, O, Mṣb:) or copious water of the*

*earth: or spring-water; rain-water being called كَرَعٌ: (TA:) or old water, that does not become exhausted: (IDrd, TA:) or an old well; (M, O, K;) said in the M [and O] to be from حَسْبٌ عَدَّ: (TA: [but see this in what follows:]) or in the dial. of Temeem, much water; but in the dial. of Bekr Ibn-Wáil, little water: (AO, TA:) or well-water, whether little or much; so accord. to a woman of Kiláb; opposed to that of the rain: accord. to Lth, a place which men make, or prepare, wherein much water collects; but Az says that this is a mistake: (TA:) pl. **أَعْدَادُ**. (S, A, O.) — And **حَسْبُ عِدِّي** † *Old nobility or the like*: (M, A, O:) accord. to IDrd, from **عَدَّ** applied to old water that does not become exhausted. (TA. [This derivation is probably correct: but see above.]) = See also **عَدِيدٌ**. = And see the paragraph here following.*

عِدَّةٌ *Apparatus, equipments or equipage, accoutrements, furniture, gear, tackle or tackling, (S, O, L, Mṣb,) that one has prepared for the casualties of fortune, (S, O, L,) consisting of property and weapons, (S, O,) or of property, or weapons, or other things, (Mṣb,) or of implements, instruments, tools, or the like, and of beasts: (L:) accord. to some, formed from عَدَّةٌ [q. v.]; but others deny this: (L in art. **عتد**:) pl. **عَدَدٌ**. (Mṣb.) One says, **أَخَذَ لِلْأَمْرِ عِدَّتَهُ** and **عَتَادَهُ** [*He took, for the affair, his apparatus, &c.; or he prepared, or provided, himself for the affair*]: both signify the same. (S, O.) — Also, (S, O,) and **عَدَّ**, this latter of the dial. of Temeem, (A'Obeyd, Mṣb,) *A state of preparation.* (A'Obeyd, S, O, Mṣb.) One says, **كُونُوا عَلَى عِدَّةٍ** *Be ye in a state of preparation.* (S, O.) = See also **عَدَّ**.*

عِدَّةٌ an inf. n. of 1 [q. v.]. (TA.) — And **A number collected together; a number collectively.** (TA.) You say, **رَأَيْتُ عِدَّةَ رِجَالٍ** *I saw a number of men collected together.* (TA.) And **أَنْغَدْتُ عِدَّةَ كُتُبٍ** *I transmitted a number of letters together.* (S, K, *TA.) — **عِدَّةُ الْمَرْأَةِ** *The days of the menstruation of the woman, (S, O, Mṣb, K, TA,) which she numbers, when she has been divorced, or when her husband has died; [until the expiration of which she may not marry again; the period being, in the case of a divorced woman, not pregnant, that of three menstruations]; or [in the case of a pregnant woman] the days of her pregnancy; or [in the case of a widow not pregnant] four months and ten nights: (TA:) or the woman's waiting the prescribed time after divorce, or after the death of her husband, until she may marry again: (Mṣb:) and the days of the woman's mourning for a husband, and of abstaining from the wearing of ornaments &c.; (K, TA;) whether it be a period of months or of menstruations, or the period completed by her giving birth to offspring in her womb, which she has conceived by her husband: (TA:) pl. **عَدَدٌ**. (Mṣb.) One says, **انْقَضَتْ عِدَّتُهَا** *Her عِدَّةٌ ended, (S, TA,) from the period of the death of her husband, or of his divorcing her.* (TA.) — **انْقَضَتْ عِدَّةُ الرَّجُلِ** *means The man's term of life ended: pl. **عَدَدٌ**.* (TA.) — And one says, **فَلَانٌ إِنَّمَا يَأْتِي أَهْلَهُ** *Such a one comes to his wife, or family, only once in the month, or in the two months.* (O, L.) See also **عِدَادٌ**, in two places.*

عَدَّ a subst. from **عَدَّ** “he numbered it;” as also **عَدِيدٌ**: (S, O, K:) [originally] *What is numbered, counted, reckoned, or computed: (O, Mṣb, K: [in the CK, a و is inadvertently omitted after the explanation of this meaning:]) [and hence,] a number; (Mṣb;) and عَدِيدٌ is syn. therewith [in this sense, as will be seen in what follows]; (A;) a quantity composed of units; and therefore not [properly] applicable to one; but accord. to the grammarians, one belongs to the predicament of **العَدَدُ** because it is the root thereof, and because it implies quantity, for when it is said “How many hast thou?” it is as proper to answer “One” as it is to answer “Three” &c.: (Mṣb:) pl. **أَعْدَادُ**. (TA.) **أَكْثَرُ عَدِيدَهُمْ** means **عَدَدَهُمْ** [i. e. *How great is their number!*]. (A.) Zj says that **عَدَّ** is sometimes used in the sense of an inf. n.; as in the phrase in the **Kur** [xviii. 10], **سِنِينَ عَدَدًا**: but many say that it is in this instance used in its proper sense, meaning **مَعْدُودَةٌ** [i. e. *numbered*], and is made masc. because **سِنِينَ** is syn. with **أَعْوَامٌ**. (Mṣb.) In the phrase **وَأَحْصَى عَدَدًا**, in the **Kur** [lxxii. last verse], it is used in its proper sense of **مَعْدُودًا**, and is put in the accus. case as a denotative of state; or it is used in this case as an inf. n. (IAth, O.) — It signifies also *The years of a man's life, which one numbers, or counts.* (IAqr, O, K. [In the CK, after the words **وَالْعَدَدُ الْمَعْدُودُ**, a و should be inserted.]) Hence the phrase **رَقِيَ عَدَدُهُ** *The years of his life, which he numbered, became few, the greater part having passed.* (IAqr, O.)*

عَدَّ: see the next paragraph.

يَوْمُ الْعِدَادِ an inf. n. of 3 [q. v.]. (TA.) — **يَوْمُ الْعِدَادِ** [as expl. by Sh: see 3, first sentence. — Also] *The day of giving: (S, O:) العِدَادُ signifies العَطَاءُ (S, O, K) in this phrase. (S, O.) — And i. q. يَوْمُ الْعَرْضِ [which generally means *The day of the last judgment*]. (TA.) — And one says, **أَتَيْتُ فُلَانًا فِي يَوْمِ عِدَادٍ** meaning *I came to such a one on a Friday (يَوْمُ حُمَيْعَةٍ), or on a Minor Festival (يَوْمُ فِطْرِ), or on a Great Festival (يَوْمُ أَضْحَى).* (O, K, *TA.) — And **فُلَانًا عِدَادًا** (أَضْحَى) (O, K, *TA.) — And **عِدَادُ الثُّرَيَّا الْقَمَرِ**, and **فِي الثُّرَيَّا**, (S, O, K,) or **عِدَادُ الثُّرَيَّا الْقَمَرِ**, and **فِي عِدَّةِ نَزْوِلِ الْقَمَرِ الثُّرَيَّا**, (TA,) meaning *I met such a one once in the month: (S, O, K:) because the moon makes its abode in الثُّرَيَّا [the Pleiades, its third Mansion,] once in every month: (S, O:) IB [understood the meaning to be, once in the year; for he] asserts that, correctly, J should have said, because the moon is in conjunction with الثُّرَيَّا once in every year, and that is on the fifth day of [the Syrian month] Ádhár [corresponding to March O. S.], agreeably with what is said in a verse of Ibn-Holáhil which will be**