

د: (IDrd, O:) the former of the dial. of Rabe'e'ah. (S, O.)

5. † *تَعَذَّتْ عَذْوَةً* I tasted a portion the least in quantity of what is eaten and of what is drunk. (Ham p. 448.) [See also 5 in art. *عذف*.]

عَذْفٌ: see *عَذْوٌ*.

سَرَّ عَذَافٍ Deadly poison: (O, K:) formed by transposition from *دُعَافٍ*: (O:) mentioned by Yaḥkoob and Lh. (TA.)

عَذْوٌ and *عَذْوٌ* are syn.; (IDrd, O, K:) signifying *Food of man and of beast*; (IDrd, O;) [or *food and drink*; (see *عذوف*);] and in like manner the dial. vars.: with *ذ* in the dial. of Rabe'e'ah, and with *د* in the dials. of the rest of the Arabs. (K.) One says, *مَا ذُقْتُ عَذْوًا*, and † *عَذْفًا* [&c.] i. e. [I have not tasted, or did not taste,] anything. (S, O.) And *بَاتَتْ الدَّابَّةُ عَذْوًا* [like *عذوف*, q. v.]. (S, O.)

عَذْوَةٌ [i. q. *عَذْوَةٌ* &c.]: see 5 [and see also *عذوف* and *عذوف*].

عَازِفٌ [as act. part. n. of *عَذَفَ* should signify *Eating*: but see what here follows]. Ibn-'Abbád says, (O,) *مَا زِلْتُ عَازِفًا مُنْذُ الْيَوْمِ* means I have not tasted anything [to-day]. (O, K.)

عذق

1. *عَذَقَ الشَّاةَ* (S, O, K,) aor. *عَذَقَ*, inf. n. *عَذَقٌ*, (S, O,) *He appended to the sheep, or goat, a sign whereby the latter might be known, termed* † *عَذَقَةٌ* (S, O, K) and † *عَذَقَةٌ* (K,) *being a flock of wool*, (S, O,) *differing in colour from the animal*: (S, O, K:) some particularize the animal to which this is done as being a goat: (TA:) and † *عَذَقَهَا* signifies the same. (S, K.)

Hence the saying, *مَنْ عَذَقَتْ بِهِ الْأَعْمَالُ أُعْلِقَتْ* [The person to whom offices of administration are assigned, to him hopes are made to cling]. (Har p. 489.) — Hence also, (O, TA,) *عَذَقَ الرَّجُلَ*, (S, O,) or *عَذَقَهُ بِشَرٍّ* or *بِقَبِيحٍ*, (K,) † *He reproached him, or upbraided him, with a thing that was bad, evil, abominable, or foul*, (S, O, K, TA,) and *stigmatized him with it*, (S, O, TA,) so that he became known thereby. (TA.) — And *كَدَا إِلَى عَذَقِهِ* i. e. *نَسَبَهُ إِلَيْهِ* [commonly meaning *كَدَا إِلَيْهِ كَدَا* † *He attributed, or imputed, to him such a thing*]. (Ibn-'Abbád, O, K.)

† *عَذَقْتُ التَّخْلَةَ* I cut off the branches of the palm-tree: (S, O:) and [in like manner one says] † *عَذَقْتُ*, with teshdeed to denote muchness [of the action] or multiplicity [of the objects]. (S.) — *عَذَقَ* said of the [species of sweet rush called] *إِذْخِر*, *It put forth its fruit*; as also

† *أَعَذَقَ*: (S, O, K:) or the latter, accord. to IAth, *it had عَذْوَقٌ* [pl. of *عَذَقٌ*] and *شُعَبٌ* [pl. of *شُعْبَةٌ*, i. e. bunches, or sprigs]: or, as some say, *it blossomed*. (TA.) And, said of the [species of tree, or plant, called] *سَخْبِر*, *It grew tall*. (IAḥr, O, TA.) — *عَذَقَ الْفَحْلَ عَنِ الْإِبِلِ*, (O, K,) aor. *عَذَقَ*, (K,) inf. n. *عَذَقٌ*, (TA,) *The stallion*

[camel] *repelled from the [she-] camels, and drench them together*. (O, K.) — And *عَذَقَ الْبَعِيرَ* *The camel voided his dung in a thin state*. (Ibn-'Abbád, O, K.)

2: see the preceding paragraph.

4. *اعذق*: see 1, first sentence. — Also *He* (a man) *had many عَذْوَق*, i. e. *palm-trees*, pl. of *عَذَقٌ*. (O.) — And *اعذقت التَّخْلَةَ* *The palm-tree had many أعذاق*, i. e. *racemes, or bunches of dates*, pl. of *عَذَقٌ*. (O.) — See also 1, latter half.

8. *اعتدق بكرة من إبله* *He made a mark, or sign, upon a young female of his camels, for his riding her before she had been trained*: (O, K:*) [the K has *لِيَقْبِضَهَا* in the place of *لِيَقْتَضِبَهَا*, which latter is the reading in the O, and is evidently the right:] the mark, or sign, is termed † *عَذَقَةٌ*, as mentioned by Az. (TA.) — And *اعتدقه بكدا* means *He distinguished him particularly, peculiarly, or specially, by such a thing; or he particularized him, or particularly or peculiarly or specially characterized him, thereby*; (O, K;) namely, a man. (K.) — And *اعتدق* *He made [the] two ends of his turban to hang down behind*; (IAḥr, O, K;) like *اعتدب*. (TA.)

عَذَقٌ *A palm-tree with its fruit*: (S, O, K:) so called by the people of El-Hijáz: (TA:) or [simply] *a palm-tree*: (Mgh, Mṣb:) pl. [of pauc.] *أعذق* and [of mult.] *عذاق* (K, TA) [the latter erroneously written in the CK *عذق*] and *عذوق*. (O: in which no other is mentioned.) [The dim. is † *عذيق*:] hence the saying, *أنا عذيقها المرجب* [expl. in art. *رجب*]. (S, O.) — And *Certain dates of El-Medeeneh*. (CK.) It is applied to several sorts of dates; of which are those called *عذق أبني الحبيبي* (Mṣb) or *عذق أبني حبيبي* (Mgh) and *عذق أبني طاب* and *عذق أبني زيد* [mentioned in art. *طوب*]: so says AHát: (Mṣb) or *عذق أبني طاب* is the name of a sort of palm-trees in El-Medeeneh. (K in art. *طوب*.)

عَذَقٌ *A raceme of a palm-tree, or of dates*; (S, Mgh, O, Mṣb, K, TA;) i. e. *the base thereof*, (TA,) *together with the fruit-stalks [and fruit]*; (Mṣb, TA;) *when ripe*: (TA:) pl. *أعذاق* (O, Mṣb, K) and *عذوق*. (K.) — Hence, (TA,) † *Might; or high, or elevated, rank or condition*; syn. *عز*. (O, K, TA.) So in the saying, *في بني فلان عذق كهل* † *In the sons of such a one is might, &c., that has attained its utmost point*; and so *عذق يانع*. (O, TA.) — Also *A bunch of grapes*: (Lth, O, K:) or *when what was upon it has been eaten*. (Ibn-'Abbád, O, K.) — And *A branching portion of a plant*: (Lth, O:) and *any branch having branchlets*. (Lth, O, K.)

عَذَقٌ, applied to a man, i. q. *لَبِيقٌ*: (O, K:) so in the phrase *عذق بالقلوب* [app. meaning *Congenial with hearts*]. (O, TA.) — Applied to perfume, *Fragrant*. (O, K.) — *نعجة عذقة* *A ewe having goodly wool*: one should not say *عذقة*. (Ibn-'Abbád, O.)

عَذَقَةٌ and *عَذَقَةٌ*: see 1, first sentence: and for the former, see also 8.

عَذَقَةٌ *The fruit of the [species of tree, or plant, called] سَخْبِر*. (IAḥr, O.)

عَذِيقٌ dim. of *عَذَقٌ*, q. v.

عَادِقٌ *One who undertakes the affairs of palm-trees, the fecundating of them, and the adjusting of their racemes of fruit, and disposing them properly for the cutting off*. (TA.)

† *هُوَ مَعَذْوُقٌ بِالشَّرِّ* † *He is stigmatized with evil*. (TA.)

عذل

1. *عَذَلَهُ*, (S, Mṣb,) aor. *عَذَلَهُ* (S, O, Mṣb) and *عَذَلُ*, (Mṣb,) inf. n. *عَذَلٌ*, (S, O, Mṣb, K,) *He blamed him, or censured him*; (S, O, Mṣb, K;*) [and † *عَذَلَهُ* *he did so much; for* *تَعَذَّلَ* is like *عَذَلٌ*, signifying *مَلَامَةٌ*, (K, TA,) [and *تَعَذَّلَ* is a dial. var. thereof, occurring in the Mo'allakah of Imra-el-Keys, (see EM p. 33,)] but its verb has teshdeed to denote muchness. (TA.) *سَبَقَ السَّيْفُ الْعَذْلَ* [The sword preceded the censure] is a prov. [expl. voce *سَجُنٌ*]. (TA.) Accord. to IAḥr, [عَذَلَهُ may signify as above; or *he afflicted, annoyed, or hurt, him; for he says,* *الْعَذْلُ* signifies *الإحراق*; [perhaps meaning *الإحراق* *بِاللِّسَانِ*; for SM adds,] as though the censurer burned (*يُحْرِقُ*) by his *عَذْل* the object thereof: (TA:) [or it may mean also *he burned him; for* Sgh says,] and *الْعَذْلُ* signifies also *الإحراق*. (O.)

2: see the preceding paragraph.

5: see 8, in two places.

6. [تغادلوا] *They blamed, or censured, one another*. See the last sentence in this art.

8. *اعتدل* *He blamed, or censured, himself*: (S, O, Mṣb:) or i. q. *قَبِلَ الْمَلَامَةَ* [he admitted, or accepted, blame, or censure]; as also † *تَعَذَّلَ*: (K:) [or, accord. to SM,] one says, *اعتدل الرجل* and † *تَعَذَّلَ* as meaning *قَبِلَ مِنْهُ الْمَلَامَةَ وَأَعْتَبَ* [i. e. *he admitted, or accepted, blame, or censure, from the man, and reverted*; but I think that the right reading is *الرجل*, and that *منه* should be erased]. (TA.) — Also *He shot, or cast, a second time*; (ISk, O, K;) having shot, or cast, and missed: (ISk, O:) or, accord. to the A, *he blamed himself for having missed, and therefore shot, or cast, a second time, and hit*. (TA.) — And i. q. *اعتزَمَ* [perhaps said of a man, and meaning *He kept to the course, or right course, in running, or walking, &c.*: but more probably, I think, said of a horse, meaning *he went along overcoming his rider, in his running, not complying with his desire when he pulled him in*]: (K:) accord. to AA, said of a horse as meaning *he went quickly, after slowness, and strove, or exerted himself*. (O.) — And *اعتدل يومنا* † *Our day became intensely hot*; as though it had been remiss, and made amends for its remissness by excess, blaming itself for what had proceeded from it. (A, TA.)