

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

5. † **تَعَذَّفْتُ 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 **عَذْوَةٌ**.

سُرَّ عَذَافٍ Deadly poison: (O, K:) formed by transposition from **دُعَافٍ**: (O:) mentioned by Yaakooob 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 Rabee'ah, and with **د** in the dials. of the rest of the Arabs. (K.) One says, **مَا ذُقْتُ عَذْوًا** and **عَذْفًا** [i. e. [I have not tasted, or did not taste,] anything. (S, O.) And **بَاتَتْ الدَّابَّةُ عَلَى غَيْرِ عَذْوٍ** [like **عَذْوٍ**, q. v.]. (S, O.)

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

عَادَفٌ [as act. part. n. of **عَذَفَ** should signify Eating: but see what here follows]. Ibn-'Abbád says, (O,) **مَا زِلْتُ عَادَفًا مِّنْذُ 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 **بَقِيحٍ**, (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 **نَسَبَهُ إِلَيْهِ** i. e. **عَذَقَهُ إِلَى كَذَا** [commonly meaning **نَسَبَ إِلَيْهِ كَذَا** + He attributed, or imputed, to him such a thing]. (Ibn-'Abbád, O, K.) — **عَذَقْتُ النَّخْلَةَ** 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 I Ath, it had **عَذْوَق** [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] **سَخْبَر**, It grew tall. (IAqr, O, TA.) — **عَذَقَ الْفَحْلُ عَنِ الْإِبِلِ**, (O, K,) aor. **عَذَقَ**, (K,) inf. n. **عَذَقٌ**, (TA,) The stallion

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

2: see the preceding paragraph.

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

8. **اعْتَذَقَ بَكْرَةً مِنْ إِبِلِهِ** 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 **لِيُقْتَضِبَهَا** in the place of **لِيُقْتَضِبَهَا**, 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 **اعْتَذَقَهُ بِكَذَا** means **اِخْتَصَصَهُ بِهِ** [i. e. 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 **اعْتَذَقَ** He made [the] two ends of his turban to hang down behind; (IAqr, O, K:) like **اعْتَذَبَ**. (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, Mshb:) pl. [of pauc.] **أَعَذَقٌ** and [of mult.] **عَذَاقٌ** (K, TA) [the latter erroneously written in the CK **عَذَقٌ**] and **عَذْوَقٌ**. (O: in which no other is mentioned.) [The dim. is **عَذِيقٌ**:] hence the saying, **أَنَا رَجَبٌ عَذِيقُ الْمَرْجَبِ** [expl. in art. **رجب**]. (S, O.) — And **Certain dates of El-Medeneh**. (CK.) It is applied to several sorts of dates; of which are those called **عَذَقُ آبَنِ الْحَبِيبِ**, (Mshb,) or **عَذَقُ آبَنِ طَابٍ** and **عَذَقُ آبَنِ طَابٍ** (Mgh,) and **عَذَقُ آبَنِ طَابٍ** [mentioned in art. **طوب**]: so says AHát: (Mshb:) or **عَذَقُ آبَنِ طَابٍ** is the name of a sort of palm-trees in El-Medeneh. (K in art. **طوب**.)

عَذَقٌ A raceme of a palm-tree, or of dates; (S, Mgh, O, Mshb, K, TA:) i. e. the base thereof, (TA,) together with the fruit-stalks [and fruit]; (Mshb, TA:) when ripe: (TA:) pl. **أَعَذَاقٌ** (O, Mshb, K) and **عَذْوَقٌ**. (K.) — Hence, (TA,) † **مِثْلُ عَذَقٍ** or **عَذَقٌ**, high, or elevated, rank or condition; syn. **عِزٌّ**. (O, K, TA.) So in the saying, **فِي بَنِي فَلَانٍ عَذَقٌ كَهْلٍ** † In the sons of such a one is might, &c., that has attained its utmost point; and so **عَذَقٌ يَأْنَعُ**. (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 **عَذَقٌ بِالْقُلُوبِ** [app. meaning Congenial with hearts]. (O, TA.) — Applied to perfume, **عَذَقَةٌ** Fragrant. (O, K.) — **عَذَقَتْ عَذَقَةً** A ewe having goodly wool: one should not say **عَذَقَتْ عَذَقَةً**. (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] **سَخْبَر**. (IAqr, O.)

عَذِيقٌ dim. of **عَذَقٌ**, q. v.

عَادَقٌ 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 مَعَذُوقٌ بِالشَّرِّ † He is stigmatized with evil. (TA.)

عدل

1. **عَدَلَهُ**, (S, Mshb,) aor. **عَدَلَ** (S, O, Mshb) and **عَدَلَ**, (Mshb,) inf. n. **عَدَلٌ**, (S, O, Mshb, K,) He blamed him, or censured him; (S, O, Mshb, K:) [and **عَدَلَهُ** he did so much; for] **تَعَدَّلَ** is like **عَدَلٌ**, signifying **مَلَامَةٌ** (K, TA,) [and **تَعَدَّلَ** is a dial. var. thereof, occurring in the Mo'allakah of Imra-el-Kays, (see EM p. 33,)] but its verb has teshdeed to denote muchness. (TA.) **سَبَقَ السَّيْفُ الْعَدْلَ** [The sword preceded the censure] is a prov. [expl. voce **شَجَنَ**]. (TA.) Accord. to IAqr, [عَدَلَهُ may signify as above; or he afflicted, annoyed, or hurt, him; for he says,] **الْعَدْلُ** signifies **الإِخْرَاقُ**; [perhaps meaning **الإِخْرَاقُ** **بِالْبَلْسَانِ** for SM adds,] as though the censurer burned (**يُحْرِقُ**) by his **عَدْلُ** the object thereof: (TA:) [or it may mean also he burned him; for Sghl says,] and **الْعَدْلُ** signifies also **الإِخْرَاقُ**. (O.)

2: see the preceding paragraph.

5: see 8, in two places.

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

8. **اعْتَدَلَ** He blamed, or censured, himself: (S, O, Mshb:) or i. q. **قَبِلَ الْمَلَامَةَ** [he admitted, or accepted, blame, or censure]; as also **تَعَدَّلَ**: (K:) [or, accord. to SM,] one says, **اعْتَدَلَ الرَّجُلُ** and **تَعَدَّلَ** as meaning **وَأَعْتَبَ** and **تَعَدَّلَ** [i. e. he admitted, or accepted, blame, or censure, from the man, and reverted; but I think that the right reading is **الرَّجُلُ**, 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. **اعْتَزَرَ** [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 **اعْتَدَلَ يَوْمَنَا** † 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.)