

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

5. † **تَعَذَّفْتُ عَذْوْفَةً** *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 **عَذْوْفٌ**.

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

عَذْوْفٌ and **عَذْوَفٌ** 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 عَذْوْفًا**, and † **عَذْفًا** [&c.] i. e. [*I have not tasted, or did not taste, anything.*] (S, O.) And **بَاتَتْ الدَّابَّةُ عَذْوْفًا** [like **عذوف**, q. v.]. (S, O.)

عَذْوْفَةٌ [i. q. **عَذْوْفَةٌ** &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. **عَذَّقُ**, (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 بَشْرًا** 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 **كَذَا إِلَى كَذَا** i. e. **نَسَبَهُ إِلَيْهِ** [commonly meaning *كَذَا إِلَيْهِ كَذَا* † *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] **إِذْخِرٌ**, *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] **سَخْبِرٌ**, *It grew tall.* (IAḥr, O, TA.) — **عَذَقَ الْفَحْلَ عَنِ الْإِبِلِ**, (O, K,) aor. **عَذَّقُ**, (K,) inf. n. **عَذَقٌ**, (TA,) *The stallion*

[camel] *repelled from the [she-] camels, and drench 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. **اعذق**: see 1, first sentence. — Also *He (a man) had many عَذْوَقٌ, 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 إبلة** *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 **ك** 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 بكذا** 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.)

عَذَقُ *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.] **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 عَذِيقُهَا الْمَرْجَبُ** [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 **عَذَقُ ابْنِ الْحَبِيبِ**, (Mṣb,) or **عَذَقُ ابْنِ حَبِيبِ**, (Mgh,) and **عَذَقُ ابْنِ طَابٍ** and **عَذَقُ ابْنِ زَيْدٍ** [mentioned in art. **طوب**]: so says AHát: (Mṣb:) or **عَذَقُ ابْنِ طَابٍ** is the name of a sort of palm-trees in El-Medeeneh. (K in art. **طوب**.)

عَذَقُ *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. **أَعَذَاقٌ** (O, Mṣb, K) and **عَذْوَقٌ**. (K.) — Hence, (TA,) † **مِثْلُ عَذَقٍ** [or high, or elevated, rank or condition]; syn. **عَزٌّ**. (O, K, TA.) So in the saying, **فِي بَنِي فُلَانٍ عَذَقٌ كَهَيْئَةِ عَذَقِ يَانَعٍ**. (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.)

عَذِقٌ, applied to a man, i. q. **لَيْقٌ**: (O, K:) so in the phrase **عَذِقٌ بِالْقُلُوبِ** [app. meaning *Congenial with hearts*]. (O, TA.) — Applied to perfume, *Fragrant*. (O, K.) — **نَعَجَةٌ عَذِقَةٌ** *A ewe having goodly wool*: one should not say **عَذِقَةٌ**. (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] سَخْبِرٌ*. (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 مَعَذُوقٌ بِالشَّرِّ** *He is stigmatized with evil.* (TA.)

عذل

1. **عَذَلَهُ**, (S, Mṣb,) aor. **عَذَلْتُ** (S, O, Mṣb) and **عَذَلْتُ**, (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* **تَعَذَّلُ** is like **عَذَلٌ**, signifying *مَلَامَةٌ*, (K, TA,) [and **تَعَذَّلُ** 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 **الإِحْرَاقُ**; [perhaps meaning **الإِحْرَاقُ** **بِاللِّسَانِ**; for SM adds,] as though the censurer burned (**يُحْرِقُ**) by his **عَذْلٌ** the object thereof: (TA:) [or it may mean also *he burned him; for Sgh says,*] and **الْعَذْلُ** signifies also **الإِحْرَاقُ**. (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. **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 **وَأَعْتَبَ وَأَعْتَبَ** [*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.)