

a fence, or dam, to confine water: pl. جُدُورٌ (Suh, Mṣb) and جُدْرٌ, [which is also a pl.,] signifies fences, or dams, between houses, which retain water. (TA.) — [The pl.] جُدُورٌ also signifies Gardens, or walled gardens, (حَوَائِطُ) of grapes. (TA.)

جَدْرَةٌ: see جَدِيرَةٌ.

جَدْرِيٌّ and جَدْرِيٌّ (S, Mṣb, K) [Small-pox;] certain pustules (Mṣb, K) in the body, (K,) which break forth (Mṣb, K) from the skin, full of water, and afterwards opening, (Mṣb,) and generating thick purulent matter; (K;) a well-known disease, that attacks people once during life. (TA.) — جَدْرِيٌّ الأَرْضِ † an appellation applied to Truffles (كَمَاهُ), denoting disapprobation. (TA from a trad.)

جَدَارٌ: see جَدْرٌ: and see also جَدِيرَةٌ.

جَدِيرٌ A place having a wall built around it; a walled place. (S, K.) = See also مُجَدَّرٌ. = Also Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; syn. خَلِيقٌ (S, A, Mṣb, K) and حَقِيقٌ: (Mṣb:) fem. جُدْرَاءُ and جَدِيرُونَ (TA:) pl. masc. جَدْرَاءُ and جَدِيرَاتٌ (S, K:) pl. fem. جَدْرَاتٌ and جَدِيرَاتٌ (TA.) You say, هُوَ جَدِيرٌ بَكَذَا (S, A, Mṣb) and لَكَذَا (TA) He is adapted, disposed, apt, meet, &c., for such a thing; (S, A, Mṣb;) and [naturally] drawn to it. (Ham p. 707.) And أَنْتَ جَدِيرٌ أَنْ تَفْعَلَ كَذَا Thou art adapted, disposed, apt, meet, &c., for doing such a thing; or worthy to do it. (S.) And إِنَّهُ لَمَجْدَرَةٌ أَنْ يَفْعَلَ (K,) and in like manner you say of two persons, and of more, (TA,) and مُجَدَّرٌ (K.) Verily he is one who is adapted, disposed, apt, meet, &c., for doing [such a thing]; or worthy to do [it]; syn. مَخْلَقَةٌ. (K.) [مَجْدَرَةٌ properly signifies A place, and hence a thing, an affair, and a person, adapted, disposed, apt, meet, &c.; like مَخْلَقَةٌ and مَحْرَأَةٌ: and مُجَدَّرٌ, Made, or called, adapted or disposed &c., though said by Aboo-Ja'far Er-Ru'ásee to be a pass. part. n. having no verb.] Also إِنَّهَا لَمَجْدَرَةٌ أَنْ يَفْعَلَ Verily she is one who is adapted, disposed, apt, &c., for that: and بَأَنَّ هَذَا الأَمْرَ مَجْدَرَةٌ لَكَ This affair, or thing, is one that is adapted, apt, meet, &c., for that; syn. مَحْرَأَةٌ. (S.) And هَذَا الأَمْرَ مَجْدَرَةٌ مِنْهُ This affair, or thing, is one that is adapted, apt, meet, &c., for him to do; i. e. he is adapted, apt, meet, &c., for doing it. (TA.)

جَدِيرَةٌ An enclosure for camels, (AZ, S, K,) and for lambs and kids and calves &c., (TA,) made of masses of stone; (AZ, S;) as also جَدْرَةٌ: (TA:) if of mud, or clay, it is called جَدَارٌ: (AZ, TA:) or an enclosure (زُرْبٌ) for sheep or goats. (TA.) = Nature; or natural, or native, disposition, temper, or other property. (K.)

هُوَ أَجْدَرُ بِهِ He, or it, is more, or most, adapted,

disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it, or him; or he is more, or most, worthy of it. (A.) [See an ex. in a verse cited voce خَطَّةُ.]

أَرْضٌ مَجْدَرَةٌ A land in which is حَدْرِيٌّ [or small-pox]: (Lh, S:) or a land in which is much thereof. (K.) = See also جَدِيرٌ, in five places.

مَجْدَرٌ (S, Mgh, Mṣb, K) and مَجْدُورٌ (Mgh, K) and جَدِيرٌ (Mṣb, TA) Having the حَدْرِيٌّ [or small-pox]. (S, Mgh, Mṣb, K.) And مَجْدُورٌ [Having the face marked with the small-pox]. (A.)

مَجْدُورٌ: see مُجَدَّرٌ: = and see also جَدِيرٌ, in two places.

جدع

1. جَدَعَ الأَنْفَ (S, * Mṣb, K, *) aor. ٤, (Mṣb,) inf. n. جَدَعٌ (S, Mṣb, K,) He cut off the nose; and in like manner, the ear; and the hand, or arm; and the lip; (S, Mṣb, K;) and a similar part: (TA:) and أَجْدَعْتُ أَنْفَهُ signifies the same as جَدَعْتُ [I cut off his nose]: or جَدَعٌ signifies [absolutely] the cutting off; or cutting so as to separate. (TA.) In the following saying of a poet, the verb is used metaphorically,

وَأَصْبَحَ الدَّهْرُ ذُو العَرْنَيْنِ قَدْ جَدَعَا *

[lit. And nosed fortune became mutilated in the nose; meaning, †became marred]. (TA.) And in the following phrase, occurring in a verse, كَانَ اللهُ جَدَعًا أَنْفَهُ وَعَيْنِيهِ, the poet means, [As though God cut off his nose] and put out his eyes: see a similar saying in art. قَلَدٌ, voce تَقَلَّدَ. (TA.) — جَدَعَهُ (S, K,) aor. and inf. n. as above, (TA,) He mutilated him, or maimed him, by cutting off his nose, or his ear, or his hand or arm, or his lip, (S, K, TA,) or the like; (TA;) as also جَدَعَهُ. (S, TA.) [Hence the phrase,] لَهُ جَدَعًا لَهُ (S, K) [(May God decree) to him mutilation, or maiming, by the cutting off of his nose, or the like; or cause it to befall him: or] meaning الزَّمَهُ اللهُ الجَدَعَ [†may God make injury, or diminution of what is good, to cleave to him]: (K:) said in imprecating a curse upon a man: similar to لَهُ عَقْرًا, q. v.: the first word being governed in the accus. case by a verb understood. (TA.) One says also, اجْدَعُهُم بِالْأَمْرِ حَتَّى يَذَلُّوا, a phrase mentioned by IAḡar, but not explained by him; thought by ISd to mean, †Act thou, in commanding, as though thou mutilatedst them by cutting off their noses [until they become submissive]. (TA.) In the phrase صَوْتُ الحِمَارِ الجَدَعُ [The voice of the ass that has his ear, or ears, cut off, (see مُجَدِّعٌ, below)], occurring in a verse of Dhu-l-Khiraḡ Et-Tuhawee, (S,) accord. to J, but not found by Sgh in the verses of that poet, and said to be in the Book [of Sb], though IB denies this, asserting it to be in the Nawádir of AZ, (TA,) Akh says, the poet means الجَدِيُّ يُجَدِّعُ, like as you say, هُوَ الأَيْضَرُكَ, meaning الأَيْضَرُكَ: Aboo-Bekr Ibn-es-Sarráj says, the poet, requiring refá for the

rhyme, has changed the noun into a verb; and this is one of the worst of poetic licences. (S.) — [Hence,] السَّنَةُ تَجْدَعُ التَّبَاتَ † [The year of drought cuts off, or destroys, the herbage]: (A, TA:) and تَجْدَعُ بِالْحَمَالِ destroys the camels or the like. (S, O, K.) And جَدَعُ القَحْطِ التَّبَاتَ † The drought prevented the growth, or increase, of the herbage. (K, TA.) — [Hence also,] جَدَعُ عِيَالَهُ, inf. n. جَدَعٌ, †He withheld good things from his family, or household. (TA.) And جَدَعَتْهُ أُمُّهُ, aor. ٤, inf. n. as above, †His mother fed him with bad food; (Zj, K;) as also أَجْدَعْتُهُ (S, K,) inf. n. أَجْدَعٌ; (TA;) and جَدَعْتُهُ (K,) inf. n. أَجْدَعٌ; (TA:) and جَدَعَهُ and أَجْدَعَهُ † He (a pastor) confined him [a beast] to bad pasture. (TA.) جَدَعْتُهُ (S,) inf. n. as above, (K,) also signifies †I confined him, restricted him, or the like; syn. حَبَسْتُهُ: and †I imprisoned him: (S, K, *) and so with ذ: (S:) or جَدَعٌ and جَدَعٌ both signify †the confining, or restricting, a person with evil management, and with contemptuous treatment, and want of good care. (AHeyth.) = جَدَعٌ, aor. ٤, (Mṣb,) inf. n. جَدَعٌ (S, Mṣb, K,) He (a man) was, or became, mutilated, or maimed, by the cutting off of his nose, or his ear, (S, * Mṣb, K, *) or his hand or arm, or his lip, (S, K,) or the like: (TA:) or, accord. to some, you do not say جَدَعٌ, but جَدَعٌ: (TA:) and جَدَعْتِ الشَّاةَ The sheep, or goat, was, or became, mutilated by having its ears entirely cut off. (Mṣb.) — [Hence,] also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) [as though meaning †He was, or became, injured:] †he (a child) had bad food: (S, K, TA:) and he (a young weaned camel) had bad food: or was ridden while [too] young, and in consequence became weak. (TA.)

2. جَدَعَهُ, inf. n. تَجْدِيعٌ: see 1, in five places. — جَدَعَهُ وَشَرَاهُ † He made him to experience evil treatment, and derided him; as when one cuts off the ear of his slave, and sells him. (TA.) = Also He said to him جَدَعًا لَكَ [explained above; see 1]. (S, K, *) [See also عَقْرَهُ.]

3. جَدَاعٌ, inf. n. مُجَادَعَةٌ (S, K) and جَدَاعٌ (K,) †He reviled, being reviled by another, (K, * TA,) saying جَدَعًا لَكَ; as though each of them cut off the nose of the other: (TA:) and, (K,) or accord. to some, (TA,) †he contended in an altercation; as also تَجَادَعٌ; (S, K, TA;) [but the latter is said of a number of persons &c.] You say, تَرَكْتُ البِلَادَ تَجَادَعُ أَفَاعِيهَا (Th, S,) and تَجَدَّعُ also, (Th,) †I left the countries with their vipers eating one another; (Th, S;) not meaning eating in reality, but rending in pieces, or mangling, one another: (Th:) and عَارَ تَجَدَّعُ أَفَاعِيهَا, †A year in which the vipers eat one another, by reason of its severity. (Th.)

4: see 1, in three places.

5: see 3, in two places.

6: see 3, in three places.

جَدَعٌ What is cut off of the anterior parts of the nose, to its furthest, or uttermost, part: (Aḡ,