

affair was, or became, easy, or feasible, to such a one. (JK, TA.) You say, لَا يَسْتَدِينُ لِي الشَّعْرُ [Poetry, or versification, will not be easy, or feasible, to me, except in relation to such a one]. (TA.)

ذُوقُ an inf. n. used as a simple subst.; pl. أَذْوَاقُ: see 1, in the latter part of the paragraph.

ذَوَّاقُ an inf. n.: and also a subst. signifying *A thing that is tasted*; (JM, TA;*) of the measure مَفْعُولُ in the sense of the measure مَفْعُولُ. (TA.) It is said of Moḥammad, لَمْ يَكُنْ يَذُمُّ ذَوَّاقًا وَلَا يَمْدَحُهُ, i. e. [He used not to praise] what was tasted [by him nor to dispraise it]. (JM.) And one says, ذَوَّقْتُ ذَوَّاقًا, meaning *I tasted not anything*. (S, K,*) — Hence it is said in a trad., كَانُوا إِذَا خَرَجُوا مِنْ عِنْدِهِ لَا يَتَفَرَّقُونَ إِلَّا عَنْ ذَوَّاقٍ, i. e. † [They used, when they went forth from his (Moḥammad's) presence, not to disperse themselves save after receiving] knowledge and discipline that were, to their minds and souls, as food and drink to their bodies. (JM.)

ذَوَّاقٌ † *That contracts new marriages time after time*: (JM:) *quick in marrying and quick in divorcing*: (TA:) *that conceives frequent disgust* (مَلُولٌ, S, JM, and Ḥar p. 569), *not remaining [long] in one state with respect to marriage &c.*: fem. with ة. (Ḥar ubi supr.) Hence the saying, إِنَّ اللَّهَ لَا يُحِبُّ الذَّوَّاقِينَ وَلَا الذَّوَّاقَاتِ, i. e. † [Verily God will not love those men who frequently contract new marriages, nor those women who do so]. (JM, and Ḥar ubi supr.)

مَذَاقٌ an inf. n.: and also a subst. (TA) signifying *A place, or time, of tasting*. (KL.)

أَمْرٌ مُسْتَذَاقٌ † *A thing, or an affair, tried, or tested, and known*: (S:) and in like manner رَجُلٌ [a man]. (JK.)

ذول

2. ذَوَّلْتُ ذَالًا *I wrote a ذ*; (Az, Sgh, K;) or ذَالًا حَسَنَةً [a beautiful ذ]. (B, TA.) [See also 2 in art. ذيل.]

ذَالٌ *A certain letter of the alphabet*, (Lih, ISd, K,) [ذ,] pronounced with the voice, [not with the breath only,] and always a radical, not a substitute for another letter, nor augmentative; (ISd, TA;) its place of utterance is at the roots of the teeth, near the place of utterance of ت [or ث]; and it may be masc. and fem.; (B, TA;) [but generally it is fem.; and therefore] the dim. is ذَوِيلَةٌ: (K:) the pl. is أَذْوَالٌ and ذَالَاتٌ. (TA.) — Also *The comb of a cock*. (Kh, TA.)

ذَوِيلٌ, explained by IDrd as signifying *What is dry*, of plants &c., and so in the K, is said by ISd to be correctly ذَوِيلٌ [q. v.]. (TA.)

ذَوِيلَةٌ: see ذَالٌ, above.

ذون

5. تَذَوَّنَ *He was, or became, in a state of richness, wealth, or competence, and ease and plenty*. (IAḡr, K. [In the CK, النَّعْمَةُ is here, as

in many other instances, erroneously put for النَّعْمَةُ.]) [See also تَدَوَّنَ. Perhaps both are correct, as dial. vars.]

ذَانٌ (S, K) and ذَيْنٌ, (TA,) [the latter belonging to art. ذين,] *A vice, fault, defect, or the like*; (S, K;) syn. with ذَابٌ [and ذَيْبٌ] and ذَامٌ and ذَيْرٌ; (S, TA;) as heard by ISk from AA. (S.)

ذُونُونَ *A certain plant*: a dial. var. of ذُونُونَ, with ء: [see the latter in art. ذَانٌ:] pl. ذَوَانِينٌ: mentioned by Az, on the authority of Ks. (TA.)

ذوى

1. ذَوَى, (ISk, T, S, M, Mḡb, K,) aor. يَذْوِي, (ISk, S, &c.,) inf. n. ذَى, (T,) or ذَوَى, (ISk, S, K,) or both; (M, Mḡb;) and ذَوَى, (T, S, M, K,) used by some of the Arabs, but bad, (T,) disallowed by ISk, but said by AO on the authority of Yoo to be a dial. var., (S,) aor. يَذْوِي; (T, K;) said of a branch, or twig, (T, M, Mḡb,) or of a herb, or leguminous plant, (S, K,) *It withered; lost its moisture; or became thin, or unsubstantial, after being succulent*; syn. ذَبِلٌ: (S, M, Mḡb, K:) *it dried up*: (T, A:) *it obtained not moisture sufficient for it, or was marred by the heat, and in consequence withered, and became weak*: (T:) in the dial. of the people of Beesheh, ذَاى. (Lih, T.) — [Hence,] ذَوْتُ سَكِينَتِهِ † [His calmness, or gravity,] ceased. (Ḥar p. 109.)

4. اذْوَاهُ, said of heat, (S, Mḡb, K,) or of want of irrigation, (M,) *It withered it; caused it to wither, or lose its moisture*; (S, M, Mḡb, K;) namely, a herb, or leguminous plant, (S, K,) or a branch, or twig. (M, Mḡb.)

ذَوَى The skins of grapes: (IAḡr, T:) a pl. [or rather a coll. gen. n.] of which the sing. [or rather the n. un.] is ذَوَاةٌ: (Kr, M:) [or] this latter signifies the skin, or hush, or rind, of the grape, (AA, T, Kr, M, K,) and of wheat (الْحِنْطَةُ), (AA, T, and so in some copies of the K,) or of the colocynth (الْحِنْطَلَةُ), (Kr, M, and so in some copies of the K,) and of the melon: (AA, T, Kr, M, K:) and so [ذَوَاةٌ] with the unpointed ذ. (TA.) — Also ذَوَى, (IAḡr, T,) or ذَوَى, (K,) *Weak*, (IAḡr, T,) or *small, or young*, (K,) ewes. (IAḡr, T, K.)

ذَوَى: see what next precedes.

ذَوَاةٌ sing. [or rather n. un.] of ذَوَى [q. v.]

ذَوَاتٌ pl. of ذَاتٌ, fem. of ذُو, q. v.

ذَاوٍ *Withering, or withered; losing, or having lost, its moisture*. (S, TA.)

ذَاتِكَ الرَّجُلِ ذَالِكٌ: so in the phrase ذَالِكُ الرَّجُلِ [That man]: (K, TA:) a dial. var., or a mispronunciation. (TA.)

ذى

ذَى fem. of ذَا: see art. ذَا.

ذِيَّةٌ وَذِيَّةٌ: see art. ذيت.

ذيا

ذِيَّكَ, and ذِيَّكَ, and ذِيَّكَ: see the two sentences next before the last in art. ذَا.

ذِيَّاءٌ وَذِيَّاءٌ: see art. ذيت.

ذيا

2. ذِيَّاءٌ, (T, S, K,) inf. n. تَذِيَّاءٌ, (K,) *He cooked flesh-meat thoroughly, so that it fell off from the bone*. (T, S, K.)

5. تَذِيَّاءٌ, said of flesh, or flesh-meat, (T, S, M, K,) *It became separated from the bone by reason of corruption*, (T, M, K,) or *in consequence of cooking*, (T,) or *by slaughter*, (M, K,) or *from some other cause*: (TA:) or *became thoroughly cooked, so that it fell off from the bone*. (S.) It (a wound, Aḡ, S, M, K,) *became dissundered, or ragged, and corrupt, or putrid*: (Aḡ, S, M, K:) and so said of other things: (K:) thus تَذِيَّاءٌ said of a قُرْبَةُ [or water-skin], (M, TA,) and of a مَزَادَةٌ [or leathern water-bag]. (TA.) — *It (the face) became swollen*. (K.)

ذيب

ذَيْبٌ, (K,) like ذَابٌ, mentioned in art. ذوب, [and ذَيْرٌ] and ذَامٌ, (TA,) *A vice, fault, defect, or the like*. (K.)

ذَيْبٌ: see ذَيْبٌ, in art. ذَابٌ.

ذَيْبَانٌ: see ذَوْبَانٌ, in art. ذوب.

أَذْيَبٌ, [like أَزْيَبٌ] *Much water*. (K.) — *Fright, or fear*. (K.) Aḡ mentions the saying, مَرَّ فُلَانٌ وَلَهُ أَذْيَبٌ [as though meaning *Such a one passed having fright, or fear*]: and he says, I think that one says أَزْيَبٌ, with زاي, having the meaning here following. (TA.) — *Briskness, liveliness, sprightliness, or agility*. (K.)

أَرْضٌ مَذْيَبَةٌ: see مَذَابَةٌ, in art. ذَابٌ.

مَذْيُوبٌ: see مَذْوُوبٌ, in art. ذَابٌ.

ذيت

ذَيْتٌ وَذَيْتٌ (AO, S, M voce ذَا, Mḡb, * K) and ذَيْتٌ وَذَيْتٌ and ذَيْتٌ وَذَيْتٌ, (K,) the last of which is unknown, except as mentioned by IKṭṭ, (TA,) and ذِيَّاءٌ وَذِيَّاءٌ (M, K) and ذِيَّاءٌ وَذِيَّاءٌ, i. q. كَيْتٌ وَكَيْتٌ: (AO, S, M, Mḡb, * K:) so in the saying, كَانَ مِنَ الْأُمْرِ ذَيْتٌ وَذَيْتٌ, [&c., *Some of the circumstances of the case were thus and thus, or so and so, or such and such things*]. (AO, S, M.) It is plainly implied in the K [and the S] that the ت in ذيت is a radical letter, the last radical letter of the word: but AḤei says that the ت in ذيت and كيت is substituted for ي; that they are originally ذِيَّةٌ and كِيَّةٌ; and that the ة is elided, and the ي which is the last radical letter is changed into ت: [in like manner also says ISd in the M, voce ذَا:] and most of the leading authorities on inflection assert the same: therefore, [though most persons would look for them among words of which the last radical letter