

the former, *A blazing, or flaming, coal of fire*; and so ذكَا (K, TA,) with the short *l*, on the authority of IDrd; [in the CK ذكَا;] or, as in the M, ذكَا. (TA.)

ذُكْوَانٌ *A kind of trees*: n. un. with *ḍ*: (IAar, TA:) the pl. of the latter is ذُكَاوِينٌ, and signifies *small [trees of the kind called] سَرَحٌ* [q. v.]. (M, K, TA. [In the CK, السَّرَحُ is erroneously put for السَّرَحُ.])

ذَكَاةٌ *Sharpness, or acuteness, of mind*, (S, Mḡb, TA,) with *quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge*: (TA:) or *completeness of intelligence, with quickness of apprehension*: (Mḡb:) or *quickness of intelligence, understanding, sagacity, skill, or knowledge*: (K:) or *quickness of perception, and sharpness, or acuteness, of understanding*: thus applied, it is like the phrase فُلَانٌ شَعْلَةٌ نَارٌ (Er-Rāghib, TA:) or *quickness in drawing conclusions*. (TA. [See ذَهْنٌ: and see also 1.]) [It app. signifies also *Sharpness of spirit*; as a quality of a camel and the like. See ذَكِيٌّ. — Also *Age*: (S, K:) or *full, or complete, age*: so says Mbr in the “Kāmil:” (TA:) *contr. of قَتَاةٌ*: (Ḥam p. 217:) accord. to Az, its primary signification, universally, is a *state of completeness*: and الذَّكَاةُ فِي السِّنِّ means *completeness of age*: accord. to Kh, it means *the age of completeness of strength*, [app. in a horse, or any solid-hoofed animal, for he says that it is] when a year has passed after the قُرُوح [or finishing of teething]: (TA:) or الذَّكَاةُ السِّنِّ means *the utmost term of youthfulness*; from the primary signification of the root, which is “a state of completeness.” (Mḡb.) Hence the saying of El-Hājjāj, فُورْتُ عَنْ ذَكَاةٍ [I have been examined as to age; app. meaning + my abilities have been tested and proved]: and بَلَغَتِ الدَّابَّةُ الذَّكَاةَ *The beast attained to [fulness of] age*. (S, TA.) [Hence, also,] one says, قَتَاةٌ فُلَانٌ *The youthfulness of such a one is like the fulness of age of such a one*, i. e., the prudence, or discretion, of such a one notwithstanding his deficiency of age is like the prudence, or discretion, of such a one with his fulness of age. (Ḥam p. 217.)

ذُكَاةٌ, imperfectly decl., *The sun*: (S, K:) determinate, and not admitting the article *ال*: you say, هَذِهِ ذُكَاةٌ طَالِعَةٌ [This is the sun rising]: (S:) derived from ذُكَّتِ النَّارُ. (TA.) — Hence, (S,) ذُكَاةٌ *The dawn, or daybreak*: (S, K:) because it is from the light of the sun. (S.) Homeyd says, [or, accord. to some, Besheer Ibn-En-Nikh, as in one of my copies of the S, in art. كَفَرٌ,]

\* فَوَرَدَتْ قَبْلَ أَنْ يَبْلَاجَ الْفَجْرِ \*  
\* وَأَبْنُ ذُكَاةٍ كَامِنٌ فِي الْكُفْرِ \*

[And she, or they, came to the water before the bright shining of the daybreak, while the dawn lay hid in the darkness of night]. (S.)

ذَكِيٌّ, applied to musk, and so ذُكْبَةٌ, (K, TA,) for مِسْكٌ, as is said by IAmb, is both masc. and fem., and so is عَنَبَرٌ, (TA,) and ذَاكٌ, *Diffusing odour*: (K:) or *having a strong [or pungent] odour*. (TA. [See 1, second sentence.]) You say also رَائِحَةٌ ذُكْبَةٌ *A sharp [or pungent, or a strong,] odour [whether sweet or fetid]; syn. حَادَّةٌ*. (K in art. ح.د.) — Applied to a man, *Having the attribute, or quality, termed ذُكَاةٌ*, (S, Mḡb, K,) as meaning *sharpness, or acuteness*, (S, Mḡb,) or *quickness*, (K,) of mind, (S, Mḡb,) or of intelligence, &c.: (K, TA, &c. :) pl. اذْكَيَاتُ. (Mḡb, TA.) It is also, sometimes, applied to a camel [or the like, as meaning *Sharp in spirit*: see فُوَادٌ]. (TA.) — Also *ذَبِيحٌ* [meaning *Slaughtered in the manner prescribed by the law, termed ذَبْحٌ and ذَكَاةٌ*]: (K:) it is of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ: (Mḡb:) and [therefore] you say شَاةٌ ذُكِيٌّ, meaning [a sheep, or goat, slaughtered in the manner above mentioned; and also,] to whose ذَكَاةٌ [or slaughter in that manner] one has attained [while life yet remained therein: see 2]: (Mḡb, Mḡb:) ذُكْبَةٌ [as its fem.] is extr. [like ذَبِيحَةٌ]. (TA.) — Hence, جِلْدٌ ذُكِيٌّ † *A skin stripped from an animal that has been slaughtered in the manner mentioned above*. (Mḡb.)

ذَاكٌ: see the next preceding paragraph.  
مُذَكٌ; and the fem., مُذَكْبَةٌ: see the following paragraph, in three places.

مُذَكٌ, applied to a man, (TA,) *Old, or advanced in age, and big-bodied, or corpulent*: (K, TA:) [or *full-grown, or of full age*: see ذُكَاةٌ:] or an *old man, but only such as is much experienced and disciplined*: (Er-Rāghib, TA:) and accord. to ISd, anything [i. e. any animal] *old, or advanced in age*: by some especially applied to a solid-hoofed animal; and said to mean one that has passed the قُرُوح [or finishing of teething] by a year: (TA:) or مَذَاكٌ, (S, K, TA,) which is its pl., (S, TA,) [(like as مُذَكِّبَاتٌ is pl. of the fem.), and also pl. of its syn. مُذَكٌ,] signifies, applied to horses, (S, K, TA,) of *generous race, advanced in age, (TA,) that have passed a year, or two years, after their قُرُوح*: (S, K, TA:) the sing. is like مُخْتَلَفٌ applied to a camel: (S, TA:) or مُذَكٌ signifies a horse of *full age and of complete strength*; as also مُذَكٌ: (Ḥam p. 217:) or a horse whose run becomes spent (يَذْهَبُ), and [then, but not before he has exhausted his power,] stops. (TA.) It is said in a prov., جَرِيٌّ غَرِيٌّ *The running of the horses that have attained to their full age and strength is a contending for superiority*: (Meyd, and so in some copies of the S:) it may mean that the horse in this case contends for superiority with him that runs with him; or that his second run is always more than his first, and his third than his second: (Meyd:) or, as some relate it, غَرِيٌّ: (Meyd, and so in other copies of the S in this art., and in the S and K in art. غَلَرٌ;) meaning

that the running of such horses is *several bow-shots*: (Meyd, and S and K in art. غَلَرٌ:) it is applied to him who is described as entering into contests for excellence with his compeers. (Meyd.) — [Hence,] سَحَابَةٌ مُذَكْبَةٌ, (K,) or, as in the Tekmileh, مُذَكْبَةٌ, (TA,) † *A cloud that has rained time after time*. (K, TA.)

Quasi ذكي

ذُكْبَةٌ: see ذُكْوَةٌ, in art. ذكو.

ذَكِيٌّ: see art. ذكو.

دل

1. دَلٌّ, aor. يَدُلُّ, (M, Mḡb, K,) inf. n. دُلٌّ and دَلَّةٌ and مَدَلَّةٌ, (S, \* M, MA, K,) or these three are simple subst., and the inf. n. is دُلٌّ, (Mḡb,) and دَلَالَةٌ (M, K) and دُلَالَةٌ (K,) [contr. of عَزٌّ; (see دُلٌّ below;)] i. e., *He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humble, and weak*; (MA, Mḡb, K;) syn. هَانٌ, (Mḡb, K,) and ضَعْفٌ. (Mḡb.) — دَلٌّ, (M, K,) and دَلَّتْ, (M, Mḡb,) aor. as above, (M, K,) inf. n. دُلٌّ, (M, Mḡb, K,) said of a man, (M,) and of a beast, such as a horse and the like, (دَابَّةٌ, M, Mḡb,) *He, or it, was, or became, easy, tractable, submissive, or manageable*; (M, Mḡb, K;) and اِدْتَوْنِي [which belongs to art. دَلِيٌّ] signifies the same as دُلٌّ in this sense. (ISd, TA.) And تَدَلَّلَ † *He became lowly, humble, or submissive, [or he lowered, humbled, or submitted, himself,] to him*; (S, TA;) as also تَدَلَّى, originally تَدَلَّلَ. (TA.) — [Hence,] دَلٌّ is also said of a road [as meaning † *It was, or became, beaten, or trodden, so as to be rendered even, or easy to be travelled, or to walk or ride upon*: see دَلِيلٌ]. (A in art. ت.ب.) — And دَلَّتِ الْقَوَائِي لِلشَّاعِرِ † *The rhymes were easy to the poet*. (T.) — And دَلٌّ said of a watering-trough or tank, (TA,) or of the upper part thereof, (M,) † *It was, or became, broken much, or in several places, in its edge, and much demolished*. (M, TA.)

2. دَلَّلٌ, (M, Mḡb,) inf. n. تَدَلَّلٌ, (Mḡb,) *He made, or rendered, (M, Mḡb,) a man, (M,) and a beast, such as a horse and the like, (M, Mḡb,) easy, tractable, submissive, or manageable*: (M, Mḡb:) [said of the former, it may be rendered *he brought under, or into, subjection; or he subdued*: and said of the latter, *he broke, or trained*: and said of any animal, *he tamed*. — Hence, † *He beat, or trod, a road, so as to render it even, or easy to be travelled, or to walk or ride upon*: see دَلِيلٌ. — And دَلَّلَ لَهُ أَمْرًا † *He made an affair easy to him*; syn. رَوَّضَهُ and سَوَّضَهُ. (TA in art. س.و.س.) — And دَلَّلَ الْكُرْمُ † *The bunches of the grape-vine were made to hang down [so that they might be easily plucked]*: (M, K:) or *were evenly disposed [for the same purpose]*; syn. سَوَّيْتُ: (K:) or, accord. to AHn, تَدَلَّلٌ signifies *the disposing evenly the bunches*