فى خَمْسِ ذَوْدٍ شَاةٌ [*In the case of five camels, a sheep* or *goat* shall be given]. (Mgh.) And it is said in a prov., الذَّوْدُ إِلَى الذَّوْدِ إِبِلٌ [*A few she-camels with a few she-camels are a herd of camels*]; (T, Ṣ, M, A;) meaning that a little with a little is much; الى being here used in the sense of مَعَ: (Ṣ, A:) or الى is here used in its proper sense; a word signifying "joined" or the like being understood; (TA;) i. e. a few joined to a few becomes much: (M:) [or,] accord. to the Ḳ [and the T], this prov. shows that ذود is here used in the place of اِثْنَتَانِ [i. e. *two* she-camels]; for two added to two are a pl.; but this requires consideration. (MF.)

ذُوَيْذٌ: see the next preceding paragraph.

ذَوَّادٌ: see the next following paragraph.

ذَائِدٌ *Driving: driving away: and repelling:* pl. ذُوَّدٌ and ذُوَّادٌ and ذَادَةٌ. (M, Ḳ.) — Also, and ذَوَّادٌ ▼, [but the latter has an intensive meaning,] † A man who is *a defender*, or *protector, of that which*, or *those whom, it is necessary to defend*, or *protect:* (Ṣ, Ḳ:) *who is wont to repel attacks upon his honour.* (Ṣ,* TA.)

مَذَادٌ *A place where beasts pasture at pleasure, where they eat and drink what they please, amid abundance of herbage.* (IAạr, Ḳ.)

مِذْوَدٌ [*An instrument for driving, driving away*, or *repelling.* —] ‡ *A spear*, or *short spear*, with which one repels from, or defends, himself. (A.) — ‡ The *horn* of a bull, (T, A, Ḳ,) with which he repels from, or defends, himself. (A.) — ‡ The *tongue:* (Ṣ, M, A, Ḳ:) because with it a man defends his honour. (M.) Ḥassán Ibn-Thábit says,

* لِسَانِى وَسَيْفِى صَارِمَانِ كِلَاهُمَا *
* وَيَبْلُغُ مَا لَا يَبْلُغُ السَّيْفُ مِذْوَدِى *

‡ [*My tongue and my sword are sharp, both of them; and my tongue reacheth what my sword will not reach*]. (Ṣ, TA.) — ‡ [A man *who defends well*, or *vigorously;* as also مِذْوَادٌ ▼:] you say رِجَالٌ مَذَاوِدُ and مَذَاوِيدُ. (A.) — The *manger* (مِعْلَفٌ, T, Ḳ, TA, in some copies of the Ḳ معتلف, TA) of a horse or similar beast. (T, Ḳ. [A manger is thus called in the present day.])

مِذْوَادٌ: see the next preceding paragraph.

Quasi ذور.

ذَارَتْ for ذَأَرَتْ or ذَأَّرَتْ: see 3 in art. ذر.

ذوف

1. ذَافَ, (M, Ḳ,) aor. يَذُوفُ, (M,) inf. n. ذَوْفٌ, *He walked with short steps, and in a straddling manner.* (M, Ḳ.) — And ذُفْتُ is a dial. var. of دُفْتُ, signifying *I mixed* [medicine &c.] (M.)

ذُوفَانٌ [like ذُؤْفَانٌ &c.] *Poison:* (Ḳ:) or *poison made into a confection:* or *deadly poison:* like ذِيفَانٌ [&c.]. (M.)

ذوق

1. ذَاقَهُ, (Ḳ,) first pers. ذُقْتُهُ, aor. أَذُوقُهُ, (Ṣ, Mṣb,) inf. n. ذَوْقٌ and ذَوَاقٌ and مَذَاقٌ (Ṣ, Mṣb, Ḳ) and مَذَاقَةٌ, (Ṣ, Ḳ,) *He tasted it;* i. e., *perceived its taste, by means of the moisture of the tongue:* (Mṣb:) or *he tried*, or *knew, its taste:* (Ḳ:) it is originally said of that of which little is taken: when much is taken, the term أَكْلٌ is used [and one says أَكَلَهُ]: and تذاوقه ▼ signifies the same as ذَاقَهُ. (TA.) You say, ذُقْتُ الشَّىْءَ [*I tasted the thing*], (Ṣ,) or الطَّعَامَ [*the food*]. (Mṣb.) And يَوْمٌ مَا ذُقْتُهُ طَعَامًا, meaning مَا ذُقْتُ فيه [i. e. *A day in which I tasted not food*]. (TA.) — By amplification, الذَّوْقُ is used to signify † *The perceiving*, beside tastes, all other objects of the senses, and states or conditions: (Bḍ in iii. 177:) it is not restricted to the sense of the mouth [or tongue] in the language of the Ḳur-án nor in the [genuine or classical] language of the [Pagan] Arabs. (TA.) Hence, in the Ḳur iii. 177, ذُوقُوا عَذَابَ الحَرِيقِ † [*Taste ye the punishment of burning*]: (Bḍ, TA:) for, although, in the common conventional acceptation, the verb relates to what is little in quantity, it is regarded as suitable to be used in relation to what is much. (TA.) One says also, فُلَانٌ ذَاقَ كَذَا وَأَنَا أَكَلْتُهُ [lit. *Such a one tasted such a thing, and I ate it;*] meaning † *such a one knew*, or *tried* or *tested, such a thing, and I knew it*, or *tried it* or *tested it, more.* (TA.) ذُقْتُ الشَّىْءَ means † *I tried*, or *tested, the thing.* (Mṣb.) And hence one says, ذاق فُلَانٌ البَأْسَ † *Such a one experienced harm*, &c.; i. e., *knew it by its befalling him.* (Mṣb.) And ذُقْتُ مَا عِنْدَ فُلَانٍ † *I knew*, or *tried* or *tested, what* [qualities &c.] *such a one possessed;* (Ṣ, TA;) and so ذُقْتُ فُلَانًا. (TA.) And ذَاقَ الرَّجُلُ عُسَيْلَةَ المَرْأَةِ وَذَاقَتْ عُسَيْلَتَهُ † *The man* [*tasted* or] *experienced the sweetness of the carnal enjoyment of the woman, and she* in like manner. (Mṣb.) And ذاق طَعْمَ الإِيمَانِ † *He tasted*, or *experienced, the savour of faith with his heart*, like as the mouth tastes, or experiences, the savour of food and drink. (TA from a trad.) And ذُقْتُ كَذِبَهُ وَخَبَرْتُ حَالَهُ ‡ [*I experienced his lying, and knew his condition*]. (TA.) And ذَاقَتْهَا يَدِى, and ذَاقَتْ فُلَانَةَ, ‡ *My hand felt her, and felt such a female.* (TA.) — ذاق القَوْسَ, (Ṣ, Ḳ,) inf. n. ذَوْقٌ; (TA;) [and ذَوَّقَهَا ▼; (so in Freytag's Lex. from the Deewán el-Hudhaleeyeen;)] ‡ *He pulled the string of the bow* (Ṣ, Ḳ, TA) *for the purpose of trial*, (Ḳ, TA,) *that he might see what was its strength.* (Ṣ, TA.) — الذَّوْقُ ▼ is also employed to signify † [*Taste*, as meaning *intellectual discernment* and *relish;* i. e.] *the faculty that is adapted to the acquisition of matters of knowledge, considered as being, in its perfection of perception, like sensation, regarded as a natural property;* and particularly *that* [*faculty*] *which concerns the niceties of language;* because it [i. e. nice language] is, to the soul of man, like delicious intellectual food. (Ḳull. [When used as a subst. in this sense, its pl. is أَذْوَاقٌ.]) One says, هُوَ حَسَنُ الذَّوْقِ لِلشِّعْرِ, meaning ‡ *He has a good* [*taste* or] *natural faculty for poetry.* (TA.) — [Also † *Voluptuousness; sensuality:* see ذَوَّاقٌ.]

2. ذَوَّقَهُ [*He gave him something to taste*]: it is like لَمَّجَهُ. (M and TA in art. لمظ.) — See also 1, in the latter half of the paragraph.

4. أَذَقْتُهُ الطَّعَامَ, (Mṣb, Ḳ,*) inf. n. إِذَاقَةٌ, (TA,) *I made him to taste the food;* i. e., *to perceive its taste by means of the moisture of the tongue:* (Mṣb:) or *I made him to try*, or *know, the taste* [*of the food*]. (Ḳ.) — [Hence,] أَذَاقَهُ ٱللّٰهُ وَبَالَ أَمْرِهِ † [*God made him to taste*, or *experience, the evil result of his affair*]. (Ṣ.) It is said in the Ḳur [xvi. 113], فَأَذَاقَهَا ٱللّٰهُ لِبَاسَ الجُوعِ وَالخَوْفِ † [*So God made her to taste*, or *experience, the utmost degree of hunger and of fear*]: the verb is here used with لِبَاس because meant to convey the meaning of experiencing: or the sentence is elliptical, and means, *made them to taste*, or *experience, hunger and fear, and clad them with the clothing thereof.* (TA.) And in the same [xlii. 47], إِذَا أَذَقْنَا الإِنْسَانَ مِنَّا رَحْمَةً † [*When we make man to taste*, or *experience, mercy from us*]; where, afterwards, الإِصَابَةُ is opposed to الإِذَاقَةُ, in the words وَإِنْ تُصِبْهُمْ سَيِّئَةٌ. (TA.) — أَذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا means ‡ *Zeyd became generous* [*after thee*, i. e. *after thou knewest him*, or *sawest him*, or *wast with him*]: (Aboo-Ḥamzeh, Ḳ, TA:) [lit., *made* people *to taste generosity:*] and اذاق الفَرَسُ بَعْدَكَ عَدْوًا ‡ *The horse became a good runner* [*after thee*, i. e. *after thou knewest him*, &c.] (Aboo-Ḥamzeh, TA.)

5. تذوّقهُ *He tasted it* (ذَاقَهُ, Ṣ, Ḳ) *by degrees*, (Ṣ,) or *repeatedly.* (Ḳ.) — [Hence,] دَعْنِى أَتَذَوَّقُ طَعْمَ فُلَانٍ ‡ [*Let me try*, or *test, the character of such a one*]. (TA.) And تَذَوَّقْتُ طَعْمَ فِرَاقِهِ ‡ [*I tasted*, or *experienced, the savour of his separation*]. (TA.)

6: see 1, first sentence. [The primary signification of تَذَاوُقٌ seems to be The *tasting* a thing *one with another.* — And hence,] تذاوقوا الرِّمَاحَ *i. q.* تَنَاوَلُوهَا ‡ [*They took the spears, one from another*, app. *to test their qualities:* see ذَاقَ القَوْسَ, above]. (Ḳ, TA.) Ibn-Muḳbil says,

* أَوْ كَٱهْتِزَازِ رُدَيْنِيٍّ تَذَاوَقَهُ *
* أَيْدِى التِّجَارِ فَزَادُوا مَتْنَهُ لِينَا *

‡ [*Or like the quivering of a well-straightened spear* (lit. a *spear of Rudeyneh*, a woman famous for the straightening of spear-shafts, accord. to the explanation commonly received,) *which the hands of the dealers have taken, one from another, to test its quality, so that they have made the middle of it to increase in suppleness*]. (TA.)

10. اِسْتَذَاقَ فُلَانًا خُبْرَهُ فَلَمْ يَحْمَدْ مَخْبَرَتَهُ ‡ [app. *He endeavoured to test such a one*, to ascertain *the knowledge of his internal state, and did not approve his internal state:* see the pass. part. n. below]. (TA, in which خبره is without any syllabical signs.) — استذاق الأَمْرُ لِفُلَانٍ ‡ *The*

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