

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.)

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

ذُوق an inf. n.: and also a subst. signifying *A thing that is tasted*; (JM, TA;*) of the measure مَفْعُول in the sense of the measure مَفْعُول. (TA.) It is said of Moḥammad, لَا يَكُنْ يَذْمُ ذُوقًا وَلَا يَمْدَحُهُ, i. e. [He used not to praise] what was tasted [by him nor to dispraise it]. (JM.) And one says, مَا ذُقْتُ ذُوقًا, meaning *I tasted not anything*. (S, K;*) — Hence it is said in a trad., كَانُوا إِذَا خَرَجُوا مِنْ عِنْدِهِ لَا يَتَفَرَّقُونَ إِلَّا عَنْ ذُوقٍ, 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.)

ذُوق + 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 ذ. (Ḥar ubi suprā.) Hence the saying, إِنَّ اللَّهَ لَا يُحِبُّ الذَّوَاقِينَ وَلَا الذَّوَاقَاتِ, i. e. + [Verily God will not love those men who frequently contract new marriages, nor those women who do so]. (JM, and Ḥar ubi suprā.)

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

أَمْرٌ مُسْتَذَاق + *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.]

ذَال *A certain letter of the alphabet*, (Lth, 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 ذَوَالَتٌ. (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 ذَال, above.

ذون

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

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

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

ذُونُونُ *A certain plant*: a dial. var. of ذُونُونُ, with ذ: [see the latter in art. ذَان:] pl. ذَوَانِينُ: mentioned by Az, on the authority of Ks. (TA.)

ذوى

1. ذَوَى, (ISk, T, S, M, Mṣb, K;) aor. يَذْوِي, (ISk, S, &c.) inf. n. ذَوَى (T,) or ذَوَى (ISk, S, K;) or both; (M, Mṣb;) 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, Mṣb,) or of a herb, or leguminous plant, (S, K;) *It withered; lost its moisture; or became thin, or unsubstantial, after being succulent*; syn. ذَبَلٌ: (S, M, Mṣb, 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. (Lth, T.) — [Hence,] ذَوْتُ سَكِينَتِهِ + [His calmness, or gravity,] ceased. (Ḥar p. 109.)

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

ذَوَى The skins of grapes: (IAqr, 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 husk, 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* (الْحَنْظَلَةُ), (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 (IAqr, T,) or ذَوَى (K,) *Weak*, (IAqr, T,) or *small, or young*, (K,) ewes. (IAqr, 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.)

ذَإِكَ الرَّجُلُ *i. q. ذَإِكَ*: so in the phrase ذَإِكَ الرَّجُلُ [That man]: (K, TA:) a dial. var., or a mispronunciation. (TA.)

ذى

ذَى fem. of ذَا: see art. ذَا.

ذَيَّةٌ وَذَيَّةٌ: see art. ذيت.

ذيا

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

ذَيَّةٌ وَذَيَّةٌ: see art. ذيت.

ذيا

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

5. تَذْيَا, 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, Aq, S, M, K,) *became dissundered, or ragged, and corrupt, or putrid*: (Aq, S, M, K:) and so said of other things: (K:) thus تَذْيَاتٌ 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 ذِيمٌ] and ذَامٌ (TA,) *A vice, fault, defect, or the like*. (K.)

ذَابٌ: see ذَيْبٌ, in art. ذَابٌ.

ذَيْبَانٌ: see ذَوْبَانٌ, in art. ذوب.

أَذْيَبٌ [like أَزْيَبٌ] *Much water*. (K.) — *Fright, or fear*. (K.) Aq 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.)

ذَابٌ: see مَذَابَةٌ, in art. ذَابٌ.

مَذْيُوبٌ: see مَذْوُوبٌ, in art. ذَابٌ.

ذيت

ذَيْتٌ وَذَيْتٌ (AO, S, M voce ذَا, Mṣb, K;) and ذَيْتٌ وَذَيْتٌ (K,) the last of which is unknown, except as mentioned by IKṭt, (TA,) and ذَيَّةٌ وَذَيَّةٌ (M, K;) and ذَيَّةٌ وَذَيَّةٌ (K,) i. q. ذَيْتٌ وَذَيْتٌ: (AO, S, M, Mṣb, K;) so in the saying, كَانَ مِنَ الْأُمُورِ ذَيْتٌ وَذَيْتٌ, [i. e., *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 ذَيَّةٌ and كَيَّةٌ; 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