

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

ذُكْوَانٌ *A kind of trees*: n. un. with *ة*: (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, السَرَح is erroneously put for السَرَح.])

ذَكَاةٌ *Sharpness, or acuteness, of mind*, (S, Mṣb, TA,) with *quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge*: (TA:) or *completeness of intelligence, with quickness of apprehension*: (Mṣb:) 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 *فَلَانٌ 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 “Kémil:” (TA:) *contr. of قَتَاةٌ*: (Ham p. 217:) accord. to Az, its primary signification, universally, is *a state of completeness*: and الذَكَاةُ 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 قُرُوحٌ* [or *finishing of teething*]: (TA:) or *ذَكَاةُ السِّنِّ* means *the utmost term of youthfulness*; from the primary signification of the root, which is “a state of completeness.” (Mgh.) Hence the saying of El-Hajjāj, *فَرَرْتُ 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, *فَتَاةٌ فَلَانٌ* and *كَذَكَاةٍ فَلَانٌ* [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*. (Ham p. 217.)

ذَكَأٌ, imperfectly decl., *The sun*: (S, K:) determinate, and not admitting the article *ال*: you say, *هَذِهِ ذَكَأٌ طَاعَةٌ* [This is the sun rising]: (S:) derived from *ذَكَتِ النَّارُ*. (TA.) — Hence, (S,) *ذَكَأَةُ* *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-Nikth, as in one of my copies of the S, in art. كَفَرٌ,]

* فَوَرَدَتْ قَبْلَ أَتْبِلَاجِ الْفَجْرِ *
* وَأَبْنُ ذَكَأَةٍ 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 ذَكِيَّةٌ (K, TA,) for *مَسْكٌ*, as is said by IAmb, is both *masc. and fem.*, and so is *عَبِيرٌ*, (TA,) and ذَاكٌ, *Diffusing odour*: (K:) or *having a strong [or pungent] odour*. (TA. [See 1, second sentence.]) You say also *رَائِحَةٌ ذَكِيَّةٌ* *A sharp [or pungent, or a strong,] odour [whether sweet or fetid]; syn. حَادَّةٌ*. (K in art. حَاد.) — Applied to a man, *Having the attribute, or quality, termed ذَكَأٌ*, (S, Mṣb, K,) as meaning *sharpness, or acuteness, (S, Mṣb,) or quickness, (K,) of mind, (S, Mṣb,) or of intelligence, &c.*: (K, TA, &c.): pl. *أَذَكِيَاءٌ*. (Mṣb, TA.) It is also, sometimes, applied to a camel [or the like, as meaning *Sharp in spirit*: see *فُوَادٌ*]. (TA.) — Also *i. q. ذَبِيحٌ* [meaning *Slaughtered in the manner prescribed by the law, termed ذَبِيحٌ and ذَكَاةٌ*]: (K:) it is of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ*: (Mṣb:) and [therefore] you say *شَاةٌ ذَكِيٌّ*, 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]: (Mgh, Mṣb:) and [as its fem.] is extr. [like ذَبِيحَةٌ]. (TA.) — Hence, جِلْدٌ ذَكِيٌّ † A skin stripped from an animal that has been slaughtered in the manner mentioned above. (Mgh.)*

ذَاكٌ: see the next preceding paragraph.
مُذَكٌ; and the fem., مُذَكِيَّةٌ: 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 ذَكَاةٌ:] 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 *قُرُوحٌ* [or *finishing of teething*] by a year: (TA:) *مُذَاكٌ*, (S, K, TA,) which is its pl., (S, TA,) [(like as *مُذَكِيَّاتٌ* 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 قُرُوحٌ*: (S, K, TA:) the sing. is like *مُخْلَفٌ* applied to a camel: (S, TA:) or *مُذَكٌ* signifies a horse of *full age and of complete strength*; as also *مُذَكٌ*: (Ham 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 جَرِيٌّ* [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, *غَلَاةٌ*; (Meyd, and so in other copies of the S in this art., and in the S and K in art. غَلُو;) meaning

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

Quasi ذَكِيٌّ

ذَكِيَّةٌ: see ذُكْوَةٌ, in art. ذَكَو.

ذَكِيٌّ: see art. ذَكَو.

ذَل

1. ذَلٌّ, aor. يَذُلُّ (M, Mṣb, K,) inf. n. ذُلٌّ and ذَلَّةٌ and مَذَلَّةٌ (S, M, MA, K,) or these three are simple substs., and the inf. n. is ذُلٌّ (Mṣb,) and ذَلَّةٌ (M, K) and ذَلَّاتَةٌ (K,) [contr. of عَزٌّ; (see ذُلٌّ below;)] i. e., *He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humble, and weak*; (MA, Mṣb, K;) syn. *هَانٌ*, (Mṣb, K,) and *ذَلَّتْ*, (Mṣb.) — ذَلٌّ (M, K,) and ذَلَّتْ (M, Mṣb,) aor. as above, (M, K,) inf. n. ذُلٌّ (M, Mṣb, K,) said of a man, (M,) and of a beast, such as a horse and the like, (*دَابَّةٌ*, M, Mṣb,) *He, or it, was, or became, easy, tractable, submissive, or manageable*; (M, Mṣb, K;) and *إِذْتَوَى* [which belongs to art. ذَلِيٌّ] signifies the same as ذُلٌّ in this sense. (ISd, TA.) And *تَذَلَّلَ* † *He became lowly, humble, or submissive, [or he lowered, humbled, or submitted, himself,] to him*; (S, TA;) as also *تَذَلَّتِي*, originally *تَذَلَّلَ*. (TA.) — [Hence,] ذَلٌّ 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 ذَلِيلٌ]. (A in art. تَب.) — And *ذَلَّتِ الْقَوَائِي لِلشَّاعِرِ* † *The rhymes were easy to the poet*. (T.) — And ذَلٌّ 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. ذَلَّلٌ (M, Mṣb,) inf. n. تَذَلُّيلٌ (Mṣb,) *He made, or rendered, (M, Mṣb,) a man, (M,) and a beast, such as a horse and the like, (M, Mṣb,) easy, tractable, submissive, or manageable*: (M, Mṣb:) [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 ذَلِيلٌ.] — And *ذَلَّلَ لَهُ أَمْرًا* † *He made an affair easy to him*; syn. *رَوَّضَهُ* and *سَوَّضَهُ*. (TA in art. سَوَّس.) — And *ذَلَّلَ الْكُرْمَ* † *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. *سَوَّيْتَهُ*: (K:) or, accord. to AHn, ذَلَّلٌ signifies *the disposing evenly the bunches*