see the next preceding paragraph.

: see the next following paragraph.

לונג Driving: driving away: and repelling:

pl. אָבוֹב and בּבוֹב and אַבוֹב (M, K.) — Also, and לבנג (M, K.) — Also, and לבנג (M, K.) — Also, and לבנג (M, K.) — Also, and harmonic and the latter has an intensive meaning, the same who is a defender, or protector, of that which, or those whom, it is necessary to defend, or protect: (S, K:) who is wont to repel attacks upon his honour. (S, TA.)

A place where beasts pasture at pleasure, where they eat and drink what they please, amid abundance of herbage. (IAar, K.)

[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, K,) with which he repels from, or defends, himself. (A.) \_\_ † The tongue: (S, M, A, K:) because with it a man defends his honour. (M.) Hassán lbn-Thábit says,

! [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 أَدُواُدُ :] you say مُعْلَفُ (A.) \_ The manger (مَعْلَفُ, T, K, TA, in some copies of the K معتلف, TA) of a horse or similar beast. (T, K. [A manger is thus called in the present day.])

see the next preceding paragraph.

## Quasi .

. در .see 3 in art ذَارَتُ or ذَارَتُ see 3 in art ذَارَتُ

## . ...

1. زُوْفَ, (M, K,) aor. يَدُوفَ, (M,) inf. n. رُوْفَ He walked with short steps, and in a straddling manner. (M, K.) — And زُفْتُ is a dial. var. of مُوْتُ, signifying I mixed [medicine &c.] (M.)

دُوفَانٌ &c.] Poison: (K:) or poison made into a confection: or deadly poison: like دِيفَانٌ [&c.]. (M.)

ذوق

1. غُانُهُ, (K,) first pers. غُلُهُ, sor. غُولُهُ, (Ş, (Ş, Meb, K) مَذَاقٌ and دُوَاقٌ and دُوَقٌ (Ş, Meb, K) and عَنَاقَة, (S, K,) He tasted it; i. e., perceived its taste, by means of the moisture of the tongue: (Msb:) or he tried, or knew, its taste: (K:) it is originally said of that of which little is taken : is used [and أَكُنّ when much is taken, the term one says تذاوقه and تناوقه signifies the same as ذُقْتُ الشَّىء (TA.) You say, ذُقْتُ الشَّىء [I tasted the thing], (S,) or الطُّعَام [the food]. (Msb.) i.e. مَا ذُقْتُ فيه meaning , يَوْمٌ مَا زُقْتُهُ طَعَامًا And A day in which I tasted not food]. (TA.) \_ By amplification, الدُّوق is used to signify + The perceiving, beside tastes, all other objects of the senses, and states or conditions: (Bd in iii. 177:) it is not restricted to the sense of the mouth [or tongue] in the language of the Kur-an nor in the [genuine or classical] language of the [Pagan] Arabs. (TA.) Hence, in the Kur iii. 177, Taste ye the punishment of إ دُوقُوا عَذَابُ الحَرِيق burning]: (Bd, 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 أَكُلْتُهُ (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.) زُقْتُ الشَّيْءَ means † I tried, or tested, the thing. (Msb.) And hence one says, + Such a one experienced harm ذاق فُلَانُ البَأْسَ &c.; i. e., knew it by its befalling him. (Msb.) And ذُقْتُ مَا عِنْدَ فَلَانِ +I hnew, or tried or tested, what [qualities &c.] such a one possessed; (إِنَّ TA.) and so ذَقْتُ فُلَانًا (TA.) And The man الرَّجُلُ عُسَيْلَةَ المَوْأَة وَذَاقَتُ عُسَيْلَتَهُ [tasted or] experienced the sweetness of the carnal enjoyment of the woman, and she in like manner. (Msb.) And ذاق طعم الإيمان + 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.) I experienced ذُقْتُ كُذبهُ وَخَبَرْتُ حَالَهُ And his lying, and knew his condition]. (TA.) And , and ذَاقَتُمُا يَدى, And felt her, ذَاقَتُمَا يَدى and felt such a female. (TA.) \_\_ راق القوس (Ş, K,) inf. n. ذُوَقَهُا \* (TA;) [and \* ذُوَقَى ; (so in Freytag's Lex. from the Deewan el-Hudhaleeyeen;)] ! He pulled the string of the bow (S, K, TA) for the purpose of trial, (K, TA,) that he might see what was its strength. (S, TA.) 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. (Kull. [When used as a subst. in this sense, its رِهُوَ حَسَنُ النَّوْق للشَّعْر, One says) ([.أَذُوَاقُ pl. is

meaning t He has a good [taste or] natural faculty for poetry. (TA.) \_\_ [Also + Voluptuousness; sensuality: see

2. وَقَدُ [He gave him something to taste]: it is like أَيْجَهُ (M and TA in art. أَيْجَهُ See also 1, in the latter half of the paragraph.

4. إِذَاقَةُ الطُّعَامَ (Mab, K, \*) inf. n. إِذَاقَةُ الطُّعَامَ (TA,) I made him to taste the food; i.e., to perceive its taste by means of the moisture of the tongue: (Msb:) or I made him to try, or know, the taste [of the food]. (K.) \_ [Hence,] الاقه الله + [God made him to taste, or experience, the evil result of his affair]. (كِلُ اللهُ لِبَاسُ الجُوْعِ said in the Kur [xvi. 113], فَأَذَاقَهَا ٱللهُ لِبَاسُ الجُوْعِ + [So God made her to taste, or experience, the utmost degree of hunger and of fearl: the verb is here used with لباس 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 أَذَقُنَا الإِنْسَانَ مِنَّا رَحْمَةُ +[When we make man to taste, or experience, mercy from us]; where, afterwards, الاضابة is opposed to \_\_ (TA.) . وَإِنْ تُصِبُهُ سَيِّنَةً means ‡ Zeyd became generous أَذَاقَ زِيْدٌ بَعْدُكَ كُرُمًا [after thee, i. e. after thou knewest him, or sawest him, or wast with him]: (Aboo-Hamzel, K, TA:) [lit., made people to taste generosity : ] and Itis The horse became a good runner ! الفَرْسُ بِعُدْكَ عَدُوا [after thee, i. e. after thou knewest him, &c.] (Aboo-Hamzeh, TA.)

6: see 1, first sentence. [The primary signification of تَذَاوُقَ seems to be The tasting a thing one with another. — And hence,] تَنَاوَلُوهَا إِنَّ الرَّمَاتِ i.q. يَنَاوَلُوهَا [They took the spears, one from another, app. to test their qualities: see رَاقَ القُوسَ above]. (K, TA.) Ibn-Mukbil says,

t [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. اسْتَذَاقَ فُلَانًا عُبْرَهُ فَلَمْ يَحْبَدُ مَخْبَرَةً إِلَانَا عُبْرَهُ فَلَمْ يَحْبَدُ مَخْبَرَةً [app. He endeavoured to test much 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 عبره without any syllabical signs.)