

trad. as meaning *having the teeth broken so that water falls from her mouth when she drinks*: (TA:) [but] AZ says that one applies to the she-camel, after what is termed *بَزُول*, the epithet *شَارِب*; then, *عَوَزَر*; then, *لَطَلَط*; then, *جَحْمَرَش*; then, *جَعَمَاء*; and then, *دَلِقَمَر*, when *having her teeth (أضراس) fallen out by reason of extreme old age*. (S, TA.) [See also art. *دلغم*.]

دَلِقَمَر: see *دَلِقَمَر*, in two places. — Also *Preceding; going before*. (TA.)

دَلِقَمَر: see *دَلِقَمَر*.

دلغم

دلغم A she-camel (S, K, &c.) whose teeth are consumed by old age; (S;) aged, and having broken teeth; (K;) having her teeth broken by old age, (S and K in art. *دق*), so that she spirts out water [after drinking]; (S in that art.) like *دَلِقَمَر* and *دَلِقَمَر*: (S and K in that art.) and also written *دَلِقَمَر*: (TA in that art.) or whose teeth are broken, and whose saliva flows: (As, TA in the present art.) or having her teeth (أضراس) fallen out by reason of extreme old age: (S in art. *دق*) and by some applied to the male: the *م*, accord. to J and some others of the learned, is augmentative: or it may be from *الدغم*, which means "the breaking of the teeth;" and the *ل* may be augmentative. (TA.) [See also *دَلِقَمَر*.] — Also † *An old woman*. (M, K.)

ذلك

1. *ذلك* (S, Mgh, K,) aor. *ذَكَ*, inf. n. *ذَكَ*, (S, Mgh,) *He rubbed it, or rubbed it and pressed it*, (M, Mgh, K,) with his hand: (S, M, Mgh, K:) [or he did so well: or he pressed it, or squeezed it, and rubbed it: for] *ذَكَ* signifies the act of *rubbing, or rubbing and pressing, well*: (KL:) or the act of *pressing, or squeezing, and rubbing*: (Ham p. 798:) [and in like manner, *ذَكَ*, inf. n. *ذَكَ*, signifies in the present day he rubbed it, or rubbed it and pressed it; and particularly, a person's body and limbs, in the bath: its proper meaning, however, is, *he rubbed it, or rubbed it and pressed it, much or well*: Golius explains it as signifying *he rubbed it much or well* on the authority of the KL; but it is not in my copy of that work.] You say, *ذَكَ الثوبَ* *He rubbed, or rubbed and pressed, the garment, or piece of cloth, to wash it*. (TA.) And *ذَكَتِ السُّبُلُ حَتَّى* [I rubbed the ears of corn until their husks rubbed off from their grain]; (TA;) and *ذَكَتْ عَيْنُهُ* [signifies the same]. (K in art. *رهو*, &c.) And *ذَكَتْ عَيْنُهُ* [He rubbed his eyes]; i. e., a man looking at the setting sun. (Z, TA.) And *ذَكَتِ الْمَرْأَةُ الْعَجِينِ* [The woman kneaded the dough]. (TA.) And *ذَكَتِ التُّعَلَّ* *I wiped the sandal with [meaning upon] the ground*. (Mgh.) — [Hence,] *ذَكَتِ الدَّهْرُ* † *Time, or fortune, disciplined him well, tried, or proved, him, rendered him expert, or experienced, or firm or sound in judgment, and taught him.*

(K,* TA.) And *ذَكَتَهُ الْإِسْفَارُ* † *Journeyings inured him to them; namely, a camel*. (TA.) And *ذَكَتَ بِالْإِسْفَارِ*, said of a camel, (A, O, L, K,) † *He was inured by journeyings, and habituated thereto*: (A, L:) or *he was fatigued, or jaded, by journeyings*; like [ذَكَ and] *ذَكَتَ*. (O, TA.) — [Hence also,] *ذَكَتِ الْأَرْضُ* † [The produce, or herbage, of] *the land was eaten, or consumed*. (IAar, TA.) — See also 3. = *ذَكَتِ الشَّمْسُ* (S, Mgh, Mgh, K, &c.) aor. *ذَكَ*, (Mgh,) inf. n. *ذَكَ*, (S, Mgh, &c.) † *The sun set*; (S, Mgh, Mgh, K, &c.) accord. to Z, because he who looks at it rubs (يَذَكَ) his eyes, so that it is as though it were the rubber; (TA;) and in like manner, *الْجُجُومُ* the stars: (Mgh:) or *became yellow*, (K, TA,) and inclined to setting: (TA:) or declined (K,* TA) so that the beholder almost required, when looking at it, to contract the rays from his eyes with the palm of his hand: (TA:) or declined after midday: (Ibn-'Omar, TA:) or it signifies (or signifies also, Mgh) *the sun declined from the meridian, or midheaven*, (I'Ab, Fr, Zj, Az, S,* Mgh,* Mgh, K, &c.) *at noon*; (I'Ab, Fr, Zj, Az;) and in like manner, *الْجُجُومُ* the stars. (Mgh.) Az says that, in his opinion, the words of the KUR [xvii. 80] *أَقِمِ الصَّلَاةَ لَدُلُوكِ الشَّمْسِ* (TA) mean *Perform thou prayer from the declining of the sun at noon*: so that the command expressed by these words with what follows them includes the five prayers: (Mgh,* TA:) for by the *دَلُوكِ* are included the first prayer [of noon] and that of the *عَصْر*; and by the *عَسَقِ* of night, the two prayers [of sunset and nightfall] of which each is called *عِشَاء*; and by the *فَجْرِ* of the *فَجْرِ*, the prayer of daybreak: if you make the *دَلُوكِ* to be the *setting*, the command is restricted to three prayers: in the language of the Arabs, *دَلُوكِ* is said to be syn. with *زَوَالِ*; and therefore the sun is said to be *ذَكَتَ* when it is declining at noon and when it is setting. (TA.) [Respecting the phrase *ذَكَتِ بَرَاجِ* or *بَرَاجِ*, accord. to different readings, occurring at the end of a verse, see *بَرَاجِ*, and see also *رَاحَةَ* in art. *روح*.] It is said in [one of the works entitled] the "Nawádir el-Aráb," that *ذَكَتِ الشَّمْسُ* signifies *The sun became high*; like *ذَمَكَتِ* and *عَلَّتِ* and *اعْتَلَّتِ*. (TA.)

2: see 1, first sentence. — Accord. to AA, *ذَكَتِ*, inf. n. *ذَكَتِ*, signifies *غَدَّاهَا* [He fed, nourished, or reared, her (if relating to a woman or female), or them (if relating to irrational creatures)]. (TA.)

3. *ذَكَتَهُ* (S, K,) inf. n. *ذَكَتَهُ*, (TA,) *He delayed, or deferred, with him, or put him off, (namely, his creditor, S, TA,) promising him payment time after time*; (S, K, TA;) as also *ذَكَتَهُ*. (TA.) El-Hasan (El-Basree, TA) was asked, *أَيُّدَالِكِ الرَّجُلِ أَمْرَاتُهُ* [May the man delay, or defer, with his wife?], meaning, in the matter of the dowry; and he answered, "Yes, if he be in a state of bankruptcy," or "poor." (A'Obeyd, S, TA.) And you say likewise, *ذَكَتِ الرَّجُلُ حَقَّهُ* *He deferred, or put off, by repeated promises, giving the man his right, or due*. (TA.) — The

inf. n. also signifies *The vying in patience: or, as some say, the importuning, pressing hard, or urging, in demanding the giving, or payment, of a due or debt*. (TA.)

5. *ذَكَتَ* *He rubbed, or rubbed and pressed, his body in washing himself*: (S:) or *he rubbed, or rubbed and pressed, himself well in the hot bath*. (MA.) And *ذَكَتَ بِهِ* *He rubbed himself over (تَخَلَّقَ) with it; i. e., with دَلُوكِ [q. v.]*. (K, TA.)

8: see 1, third sentence.

ذَكَتِ The time of the setting of the sun: or of its declining from the meridian: one says, *أَتَيْتَكَ عِنْدَ الذَّكَ*, meaning *I came to thee in the evening, or afternoon*. (TA.) — Also *A looseness, or laxness, in the knees of a camel*. (Sgh, K.)

ذَكَتَ A certain little beast or animal or creeping thing or an insect (دَوْبَجَةٌ): (K:) mentioned by IDrd: but he says "I am not certain of it." (TA.)

ذَكَتَ A thing with which one rubs himself over, (K, TA,) in washing himself; (TA;) meaning *perfume, or some other thing*, (S, TA,) of what are termed *عَسَوَلَات*, such as [meal of] lentils, and kali, or potash, (TA,) with which one is rubbed. (S, TA.) Also applied to [The depilatory called] *نُورَةَ* [q. v.]; because the body is rubbed with it in the hot bath. (A, TA.) And *The foot-stone [or foot-rasp] that is used for rubbing in the hot bath*. (MA.)

ذَكَتِ Dust which the wind carries away [as though it were rubbed from the ground]. (S, K.) — *A certain food, prepared of butter and dates, [app. kneaded, or mashed, together,] (S, K,) like ذَكَتِ [q. v.]: I think [says J] that it is what is called in Persian چَنَكَالِ حَسْتِ [or چَنَكَالِ حَسْتِ ?]: (S, TA:) accord. to Z, *ذَكَتِ تَمْرٍ* signifies *مَرِيَسِ* [i. e. dates macerated, and mashed with the hand, or moistened, and rubbed and pressed with the fingers till soft, in water or in milk]. (TA.) [See also *ذَكَتِ*.] — † *A man (K, TA) rendered firm, or sound, in judgment, by experience*; (TA;) one who has exercised himself diligently in the management of affairs, (K, TA,) and known them: (TA:) pl. *ذَكَتِ*, (K,) which is explained by IAar as signifying *intelligent men*. (TA.) — † *A certain plant: (K:) n. un. with ذ*. (TA.) — And *The [hip, or] fruit of the [wild] red rose, that comes after it, [i. e. after the flower,] (K, TA,) becoming red, like wheat, and ripening, (TA,) and becoming sweet, like the fresh ripe date; called in Syria صُرْمُ الدَّيَكِ* (K, TA:) n. un. with ذ: (TA:) or [the fruit of] the mountain-rose, or sweet brier, like wheat (بُر) [in the CK (بُر) in size and redness, and like the fresh ripe date in sweetness: in El-Yemen it is sent from one to another as a present: (K, TA:) Az says, so I have heard from an Arab of the desert, of the people of El-Yemen; and it grows with us [app. meaning in El-'Irák] so as to form thickets. (TA.)*