



The eighth letter of the alphabet: called **دَال**. It is one of the letters termed **مَجْهُورَةٌ** [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed **نَطْعِيَّةٌ** [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like **ط** and **ت**. (TA.) It is substituted, agreeably with general usage, for the **ت** of the form **اِفْتَعَلَ** and its variations, when the first radical letter is **ز**, as in **اَزْدَادٌ** [for **اَزْتَادٌ**]; or **د**, as in **اِدْرَا** [for **اِدْتَرَا**, originally **اِدْتَكَّرَا**]; or **د**, as in **اِدْرَا** [for **اِدْتَرَا**, originally **اِدْتَرَا**]; and sometimes after **ح**, as in **اِحْتَمَعُوا**, a dial. var. of **اِحْتَمَعُوا**; also, sometimes, for the pronominal affix **ت** after **د**, as in **جَدَدْتُ** for **جَدَدْتُ**; and after **ز**, as in **جَزَدْتُ** for **جَزَدْتُ**: it is also substituted for the **ت** of **تَوَلَّجْتُ**, contr. to analogy: and it occurs substituted for **ط**, contr. to general usage, as in **مَرَطِي** for **مَرَطِي**. (MF.) — [As a numeral, it denotes *Four*.]

دَا

R. Q. 1. **دَادَا**, inf. n. **دَادَاةٌ** and **دَادَاةٌ**, *He* (a camel, §) *ran* (**عَدَا**) *most vehemently*, (§, M, K, TA,) *going a pace quicker than that termed* **عَقَقَ** [q. v.]: (TA:) or *hastened, or sped, and ran, or rose in his running*; syn. **اَسْرَعَ** **وَأَحْضَرَ**: (K:) accord. to AA, **دَادَاةٌ** is [a subst., or quasi-inf. n., signifying] *a quick pace or manner of going*: and [the inf. n.] **دَادَاةٌ** is syn. with **اِحْضَارٌ**: and in the Nawádir [app. of Aboo-'Amr Esh-Sheybánee] it is said that **دَوْدَا** (inf. n. **دَوْدَاةٌ**) and **تَوْدَا** (inf. n. **تَوْدَاةٌ**) and **كُوْدَا** (inf. n. **كُوْدَاةٌ**) are syn. with **عَدَا**; and that **دَادَاةٌ** and **دَادَاةٌ** signify a camel's *proceeding with short steps, at a rate quicker than that of the pace termed* **حَفَدٌ** [q. v.]: accord. to the Kf, these two words signify the *going a pace quicker than that termed* **خَبَبٌ** [q. v.], *not so quick as that termed* **رَبَعَةٌ** [q. v.]. (TA.) You say, **دَادَاتِ الدَّابَّةِ** *The beast ran a pace quicker than that termed* **عَقَقَ**. (M.) And **دَادَا** *He followed him, having him near before him*. (M,* K,* TA.) And hence, **دَادَا مِنْهُ** *He ran* (**أَحْضَرَ**) *to escape from him, being followed by him, and being near before him*; as also **دَادَا**. (M.) — *He put a thing in motion.*

Bk. I.

(M, K.) — And, contr., *He rendered a thing, still, or motionless.* (M, K.)

R. Q. 2. **تَدَادَا**: see above. — Also *It* (a stone, TA) *rolled*; or *rolled along or down*: (K, TA:) *it* (anything) *rolled, or rolled along or down, before one, (M, TA,) and went away*: I Ath says that it may be from **تَدَهَدَهَ**. (TA.) — *It became, or was put, in motion.* (TA.) — And, contr., *It became, or was rendered, still, or motionless.* (TA.)

دَادَا: see **دَادَاةٌ**, in three places.

دَادَاةٌ inf. n. of R. Q. 1 [q. v.]. (§, M, K.) — Also *The hasty replying of a foolish, or stupid, person.* (T, TA.) — *The sound of the falling* (T, M, K) *of stones in a torrent, (T,) or of a stone upon the bed of a torrent*: (M, K:) or *the falling of stones in the bed of a torrent.* (Lth, IK†, O.) — And *The sound of one's moving, or putting in motion, [or rocking,] a child in the cradle (K, TA) in order that it may sleep.* (TA.) — See also the next paragraph, in two places.

دَادَاةٌ (AA, T, S, M, K) and **دَادَاةٌ** (AA, S, M, K) and **دَوْدَاةٌ**, (M, K,) all with medd, (TA,) *The last (of the days, T) of the [lunar] month*; (AA, T, S, M, K;) as also **دَادَا**: (M:) or *the day of doubt*; **يَوْمُ الشَّكِّ** [generally meaning the day of which one doubts whether it be the last of Shaqban or the first of Ramaqán; but here app. relating to any month]: (TA:) or **دَادَا** signifies the *day, (M,) or night, (TA,) of which one doubts whether it be the last of one month or the first of the next month*: (M, TA:) so says Kr: (M:) or the first word and the second (M, K) and the third (K) signify the *twenty-fifth, and the twenty-sixth, and the twenty-seventh, night*: (M, K:) or the *twenty-eighth night, and the twenty-ninth*: or each of these two is called **دَادَاةٌ**; and the two together, **الدَّادِي**: (Th, M:) or [each of] *three nights of the end of the month*; (K, TA;) which are [also] called **لَيَالِي المَحَاقِ**: (TA:) pl. **دَادِي**, (M, K,) and, by poetic license, **دَاد**: (M:) or the **دَادِي** are *three nights of the latter part of the month, before those called* **لَيَالِي المَحَاقِ**: (T, S:) thus says A'Obeyd; and IAqr says the like: or they are the *three nights that are after the محاق*; and are so called because the moon hastens therein to become invisible; from the phrase **دَادَاةُ البَحِيرِ**: Aq says that three of the nights of the month are called the **محاق**; and three, the **دَادِي**; and

these latter are the *last*; and AHeyth says the like. (T.) **لَيْلَةُ الدَّادَاةِ** signifies also *The last part of the night.* (Kr, M.) And **دَادَاةٌ** and **دَادَاةٌ** and **دَادَاةٌ**, (M, K, TA,) of which the first two are the most common, mean *A dark night*: (TA:) or *a very dark night*: (M, K:) because of the concealment of the moon therein. (TA.) — See also R. Q. 1.

لَيْلَةُ دَادَاةٍ: see the next preceding paragraph, near the end.

دَوْدُو: see **دَادَاةٌ**.

دَادَاةٌ: see **دَادَاةٌ**, in two places.

دَاب

1. **دَابَّ**, (T, S, M, &c.,) aor. **دَابَّ**, (T, M, A, K,) inf. n. **دَابٌّ** (T, S, M, A, K) and **دَابٌّ** (T, M, A, K) and **دَوْدُو**, (T, S, M, A, K,) *He strove, laboured, toiled, or exerted himself*; (T, S, A, K;) and *wearied himself, or became wearied*; (§, A, K;) in his work, (§, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A;) in which last case, **دَابَّتْ** is said of a she-camel, (T,) or of a **دَابَّةٌ** [or horse or the like]: (A:) or *he held on, or continued*, (M, and Bq in viii. 54,) in his work, and his way. (Bq ibid.) See also 4. Hence, **اللَّيْلُ وَالنَّهَارُ يَدَابَّانِ فِي أَعْتَابِهِمَا** [The night and the day hold on their course in their alternating]. (A.) — **دَابَّ** (K) and **دَوْدُو** (TA) also signify *The act of driving vehemently*; and **طَرَدٌ** [the act of driving away, hunting, &c.]. (K, TA.)

4. **ادَابَ**, (T, S, M, &c.,) inf. n. **ادَابٌ**, (T,) *He made another, (§, A, K,) his hired man, and his beast, (A,) to strive, labour, toil, or exert himself*; (§, A, K;) *he fatigued, or wearied*, (T, S, A, K,) another, (§, K,) his hired man, (A,) and his beast: (T, A:) or *he made another, and anything, to hold on, or continue*: and **ادَابُهُ** also signifies *he made him to be in need of striving, &c.*; or *of holding on, or continuing*: (M:) and **ادَابُوا** is used by a rájiz, but not necessarily by poetic license, for **ادَابُوا**. (IAqr, M.) — [Hence,] **ادَابَ السَّبْرَ** [He pursued the journey laboriously, or with energy; or he held on, or continued, the journey]: (§, M, L, K, in art. **مسد**; and M and L in art. **سَاد**:) and [in like manner] you say, **دَابَّنا** **سَبْرًا** [for

سَوْرًا, or perhaps *في* is omitted by inadvertence]. (TA in art. *نحب*.)

دَابُّ (T, S, M, A, K) and دَابُّ (S, M, K) [both originally inf. ns. of 1: and hence,] † *A custom, manner, habit, or mont*: (A'Obeyd, T, S, M, K:) *an affair, a business, or a concern*: (Zj, T, S, A, K:) and *a case, state, or condition*: (Zj, *T, *S, *M, A, *K:*) and *a deed, or work*.

(A.) You say, هَذَا دَابُّكَ † *This is [thy custom, &c.:] thy affair, business, or concern: or thy case, state, or condition: and thy deed, or work.*

(A.) Zj says that كَدَابُ آلِ فِرْعَوْنَ [in the K̄ur iii. 9 &c.] means, accord. to the lexicologists, † *Like the case of the people of Pharaoh: but in his opinion, like the striving, labouring, or toiling, of the people of Pharaoh in their unbelief, and their leaguings together and aiding one another against Moses.* (T.)

دَابُّ: see the next preceding paragraph.

دَابُّ: see دَابُّ.

رَجُلٌ دَوُّوبٌ عَلَى شَيْءٍ [A man who strives, labours, toils, or exerts himself, and wears himself, or who holds on, or continues, with energy, to do a thing]. (M.)

دَائِبٌ (TA, and so in a copy of the S,) and دَائِبٌ (TA, and so in two copies of the S,) *Striving, labouring, toiling, or exerting himself, and wearying himself, in his work* [&c.: or *holding on, or continuing, therein*: see the verb]. (S, TA.) — [Hence,] لَيْلَةٌ دَائِبَةٌ [A hard, fatiguing, or continuous, night-journey]. (M and K in art. *موسى*.) — And الدَّائِبَانِ † *The night and the day*; (S, A, K;) which [are so called because they] hold on their course (يَدَّابَانِ) in their alternating. (TA.)

دَالٌ

1. دَالٌ, aor. -, inf. n. دَالٌ (S, M, K) and دَالٌ (K) [perhaps a mistake for the next, which is well known but not mentioned in the K, but see دَالٌ,] and دَالٌ (S, M) and دَالٌ (M, K,) *He walked, or went, in a weak manner*, (M, K,) and *with haste*: (M:) or *he ran with short steps*: (M, K:) or *he walked, or went, in a brisk, or sprightly, manner*: (K:) or *he walked, or went, as though labouring in his gait, by reason of briskness, or sprightliness*: (M:) [or *he went along by little and little, stealthily, lest he should make a sound to be heard*: for] دَالٌ is syn. with حَتْلٌ: or, accord. to AZ, it signifies the *walking, or going, in a manner resembling that which is termed حَتْلٌ*; and in the manner of him who is heavily burdened, or overburdened: and Aṣ, in describing the manner in which horses go, explains دَالٌ as signifying the *walking, or going, with short steps, and in an unusual manner, as though heavily burdened, or overburdened.* (S.) [See also دَالٌ.] — [Hence, app.,] دَالٌ لَهُ, aor. as above, inf. n. دَالٌ and دَالٌ, *He deceived, deluded, beguiled, circumvented, or outwitted, him*; syn. حَتْلُهُ: (M, K:) [and دَالُهُ signifies the

same: or *he practised with him mutual deceit, delusion, &c.*: for] مَدَالَةٌ is syn. with مَخَاتَلَةٌ; and sometimes it is with a quick pace: (AA, T, K:) you say, دَالْتُ لَهُ and دَالْتُهُ: (AA, T, TA:) and الذِّئْبُ بَدَأَ لِلْغَزَالِ لِأَكْلِهِ i. e. يَحْتَلُهُ [The wolf deceives, &c., the gazelle, or young gazelle, that he may eat him]. (AZ, T, TA.)

3: see the last sentence of the paragraph above.

دَالٌ: } see the next paragraph, in four places.
دَوُّلٌ: }

دَوُّلٌ, and sometimes it is pronounced دَوُّلٌ, The *jackal*; as also دَالَانٌ and دَالٌ: and the *wolf*: and a certain small animal resembling what is called اِبْنُ عَرَسٍ [the weasel]: (K̄ accord. to the TA: [accord. to the CK, and app. most MS. copies of the K, دَالٌ has the last two significations, and not the first signification: but this is inconsistent with what follows the last signification in the K, as it would require us to read that الدَّالُّ, instead of الدَّوُّلُ, which is well known as the correct form, is the name of the father of a certain tribe:]) دَوُّلٌ has the last of these significations: (T, S:) or it signifies a certain small animal resembling the fox; and this is well known: and accord. to Kr. دَوُّلٌ signifies a certain small animal; but this is not known: and accord. to him also, دَالَانٌ, with fet-h to the ء, signifies the *wolf*; (M;) as also دَالَانٌ; (TA;) or so دَالَانٌ and دَالَانٌ; and also the *jackal*. (Lth in art. دَالٌ.) دَوُّلٌ is the only instance of the measure فَعْلٌ (S, K) known to Aḥmad Ibn-Yahyā, (S,) i. e. Th: (TA:) but there are several other instances: (MF, TA:) [one of these is رَمْرَمٌ, or الرَّمْرَمُ.]

دَالَانٌ and دَالَانٌ: see the next preceding paragraph, in three places.

دَوُّوْلٌ A calamity, or misfortune: (S, M, O, K:) pl. دَوَّالِيلٌ. (S.) And *Confusion*. (K.) You say, وَقَعَ الْقَوْمُ فِي دَوُّوْلٍ *The people, or party, fell into confusion in respect of their case or affairs.* (S.)

دَالَانٌ [That runs in the manner termed دَوُّوْلٌ, inf. n. of 1,] is [an epithet] from الدَّالَانُ [i. e. الدَّالَانُ], which signifies a kind of running, as also دَالِيلٌ and دَالِيلٌ [i. e. دَالِيلٌ and دَالِيلٌ, pls. of دَالَانٌ; the latter irreg., like دَالِيلٌ pl. of دَالَانٌ, q. v.]. (Ḥam p. 458.) [See also دَوُّوْلٌ.]

دَالِيلٌ and دَالِيلٌ: see what next precedes.

دَاوٌ

1. دَاوٌ, first pers. دَاوْتُ, aor. يَدَاوِي, inf. n. دَاوٌ: see 1 in the next art.

دَايٌ

1. دَايٌ, and دَايٌ, aor. يَدَاوِي, (T, M, K,) inf. n. دَاوِي, (T, M,) of the former verb, (M,) and دَاوِي, (T, K,) of the latter verb, (K,) said of a wolf,

(M, K,) [and of a man, as shown below,] *He deceived, deluded, beguiled, circumvented, or outwitted, him.* (T, M, K.) You say, دَايْتُ لَهُ, (S, K,) aor. دَاوِي لَهُ, inf. n. دَاوِي, *I deceived, deluded, &c., it, namely, a thing*, (S, K,) or *him, namely, a man*; (so in one of my copies of the S;) and so دَاوْتُ لَهُ. (S, M.) And الذِّئْبُ يَدَاوِي لِلْغَزَالِ *The wolf deceives, deludes, &c., the gazelle, or the young gazelle*: (S, M:) or *walks, or goes, in the manner of him who deceives, deludes, &c., to the gazelle, or the young gazelle.* (T.)

دَاوِي and دَاوِي and دَاوِي, (M, K,) the last said by IB, on the authority of Aṣ, to be pl. of [the n. un.] دَاوِيَّةٌ, of the measure فَعُولٌ, [originally دَوُّوِي,] (TA,) *The vertebrae of the كَاهِلٌ [or withers (app. of a camel)] and of the back: or the cartilages of the breast: or the ribs thereof, where it meets the side*: (M, K:) or دَاوِيَاتٌ signifies the ribs of [i. e. within] the shoulder-blade, three on either side; (IAṣr, M, K;) sing. دَاوِيَّةٌ: (M:) or دَاوِيَّةٌ, (T,) or دَاوِي, (S,) signifies the part of the camel against which lies the [piece of wood called] ظَلْفَةُ of the saddle, and which is [often] galled thereby: (T, S:) or دَاوِي is the pl. [or coll. gen. n.] of دَاوِيَّةٌ, and signifies the vertebrae of the withers, in the part between the two shoulder-blades, of the camel, peculiarly; (Lth, T;) and the pl. [of دَاوِيَّةٌ] is دَاوِيَاتٌ: (Lth, T, S:) or the دَاوِيَاتٌ are the vertebrae of the neck: or the vertebrae of the spine: (AO, T:) or the two ribs next to the وَاهِمَتَانِ are called the دَاوِيَاتِ:

AZ says that the Arabs knew not the term دَاوِيَاتٌ in relation to the neck, but they knew it in relation to the ribs, as signifying six [ribs] next to the stabbing-place of the camel, three on either side; and this is correct: (T:) [and it is said in the L, in art. جَنَحٌ, that دَاوِي signifies the ribs of the back, of a man, which are called the جَوَانِحُ, pl. of جَانِحَةٌ, six in number, three on the right and three on the left:] the pl. of دَاوِي [or rather the quasi-pl. n.] is دَاوِيٌّ, like as ضَائِنٌ is of ضَائِنٌ, and مَعْرُوفٌ of مَعْرُوفٌ: (S:) and, accord. to IB, دَاوِي is a pl. of دَاوِيَّةٌ, as mentioned above, meaning the vertebrae of the neck. (TA.)

دَاوِيَّةٌ; and its pls. دَاوِيَاتٌ and دَاوِيٌّ: see the next preceding paragraph, in seven places.—Hence, (S,) دَاوِيَّةٌ اِبْنُ دَاوِيَّةٌ *The غُرَابٌ [or crow]*: (S, M, K:) so called because it alights upon, and pecks, the دَاوِيَّةٌ of the camel that has galls, or sores. (M.) — Also The part, of a bow, upon which the arrow lies: there are two parts of which each is thus called, next to the part of the stave that is held by the hand, above and below. (M.) — دَاوِيَّةٌ [without ء, from the Pers. دَاوِيَّة.] *A child's nurse; a woman who has the charge of a child, who takes care of him, and rears, or nourishes, him*; (TA in art. *حضان*;) i. q. ظَنُرٌ; both of which words are said by IJ to be chaste Arabic: pl. دَاوِيَاتٌ. (M and TA in art. *دوى*.)

دَاوِيَّةٌ and دَاوِيَّةٌ: see دَاوِيَّةٌ (in the latter part of the paragraph), in art. دَاوِيَّةٌ.

دَائِي and دَيْئِي : see دَائِي.

دَبَّيَا, of the measure فَعَلَ; and its fem., with ة : see دَائِي (in the latter part of the paragraph), in art. دَوَا.

دب

1. دَبَّ aor. , inf. n. دَبَّيْب (T, S, M, Mṣb, K, &c.) and دَبَّ (M, K) and مَدَّب (S, K,) [and perhaps دَبَّب also, q. v.,] *It, or he, (the ant, T, M, and any animal, M, and in like manner a party moving towards the enemy, T, or an army, and a child, Mṣb,) [crept; crawled; or] went, or walked, leisurely, or gently, (T, M, Mṣb, K,) without haste, (T,) عَلَى الْأَرْضِ [upon the ground]: (S:) and [simply] he walked: (IAḡr, T:) he (an old man) [crept along; or] walked leisurely, softly, or gently: (S:) and دَبَّب, also, he walked leisurely, by slow degrees. (TA.) Hence, أَكْذِبُ أَكْذِبُ The most lying of those who have walked and died, or passed away, or perished: (T:) i. e., of the living and the dead. (T, S, K.) And يَدَّبُ مَعَ الْقَرَادِ [He creeps about with ticks]; said of a man who brings a small worn-out skin containing ticks, and ties it to the tail of a camel; in consequence of which, when one of the ticks bites it, the camel runs away, and the other camels run away with it; and thereupon he steals one of them: whence it is said of a thief, or stealer of cattle &c. (TA.) And هُوَ يَدَّبُ بَيْنَنَا بِالْتَّمَائِرِ † [He creeps among us with calumnies, or slanders]. (A, TA.) And دَبَّتْ عَقَابُهُ [lit. His scorpions crept along]; meaning † his calumnies, or slanders, and mischief, (M, A, K,) crept along; syn. سَرَتْ. (M, K. [See also art. عَقْرَب.]) And the same phrase is also used to signify † His downy hair crept [along his cheeks]. (MF in art. عَقْرَب.) And دَبَّ قَبْلَهُ [lit. His lice crept]; meaning † he became fat: said of a man. (Ḥam. p. 633.) And دَبَّ الْجَدُولُ † [The rivulet, or streamlet for irrigation, crept along]. (A.) And دَبَّ فِيهِ † It crept in, or into, it, or him; syn. سَرَى; (M, A, K;) namely, wine, or beverage, (T, M, A, K,) in, or into, the body, (M, K,) or in, or into, a man, (T,) and into a vessel; (M;) and a disease, or malady, (M, A, K,) in, or into, the body, (M, K,) or فِي عُرْوِهِ [in his veins]; (A;) and wear in a garment, or piece of cloth; (M, K;) and the dawn in the darkness of the latter part of the night. (M.) — دَبَّيْ حَجَلٌ (in the CK حَجَلٌ) is the name of A certain game of the Arabs: (K, TA:) the ل is quiescent. (TA.) — دَبَّ used as a noun: see below. — دَبَّ, [second pers. دَبَّيْتُ,] aor. دَبَّب, inf. n. دَبَّب, He (a camel) was, or became, such as is termed أدَّب; (IAḡr, T, TA;) i. e., had much hair, or much fur (وَبَر) or much fur upon the face. (TA.)*

2: see 1, first sentence.

4. أدَّبْتُهُ [third pers. أدَّبْتُ] I made him (namely, a child, S) [to creep, or crawl, or] to go, or walk, leisurely, or gently. (S, K. [For the correct explanation, حَمَلْتُهُ عَلَى الدَّبِّيبِ, Golius seems to

have found ادَّبَ الْبِلَادَ — (حَمَلْتُهُ عَلَى الدَّبِّيبِ.) † He filled the country, or provinces, with justice, so that the inhabitants thereof walked at leisure (دَبَّ أَهْلُهَا [whence Golius has supposed دَبَّ to signify "juste se habuit populus"] M, K, TA) by reason of the security and abundance and prosperity that they enjoyed. (M, TA.)

R. Q. 1. دَبَّبَ, [inf. n. دَبَّبَةٌ,] He (a man) raised cries, shouts, noises, or a clamour. (AA, T.) — And He beat a drum. (AA, T.)

دَبَّ: see دَبَّب.

دَبَّ and شَبَّ are used as nouns, by the introduction of مَنْ before them, though originally verbs. (S and K* and TA in art. شَبَّ.) One says, أَغْيَيْتَنِي مِنْ شَبَّ إِلَى دَبَّ, (M, K,*) by way of imitation [of a verbal phrase], (M,) and مَنْ شَبَّ إِلَى دَبَّ, Thou hast neared me from the time of thy becoming a youth until thy walking gently, [or creeping along, resting] upon a staff: (M, K, TA:) a prov.: (M, TA:) said alike to a man and to a woman. (TA in art. شَبَّ.) And مَنْ شَبَّ إِلَى دَبَّ and فَعَلْتَ كَذَا مِنْ شَبَّ إِلَى دَبَّ Thou hast done thus from youth until thy walking gently, [or creeping along, resting] upon the staff. (S.) — دَبَّ: see دَبَّة, in two places. — Also [The bear;] a certain beast of prey, (S, M, K,) well known; (K;) a certain foul, or noxious, animal: (Mṣb:) a genuine Arabic word: (M:) fem. with ة: pl. [of mult.] دَبَّيَّة (S, M, Mṣb, K) and [of pauc.] أدَّبَاب (M, K.) — [Hence,] الدَّبُّ † The constellation of the Greater Bear: and, accord. to some, that of the Lesser Bear: the former, for distinction, being called الدَّبُّ الْأَكْبَرُ; and the latter, الدَّبُّ الْأَصْغَرُ. (M, K.)

دَبَّة A single act [of creeping, or crawling, or] of going, or walking, leisurely, or gently: pl. دَبَاب (K.) — A hill, or heap, or gibbous hill, syn. كَثِيب (IAḡr, T, S, M, K,) of sand: (S, K;) and (in some copies of the K "or") a tract of red sand: or an even tract of sand: (K;) or, as in some copies of the K, an even tract of land: (TA:) and a place abounding in sand: (T, L:) pl. as above. (TA.) Hence the prov., وَقَعَ فُلَانٌ فِي دَبَّةٍ مِنَ الرَّمْلِ [lit. Such a one fell into, or upon, a place abounding in sand]; meaning, † into difficulty, or misfortune; for the camel in such a place suffers fatigue. (T.) — A certain thing for oil, or ointment; (S;) a receptacle for seeds (بُزْر) and olive-oil: (M, K:) pl. as above. (Sb, M.) A kind of bottle, or pot, (بَطَّة,) peculiarly of glass. (K.) [From the Pers. دَبَّة.] — See also دَبَّاءُ. — And see دَبَّب, in three places.

دَبَّة A way, or road. (S.) — † A state, or condition: (M, K:) and † a way, mode, or manner, of acting &c.; (IAḡr, T, S, M, A, K;) whether good or evil: (IAḡr, T:) as also دَبَّب (M, A, K,) in both these senses: (M:) and † a natural disposition, temper, quality, or property. (S.) You say, رَكِبْتَ دَبَّتَهُ and دَبَّهُ (M, A) † I kept to his state, or condition, and his way, mode, or manner, of acting &c.; and did as he did. (M.)

And دَعْنِي وَدَبَّتِي † Leave thou me and my way, mode, or manner, of acting &c.; and my natural disposition, &c. (S.)

دَبَّة A mode, or manner, [of creeping, or crawling, or] of going, or walking, leisurely, or gently. (M, K,*) You say, هُوَ خَفِي الدَّبَّة [He has a soft, or stealthy, mode, or manner, of creeping along, &c.]. (M, K.) And دَبَّبْتُ دَبَّةً خَفِيَةً [I crept along in a soft, or stealthy, mode, or manner, of creeping]. (T, S.) — Also i. q. † دَبَّيْب [as meaning Anything that creeps, or crawls, upon the earth; and used as a coll. gen. n.]. (K.) One says, مَا أَكْثَرَ دَبَّةً هَذَا الْبَلَدِ [How many are the creeping, or crawling, things of this country, or town!]. (TA.)

دَبَّيْب A certain pace, between that termed نَصَبٌ and that termed العَنَقُ: (TA voce نَصَبٌ, as on the authority of En-Nadr:) or this is termed دَبَّيْب. (TA voce وَسَج, as on the authority of En-Nadr and Aḡ.) — Also Down; syn. زَعَبٌ; (M, K;) and so دَبَّيْبَان (K,) and دَبَّة: (Kr, M:) or down (T, S) of the face, (S,) or upon the face; (T;) and so دَبَّة (K,) of which the pl. [or coll. gen. n.] is دَبَّ; (M, K;) accord. to Kr, who assigns to it the former meaning, and says that دَبَّة is syn. with زَعَبٌ, not that it is syn. with زَعَبَةٌ: (M:) or دَبَّيْب signifies hair upon the face of a woman: (TA:) or, as also دَبَّيْبَان, much hair (M, K) and وَبَر [or camel's fur]: (M:) or both these words signify hair upon the face of a woman. (Eyn, TT.) — Also The young one, when just born, of the [wild] cow: (K:) or when a [wild] bull is a year old, and weaned, he is thus called; and the female, دَبَّيْبَةٌ and دَبَان. (TA in art. شَبَّ. [But for "and دَبَان," I think it evident that we should read "and the pl. is دَبَّيْبَان," or "دَبَّيْبَان," like as جُدَعَان and جُدَعَان are pls. of جُدَع. See also شَبَّيْب.])

أدَّب: see دَبَّب.

دَبَّيْبَان: see دَبَّب, in two places.

دَبَاب [an imperative verbal n.,] a call to a female hyena, signifying دَبَّيْب [i. e. Creep along; or crawl; or go leisurely]: (Sb, T, K:) like حَذَارٍ and نَزَالٍ. (Sb, T.)

دَبَابٌ The pace, or motion, of a she-camel that can scarcely walk, by reason of the abundance of her flesh, and only creeps along, or walks slowly. (T, TA.)

دَبَّوْب A she-camel that can scarcely walk, by reason of the abundance of her flesh, and that only creeps along, or walks slowly: (S:) pl. دَبَّيْب. (TA.) — † Fat; (T, M, K;) as an epithet applied to a she-camel, (T,) or to any thing [or animal]. (M, K.) — † One who creeps about with calumny, or slander; as also دَبَّوْب: (T, K,*) or the latter signifies † one who calumniates, or slanders, much, or habitually; as though he crept about with calumnies, or slanders: (M:) or † one who brings men and women

together; (T, M, K;) because he creeps about between them, and hides himself: (T:) i. q. جِرَاحَةٌ دَبُّوبٌ (M, in TA, art. دَبُّوبٌ). — A wound that flows with blood. (K.) And طَعْنَةٌ دَبُّوبٌ + A thrust, or stab, that makes the blood to flow. (K.) — + A deep cave, or cavern. (K.)

دَبُّوبٌ inf. n. of دَبُّ [q. v.]. (T, S, M, &c.) See also دَبُّوبٌ. — And see also دَابَّةٌ, and دَبَّةٌ.

دَبَّةٌ and دَبَّةٌ The gourd: (M, K;) or round gourd: or dry gourd: but this is said by Ibn-Hajar to be a mistake of En-Nawawee; and he asserts it to be i. q. يَقَطِينٌ [q. v.]: or it is the fruit of the يَقَطِينِ: (TA:) n. un. of the former with ة. (M, K.) Accord. to F [and ISd] and several others, this is the proper art. of the former word, the ة being considered by them augmentative: accord. to Z and others, its proper art. is دَبِي: and some also allow its being written and pronounced دَبِي: this is mentioned by Kz and 'Iyād as a dial. var. of دَبَّةٌ. (TA.) [See an ex. voce رَشَاءٌ, in art. رَشُو.]

دَبِيٌّ There is not in the house any one: (S, M, *K;) being from دَبِيٌّ; i. e. مَنْ يَدْبُ; and it is not used in any but a negative phrase. (Ks, S.) [See also دَبِيحٌ and دَبِيحٌ.]

دَبَّاءَةٌ A locust while smooth and bare, before its wings have grown. (Mentioned in the TA in this art., but not there said to belong to it. [See art. دَبِي.] — [See also دَبَّاءَةٌ, of which it is the n. un.]

دَبَّابٌ An animal that is weak, and creeps along, or walks slowly: fem. with ة. (TA from a trad.)

دَبَّابَةٌ fem. of دَبَّابٌ. (TA.) — [Also, as a subst., The musculus, or testudo;] a machine (M, *Mgh, *K, TA) made of skins and wood, (TA,) used in war; (M, Mgh, K, TA;) men entering into [or beneath] it, (Mgh, TA,) it is propelled to the lower part of a fortress, and they make a breach therein (M, Mgh, K, TA) while within the machine, (M, K, TA,) which defends them from what is thrown upon them from above: (TA:) it is also called ضَبْرٌ. (Mgh.)

دَبْدَبٌ The walk of the long-legged ant. (M, K.) In the T it is said that دَبْدَبَةٌ signifies The long-legged ant [itself: but this is perhaps a mis-transcription]. (TA.)

دَبْدَبَةٌ [inf. n. of R. Q. 1, q. v.] — Any quick motion, or pace, performed with short steps: (M:) and any sound like that of solid hoofs falling upon hard ground: (M, K:) a certain kind of sound [like the tramp of horses, as is indicated by an ex.]: (S:) or cries, shouts, noises, or clamour: (A:) and دَبْدَابٌ [is its pl., and] signifies a sound like دَبُّوبٌ; an onomatopœia. (T.) — [A kind of drum;] a thing resembling a طَبْلٌ pl. دَبْدَابٌ. (Mgh, Msh. [See also دَبْدَابٌ]) — Milk such as is termed رَائِبٌ, upon which

fresh is milked: or the thickest of milk; as also دَبْدَبِيٌّ. (K.) — See also دَبْدَبٌ.

دَبْدَبِيٌّ: see the next preceding paragraph.

دَبْدَابٌ A drum; syn. طَبْلٌ. (M, K. [See also دَبْدَبَةٌ.])

دَبْدَابٌ Very clamorous; (IAqr, T, K;) as also جَبَابٌ: (IAqr, T:) or both signify very evil, or mischievous, and clamorous. (Az, in TA, art. جَبَابٌ). — And A bulky, or corpulent, man. (K.)

دَابَّةٌ [originally a fem. part. n.], for نَفْسٌ دَابَّةٌ (M,) [or the ة is added لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of subst.,] Anything that walks [or creeps or crawls] upon the earth; as also دَبِيبٌ: (S: see دَبَّةٌ:) an animal that walks or creeps or crawls (يَدْبُ); (M, A, K;) discriminating and not discriminating: (M:) any animal upon the earth: (Msh:) it is said in the Kur [xxiv. 44], وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ [And God hath created every دَابَّةٍ of water (meaning of the seminal fluid); and of them is he that goeth upon his belly, and of them is he that goeth upon two legs, and of them is he that goeth upon four]: here, as دَابَّةٌ applies to a rational and an irrational creature, the expression فَمِنْهُمْ is used; for which, if it applied only to an irrational creature, فَمِنْهُمْ or فَمِنْهُنَّ would be used: moreover, the expression مَنْ يَمْشِي is used, though دَابَّةٌ applies originally to an irrational creature, [or rather a beast, and a reptile,] because the different classes of beings are spoken of collectively: (M:) and this passage of the Kur refutes the assertion of him who excludes the bird from the significations of this word: (Msh:) in the last verse but one of ch. xxxv. of the Kur, it is said to relate to mankind and the jinn (or genii) and every rational being; or to have a general signification: (M:) its predominant signification is a beast that is ridden: (S, M, A, K:) especially a beast of the equine kind; i. e. a horse, a mule, and an ass: (Kull:) or particularly a بَرْدُونٌ [meaning hackney, or horse for ordinary use and for journeying: (M:) but as particularly applied, when used absolutely, to a horse and a mule, it is an adventitious conventional term: (Msh:) it is applied to a male and a female: (M, A, Msh, K:) and is properly an epithet: (M:) pl. دَوَابٌ. (Msh, TA.) The dim. [signifying Any small animal that walks or creeps or crawls upon the earth, a small beast, a small reptile or creeping thing, a creeping insect, and any insect, and also a mollusk, a shell-fish (as in an instance cited voce مَحَارَةٌ in art. حَوْر) and the like,] is دَوَابَّةٌ (Zj, T, Msh,) in which the ي is quiescent, but pronounced with إِشْبَامٌ [i. e. a slight approximation to the sound of kear], as it is in every similar case, in a dim. n., when followed by a doubled letter: (Zj, T:) and دَوَابَّةٌ also has been heard, with the ي changed into ل, anomalously. (Msh; and L in art. هَد, on the authority of ISd.) —

دَابَّةُ الْأَرْضِ [The Beast of the Earth] is an appellation of one of the signs of the time of the resurrection: (S, M, K:) or the first of those signs. (K.) It is said to be a beast sixty cubits in length, or height, with legs, and with fur (وَبَر), and to be diverse in form, resembling a number of different animals. (TA.) It will come forth in Tihameh, or between Eg-Safa and El-Marweh, (M,) or at Mekkeh, from Jebel Eg-Safa, which will rend open for its egress, during one of the nights when people are going to Minè; or from the district of Et-Táif; (K;) or from three places, three several times. (M, K.) It will make, upon the face of the unbeliever, a black mark; and upon the face of the believer, a white mark: the unbeliever's mark will spread until his whole face becomes black; and the believer's, until his whole face becomes white: then they will assemble at the table, and the believer will be known from the unbeliever. (M.) It is also said that it will have with it the rod of Moses and the seal of Solomon: with the former it will strike the believer; and with the latter it will stamp the face of the unbeliever, impressing upon it "This is an unbeliever." (K.) — See also أَرْضَةٌ.

دَبُّوبٌ: see دَبُّوبٌ.

دَوَابَّةٌ }
دَوَابَّةٌ } dims. of دَابَّةٌ, q. v.

أَدْبٌ Having down (K, TA) upon the face: (TA:) or having much hair: (M, K:) and having much وَبَر [or fur]: (M:) it is applied to a man: (M:) and to a camel, (M, K,) in the second of these senses, (K, TA,) or in the third sense, or as meaning having much fur upon the face; (TA;) or i. q. أَرَبٌ: (M:) and occurs in a trad. written أَدْبِبُ (M, K,) to assimilate it in measure to a preceding word, namely, حَوْبٌ: (M:) the fem. is دَبَّاءَةٌ; with which دَبَّاءَةٌ is syn.; (M, K;) signifying a woman having hair upon her face: (TA:) or having much hair upon the جَبِينِ [or part above the temple]. (M, TA.)

مَدْبٌ and مَدْبٌ The track, or course, of a torrent, (S, M, K, *) and of ants: (S, K:) pl. لَهُ أَثْرٌ كَأَنَّه مَدْبٌ. (TA.) One says, of a sword, مَدْبٌ الْمَدْبِ and مَدْبٌ الدَّرِّ [It has diversified wavy marks like the track of ants and the tracks of little ants]. (TA.) The subst. is with kear; and the inf. n., with fet-h; accord. to a rule constantly obtaining, (S, *K, *TA,) except in some anomalous instances, (TA,) when the verb is of the measure فَعَلَ (S, K, TA) or فَعِلَ (TA,) and its aor. is of the measure يَفْعَلُ. (S, K, TA.) [Here it should be observed that مَجْرِيٌّ, given as the explanation of مَدْبٌ and مَدْبٌ in the K, is both an inf. n. and a n. of place and of time: but J clearly explains both these words as above; and F seems, in the K, to assign to them both the same signification.]

أَرْضٌ مَدْبَةٌ A land abounding with دَبَّةٌ [or bears]. (T, S, M. *)

مَدْبٌ, like مَعْظَرٌ, (TA,) or مَدْبٌ, (so in a

copy of the T, according to the TT,) an epithet applied to a camel, (T, TA,) signifying **الذي يمشى** **دبب** (TA) [app. **دبب**, and if so it seems to mean *That walks quickly, with short steps: or that makes a sound with his feet, like دب دب*: see **دبب**: but in the TT it is written **دبب**; perhaps correctly **دبب**, **دبب**, *creeping and creeping*].

دبغ

1. **دبغ**, aor. **دبغ** [or **دبغ**, as will be shown below], (L,) inf. n. **دبغ**, (L, K,) [not **دبغ** and **دبغ** as in the Lexicons of Golius and Freytag,] *He variegated, decorated, embellished, adorned, or ornamented*: (L, K:*) [and so **دبغ**, inf. n. **دبغ**, occurring in the TA in art. **نمش**; but app. in an intensive sense.] And [hence,] **دبغ** **الأرض**, (A, L, Mṣb,) aor. **دبغ**, (L, A) or **دبغ**, (Mṣb,) inf. n. as above; (A, L, Mṣb;) and **دبغها** [but app. in an intensive sense]; (A;) † *It adorned the land with meadows, or gardens*: (A, L:) or *it watered the land, and produced various flowers*. (Mṣb.) It is a Pers. word, arabicized: (L:) or derived from **دبغ**. (Mṣb.)

2: see above, in two places. [Accord. to Golius, (for III. is inadvertently put in his Lex. for II.) as on the authority of the § and K, in neither of which is the verb mentioned, "*Veste alium ornavit.*"]

دبغ, (K,) **في الدار**, (ISk, S, A,) or **ما بالدار دبغ**, † *There is not in the house any one*: (ISk, S, A, K:) **دبغ** is not used otherwise than in a negative phrase: IJ derives it from **دبغ**; because men adorn the earth: (TA:) [Z says,] it is from **دبغ**, like **سكت** from **سكتت**; because men adorn houses: (A:) Abu-l-'Abbás says that **دبغ** is more chaste than **دبغ**: (TA:) [ISk says, or J, for the passage is ambiguous,] A 'Obeyd doubted respecting the **دبغ** and the **دبغ**; and I asked respecting this word, in the desert, a company of the Arabs thereof, and they said, **ما في الدار دبغ**, and nothing more; but I have found in the handwriting of Aboo-Moosa El-Hāmid, **ما في الدار دبغ**, with **دبغ**, on the authority of Th: (S:) AM says that the **دبغ** in **دبغ** is substituted for the [latter] **دبغ** in like manner as they say **مربج** and **مربج**. (TA.)

دبغ: see the next paragraph, near the end.

دبغ, (S, A, Mgh, Mṣb, K, &c.) or **دبغ**, (Th,) or both, (IAṣr, A 'Obeyd,) the latter having been sometimes heard, (IAṣr,) or the latter is post-classical, (A 'Obeyd,) or wrong, (AZ,) a word of well-known meaning, (K,) [*Silk brocade*]; *a certain kind of cloth, or garment, made of بربر* [i. e. silk, or raw silk]: (TA:) *a kind of cloth, or garment, of which the warp and woof are both of بربر*: and particularly a name for that which is variegated,

decorated, or embellished: (Mgh, Mṣb:) *a kind of woven stuff, variegated, or diversified, with colours*: (Lh, TA:) [accord. to Golius, as on the authority of the § and K, in neither of which is the word explained at all, "*vestis serica: imprimis picta, pec. Attalica, auro intertexta*":] derived from **دبغ**: (Ks:) or it is a Pers. word, (Kr, S, A,) arabicized; (Kr, S, A, Mṣb, K;) so some say, and from it **دبغ** is derived; (Mṣb;) originally **دبغ**, or **دبغ**; (Kr;) [or rather **دبغ**, for the change of the final **د** into **ج** in arabicized words from the Pers. is very common;] or **دبغ**, i. e. "the weaving of the deevs, or jinn, or genii." (Shifā el-Ghaleel:) pl. **دبغ** and **دبغ**; (S, Mṣb, K;) the latter being from the supposed original form of the sing., i. e. **دبغ**; (S, Mṣb;) like **دبغ** [pl. of **دبغ**, which is supposed to be originally **دبغ**]: and in like manner is formed the dim. **دبغ** and **دبغ**. (S.) — **دبغ القرآن** is a title given by Ibn-Mes'ood to *The chapters of the Kur-án called السور* [the fortieth and six following chapters; each of which begins with the letters **حمر**]. (TA.) — See also the paragraph next following, in two places. — Also *A young she-camel; one in the prime of life*. (IAṣr, K.)

† **دبغ** [A proem, an introduction, or a preface, to a poem or a book; and especially one that is embellished, or composed in an ornate style]. † **لهذه القصيدة دبغ حسنة** [To this ode is a beautiful proem] is said of a **قصيدة** when it is embellished (**محببة**) [in its commencement]. (A.) And one says, **ما أحسن دبغات البحتري**, † **How beautiful are the proems of El-Boh-turee!** (A.) — **دبغ الوجه**, and **دبغ الوجه**, † *Beauty of the skin of the face*. (IAṣr, L.) — And **الدبغ** † *The face* [itself]; as also **الدبغ**, and **الدبغتان**: (Ḥar pp. 15 and 476:) or the last signifies *the two cheeks*: (S, A, Mṣb:) or *the two sides of the neck, beneath the ears*; syn. **الذبتان**. (TA.) You say, **فلان يظون دبغته**, i. e. † **[Such a one preserves from disgrace] his cheeks**; (A;) or **دبغته** *his face*: and **يدل دبغته** [uses his face for mean service, by begging]. (Ḥar p. 15. [See also 4 in art. **خلق**; and 1 (near the end) in the same art.; where similar exs. are given.]) — [Golius, after mentioning the signification of "the two cheeks," adds, as on the authority of the K, in which even the word itself is not mentioned, "*et quibusdam quoque Nates.*"] — **دبغ السيف** *I. q. أثره*, q. v. (AZ, T in art. **أثر**.)

دبغ: see **دبغ**, near the end of the paragraph.

دبغ **Ornamented with دبغ**. (K.) You say **طيلسان دبغ** [q. v.] of which the ends, edges, or borders, are so ornamented. (Mgh, TA.) — **أرض مدبغة** † *Land adorned with*

meadows, or gardens. (A.) — **مدبغ** also signifies † *A species of the هار* [or owl]. (T, K.) — And † *A species of aquatic bird, (T, K,) of ugly appearance, called أغبر مدبغ, with puffed-out feathers, and ugly head, found in water with the [bird called] نعام*. (T.) — And, applied to a man, (TA,) † *Having an ugly head and make* (K, TA) and *face*. (TA.)

دبغ

2. **دبغ**, inf. n. **دبغ**, (S, Mṣb, K, &c.) said of a man, (S, Mṣb, &c.) *He stretched out his back, and lowered his head*, (Aṣ, S, Mṣb, K,) so that his head was lower than his posteriors; (Aṣ, S, Mṣb;) as also **اندبغ**; (K;) and so **دبغ**, [q. v.,] with **دبغ**: (Mṣb:) the doing thus in inclining the body in prayer, like as the ass does [when he is mounted], is forbidden in a trad.: (S, Mṣb:) i. e. *he lowered his head in inclining his body in prayer so that it was lower than his back*: (A 'Obeyd, Mṣb:) or *he lowered his head, and raised his posteriors, in prayer*: (TA:) or [simply] *he lowered his head*; (IAṣr, T, TA;) as also **دبغ** [q. v.]: (T, TA:) or *he did so in walking*: (TA:) or *he bent his back*; (Lh, T, Mṣb, TA;) as also **دبغ**; with which Aṣ says that **دبغ**, with **ن** and **خ**, is syn.: (Mṣb:) and **دبغ** signifies *he (a man) bent his back, raising the middle of it as though it were a camel's hump*: erroneously related by Lth with **دبغ**. (T, TA.) — Also *He (a boy, in play,) lowered his back in order that another might come running from a distance and mount upon him*. (Aboo-'Adnán, TA.) And one says, **دبغ لي حتى أركبك**, meaning *Stoop for me in order that I may mount upon thee*. (TA.) — Also, said of an ass having a sore back, *He relaxed his legs, and lowered his back and rump, by reason of pain, on being mounted*. (L.) — And *He was, or became, low, base, abject, or ignominious*. (IAṣr, K.) [And so **دبغ** and **دبغ**.] — **دبغت الكماة** [The truffles pushed up the ground above them, or] *the ground swelled up from the truffles, without their appearing* (K) as yet. (TA.) — **دبغ في بيته** *He kept in his house, or tent; not going forth*. (K.)

7: see 1, first sentence.

دبغ **ما بالدار دبغ** *There is not in the house any one*, (A 'Obeyd, K;) as also **دبغ** [q. v.]; but the former is the more chaste. (TA.)

دبغ **رملة مدبغة** *A gibbous tract of sand*: pl. **دبغ**. (ISh, K:) you say **دبغ**. (TA.)

دبغ

2. **دبغ**, inf. n. **دبغ**, *He (a man, S) made his back round like a dome (قببه) and lowered his head*; (S, K;) as also **دبغ** [q. v.]; with **دبغ** and **دبغ**, on the authority of AA and IAṣr. (S.)

دبغ *A certain game* [app. that which is described in the first paragraph of art. **دبغ**]. (K.)

دبر

1. دَبَّرَهُ, aor. 2 and -, inf. n. دَبُّورٌ, *He followed behind his back; he followed his back;* (M, TA;) *he followed him, with respect to place, and also with respect to time, and also † with respect to rank or station.* (TA.) You say, جَاءَ يَدْبُرُهُمْ *He came following them.* (M, TA.) And دَبَّرَنِي فَلَانٌ *Such a one came after me, behind me,* (T, A,) or *following me nearly.* (A.) And دَبَّرَهُ, inf. n. دَبَّرٌ, *He succeeded him, and remained after him.* (TA.) And قَبِحَ اللَّهُ مَا قَبِلَ مِنْهُ وَمَا دَبَّرَ [May God curse the beginning of it and the end]. (S, A.) — See also 4, in four places. — دَبَّرَ said of an arrow, (S, Mḡb,) or دَبَّرَ الْهَدْفَ, (M, A,) aor. 2, (S, M, Mḡb,) inf. n. دَبُّورٌ (S, M, Mḡb, K) and دَبَّرَ, (M, K,) *It passed forth from the butt:* (S, Mḡb;) or *passed beyond the butt,* (M, A, K,) and *fell behind it.* (M, A.) — دَبَّرَ بِهِ *He, or it, went away with it; took it away; carried it off; or caused it to go away, pass away, or cease.* (S, K.) — دَبَّرَ الْقَوْمَ, aor. 2, (M, TA,) inf. n. دَبَّارٌ, (Aḡ, S, M, K,) like دَمَّارٌ, (Aḡ, S,) [and دَبَّارَةٌ, like دَمَّارَةٌ (q. v.), and app. دَبَّرِي, (see الخَيْرِي), or دَبَّرِي may be a simple subst.,] *The people, or company of men, perished;* (Aḡ, S, M, K, TA;) *went away, turning the back, and did not return.* (TA.) [And ادبر (q. v.) has a similar, or the same, meaning.] Hence, عَلَيْهِ الدَّبَّارُ *Perdition befall him; may he go away, turning the back, and not return.* (M, TA.) — And دَبَّرَ † *He became an old man.* (S, A, K.) Hence, as some say, the expression in the Kur [lxxiv. 36], وَاللَّيْلِ إِذَا دَبَّرَ [And the night when it groweth old]. (TA.) [See also 4.] — دَبَّرَتِ الرِّيحُ, (S, M, A, K,) aor. 2, inf. n. دَبُّورٌ, (M,) *The wind blew in the direction of that wind which is termed دَبُّورٌ [i. e. west, &c., which is regarded as the hinder quarter]:* (M, A;) or *changed, and came in that direction.* (S, K.) [Hence,] دَبَّرَتْ لَهُ الرِّيحُ بَعْدَ مَا أَقْبَلَتْ [lit. *The wind became west to him after it had been east: meaning † his fortune became evil after it had been good*]: and دَبَّرَ بَعْدَ إِقْبَالٍ [† which means the same: see دَبُّورٌ; and see also 4 in this art., and in art. قَبِلَ]. (A.) — And دَبَّرَ, (S, K,) a verb of which the agent is not named, (S,) *He, (K,) a man, (TA,) or it, a people, (S, M,) was smitten, or affected, by the wind called الدَّبُّورُ.* (S, M, K.) — دَبَّرَ الْحَدِيثَ عَنْهُ: see 2. — دَبَّرَ, aor. 2, inf. n. دَبَّرٌ, signifies, accord. to Kr, *He wrote a writing or letter or book: but none other says so; and the known word is دَبَّرَ.* (M.) [The inf. n. is explained in the K as syn. with اِكْتَتَابَ.] — دَبَّرَ, (S, M, Mgh, K,) aor. 2, (K,) inf. n. دَبَّرٌ, (M, Mgh,) *He (a horse or the like, M, K, and a camel, S, M, Mgh) had galls, or sores, on his back, (M, Mgh, K, TA,) produced by the saddle and the like; (Mgh;) as also ادبر.* (K.) [But the corresponding passage in the M shows that this is probably a mistake for ادبر a syn. of دَبَّرَ.]

2. دَبَّرَ الْأَمْرَ, (T, M, A,) or فِي الْأَمْرِ, (S,) inf. n.

تَدْبِيرٌ, (T, S, K,) *He considered, or forecast, the issues, or results, of the affair, or event, or case;* (TA;) and so تَدَبَّرَهُ: (Mgh;) or *its end, issue, or result;* (T, M, K;) as also تَدَبَّرَهُ: (T, M, Mḡb, K;) or *he looked to what would, or might, be its result: and تَدَبَّرَ فِيهِ he thought, or meditated, upon it;* (S;) [as also تَدَبَّرَهُ:] Aktham Ibn-Seyfee said to his sons, أَعْجَازٌ أَتَدَبَّرُوا أَتَدَبَّرُوا *O my sons, think not upon the ends of things whereof the beginnings have passed*: (T: [see عَجَزَ:]) and in the Kur [iv. 84] it is said, أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ *Will they, then, not consider the meanings of the Kur-án, and endeavour to obtain a clear knowledge of what is in it?* (Bḡ;) and again, in the Kur [xxiii. 70], أَفَلَمْ يَتَدَبَّرُوا الْقَوْلَ *Have they, then, not thought upon, (TA,) and endeavoured to understand, (Mḡb,) what has been said to them in the Kur-án? for تَدَبَّرٌ signifies the thinking, or meditating, upon [a thing], and endeavouring to understand [it]; syn. تَفَهَّمٌ and تَفَكَّرٌ: (TA;) and تَدَبَّرَهُ he looked into it, considered it, examined it, or studied it, repeatedly, in order to know it, or until he knew it.* (Mḡb in art. اَمَل.) دَبَّرَ أَمْرًا, inf. n. as above, signifies [also] *He did, performed, or executed, a thing, or an affair, with thought, or consideration.* (Mḡb.) [And *He devised, planned, or plotted, a thing, against another.* And hence, *He managed, conducted, ordered, or regulated, an affair; because the doing so requires consideration of the issues, or results, of the affair.* You say, دَبَّرَ أُمُورَ الْبِلَادِ, and, elliptically, دَبَّرَ الْبِلَادَ, *He managed, conducted, ordered, or regulated, the affairs of the provinces, or country: and in like manner, the affairs of a house.* تَدْبِيرٌ is also attributed to irrational animals; as, for ex., to horses; meaning their conducting the affair of victory: and to inanimate things; as, for ex., to stars; meaning their regulating the alternations of seasons &c.: see Bḡ in lxxix. 5. And دَبَّرَ alone signifies *He acted with consideration of the issues, or results, of affairs, or events, or cases; acted with, or exercised, forecast, or forethought; or acted with policy.* — دَبَّرَ عَبْدَهُ, (M, Mḡb,) inf. n. as above, (T, S, Mgh, Mḡb, K,) *He made his slave to be free after his own death, (S, M, Mgh, Mḡb, K,) saying to him, Thou art free after my death:* (T, TA:) *he made the emancipation of his slave to depend upon his own death.* (TA.) — دَبَّرَ الْحَدِيثَ, (inf. n. as above, K,) *He related the tradition, narrative, or story, having received it, or heard it, from another person:* (Aḡ, T, S, K:*) and هُوَ يَدْبُرُ حَدِيثَ فَلَانٍ *He relates the tradition, &c., of, or received from, or heard from, such a one:* (Aḡ, S:) and دَبَّرَ الْحَدِيثَ عَنْهُ; (M;) or دَبَّرَهُ عَنْهُ, (S, K,) aor. 2; (TA;) *He related the tradition, &c., having received it, or heard it, from him, (S, M, K,) after his death:* (S, K:) Sh says that دَبَّرَ الْحَدِيثَ is unknown; but so the phrase is related on the authority of A'Obeyd: Ahmad Ibn-Yahya [i. e. Th] disallows يَدْبُرُهُ as meaning *he relates it; and says that it is يَدْبُرُهُ,*

with د, meaning "he knows it, or learns it, well, soundly, or thoroughly;" syn. يَتَقَنَّهُ. (T.)

3. دَابَّرَهُ, (S, A,*) inf. n. مَدَابَّرَةٌ and دَبَّارٌ, (K,) [He turned his back upon him: see 6. — And hence,] † *He severed himself from him, and avoided him, or shunned him;* (TA;) *became at variance with him;* (A;) *regarded him, or treated him, with enmity, or hostility.* (S, A, K.) And دَابَّرَ رَحِمَةَ † *He cut, or severed, the ties, or bonds, of his relationship; disunited himself from his relations.* (A.) — دَابَّرْتُهَا *I made a slit such as is termed إِدْبَارَةٌ in her (a ewe's or goat's or camel's) ear.* (Aḡ, S, K.) — See also 4.

4. ادبر, (M, K, and Bḡ in ix. 25,) inf. n. إِدْبَارٌ (S, M) and دَبَّرٌ, accord. to Kr, but correctly the latter is a simple subst. [or quasi-inf. n.]; (M;) and دَبَّرَ, (IAḡ, S, K,) inf. n. دَبَّرٌ (TA) and دَبُّورٌ; (TK;) *He went, turning his back; turned back; went back; took a backward course; retreated; retired; retrograded; declined; syn. وَتَى (S, M, K) and تَأَخَّرَ (IAḡ) and خَلْفَ إِلَى (Bḡ) ubi supra, and S and K in art. قَبِلَ; contr. of أَقْبَلَ. (S, Bḡ.) And ادبر بِهِ [He went back, or backward, with it, or him; removed, or turned, it, or him, backward]. (S, K.) You say, يَدْبُرُ بِالذَّلْوِ إِلَى الْحَوْضِ [He goes back with the bucket to the watering-trough]: opposed to the phrase يَغْبِلُ بِهَا إِلَى الْبَيْتِ. (A.) See also دَبَّرَ, first sentence. And ادبر عَنْهُ [He went back, &c., from it, or him]. (Mḡb.) — [Hence,] † *He feigned himself negligent of, or inattentive to, the want of his friend; (K;) as though he turned back from him.* (TA.) — [Hence also,] ادبر signifies † *It went backward, to a bad state; said of the affair, or case, of a people.* (M, TA.) You say also, إِلَى أَمْرِ فَلَانٍ إِلَى إِقْبَالٍ and [in the contr. sense] إِلَى إِدْبَارٍ † [The affair, or case, of such a one is inclining to advance, and to go backward, to a bad state]. (A.) [ادبارٌ] often signifies *The retiring, or declining, of good fortune; opposed to إِقْبَالٌ: see also 1, in the latter part of the paragraph.] And ادبر الْقَوْمَ † *The case of the people took a backward course, and there remained none of them.* (TA.) And ادبر النَّهَارَ and دَبَّرَ (inf. n. of the latter دَبُّورٌ, A) signify the same; (Fr, T, S, M;) i. e. *The day went, or departed;* (M, A;) and so الصَّيْفُ [the summer, or the spring]: and in like manner one says [in the contr. sense] أَقْبَلَ and قَبِلَ: so says Fr, and he adds, but you say of a man, اقبل الرَّكْبَ and ادبر only, with ا, though [Az says] it seems to me that the two forms are applicable in the same manner to men as they are to times. (T.) Some read, in the Kur [lxxiv. 36], وَاللَّيْلِ إِذَا دَبَّرَ, (T, S,) which, accord. to some, means *And the night when it cometh after the day; (T;) or when it followeth the day:* (S: [for another rendering, see 1:]) others, (T, S,) the greater number, (T,) read إِذَا أُدْبِرَ, (T, S,) meaning *when it retreateth to depart.* (T.) [Hence,] ادبرت الصَّلَاةَ † *The prayer ended.* (Bḡ in l. 39.) And ادبر السُّجُودَ: and إِدْبَارُ السُّجُودِ: see دَبَّرَ. And ادبر † *He died;* (K;) as also دَبَّرَ.**

(Lh, M, K. [See also **دَبَّرَ الْقَوْمَ**, in the first paragraph.]) — **مَا قَبْلَ مَا أَقْبَلَ مِنَ الْجَبَلِ وَمَا أُدْبِرَ** and **مَا قَبْلَ مَا قَبْلَ مَا أَقْبَلَ مِنَ الْجَبَلِ وَمَا أُدْبِرَ** signify the same [i. e. *What is in front, of the mountain; and what is behind*]. (JK.) — **أَدْبَرَ** also signifies *He made a man to be behind him*. (M.) — And *It*, (the saddle, S, K, or a burden, M, TA,) and *he*, (a man, S, Mgh,) caused a camel, (S, M, Mgh,) or a horse or the like, (K,) to have galls, or sores, on the back; galled the back. (M, Mgh, K.)* — And *His camel became galled in the back*. (S, K.) — See also 1, last signification. — It is also said [app., of a man, as meaning *He slit the ear of a she-camel in a particular manner*, i. e.,] when (T) the **قَتْلَةُ** [or twisted slip formed by slitting (see **إِدْبَارَةُ**)] of the ear of a she-camel, (T, K,) it being slit, (T, [but for **أَدْبَرَ** in the TT and TA, from which this is taken, I read **أَدْبَرَ**, an emendation evidently required,]) turns towards the back of the neck: (IAqr, T, TT, K, TA:) and **أَقْبَلَ** is said in like manner when this **قَتْلَةُ** is turned towards the face. (IAqr, T, TT, TA. [See also 3.]) — It signifies also **عَرَفَ دَبِيرَهُ مِنْ قَبِيلِهِ** (IAqr,) or **عَرَفَ دَبِيرَهُ مِنْ قَبِيلِهِ**; (K;) said of a man. (IAqr. [See **دَبِيرٌ**].) — Also *He*, (K,) a man, (TA,) or it, a company of men, (S, M,) entered upon [a time in which blew] the wind called **الدَّبِيرُ**. (S, M, K.) — And *He journeyed on the day called دَبَارٌ*, i. e. *Wednesday*. (K, TA.) — And *He became possessed of much property or wealth, or of many camels or the like*. (Mgh, K.)

5: see 2, in nine places. — **عَرَفَ الْأَمْرَ تَدْبِيرًا** means *He knew the thing at the last*, (M, Mgh,) after it had past. (Mgh.) Jereer says, (M,)

* وَلَا تَتَّقُونَ الشَّرَّ حَتَّىٰ يَصِيحَكُمُ
* وَلَا تَعْرِفُونَ الْأَمْرَ إِلَّا تَدْبِيرًا

[And ye fear not evil until it befallerth you, and ye know not the thing save at the last, when it has past]. (M, Mgh.)* [See also 10.] And in like manner, **تَدْبِيرَ الْكَلَامِ** [meaning *He postponed the saying*] is said of one who has sworn after doing a thing. (Mgh.)

6. **تَدَابَرُوا** *They turned their backs, one upon another*. (A'Obeyd, T.) — And hence, (A'Obeyd, T,) + *They severed themselves, one from another*, (A'Obeyd, T, S, M, K,) and *avoided, or shunned, one another*; (A'Obeyd, T;) *became at variance, one with another*; (A;) *regarded, or treated, one another with enmity, or hostility*: (M, A:) or it is only said of the sons of one father, or ancestor. (M.) — + *They spoke [evil], one of another, behind the other's back*. (TA.) — + *They abstained from, or neglected, aiding, or assisting, one another*. (TA in art. **خَذَلَ**.)

10. **أَدْبَرَ** *contr. of استقبله*. (S, Mgh, K.)* [As such it signifies *He turned his back towards him, or it*.] You say, **أَدْبَرَ الْقَبِيلَةَ** *He turned his back towards the kibleh*. (MA.) — [As such also,] *He came behind him*. (TA.) You say, **أَدْبَرَ** (A, TA) *He came behind him and cast, or shot, at him*. (TA.) — [As such also, *He saw it behind him: he looked back to it: he saw it, or knew it, afterwards*.] *he saw*, (M, K.)

or *knew*, (TA,) at the end of it, namely, an affair, or a case, *what he did not see*, (M, K,) or *know*, (TA,) at the beginning of it: (M, K:) [or rather] *he knew it at the end of an affair, or a case; namely, a thing that he did not know at the beginning of it*. (T, A.) You say, **أَدْبَرَ** *He knew at the end of his affair, or case, what he did not know at the beginning of it*. (A.) And **أَدْبَرَ** *Verily such a one, had he known at the beginning of his affair, or case, what he knew at the end thereof, had been directed to the right way of executing his affair*. (T.) [See also 5.] — **أَدْبَرَ عَلَىٰ غَيْرِهِ** *He appropriated it to himself exclusively, in preference to others*: (AO, K:) because he who does so turns his back upon others, and retires from them. (TA.) El-Aashà says, describing wine,

* تَمَرَزَتْهَا غَيْرَ مُسْتَدْبِرٍ * عَلَى الشَّرْبِ أَوْ مُنْكَرًا عَلَيْهِ *
i. e. [I sipped it] not appropriating [it] to myself exclusively [in preference to the other drinkers, nor denying what was known]. (AO, TA.)

دَبِيرٌ The location, or quarter, that is behind a thing. (K. [In the CK, for **خَلْفٌ** is put **خَلْفٌ**].) Hence the saying, (TA,) **جَعَلْتُ كَلَامَهُ دَبِيرًا** *I turned away from his speech, and feigned myself deaf to it*: (T, S:) *I did not listen to his speech, nor care for it, or regard it*. (M, K, TA.) You say also, **جَعَلَهُ دَابِرًا** *He turned away from him, avoided him, or shunned him*. (T, A.) — See also **دَبِيرٌ**. — Also, [like **دَبِيرٌ**, inf. n. of 4,] + *Death*. (K.) — And + *Constant sleep*: (M, K:) it is like **تَسْبِيحٌ**. (M.) —

I. q. دَبَارٌ; these two words being pls. [or rather coll. gen. ns.] whereof the sings. [or ns. un.] are **دَبِيرَةٌ** and **دَبَارَةٌ**; which signify *A* **مَشَارَةٌ** [explained in the TA as meaning a channel of water; but it seems to be here used as meaning a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation, as explained in art. **شُور**, and as is indicated by its Persian equivalent here following,] in, (S,) or of, (K,) land that is sown or for sowing; (S, K;) called in Persian **كُودٌ**: (S:) and **دَبَارٌ** signifies *small channels for irrigation between tracts of seed-produce*; (K;) and its sing. is **دَبِيرَةٌ**: (TA:) [Mtr says, **دَبِيرَةٌ** is syn. with **مَشَارَةٌ**; in Persian **كُودَه** [app. a mistranscription for **كُودٌ** as above]; and the pl. is **دَبِيرٌ** and **دَبَارٌ**: (Mgh:) [ISd says, **دَبِيرَةٌ** signifies a small channel for irrigation between tracts of land sown or for sowing: or, as some say, i. q. **مَشَارَةٌ**: and the pl. is **دَبَارٌ**: it is also said that **دَبَارٌ** signifies i. q. **كُودَةٌ**; and its n. un. is **دَبَارَةٌ**: and **دَبَارَاتٌ** signifies *rivulets that flow through land of seed-produce*; and its sing. is **دَبِيرَةٌ**: but I know not how this is, unless **دَبِيرَةٌ** have **دَبَارٌ** for its pl., and this have **ة** added to it, as in **فَحَالَةٌ**, and so **دَبَارَاتٌ** be a pl. pl., i. e. perfect

pl. of **دَبَارَةٌ**: AHn says that **دَبِيرَةٌ** signifies a patch of ground that is sown; [as is also said in the K;] and the pl. is **دَبَارٌ**. (M.) — Also *A piece of rugged ground in a بحر* [i. e. sea or large river], like an island, which the water overflows [at times] and from which [at times] it recedes. (M, K.) — And *A mountain*; (T, K;) in the Abyssinian language: (TA: [Az says, "I know not whether it be Arabic or not:"]) whence the saying of the King of Abyssinia, (T, K, TA,) **مَا أَحْبَبْتُ أَنْ لِي دَبِيرًا ذَهَبًا وَأَتَىٰ أَدْبِرْتُ رَجُلًا** [I would not that I had a mountain of gold and that I had harmed a man of the Muslims]: (T, K:) but [SM says that] this is a confounding of two readings; which are, **أَنْ يَكُونَ دَبِيرٌ لِي ذَهَبًا** and **دَبِيرًا مِنْ ذَهَبٍ**: (TA:) another reading is **دَبِيرًا مِنْ ذَهَبٍ**. (TA in art.

دَبِيرٌ. — See also **دَبِيرٌ**. — Also, (S, M, K, &c.) and **دَبِيرٌ**, (AHn, M, K,) *A swarm of bees*: and *hornets, or large wasps*; syn. **زَنَابِيرٌ**: (S, M, K:) and the like thereof, having stings in their hinder parts: (B:) it has no sing., or n. un.: (Aq, M:) or the n. un. is **دَبِيرَةٌ** or **دَبِيرَةٌ**; of which the dim. **دَبِيرَةٌ** occurs in a trad.: (TA:) pl. [of pauc.] **أَدْبِيرٌ** (K) and [of mult.] **دَبِيرٌ**: (Aq, S, K:) and **دَبِيرٌ**, with fet-ḥ to the first letter, signifies *bees*; and has no proper sing. (M.) 'Asim Ibn-Thābit El-Anṣāree was called **حَمِي الدَّبِيرِ** [The protected of hornets, or bees], because his corpse was protected from his enemies by large hornets, (S,) or by a swarm of bees. (M, Mgh* in art. **حَمِي**.) — **دَبِيرٌ** also signifies *The young ones of locusts*; (AHn, K;) and so **دَبِيرٌ**. (AHn, M, K.)

دَبِيرٌ: see **دَبِيرٌ**: and **دَبِيرٌ**; the latter in two places. — See also 4, first sentence.

دَبِيرٌ: see **دَبِيرٌ**, last sentence but two, and last sentence. — Also, (S, M, K,) and **دَبِيرٌ**, (M, K,) *Much property or wealth; or many camels or the like*; (S, M, K;) such as cannot be computed, or calculated: (M:) the sing. [and dual] and pl. are alike: you say [using it as an epithet] **أَمْوَالٌ دَبِيرٌ** and **مَالٌ دَبِيرٌ** and **مَالَانِ دَبِيرٌ** and **مَالٌ دَبِيرٌ** (S, M:) this mode of usage is best known; but sometimes **دَبِيرٌ** is used as its pl.: (M:) in like manner you say **مَالٌ دَبِيرٌ**: and you say also **رَجُلٌ دَبِيرٌ** (S, TA,) and **رَجُلٌ دَبِيرٌ**, [unless this be a mistake for the phrase immediately preceding,] (Fr, TA,) meaning *a man having large possessions in land or houses or other property*. (Fr, S, TA.)

دَبِيرٌ [app. signifies *A tract of the western sky at sunset*: for] the Arabs said, **إِذَا رَأَيْتَ الشَّرِيَّاءَ بِدَبِيرِ نَسَاجٍ وَشَهْرٍ مَطَرٍ وَإِذَا رَأَيْتَ الشَّعْرَىٰ بِقَبْلِ فَمَجْدُ فَتَىٰ وَحَبْلُ جَمَلٍ**, meaning *When thou seest the Pleiades near to setting with sunset, then [is a month which] is a time of breeding of camels, and [a month which is] a time of rain: and when thou seest Sirius [near to rising] with sunset, [then is the glory of the generous man, and the time for the burden of the full-grown he-camel; for] then is the most intense degree of cold, when none but the generous and noble and*

ingenuous man will patiently persevere in the exercise of hospitality and beneficence, and when the heavy burden is not laid save upon the strong full-grown he-camel, because then the camels become lean and the pasturage is scanty. (M.) — Also, and so is أدبار, a pl. [or rather the former is a coll. gen. n.] of دبرة (S, M, K,) which signifies *A gall, or sore, on the back* (M, Mgh, K, TA) of a horse or the like (M, K, TA) and of a camel, (M, Mgh,) *produced by the saddle and the like*; (Mgh;) and also *on the كركرة* [or *callous projection on the breast*] of a camel. (S and K in art. سر.) They used to say, in the Time of Ignorance, إِذَا بَرَأَ الدَّبْرَ وَعَفَا الأَثَرَ, explained as meaning [When] the galls on the back of the beast or upon the foot of the camel [shall heal, and the footstep, or mark, become obliterated]. (TA from a trad.) — Also inf. n. of دبر. (M, Mgh.)

دبر (M, K) and أدبر (M) A horse or the like, (M, K,) and a camel, (M,) *having galls, or sores*, (M, K,) *on his back* (TA) [produced by the saddle and the like; having his back galled: see دبر]: fem. [of the former] دبرة and [of the latter] دبراء: and pl. [of either] دبري. (M, TA.) [Hence the prov.,] هَانَ عَلَى الأَمْسِ مَا لَأَقَى الدَّبْرَ, [What he that had galls on his back experienced was a light matter to him that had a sound back]: applied to one who has an ill concern for his companion. (K.) — In the phrase رَجُلٌ خَسِرَ وَدَبَرَ [app. meaning *A man erring and perishing*], Lh says that دبر is an imitative sequent to خسِر: but [ISd says,] I think that خسِر is a verbal epithet, and that دبر is a possessive epithet. (M in art. دمر.) You say also أَحْمَقُ خَاسِرٌ دَابِرٌ (T in art. بت: [see art. خسِر:]) and دَابِرٌ is said to be an imitative sequent to خَاسِر. (TA.)

دبر and أدبر, (the latter a contraction of the former, Mgh, [and not so commonly used, like as ائبل is not so commonly used as ائبل,]) The back; syn. ظَهْر: (S, A, B, K;) the first signification given in the [S and] A and B: pl. أدبار. (TA.) You say, وَلَى دَبْرَهُ [lit., *He turned his back*; and tropically,] † *he was put to flight*. (A.) And وَلَاهُ دَبْرَهُ [lit., *He turned his back to him*; and tropically,] the same as the phrase immediately preceding. (Mgh, Mgh.) It is said in the Kur [liv. 45], وَيَوَلُونَ الدَّبْرَ, [And they shall turn the back, in flight]: where الدبر is used in a collective sense, agreeably with another passage in the Kur [xiv. 44], لَا يَوْتِدُ إِلَيْهِمْ طَرْفُهُمْ, (S, B.) You also say, † وَلَوْ دَبْرَهُ † They turned back in flight, or being routed. (A, TA.) — The back, or hinder part, contr. of قَبْل, (S, A, Mgh, K,) of anything: (Mgh:) as, for instance, of a shirt. (Kur xii. 25, 27, and 28.) You say, وَقَعَ السَّهْمُ بِدَبْرِ البَدْفِ The arrow fell behind the butt. (TA in art. قبل.) — The backside; posteriors; buttocks; rump; or podex: and the anus: syn. اسْت. (K.) [It has the former of these two sig-

nifications in many instances; and the latter of them in many other instances: in the S and K in art. جَعْر, it is given as a syn. of مَجْعَر, which has the latter signification in the present day. This latter signification may also be intended in the S, M, A, Mgh, and K, by the explanation “*contr. of قَبْل*,” as well as the “*back, or hinder part*,” of anything: for قَبْل very often signifies the “*anterior pudendum*” of a man or woman, and is so explained. The anus is also called حَلْقَةُ الدَّبْرِ and شَرْحُ الدَّبْرِ and حَتَارُ الدَّبْرِ. Its pl. أدبار is also applied to the part which comprises the اسْت [or anus] and the حَمَاء [or vulva, i. e., external portion of the female organs of generation,] of a solid-hoofed animal, and of a cloven-hoofed animal, and of that which has claws, or talons: or, as some say, of a camel, or an animal having feet like those of the camel: and the sing., to the حَمَاء [or vulva] alone, of any such animal. (M, TT.) — † The latter, or last, part, (T, S, M, Mgh, K,) of a thing, an affair, or an event, (T, S, Mgh,) or of anything: (M, K:) pl. أدبار. (M) [and دبار: see دبري]. [See also دابر.] One says, فِي دَبْرِهِ, and جِئْتُكَ دَبْرَ الشَّهْرِ, and عَلَى دَبْرِهِ, and فِي أدْبَارِهِ, and أدْبَارَ الشَّهْرِ, and أدْعُوكَ فِي أدْبَارِ الصَّلَوَاتِ, [I will petition for thee in the latter, or last, parts, or the conclusions, of the prayers]. (A.) See also دبري. In the Kur [l. xxxix.], وَأَدْبَارُ السُّجُودِ signifies † *And in the latter parts, or the ends, of the prayers*: and وَأَدْبَارُ السُّجُودِ [virtually] signifies the same [i. e. and in the ending of prostration], and is another reading of the text: Ks and Th adopt the former reading, because every single prostration has its latter part: or, accord. to the T, the meaning is, *and in the two rek'ahs (الرُّكْعَتَانِ) after sunset*; as is related on the authority of 'Alee the son of Aboo-Talib. (TA.) The similar expression in the Kur [lii. last verse] وَأَدْبَارُ النُّجُومِ is explained by the lexicologists as signifying † *And during the consecution of the stars, and their taking towards the west, to set*: but [ISd says,] I know not how this is, since أُخِذَ, by which they explain it, is an inf. n., and أدْبَار is a pl. of a subst.: وَأَدْبَارُ النُّجُومِ, which is another reading of the text, signifies *and during the setting of the stars*: and Ks and Th adopt this latter reading: (M:) or, accord. to the T, both mean *and in the two rek'ahs before daybreak*. (TA.) — Also The hinder part, (M,) and angle, (زاوية,) of a house or chamber or tent. (M, K.) — عَتَقَ العَبْدَ عَنْ دَبْرِ (S, K) means *The emancipation of the slave after the death of his owner*. (S, Mgh, Mgh.) [See 2.] — [See also دبير, of which, and of دبار, دبار is said in the TA in art. قبل to be a pl.]

دبر: see دبر. — Also † *A turn of evil fortune; an unfavourable turn of fortune*: or a turn to be vanquished; contr. of دَوْلَة: (A, M, K:) دَوْلَة relates to good; and دَبْرَة, to evil: one

says, جَعَلَ اللهُ عَلَيْهِ الدَّبْرَةَ + [May God make the turn of evil fortune to be against him]: (A, T, M:) this [says ISd] is the best explanation that I have seen of دَبْرَة: (M:) or (so accord. to the M, but in the K “and”) it signifies † the issue, or result, of a thing or an affair or a case; (M, K;) as in the saying of Aboo-Jahl to Ibn-Mes'ood, when he [the former] lay prostrate, wounded, لَمِنَ الدَّبْرَةَ + *In whose favour is the issue, or result?* and was answered, “*In favour of God and his apostle, O enemy of God*.” (T, TA:) also † *defeat in fight*; (S, A, Mgh, K;) a subst. from الإِدْبَار, as also دَبْرَة (S,) and دَابِرَة: (IAar, A, K:) you say, كَانَتِ الدَّبْرَةُ لَهُ, meaning † *His adversary was defeated*; and عَلَيْهِ meaning † *He was himself defeated*: (A:) and لَمِنَ الدَّبْرَةَ, meaning † *Who is the defeater?* and عَلَى مَنْ الدَّبْرَةَ + *Who is the defeated?* the pl. of دَبْرَة in the last sense is دَبَار: (TA:) which also signifies *conflicts and defeats*; (K;) as in the saying, أَوْفَعَ اللهُ بِهِمُ الدَّبَارَ, *God caused, or may God cause, to befall them conflicts and defeats*. (TA.) — See also دبر, in two places.

دبرة The direction, or point, towards which one turns his back; contr. of قِبْلَة. (S, K.) One says, مَا لَهُ قِبْلَةٌ وَلَا دَبْرَةٌ, meaning † *He has no way of applying himself rightly to his affair*. (S, K, TA.) And نَيْسَ لِهَذَا الأَمْرِ قِبْلَةٌ وَلَا دَبْرَةٌ, † *The right way of executing this affair is not known*. (S, A.) — See also إِدْبَارَة. — And see دبر, near the end.

دبرة: see دبرة: — and see also دبر.

دبري: see 1.

دبري: see the next paragraph, in two places.

دبري [Backward: and hence, † late]. You say, العَلْمُ قَبْلِي وَنَيْسَ بِالدَّبْرِيِّ + [True learning is prompt, and is not backward]: i. e., the man of sound learning answers thee quickly; but the backward says, I must consider it. (Th, T.) And تَبِعْتُ صَاحِبِي دَبْرِيًا + *I followed my companion, fearing that he would escape me, after having been with him, and having fallen back from him*. (M.) And شَرُّ الرَّأْيِ الدَّبْرِيُّ (T, S, A, K*) † *The worst opinion, or counsel, is that which occurs [to one] late, when the want [of it] is past*; (T, S, K, TA;) i. e., when the affair is past: or رَأَى دَبْرِيًا signifies *an opinion, or a counsel, not deeply looked into*; and in like manner, جَوَابٌ فَلَانَ لَا يُصَلِّي دَبْرِيًا (AZ, S, M, A, K) and دَبْرِيًا (AHeyth, K,) and the relaters of traditions say دَبْرِيًا (S,) which is said in the K to be a corruption, but it may have been heard from a good authority, and with respect to the rules of the language is chaste, for, accord. to IAth, دَبْرِي is a rel. n. irregularly formed from دبر, (TA.) † *Such a one performs not prayer save in the last part of its time*. (AZ, S, K*) It is said in

a trad., لَا يَأْتِي الصَّلَاةَ إِلَّا دَبْرِيًّا; and in another, دَبْرًا or دَبْرًا, accord. to different relations; † He will not come to prayer save at the last, or late: and in another, أَتَى الصَّلَاةَ دَبْرًا † He came to prayer at the latest of the times thereof; (IAqr, TA;) or after the time had gone: (S:) دَبْرًا being a pl. of دَبْرٌ and دَبْرٌ meaning the last of the times of prayer &c. (IAqr, TA.) One says also, † جَاءَ فُلَانٌ دَبْرِيًّا † Such a one came last, or latest. (A,*TA.) دَبْرِيًّا is in the accus. case as an adv. n. of time [like دَبْرًا and دَبْرًا and دَبْرًا], or as a denotative of state with respect to the agent of the verb. (TA.) In the passage in the K [where it is said that دَبْرِيٌّ signifies Prayer in the last of its time, &c.], there is a looseness. (TA.)

دَبْرِيٌّ: see the next preceding paragraph.

الدَّبْرَانُ [The Hyades: or the five chief stars of the Hyades: or the brightest star among them, α of Taurus:] five stars of Taurus, said to be his hump; (S;) one of the Mansions of the Moon; [namely, the Fourth;] a certain star, or asterism, between الشَّرْيَا [or the Pleiades] and الجَوْزَاءُ [or Orion], also called التَّابِعُ and التَّوْبِيعُ; (T;) it follows الشَّرْيَا, (T, M,) and therefore is thus named. (T.) [See مَنَازِلُ الْقَمَرِ, in art. نَزَل: and see المَجْدُحُ, in art. جَدَح.]

دَبْرًا, (S, M, K, [in the M, accord. to the TT, written دَبْرًا, and it occurs in poetry imperfectly decl., but there is no reason for its being so in prose.]) and دَبْرًا, (K,) Wednesday; the fourth day of the week; (S, K;) an ancient name thereof: (S, M,*TA:) or, accord. to the 'Eyn, (K,) the night of [i. e. preceding the day of] Wednesday: (M, K:) which latter explanation is preferred by some authorities. (TA.) Wednesday is a day of ill luck: Mujáhid, being asked respecting the day of ill luck, answered, "The Wednesday that does not come round [again, i. e. the last Wednesday,] in the month." (TA.)

دَبْرًا: see دَبْرِيٌّ, in two places. — You say also, فُلَانٌ مَا يَدْرِي قِبَالَ الْأَمْرِ مِنْ دَبْرِهِ Such a one does not know the first part of the affair from the last thereof. (TA.) And مَا يَعْرِفُ قِبَالَ: مَا أَنْتَ لِهَرْمِي قِبَالَ وَلَا دَبْرًا: see دَبْرِيٌّ. And مَا أَنْتَ لِهَرْمِي قِبَالَ وَلَا دَبْرًا † Thou art not one for whom they care. (TA in art. قَبِل.) — See also دَبْرٌ: — and دَبْرًا.

دَبْرٌ, used as a subst. and as an epithet, [of the fem. gender,] so that one says either رِيحُ الدَّبْرِ or رِيحٌ دَبْرٌ, and simply دَبْرٌ, but more commonly used as an epithet, (M,) [The west wind: or a westerly wind: the west being regarded as the hinder quarter:] the wind that is opposite to that called الصَّبَا (S, L, Mšb, K) and الْقَبُولُ (L,) blowing from the direction of the place of sunset: (L, Mšb:) or the wind that comes from [the direction of] the back, or hinder part, of the Ka'beh, going towards the place of sunrise: (M:) but IAth rejects this explanation: (TA:) or the wind that comes from the quarter behind a

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person when he is standing at the kiblah: [but this is a most strange explanation:] or, accord. to IAqr, the wind that blows from the tract extending from the place where En-Nesr et-Táir [or Aquila] sets [i. e. about W. 10° N. in Central Arabia] to the place where Suheyl [or Canopus] rises [about S. 29° E. in Central Arabia]: (M:) or that comes from the direction of the south (الجنوب), going towards the place of sunrise: (Mšb:) it is the worst of winds: it is said that it does not fecundate trees, nor raise clouds: (Meyd, TA:) and in a trad. it is said that the tribe of 'Ád was destroyed by it: (T, TA:) it blows only in the hot season, and is very thirsty: (TA voce (الجنوب),) pl. دَبْرٌ and دَبْرٌ. (M.) [Hence the saying,] عَصَفَتْ دَبْرُهُ وَسَقَطَتْ عِبْرُهُ [lit. His west wind, or westerly wind, blew violently, and his Sirius set: meaning † his evil fortune prevailed, and his good fortune departed: for the دَبْرٌ is the worst of winds, as observed above, and Sirius sets aurorally in the beginning of winter, when provisions become scarce]. (A.) — See also دَبْرٌ, last sentence but two.

دَبْرِيٌّ A twist which a woman turns backward (مَا أَدْبَرَتْ بِهِ), in twisting it: (S, K:) or what one turns backward from his chest [in rolling it against the front of his body]: (Yağkoob, S, A, K:) and قَبِيلٌ signifies "what one turns forward (مَا أَقْبَلَ بِهِ) towards his chest:" (Yağkoob, S, A:) or the former, what the twister turns backward towards his knee [in rolling it against his thigh; against which, or against the front of the body, the spindle is commonly rolled, except when it is twirled only with the hand while hanging loosely]: and the latter, "what he turns forward towards his flank or waist:" (Ağ, T:) [whence the saying,] قَبَلْتُ الحَبْلَ مَرَّةً وَدَبْرْتُهُ أُخْرَى [I turned the rope, or cord, forward, or toward me, in twisting it, one time, and turned it backward, or from me, another time]: (TA in art. قَبِل:) or دَبْرِيٌّ signifies the twisting of flax and wool: and قَبِيلٌ, the "twisting of cotton." (Lth, T.) One says, عَرَفَ قَبِيلَهُ مِنْ دَبْرِهِ, meaning † He knew, or distinguished, his obedience from his disobedience; (K, TA;) or قَبِيلَهُ مِنْ دَبْرِهِ his disobedience from his obedience. (Aboo-'Amr Esh-Sheybánee, IAqr, T.) And فُلَانٌ مَا يَعْرِفُ قَبِيلًا مِنْ دَبْرِهِ or قَبِيلَهُ مِنْ دَبْرِهِ (TA) † [Such a one knows not &c.]: or قَبِيلًا مِنْ دَبْرِهِ مَا يَعْرِفُ قَبِيلًا مِنْ دَبْرِهِ he knows not the eve, or she-goat, that is termed مُدَابِرَةٌ from that which is termed مُدَابِرَةٌ: or him who advances towards him from him who goes back from him: or the parentage of his mother from that of his father: (K in art. قَبِل:) or that of his father from that of his mother: so says IDrd in explaining the former phrase: or a قَبِيلٌ from a دَبْرٌ: or a thing when advancing from a thing when going back: and the pls. of each are قَبِيلٌ and دَبْرٌ. (TA in that art.) Accord. to El-Mufaddal, دَبْرِيٌّ signifies An arrow's losing in a game of chance [such as المَيْسِرُ]; and قَبِيلٌ, its "winning therein." (T, TA.) [See قَبِيلٌ, in art. قَبِل.] — Also The upper [because it is the hinder]

part of the ear of a camel: the lower part is called the قَبِيل. (TA in art. قَبِل.)

دَبْرَةٌ: } see دَبْرٌ.
دَبْرَةٌ: }

دَبْرٌ act. part. n. of دَبْرٌ, Following (S, K, TA) behind the back; following the back; following, with respect to place, and also with respect to time, and also † with respect to rank or station. (TA.) [Hence,] دَبْرٌ قَوْمٌ The last that remains of a people or party; he who comes at the end of a people or party; as also دَبْرٌ قَوْمٌ; which likewise signifies those who remain after them: and دَبْرَةٌ [so in the TA, but accord. to the T دَبْرٌ, which I think the right reading,] signifies one who comes after, or follows, another. (TA.) And الدَّلْوُ بَيْنَ قَابِلٍ وَدَابِرٍ The bucket is between one who advances with it to the well and one who goes back, or returns, with it to the watering-trough. (A.) And جَعَلَهُ دَابِرَ أُذُنِهِ: see دَبْرٌ. And أَمْسَ الدَّابِرِ and أَمْسَ الدَّبْرِ Yesterday that is past: (S, M, K:) the epithet being here a corroborative. (S,*M.) You say, صَارُوا كَأَمْسِ الدَّابِرِ [They became like yesterday that is past]. (A.) And هَيَّاتَ ذَهَبَ كَمَا ذَهَبَ أَمْسَ الدَّابِرِ [Far distant is he, or it! He, or it, hath gone like as hath gone yesterday that is past]. (S.) — Also An arrow that passes forth from the butt, (S, Mšb, K,) [or passes beyond it, (see 1,)] and falls behind it: (TA:) you say سَهْمٌ دَابِرَةٌ, and سَهْمٌ دَابِرَةٌ. (Mšb.) — An arrow that does not win [in the game called المَيْسِرُ]; (K, TA;) contr. of قَابِلٌ. (S, TA.) — The last arrow remaining in the quiver. (A.) — The last of anything; (Ibn-Buzurj, T, M, K;) and so دَابِرَةٌ: (M:) [see also دَبْرٌ:] and (accord. to Ağ and others, TA) the root, stock, race, or the like; syn. أَصْلٌ. (K.) One says, قَطَعَ اللَّهُ دَابِرَهُمْ, May God cut off the last that remain of them. (S.) And قَطَعَ اللَّهُ دَابِرَهُ May God cut off the last of him, or it: (A:) or may God extirpate him. (Ağ, T.) And in the Kur [vi. 45] it is said, فَتَقَطَّعَ دَابِرَ الْقَوْمِ And the last of the people were extirpated. (M, TA.) And in a trad., يَقَطَّعُ بِهِ دَابِرَهُمْ, All of them shall be cut off thereby, not one remaining. (TA.) — See also دَبْرٌ, last sentence. — As an epithet applied to a camel: see غَدَّةٌ.

دَابِرَةٌ: see the next preceding paragraph, in three places. — Also † The end of a tract of sand: (Esh-Sheybánee, S, A,*K:) pl. دَوَابِرٌ. (A.) — Of a solid hoof, The hinder part: (T, TA:) or the part that corresponds to the hinder part of the pastern: (S, K:) or the part that is next after the hinder part of the pastern: (M, TA:) pl. as above. (T, TA.) — Of a bird, The back toe: it is with this that the hawk strikes: (M, TA:) or a thing like a toe, in the inner side of the foot, with which the bird strikes: (S:) that of a cock is beneath his صَيْصِيَّة [or spur]; and with it he treads: (M, TA:) pl. as above. (TA.) — See also دَبْرَةٌ. — Also A mode of شَغْرِيَّة [or throwing down by a trick] (S, K) in wrestling. (S.)

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دبر; and its fem. دبراء: see دبر.

إدبار [originally inf. n. of 4]: see the next paragraph, in two places.

إدبارة *A slit in the ear* [of a ewe or she-goat or she-camel], which being made, that thing [thus made, meaning the pendulous strip,] is twisted, and turned backward: if turned forward, it is termed إقبالة: and the hanging piece of skin of the ear is termed إدبارة [in the former case] and إقبالة [in the latter case]; as though it were a زنبعة [q. v.]; (Aṣ, Ṣ, M, *K;) and, respectively, إدبار and إقبال, and دبرة and قبلة. (TA in art. قبل.) The ewe or she-goat [to which this has been done] is termed إدبارة [in the former case] and إقبالة [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], قابتها and دبرتها, and the she-camel is termed ذات إدبارة and ذات إقبالة; (Aṣ, Ṣ, K;) and so is the ewe or she-goat; (Aṣ, T;) and the she-camel, ذات إدبار and ذات إقبال. (TA in art. قبل.)

أدبر *A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations;* (Ṣ, K;) like أباتر: (Ṣ;) one who does not accept what any one says, (AO, [who mentions أباتر therewith as having the former signification,] T, Ṣ, M, K,) nor regard anything: (AO, T, Ṣ, M;) one who will not receive admonition. (IKṭt.) [See أحوال.]

مدبر [Going, turning his back; turning back; &c.: see its verb, 4]. You say, ما لهم من مقبل ولا مدبر They have not one that goes forward nor one that goes back. (A.) In the phrase in the Kur [ix. 25], ثم ولتمهم مدبرين [Then ye turned back retreating], the last word is a corroborative denotative of state; for with every تولية is إدبار. (M.) See also دابر. — ناب مدبر is said to signify † An aged she-camel whose goodness has gone. (TA.) — أرض مدبرة [app. مدبرة] † A land upon which rain has fallen partially, not generally, or not universally. (TA in art. قبل.) [This explanation is there given as though applying also to أرض مقبله; but I think that there is an omission, and that the latter phrase has the contr. meaning.]

مدبرة i. q. إدبار [inf. n. of 4, q. v.]. (M.)

مدبر *A slave made to be free after his owner's death;* (Ṣ;) to whom his owner has said, "Thou art free after my death;" whose emancipation has been made to depend upon his owner's death. (TA.)

مدبر [is extensively and variously applied as meaning One who manages, conducts, orders, or regulates, affairs of any kind, but generally affairs of importance]. فالتدبيرات أمراً, in the Kur [lxxix. 5], signifies [accord. to most of the Expositors] And those angels who are charged with the managing, conducting, ordering, or regulating, of affairs. (TA. [See also Bd.])

مدبور (TA,) and مدبورون (Ṣ,) A man, (TA,) and people, (Ṣ,) smitten, or affected, by the [westerly] wind called الدبور. (Ṣ, TA.) — Also, the former, Wounded: (K;) or galled in the back. (TA.) — And Possessing much property or wealth, or many camels or the like. (K.)

مدابر applied to a place of abode, Contr. of مقابل. (M.) You say, هذا جاري مقابلي and مدابري [This is my neighbour in front of me and in rear of me]. (TA in art. قبل.) — مدابرة applied to a ewe or she-goat: see إدبارة: so applied, Having a portion of the hinder part of her ear cut, and left hanging down, not separated: and also when it is separated: and مقابلة is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut: (Aṣ, T;) and the former, applied to a she-camel, having her ear slit in the part next the back of the neck: or having a piece cut off from that part of her ear: and in like manner applied to a ewe or she-goat: also an ear cut, or slit, in the hinder part. (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence,] ناقة مقابلة مدابرة † A she-camel of generous race by sire and dam. (T, TA.) And فلان مقابل ومدابر † Such a one is of pure race, (Ṣ, K,) or of generous, or noble, race, (A,) by both parents: (Ṣ, A, K;) accord. to Aṣ, (Ṣ,) from الإقبالة and الإدبارة. (Ṣ, K.)

مدابر [act. part. n. of 3, q. v.:] † One who turns back, or away, from his companion; who avoids, or shuns, him. (Aṣ.) — Also A man whose arrow does not win [in the game called الميسر]: (Ṣ, K;) or one who is overcome in the game called الميسر: or one who has been overcome [therein] time after time, and returns in order that he may overcome: or, accord. to A'Obeyd, he who turns about, or shuffles, the arrows in the ربابة in that game. (TA.) [See an ex. in a verse cited in art. خض.]

فلان مستدبر المسجد مستقبلة † Such a one is [as though he had behind him and before him honour or dignity or nobility; meaning that he is] generous, or noble, in respect of his first and his last acquisition of honour or dignity. (TA. [But it is there without any syll. signs; and with مستقبل in the place of مستقبلة.]

دیس

4. ادبست الأرض *The land showed its plants or herbage:* (K;) or began to show the blackness of its plants or herbage. (AHn, M, Ṣ.)

9. ادبست, inf. n. ادبسات; (Ṣ, K;) or ادبست; (M;) He (a horse, Ṣ, M, K, and a sheep, or goat, M, and a bird, Ṣ) became black: (K;) or [brown; i. e.] of a colour between black and red; (Ṣ;) or black tinged, or intermixed, with redness. (M, TA.) [See دبسة and ادبست.]

11: see 9. ادبست الأرض *The blackness of the land became mixed with redness.* (M, TA.)

دیس Anything black. (Lth, A, K.) — [Hence, app.,] Much people; as also ديس: (IAṣr, K;) the former is also common to other things; (M,* TA;) so that you say مال ديس, meaning much property. (TA.)

ديس: see the next paragraph.

ديس (Ṣ, M, A, Mgh, Mṣb, K) and ديس (M) and ديس (K) The expressed juice of fresh ripe dates; (A, Mgh, Mṣb;) what flows from fresh ripe dates; (Ṣ;) the honey of dates; [i. e. the sweet, thick, or inspissated, juice thereof;] (M, K;) the expressed juice of dates, (M,) or of fresh ripe dates not cooked: (AHn, M:) what is called صقر in the dial. of the people of El-Medeeneh: said by some to be the honey of fresh ripe dates: by some, what flows, or exudes, from raisins and from fresh grapes: and by some, what flows from the baskets of dates: (TA:) [see also ديس, in an explanation of which the inspissated juice of any fruit is termed its ديس:] also the honey of bees, عسل النحل: so in the copies of the K and in [some of the copies of] the A; a signification not known; but [AHn] Ed-Deenawaree mentions the word ديسات, and explains it as signifying "domestic bee-hives;" and by this it is seen that the application of ديس to what bees eject may be correct: or the true reading may be عسل النحل, with خ, as in some copies of the A; and it may be meant as explaining what precedes, meaning the expressed juice of the fruit of the palm-tree, by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of IDrd, that bees' honey is called ديس: (TA:) the vulgar apply the word to [the inspissated juice of fresh ripe grapes, which resembles thick honey: and sometimes to] the honey of raisins. (MF.) — See also ديس.

ديس: see ديس, in two places.

دبسة *A colour in animals that have hair;* (Mṣb;) [brownness;] or redness tinged, or intermixed, with blackness: (M, Mṣb;) it is in sheep, or goats, and in horses; (M;) [and in birds: see 9:] accord. to Hoseyn Ibn-'Abd-Allah El-Iṣbahānee, in his book on strange pigeons, greenness, or a dark, or an ashy, dust-colour, in which are redness and blackness. (TA.) [See also ادبست.]

دبسي *A certain bird, (Ṣ, K,) of small size, (TA,) of a colour inclining to black, that cooes (يقرقر):* (K, TA:) hence said by some to be the male of the يمام [or dove]: (TA:) or a species of pigeons: (M:) or a pigeon of a colour between black and red: (Mgh:) or a species of the فواخت [or collared turtle-doves]: (Mṣb:) fem. with ة: (Mgh, K:) [pl. دبسي:] a rel. n. from ديس: (Ṣ, M, Mṣb, K:*) [see ادبست:] or from ديس of fresh ripe dates, but made to deviate from the form of the original, like دهرى and سبلى: (Ṣ:) or it has the form of a rel. n. without being such. (M, TA.)

دبسات *Domestic bee-hives;* أهلية (AHn, M.)

دَبَّاس [A seller of دَبَس]. (K in art. صقر.)

دَبَّوس (S, K,) by some written دَبَّوس, which is said to be the correct form, (TA,) A mace (K, TA) of iron or other material: (TA:) app. an arabicized word, (S, K, TA,) from [the Persian] دَبَّوز (TA) [or دَبَّوس]: pl. دَبَّابِس. (S, K.)

أَدْبَس A bird, (S, A, Mṣb,* K,) and a horse, (S, M, A, Mgh,) and a sheep, or goat, (M,) or a goat, (A,) [brown; or] of a colour between black and red; (S, A, Mgh, Mṣb, K;) or of a red colour tinged, or intermixed, with blackness: (M:) or, accord. to Hoseyn Ibn-'Abd-Allah El-Isbahānee, in his book on strange pigeons, of a green colour, or a dark, or an ashy, dust-colour, in which are redness and blackness: (TA:) fem. دَبَّسَة: (A:) pl. دَبَّس. (S, A, Mṣb, K.)

أَرْضٌ مُدْبَسَةٌ Land beginning to show the blackness of its plants or herbage. (AHn, S.)

دبغ

1. دَبَّغَ الإِهَابَ (S, K,) or الجِلْدَ (S, Mgh, Mṣb,) aor. ʔ and ʔ (S, Mgh, Mṣb, K) and ʔ, (Mgh, Mṣb, K,) inf. n. دَبَّغ (S, Mgh, Mṣb, K) and دَبَّغ (S, Mgh, K) and دَبَّغَة (S, K,) or the last is a subst. sometimes used as an inf. n., (Mṣb,) He tanned the hide, or skin; i. e., prepared it, or made it fit for use, and softened it, or made it pliable, with قَرَط [q. v.] and the like. (TA.) It is said in a trad., دَبَّغَهَا طَهْرًا [The tanning thereof is the means of purification thereof]. (S, TA.) — See also دَبَّوْغ.

7. اندبغ It (a hide, or skin,) was, or became, tanned; i. e., prepared, &c., with قَرَط and the like; (TA;) quasi-pass. of 1. (S, Mṣb, K, TA.) جِلْدُ الْخِنْزِيرِ لَا يَنْدَبِّغُ [The skin of the pig will not become tanned] is a prov., said of him whom good advice will not profit. (TA.)

دَبَّغَ: see دَبَّغَ.

دَبَّغَة [in one of my copies of the S written دَبَّغَة] A single act of tanning. (S,* TA.)

دَبَّغَة: see what next follows.

دَبَّغ Tan; [tanning-liquor, or ooze;] that with which one tans, (S,* Mgh,* Mṣb,* K,* TA,) i. e., prepares, or makes fit for use, and softens, or makes pliable, a hide, or skin, consisting of قَرَط [q. v.] and the like; (TA;) as also دَبَّغ (S, Mṣb, K) and دَبَّغَة (S, K) and دَبَّغَة. (AHn, TA.) One says, الجِلْدُ فِي الدَّبَّغِ [The skin is in the tan, or tanning-liquor]. (S.) And نَقَعَهُ فِي الدَّبَّغِ [He soaked it in the tanning-liquor]. (K in art. مَأ.) — [Hence,] دَبَّغٌ لِلْمِعْدَةِ [app. A stomachic]. (Lth and M and Mṣb voce طَرْتُوْتُ, q. v.) — Also an inf. n. of 1. (S, Mgh, K.)

دَبَّوْغُ † Rain that puts the earth into a good state, and softens it, (الأَرْضُ) by its water. (IDrd, K, TA.)

دَبَّيْغُ, applied to a hide, i. q. † مَدْبُوعٌ [i. e. Tanned]. (K.)

دَبَّاعَةٌ The craft of the دَبَّاع [or tanner]. (Mṣb, K, TA.) — Also an inf. n. of 1, (S, K,) or a subst. sometimes used as an inf. n. of 1. (Mṣb.) — See also دَبَّاعٌ.

دَبَّاعٌ A tanner. (Mṣb,* K,* TA.)

دَبَّوْغٌ Anguria, or water-melon; in Pers. هِنْدَوَانَه (KL.)

مَدْبَغَةٌ and مَدْبَغَةٌ A place where hides, or skins, are tanned. (T,* Mṣb,* K,* TA.) [Hence,] one says, هَذَا الْبَلَدُ مَدْبَغَةُ الرِّجَالِ † [This country is the place where men are tanned by the sun]. (TA.) — Also, the former, Skins put into the دَبَّاع [or tanning-liquor]: (Sgh, K:) or of which the tanning has been commenced: (Az, TA:) as though made a pl., (Sgh, TA,) like مَشْبَعَةٌ as syn. with مَشْبَعٌ. (Sgh, K.)

أُدْمٌ مَدْبَغَةٌ [app. Hides, or skins, much tanned]. (TA.)

هَذَا كَلَامٌ غَيْرٌ مَدْبُوعٌ: see دَبَّيْغُ. — [Hence,] هَذَا مَدْبُوعٌ † This is speech in which nothing is meant. (TA.)

دبى

1. دَبَّيْ بِه (JK, K,) aor. ʔ, (K,) inf. n. دَبَّيْ (TA,) [lit. He, or it, stuck to it: and hence,] † he was, or became, attached, addicted, given, or devoted, to it, (namely, a thing, JK,) so that he did not quit it. (JK, K.) — دَبَّيْ فِي مَعِيشَتِهِ is explained by Lh only as signifying لَزِقَ [app. meaning † He stuck fast, or perhaps he clave to one course, in respect of his means of subsistence: see also مَدْبَقٌ]. (TA.) — دَبَّيْهُ He stuck it, or made it to adhere. (TA. [See 4.]) — See also what next follows.

2. دَبَّيْهُ, inf. n. تَدْبِيْهُ (Lth, JK, K,) He caught it with دَبَّيْ [or bird-lime]; (Lth, K;) namely, a bird: (JK:) and so † دَبَّيْهُ, aor. ʔ, inf. n. دَبَّيْ. (TA.)

4. ادبغه He made it to stick, or adhere. (K. [See also 1.]) You say, † ادبغه الله به † God made him, or may God make him, to stick to it; or, it to him. (JK, TA.) — † مَا ادبغته † How great is his attachment, addictedness, or devotedness! (JK, TA.)

5. تدبى It (a thing) was, or became, sticky, glutinous, viscous, or ropy. (TA.) — It (a bird) was, or became, caught by means of دَبَّيْ [or bird-lime]; (K, TA;) i. e. it stuck, or adhered. (TA.) [See also دَبَّيْ.]

دَبَّيْ (Lth, IDrd, S, K, &c.) and † دَبَّوْقٌ (Fr, K) and † دَبَّوْقَةٌ (K) [Bird-lime: and the viscum, or mistletoe; and its berries, of which bird-lime is mostly prepared: the first of these words has these applications in the present day:] a kind of glue, (IDrd, K,) well known, (IDrd,) or a sticky,

glutinous, or viscous, thing, like glue, (Fr, S, TA,) with which birds are caught; (Fr, IDrd, S, K, TA;) in one dial. called طَبَّقٌ: (IDrd:) Lth says, it is the fruit, or produce, of a tree, having in its interior a substance like glue, that sticks to the wing of the bird: the hakeem Dáwood says, [in a passage which is imperfect in the TA,] it is found upon the tree in like manner as lichen (الشَّيْبَة), but is a berry, like the chick-pea (حَمَص) in roundness; . . . the best thereof is the smooth, soft, with much moisture, inclining, in its exterior, to greenness, and it is mostly found upon the oak; when it is cooked with honey and دَبَس [or the expressed juice of fresh ripe dates, &c.], . . . and drawn out into longish strings, and put upon trees, the birds become caught by it. (TA.)

[دَبَّيْ part. n. of دَبَّيْ, Sticky, glutinous, or viscous: so in modern Arabic.]

دَبَّوْقَةٌ: see دَبَّيْ. — Also Anything sticky, glutinous, viscous, or ropy; that draws out with a sticky, glutinous, viscous, or ropy, continuity of parts. (IDrd, K,* TA.) — And Human ordure; (JK, S, K;) because of its sticky, or ropy, quality. (JK.)

دَبَّوْقٌ: see دَبَّيْ.

عَيْشٌ مُدْبَقٌ † [Means of subsistence] not complete. (TA.)

دبل

1. دَبَّلَهُ (S, M, K,) aor. ʔ and ʔ, (M, K,) inf. n. دَبَّل (M,) He collected it together, (S, M, K,) like as one collects together a morsel, or gobbet, or mouthful, of food with his fingers: (S:) and † دَبَّلَهُ, inf. n. تَدْبِيْلٌ, [in like manner] signifies he collected it together. (TA.) And دَبَّلَ اللَّقْمَةَ (M, K,) aor. ʔ, inf. n. as above; (M;) and † دَبَّلَهَا (M, K,) inf. n. تَدْبِيْلٌ; (TA;) He made the morsel, or gobbet, or mouthful, large, (M, K,) collecting it together with his fingers: (M:) or the latter signifies he made the morsel, or gobbet, or mouthful, large, and swallowed it. (IAgr, TA.) And دَبَّلَتِ الشَّيْءَ, inf. n. as above; (TA;) and † دَبَّلْتُهُ; (S;) I made the thing into lumps, or compact pieces or portions: (S,* TA:) and حَمِيسٌ مُدْبَلٌ, inf. n. تَدْبِيْلٌ, He made the حَمِيس [generally explained as meaning dates mixed with clarified butter and the preparation of dried curd called أَقْط, kneaded, or rubbed and pressed with the hand until they mingle together and their stones come forth,] into دَبَل [pl. of دَبَلَة, q. v.]. (T, TA.) — دَبَّلَ الأَرْضَ (T, M, K,) inf. n. دَبَّل (S, M, K) and دَبَّوْلٌ (M, K,) He put the land into a right, or proper, state, prepared it, or improved it, [or manured it,] with dung such as is termed سَرْجِين, [in the K سَرْجِين,] and the like, (T, S, M, K,) in order that it might become good: (T, M:) and so دَبَّلَهَا. (T.) — And دَبَّلْتُهُ means I put it into a right, or proper, state; prepared it; or improved it; namely, anything; as also دَبَّلْتُهُ: for instance, a rivulet; i. e. he cleansed it, and put it into a right, or proper, state. (S.) —

دَبَلَهُ، (K,) inf. n. دَبَلٌ، (TA,) also signifies *He struck him consecutive strokes with a staff, or stick, (K,) and with a whip. (TA.)* — دَبَلَتْهُ Calamities, or misfortunes, befell him: or may calamities, or misfortunes, befall him. (K.) And دَبَلَتْهُمُ الدَّيْبَةَ Calamity, or misfortune, befell them: or may calamity, &c.: (A'Obeyd, S, M:) or they perished: or may they perish. (T.) And دَبَلَتْهُ الدَّبُولُ، (K, TA, [in the CK, erroneously, الدَّبُولُ,]) and دَبَلَتْهُ الدَّبُولُ، (TA,) Calamity, or misfortune, befell him: or may calamity, &c.: (TA:) or the bereft woman, i. e. his mother, became bereft of him by death: or may the bereft woman, &c. (K, TA.) — دَبَلٌ دَبَلٌ دَبَلٌ، or مَا لَهُ دَبَلٌ دَبَلٌ، is a form of imprecation: see the latter in art. دَبَل. (TA.) — دَبَلٌ، aor. ٢، inf. n. دَبَلٌ، *He (a camel, or other animal,) became full of fat and flesh. (TA.)*

2: see 1, in four places.

دَبَلٌ A rivulet, or streamlet: (T, M, Mgh, K:) pl. دَبُولٌ: (S, M, Mgh, K:) so called because cleansed, and put into a right, or proper, state [when needing]. (T, S, M.*) — Plague, or pestilence; syn. طَاعُونٌ. (Th, M, K.) — مَا لَهُ دَبَلٌ دَبَلٌ: see 1, last sentence but one.

دَبَلٌ A calamity, or misfortune; (S, K;) as also دَبَيْلَةٌ، (S, M, K,) in which the dim. form denotes enhancement; (S, TA;) and دَبُولٌ: (K:) pl. of the first دَبُولٌ: (TA:) whence the saying, دَبَلَتْهُ الدَّبُولُ: see 1, latter part. Also The state of being bereft of a child, or of a person beloved, by death. (IAqr, M, K.) See دَبِيلٌ, in four places.

دَبَيْلَةٌ: see دَبَيْلَةٌ.

دَبَيْلَةٌ A lump, or compact piece or portion, (Lth, T, S, K,) of a thing, (S, K,) such as gum, &c., (S,) or of [the kind of sweetmeat called] نَاطِفٌ, or of خَمِيْسٌ, [described in the first paragraph of this art.,] or of something kneaded, or the like: (Lth, T:) and a large morsel or gobbet or mouthful: (K:) or a morsel, or gobbet, or mouthful, of butter: pl. دَبَيْلٌ. (En-Nadr, T.) — See also دَبَيْلَةٌ. — Also The hole of the فَأْسٌ [i. e. hoe, or adz, or axe]: pl. دَبَيْلٌ and دَبَيْلٌ. (K.)

دَبَيْلٌ (M,) like سَحَابٌ, so in the M, (TA,) or دَبَيْلٌ, like غُرَابٌ, (K,) [Dung, such as is called] سِرْجِينٌ (M) or سِرْقِينٌ, (K,) and the like; (M, K;) [used for manuring land;] as also دَبَيْلٌ. (TA.)

دَبَيْلٌ Ulcers that come forth in the side and penetrate into the inside; syn. نَقَابَاتٌ; as also دَبَيْلٌ. (IAqr, T. [See also دَبَيْلَةٌ.]) — See also دَبَيْلٌ.

دَبَيْلٌ: see دَبَيْلٌ. Hence the saying, دَبَلَتْهُ الدَّبُولُ: see 1, near the end of the paragraph: (TA:) or this saying is from what here follows. (K, TA.) — A woman bereft of her child by death. (K.)

دَبَيْلٌ دَبَيْلٌ (M, K) and دَبَيْلٌ دَبَيْلٌ (T, M, K) are intensive expressions (K) meaning A severe,

or heavy, calamity or misfortune: (K,* TA: [in the CK, دَبَلٌ, which is said in the TA to be incorrect:]) or a severe, or heavy, bereavement. (T, M, TA.) And one says, sometimes, (M,) دَبَيْلٌ دَبَيْلٌ (S, M) and دَبَيْلٌ دَبَيْلٌ (M) in the accus. case as an imprecation [meaning May God send upon such a one a severe, or heavy, calamity or bereavement]. (M.) Aq̄ used to say دَبَلٌ دَبَلٌ, meaning “ [deep] abasement or ignominy:” (T, TA:) and Aboo-'Amr Esh-Sheybanee, دَبَلٌ دَبَيْلٌ: (TA:) others pronounced with د. (T.)

دَبَيْلَةٌ A certain malady (M, Mgh, K) in the جَوْفِ، (M, K,) [i. e.,] in the belly, (Mgh,) being a collection of corrupt matter therein; (Mgh, TA;) wherefore it is thus called; (TA;) as also دَبَيْلَةٌ (M, K) and دَبَيْلَةٌ: (K:) accord. to ISh, an ulcer that penetrates into the belly: [see also دَبَيْلٌ:] or an ulcer that comes forth within the side, and discharges internally; the sufferer from which seldom recovers: also called ذَاتُ الْجَنْبِ: (TA in art. جَنْب:) a large tumour (in Pers. وَرْمٌ بَزْرُوكٌ). (KL.) [Abu-l-Kásim Ez-Zahráwee describes the modes of cauterizing the دَبَيْلَةَ in order to hasten its coming to maturity. (See “Albucasis de Chirurgia,” p. 98, where the word is twice written دَبَيْلَةَ; once, دَبَيْلَةَ; and once, correctly, دَبَيْلَةَ.) Golius explains دَبَيْلَةَ and دَبَيْلَةَ by “vomica, apostema,” as on the authority of the S and KL; in neither of which do I find anything of the kind: nor do I find دَبَيْلَةَ even mentioned in either of those works.] — See also دَبَيْلٌ. Hence the saying, دَبَلَتْهُمُ الدَّبَيْلَةَ: see 1, in the latter part of the paragraph.

دَبَيْلٌ دَبَيْلٌ and دَبَيْلٌ دَبَيْلٌ: see دَبَيْلٌ.

أَرْضٌ مَدْبُوءَةٌ Land put into a right, or proper, state; prepared; or improved; [or manured;] with dung such as is termed سِرْجِينٌ. (S.)

دبى and دبو

1. دَبَى، aor. يَدْبَى، inf. n. دَبَى [and app. also دَبَى، q. v. infra], *He walked, or went, gently, or in a leisurely manner. (TA.)*

2. تَدْبَيْتُهُ i. q. صَنَعَتْهُ. (K.) You say, دَبَاهُ، meaning صَنَعَتْهُ [He made it, or wrought it; &c.]. (TK.)

4. ادبى، said of the [tree, or shrub, called] رِمْتٌ، (S,) or of the عَرْفَجٌ، (M, K,) or of each of these, (TA,) *It put forth what resembled [the young locusts termed] دَبَى; (M, K;) [i. e.] what came forth, of its leaves, resembled دَبَى; (S;) and thus became fit to be eaten. (S, M.)* [See رِمْتٌ and حَنْطٌ and ثَقَبٌ and أَبْقَلٌ and عَرْفَجٌ.]

دَبَى or دَبَا [sometimes written with ي and sometimes with ا] *Locusts before they fly: (S:) or locusts when they [first] put themselves in motion, and become black, before their wings grow: in their first state, when they are white, they are termed سَرَوٌ: (AO, T:) or the smallest of locusts, and of ants: (M, K:) or [locusts]*

after the state of that which is termed سَرَوٌ: (M:) [see جَرَادٌ:] n. un. دَبَاةٌ. (S, M.) — [Hence,] يَدْبَا دَبَيْتٌ and يَدْبَا دَبَيْتٌ، (M,) or جَاءَ يَدْبَى دَبَى، (IAqr, T, Mj, K,) and يَدْبَى دَبَى and يَدْبَانِ دَبَيَانِ، (Th, M,) + *He came with, or brought, much; and what was good: (M:) he came with, or brought, much property or wealth, or many cattle: (M, K:) دَبَى is a soft tract in Ed-Dahnà, frequented by locusts, which lay their eggs therein; (M;) it is a spacious place; so that the phrase [جَاءَ يَدْبَى دَبَى] is as though it meant he came with, or brought, property, or wealth, or cattle, like the [locusts termed] دَبَا of the spacious place called دَبَى. (T.) J is in error as to this phrase: (K, TA:) for it is stated in the S, as on the authority of IAqr, that one says, جَاءَ فُلَانٌ يَدْبَا دَبَا، meaning *Such a one came with, or brought, property, or wealth, or cattle, like the دَبَا in abundance: and thus it is found in his handwriting: and in the Tekmileh it is written, as on the same authority, يَدْبَى دَبَى. (TA.)* Accord. to Abu-l-'Abbás [Th], the [right] phrase is يَدْبَا دَبَى: and in one place he says that دَبَى [thus (for دَبَى) in the TT as from the T, but probably a mistranscription for دَبَى,] signifies *Much property or wealth, or many cattle: and accord. to AA, one says, جَاءَ فُلَانٌ يَدْبَى، meaning *Such a one came with, or brought, property, or wealth, or cattle, like the دَبَا. (T.)* — Also A gentle, or leisurely, manner of walking or going. (K. [See 1.]**

دَبَى: see the next preceding paragraph, last sentence but one.

دَبَى: see دَبَى, in five places.

دَبَيَانِ: see دَبَى.

دَبَى: see the next paragraph.

دَبَاةٌ The gourd: n. un. with ة: (S, Māb:) it is mentioned in this art. by J and Z [and Fei]: but accord. to Hr and the K, its proper art. is دَب [q. v.]: accord. to Az, دَبَا، for he says that its measure is فُعَالٌ: (TA:) some allow its being written and pronounced دَبَى. (TA in art. دَب.)

أَرْضٌ مَدْبَاةٌ: see what next follows.

أَرْضٌ مَدْبَاةٌ (S, M, K) and مَدْبَاةٌ (S) A land abounding with [the locusts termed] دَبَى or دَبَا. (S, M, K.)

أَرْضٌ مَدْبُوءَةٌ: see what next follows.

أَرْضٌ مَدْبُوءَةٌ (S, M, K) and مَدْبُوءَةٌ (M, K,) the و being substituted for the ي as interchangeable therewith, (M,) *A land of which the herbage has been eaten by [the locusts termed] دَبَى or دَبَا. (S, M, K.)* — Accord. to Z, both signify [also] A land that produces دَبَاةٌ, i. e. gourds. (TA in art. دَب.)

دث

1. دَثَّتْ السَّمَاءُ، (L,) or دَثَّتْ، (TA,) aor. ٢، inf. n. دَثٌّ، *The sky sent down rain such as is termed*

دَثّ; i. e. weak rain; or the weakest and lightest of rain. (L, TA.) — دَثَّ السَّمَاءُ (L,) or دَثَّ السَّمَاءُ (TA,) aor. 2, inf. n. as above, The sky rained upon them rain such as is termed دَثّ. (L, TA.) — دَثَّتِ الْأَرْضُ, inf. n. as above, The land was watered by rain such as is termed دَثّ. (L.)

دَثّ Weak rain; as also دَثَّاتٌ (S, K;) the latter [in the CK دَثَّاتٌ, but it is] with kear: or the weakest and lightest of rain; and the pl. is دَثَّاتٌ: or, accord. to IAqr, i. q. دَثّ: (TA:) or دَثّ signifies rain exceeding what is termed دَثّ. (K in art. دَثّ.)

دَثَّ السَّمَاءُ A sky sending down rain such as is termed دَثّ. (L, TA.)

دَثَّاتٌ: see دَثّ; of which it is said to be a syn. and a pl.

أَرْضٌ مَدَثَّوَةٌ Land watered by rain such as is termed دَثّ. (L.)

دثر

1. دَثَّرَ (T, S, M, K, &c.) aor. 2, (M, Mḡb,) inf. n. دَثَّرَ (T, S, M, K, &c.) said of a trace, or mark, of a house; or of what remains, cleaving to the ground, marking the place of a house; (S, Mḡb, K, TA;) or of a place of abode, (T, A,) &c.; (T;) or of a thing; (M;) It became covered with sand and dust blown over it by the wind: this is the primary signification: (TA:) or it became effaced, or obliterated, (T, S, M, A, K, TA,) by the blowing of the winds over it; (TA;) as also دَثَّرَ (S,) or دَثَّرَ (M, K:) and it became old; (M, K;) as also دَثَّرَ (M,) or دَثَّرَ (K.) By one of the poets it is metaphorically said of a man's reputation, meaning † It became worn out of regard or notice; became effaced, or obliterated. (M, TA.) — And, said of a man, † He became overcome by old age and emaciation. (T, TA.) — Also, said of a garment, (T, K,) inf. n. as above, (T,) It became dirty. (T, K.) — And, said of a sword, (T, A, K,) inf. n. as above, (A,) † It became sullied from remaining long unfurnished; (A;) it became rusty. (T, K.) Hence the trad. of El-Ḥasan حَدَّثُوا هَذِهِ الْقُلُوبَ بِذِكْرِ اللَّهِ فَإِنَّهَا سَرِيعَةُ الدُّثُورِ (Sh, T, A, TA.) دَثَّرَ attributed to the heart is † The having the remembrance of God effaced from it: and attributed to the mind, † The being quick to forget. (Sh, T, K.) — دَثَّرَ الشَّجَرُ (K,) inf. n. as above; (TA;) [in which, by a strange mistake, الرجل is put for الشجر;] or دَثَّرَ; (so in the M, accord. to the TT;) The trees put forth their leaves (M, K, TA) and their branches. (M, TA.)

2. دَثَّرَهُ (A, TA,) inf. n. دَثَّرَهُ (TA,) He covered him (A, TA) with a دَثَّرَ (A) or with something by which he should be rendered warm. (TA.) It is said that Moḥammad, when a revelation came down to him, used to say, دَثَّرُونِي Cover ye me with something whereby I may become warm. Cover ye me &c. (TA from a trad.) — دَثَّرَ عَلَى الْقَتِيلِ Large masses of stone were compactly put together, one upon another,

over the slain person. (K.) — And دَثَّرَ (S,) inf. n. as above, (S, K,) It (a bird) put to rights, or adjusted, its nest; put it into a right, or proper, state. (S, K.) — See also 1, last sentence.

4. ادَثَّرَ (K, TA,) like أَكْرَمَ (TA,) or ادَثَّرَ (so in some copies of the K,) He acquired much wealth. (K, TA.) [See دَثَّرَ.]

5. تَدَثَّرَ (T, S,) and تَدَثَّرَ بِدَثَّرٍ (Mḡb, TA,) and ادَثَّرَ, inf. n. ادَثَّرَ (T,) He wrapped himself with a دَثَّرَ (T, S, Mḡb, TA:) and تَدَثَّرَ بِالدَثَّرِ he enveloped himself entirely with the garment. (M, K.) — [Hence,] هُوَ يَتَدَثَّرُ بِالْمَالِ † He is abundant in wealth. (A, TA.) — تَدَثَّرَ النَّاقَةُ † He (a stallion) mounted, or leaped, the she-camel. (S, A, K.) — And تَدَثَّرَ فَرَسَهُ † He (a man) leaped upon, and rode, his horse: (T, S, M, A, L, B: in the K, for فَرَسَهُ, in some copies, is erroneously put قَرِينَهُ; and in others, قَرْنَهُ, which is also wrong: TA:) or rode, and wheeled about upon the back of, his horse: (M:) or mounted his horse from behind. (TA.) — Ibn-Muḡbil uses the verb metaphorically in describing rain; saying,

* أَصَاخَتْ لَهُ فُذُرُ الْيَمَامَةِ بَعْدَمَا *
* تَدَثَّرَهَا مِنْ وَبَلِهِ مَا تَدَثَّرَا *

† [The large mountain-goats of El-Yemámeh listened to it, after there had fallen upon it, of its shower of big drops, what fell]. (M, TA.)

6: } see 1; each in two places.
7: }
8: see 4.

دَثَّرَ † Much property or wealth; or many camels or the like: (T, S, M, K:) or much, or many, of any thing or things: (M:) [the sing. and dual and pl. are alike; as in the case of its syn. دَثَّرَ or دَثَّرَ:] you say, [using it as an epithet,] مَالٌ دَثَّرٌ (T, S, K,) and أَمْوَالٌ دَثَّرٌ, and مَالَانٌ دَثَّرٌ (S, K:) [but sometimes دَثَّرٌ is used as its pl.; for] you say أَهْلٌ دَثَّرٌ and أَهْلٌ دَثَّرٌ: (A'Obeyd, T:) you also say مَالٌ دَثَّرٌ: (T:) and the expression دَثَّرٌ عَسْكَرٌ, meaning a numerous army, occurs thus written: (S:) an instance is found in a verse of Imra-el-Ḳays, where it is thus for the sake of the metre. (TA.) — Also Abundance of herbage, and the like; or abundant herbage, and the like. (TA.) — See also دَثَّرَ.

دَثَّرَ: see دَثَّرَ. — دَثَّرَ مَالٌ A good manager of property, or of camels or the like. (K.)

دَثَّرَ Dirt, or filth. (K.) — See also دَثَّرَ.

دَثَّرَ Any garment, (S, M, A, Mḡb, K,) such as a كِسَاءٌ &c., which a man throws upon himself (Mḡb, Mḡb) over the شَعَارَ [or garment that is next the body]: (S, M, A, Mḡb, K:) or one with which a person envelops himself entirely: (M:) or a garment which one wears for warmth above the شَعَارَ: (T, TA:) pl. دَثَّرٌ. (Mḡb.) — It is said in a trad. respecting the Assistants أَنْشَرَ الشَّعَارَ وَالنَّاسَ (الانصار) [of Moḥammad], meaning † Ye are the persons of distinc-

tion, and the [other] people are the vulgar. (TA.) [See also شَعَارٌ.] — أَبُو دَثَّرٍ and أَبِي دَثَّرٍ The thin curtain (كَلَّةٌ) by which one protects himself from gnats, or mosquitoes; the mosquito-curtain: [see an ex. in the first paragraph of art. بَعْضُ:]; or أَبُو دَثَّرٍ is an appellation of the gnat, or mosquito; because it is concealed in the daytime; or because a دَثَّرٍ is wanted to protect one from its annoyance. (TA.)

دَثَّرٌ: see مَتَدَثَّرٌ. — Applied to a man, † Obscure; of no reputation: (S, A, K:) a great sleeper: (S, K:) slow: (K:) heavy; that scarcely moves from his place: (TA:) lazy: (Kr, M:) and in like manner دَثَّرِي, lazy; quiet; that does not occupy himself with his affairs. (A.)

دَثَّرِي: see what next precedes.

دَثَّرٌ, applied to a trace, or mark, of a house; or to what remains, cleaving to the ground, marking the place of a house; Being covered with sand and dust blown over it by the wind; or being effaced, or obliterated, by the blowing of the winds over it. (A, Mḡb, TA.) You say فُلَانٌ جَدُّهُ عَائِرٌ وَرَسْمُهُ دَثَّرٌ + Such a one's good fortune is at an end, and his vestige is being effaced. (A.) — In a state of perdition. (M, K.) Hence the saying فُلَانٌ خَاسِرٌ دَثَّرٌ [Such a one is erring, in a state of perdition]: or it is here an imitative sequent [merely corroborative; for خَاسِرٌ has also the same signification]: (M, TA:) and some say دَثَّرٌ. (M.) — A sword † sullied by remaining long unpolished; rusty. (AZ, T, M, A, K.) — † Negligent; inconsiderate; (L, K;) as also دَثَّرٌ (K) and دَثَّرٌ [written without the syll. signs]: (L:) † one who does not care for, or esteem, finery. (A.)

أَدَثَّرَ: see the last sentence above.

مَتَدَثَّرٌ (AA, T, K, [evidently, مَتَدَثَّرٌ, though written in the CK مَتَدَثَّرٌ, see 5, third and fourth sentences,]) applied to a man, (AA, T,) + I. q. مَتَدَثَّرٌ (AA, T, K) and مَتَدَثَّرٌ &c. (AA, T.)

دَثَّرَ دَثَّرٌ and مَدَثَّرَ مَدَثَّرٌ Wrapped in a دَثَّرَ; wearing a دَثَّرَ: (T, M, A, Mḡb, TA;) as also دَثَّرٌ: (IAqr, M:) you say فُلَانٌ دَثَّرَ الشَّحَى Such a one wraps himself with a دَثَّرَ and sleeps in the morning after sunrise. (A.)

دج

1. دَجَّ (S, A, K) and دَجَّجَ (S) and دَجَّجَانٌ (S) and دَجَّجَ (TA,) He, (a man, TA,) or it, (a company of people, accord. to ISk not said of a single person, S, TA,) crept along; i. e. went, or walked, leisurely, softly, or gently: (S, A, K:) or did so with short steps: or came and went. (TA.) You say, مَرَّ الْقَوْمُ يَدَجُّونَ عَلَى الْأَرْضِ The company of men passed, going leisurely, &c., upon, or over, the ground. (S.) — Hence, (TA,) He trafficked, or exercised the business of a merchant: (K:) because the merchant travels about at a slow pace. (TA.) — And He hastened, or went quickly. (TA.) — Also, [aor. 2,] inf. n. دَجَّ, said of a بَيْتٌ [or tent,

or house, or chamber], *It dripped.* (K.) — See also 2. = دَج [aor., accord. to rule, 2,] (Aṣ, K,) inf. n. دَج, (TA,) *He let down a veil, or curtain.* (Aṣ, K.)

2. دَجَّتِ السَّمَاءُ, [in the CK, erroneously, تَدَجَّتِ,] inf. n. تَدَجُّجٌ; (S, K;) and دَجَّتْ, [aor. -;] (A, TA;) *The sky became clouded.* (S, A, K.)

5. تَدَجَّجَ فِي شَيْئِهِ, (S, and so in copies of the K,) or تَدَجَّجَ, (A, and so in the K accord. to the TA,) *He covered himself with his arms, or weapons: (A:) or he attired himself with (lit. entered into) his arms; (S, K;) as though he covered himself with them.* (S.)

R. Q. 1. دَجَّجَ *It (the night, S, and so in some copies of the K) was, or became, dark; (S, K;) as also تَدَجَّجَ. (K.) = دَجَّجَتِ الدَّجَاجَةُ* The domestic fowl ran. (TA.) — دَجَّجَ بِالدَّجَاجَةِ *He called the cock, or hen, (S, K,) by the cry دَج دَج, (K,) or, as in some copies of the K [and in the L] دَج دَج. (TA.)*

R. Q. 2. تَدَجَّجَ: see 5: — and see also R. Q. 1.

دَج دَج, (so in copies of the K,) or دَج دَج, (so in some copies of the K and in the L,) *A cry by which domestic fowls are called.* (L, K.) [See R. Q. 1.]

دَج *A chicken: [or probably chickens, as a coll. gen. n. of which دَجَّة, mentioned in the TA voce دَجَّجَ, q. v., is the n. un.:] said by some to be a post-classical word.* (TA.)

دَجَّة *Intense darkness: (S, K;) and دَجَّجٌ signifies the same; (K;) or condensation of darkness.* (TA.) — See also دَج.

دَجَّجَ: see دَجَّة. — Also *Black mountains.* (IAṣr, K.) — Also pl. of دَجَّجَ. (Mgh, Mṣb.)

دَجَّجَانٌ [originally an inf. n.; see 1: afterwards (like خَصْرٌ and عَدْلٌ &c.) used as an epithet;] *A sucking infant, that creeps along after its mother: fem. with ة.* (K.)

دَجَّجٌ and دَجَّجٌ (S, A, Mṣb) and دَجَّجٌ (TA,) the first of which is more chaste than the second, (S, A, Mṣb, TA,) and the second than the third; (TA;) a coll. gen. n.; (S, TA;) n. un. دَجَّجَةٌ (S, Mgh, K) and دَجَّجَةٌ (S, K) and دَجَّجَةٌ; (K;) applied to the male and the female; (S, K;) *A certain bird, (TA,) well known; (S, Mṣb, K;) [the common domestic fowl, both cock and hen;] so called because of its [frequent] coming and going: (Towsheeh:) pl. دَجَّجٌ, (Mgh, Mṣb,) and sometimes دَجَّجٌ; (Mṣb;) and pl. of the n. un. دَجَّجَاتٌ; and دَجَّجٌ may be regarded as a broken pl. of دَجَّجَةٌ, its kesreh and 1 being considered as the kesreh and 1 which make the pl. form, and as being not the kesreh and 1 which are in the sing.; or it may be a pl.*

of دَجَّجَةٌ with the augmentative letter (l) rejected, as though pl. of دَجَّة. (TA.) — [Hence,] الدَّجَّجَةُ [† *The constellation Cygnus; so called in the present day;] a certain northern constellation, consisting of nineteen stars in the figure and two without the figure, of which the four stars in a row are called الفَوَارِسُ, and lie across the Milky Way.* (Kzw.) — دَجَّجَ البَرِّ: see حَجَلٌ. —

دَجَّجَةٌ, (accord. to the K,) or دَجَّجٌ, (accord. to the TA, [the latter app. the correct term,]) also signifies † *A family, or household; the persons who dwell with a man, and whose maintenance is incumbent on him.* (K, TA.) — Also the former, † *A ball (كَبَّة) of spun thread: (S, K:) or the [receptacle called] حَفْشُ thereof: pl. [or rather coll. gen. n., of which it is the n. un.,] دَجَّجٌ. (TA.) — الدَّجَّجَاتَانِ † *The two projections, (TA,) or projecting bones, (MF,) of the breast of a horse, on the right and left of the زُور [q. v.]. (TA, MF.)**

دَجَّجٌ: } see دَجَّجِيٌّ.
دَجَّجِيٌّ: }

دَجَّجَةٌ and دَجَّجَةٌ and دَجَّجَةٌ are explained above, voce دَجَّجٌ.

دَجَّجِيٌّ: see دَجَّجِيٌّ, in two places.

نَاقَةٌ دَجَّجَوَاتٌ [A long-bodied she-camel; lit.] *a she-camel spreading upon, or over, the ground.* (S, K.)

دَجَّجِيٌّ *Of a clear black colour: (A'Obeyd, TA voce غَيْهَبٌ:) or intensely black; (S;) as also دَجَّجِيٌّ and دَجَّجِيٌّ. (K.) It has the latter signification applied to a he-camel; and دَجَّجِيٌّ to a she-camel. (S, TA.) Also simply Black; applied to hair; and so دَجَّجِيٌّ: or the latter has this signification applied to anything; as also دَجَّجَانٌ: (TA:) which last likewise signifies dark, applied to a sea or great river, (K, TA,) because of the blackness of its water. (TA.) You say also دَجَّجِيٌّ *Dark night: (S, A, K:) or intensely dark night; and so دَجَّجِيٌّ and دَجَّجِيٌّ: (TA:) and نَيْلَةٌ دَجَّجِيٌّ (S, K) and دَجَّجَانَةٌ (K) a dark night: (S, K:) the pl. of دَجَّجِيٌّ is دَجَّجِيٌّ and دَجَّجِيٌّ; the latter a contraction of the former. (TA.)**

دَجَّجٌ [part. n. of 1]. You say دَجَّجَةٌ دَجَّجَةٌ *A party, or company, creeping along; i. e., going, or walking, leisurely, softly, or gently: (ISK, S:) or doing so with short steps: or coming and going. (TA.) And أَقْبَلَ السَّاحَّ وَالسَّاحَّ (S, K, TA) *The [company of pilgrims to Mekkeh, and of the] letters-out of camels &c., and the servants, or assistants, (S, K,) and the like attendants of the pilgrims, came: (TA:) the two words سَاحَّ and دَجَّجٌ, though sings., are used in the pl. sense: (TA:) or الدَّجَّجُ signifies also the merchants; (K;) or the merchants and others who go leisurely, or creep along, after the pilgrims. (TA.) الدَّجَّجُ**

has the same meaning in the words of a trad., هُوَلَاءُ الدَّجَّجِ وَلَيْسُوا بِالسَّاحَّ [These are the letters-out of camels &c., and they are not the pilgrims]: (S, K:) said by Ibn-'Omar, of a people whom he saw among the pilgrims, whose appearance he disliked: or it means, accord. to A'Obeyd, those who are with the pilgrims, such as the hired men, and the camel-drivers, and the servants, and the like; and Ibn-'Omar meant that these were not pilgrims in the proper sense, but merely persons journeying and creeping along. (TA.) In the words of another trad., مَا تَرَكْتُ مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ إِلَّا أَتَيْتُ *without teshdeed, and is an imitative sequent to حَاجَةٌ: (S:) [see art. دَوَّج:] but accord. to one relation, it is مَا تَرَكْتُ حَاجَةً وَلَا دَاجَةً, meaning, accord. to El-Khattābee, [I left not a company of] pilgrims to Mekkeh, nor those returning. (TA.) One says also, وَأَحْوَجُ بَيْتَ اللَّهِ وَدَوَّاجِهِ [Nay, by the pilgrims to the House of God, and those who journey thither for mercantile purposes, I will assuredly do such and such things]. (TA.)*

دَجَّجِيٌّ *Darkness.* (TA.) — And also used as an epithet: see دَجَّجِيٌّ, in two places.

دَجَّجِيٌّ: see دَجَّجِيٌّ.

دَجَّجَانٌ; and its fem., with ة: see دَجَّجِيٌّ.

مُدَّجَجٌ and مُدَّجَجٌ *A man completely armed: (S, K, TA:) and so A'Obeyd explains مُدَّجَجٌ: he is so called because he walks slowly by reason of the weight of his arms; or because he covers himself therewith, from دَجَّجَتِ السَّمَاءُ. (TA.) — Also † *The hedgehog; syn. قُنْفُذٌ: (ISd, K:) or a large قُنْفُذٌ: (TA:) app. so called because of its spines. (ISd.)**

مُدَّجَجٌ *A veil, or curtain, let down.* (Aṣ, TA.)

مُدَّجَجِيٌّ: see مُدَّجَجٌ.

دجر

1. دَجَّرَ, (S, K,) aor. -, (K,) inf. n. دَجَّرٌ, (S, K,) *He was, or became, brisk, lively, or sprightly, and at the same time exulted, or exulted greatly, and behaved insolently and ungratefully: (S:) or he became confounded, or perplexed, and unable to see his right course: (S, K:) or he became in a state like that of one who is confounded, or perplexed, and unable to see his right course: (T:) he became in a state of confusion and disturbance: (T, K:) or [so accord. to the TA, but in the K "and,"] he became intoxicated. (K, TA.)*

دَجَّرَانٌ (TA) and دَجَّرَانٌ (S, TA) *Brisk, lively, or sprightly, and at the same time exulting, or exulting greatly, and behaving insolently and ungratefully: (S, TA:) or, both words, (K,) in a state of confusion, or perplexity, and unable to see his right course: (S, K:) in a state of confusion and disturbance: in a state of intoxication:*

(K:) and the former, *stupid; foolish; possessing little sense; who pursues a wrong course*: (AZ:) pl. (of the former, S) دَجَارِي (S, K) and دَجْرِي (K.)

دَجْرَان: see the next preceding paragraph.

دَجُورُ Darkness: (S, A, K:) pl. دَيَاجِيرُ (TA) and دَيَاجِرُ (A, TA.) You say, خَضْتُ إِلَيْكَ دَيَاجِرًا [I waded to thee through darkness as though I waded through a full sea]. (A.) And, in a saying of 'Alee, تُغْرِيدُ ذَوَاتِ الْمُنْطِقِ فِي دَيَاجِيرِ الْأَوْكَارِ [Like the warbling of singing birds in the dark recesses of the nests]. (TA.) — It is also used as an epithet: you say تَيْلُ دَيَجُورٍ Dark night: (TA:) and دَيْمَةٌ دَيَجُورٍ a dark night: (S, A, TA:) and دَيْمَةٌ دَيَجُورٍ a dark lasting and still rain. (AHn.) — Also, applied to dry herbage, *Dark and abundant*; (Sh, K;) because of its blackness: (Sh:) or *abundant and piled up*: (IAth:) or, applied to herbage, *abundant*. (ISh.) — Also, applied to dust, or earth, (TA,) *Of a dusty colour, inclining to black, (K,) like the colour of ashes*. (TA.) — Also *Dust, or earth, (Sh, K,) itself*: (Sh:) pl. دَيَاجِيرُ. (TA.)

أَسْوَدٌ دَيَجُورِيٌّ [Of a deep black colour]. (A.)

دجل

1. دَجَلٌ (K,) aor. 2, (TK,) inf. n. دَجَلٌ (T, TA,) *He smeared a camel with tar*; (K;) as also دَجَلَ: (TA:) or *he smeared him over his whole body with tar*: (K:) or دَجَلَ signifies the *smeared in the part that is mangy, or scabby, with tar*: (T, TA:) and دَجَّلَ, [inf. n. of دَجَلَ,] the *smeared a camel over his whole body with tar*: (T, S:) and the putting the tar upon the مَسَاعِرِ [or armpits, and inner parts of the roots of the thighs or other similar parts, only,] is termed دَجَسَ. (S.) — *He lied*: [as though meaning *he concealed the truth with falsehood*: for, accord. to the KL, دَجَلَ signifies the *concealing the truth*: (not, as Golius understood the explanation, its being concealed:)] and *confounded or perplexed* [such as heard him]. (K, TA. [In the CK, أَحْرَقَ is erroneously put for أَحْرَقَ.]) — [And app. *He enchanted, or fascinated*: for] دَجَلَ is also syn. with سَجَرَ. (TA.) — *He compressed; coivited, or invited*. (Aq, K.) — *He traversed the regions, or tracts, of the earth, or land*. (K.) — The primary signification of دَجَلَ is [app. The act of *covering*; like تَدَجَّلَ: but it is said to be] the act of *mixing, or confusing*. (JM.) — Accord. to Fr, one says, هُوَ يَدَجُلُ بِالْدَلْوِ and هُوَ يَدُلُّ بِالدَّلْوِ [He transfers the bucket from the mouth of the well to the watering-trough, &c.]: the former verb being formed by transposition. (TA.) — دَجَلَ also signifies *The having one eye and one eyebrow*. (KL.) [See دَجَّالٌ, last sentence.]

2. دَجَلَ (IDrd, Mq̄b, K,) inf. n. تَدَجَّلَ (K,) *He covered* (IDrd, Mq̄b, K) anything. (IDrd, Mq̄b.) — See also 1, in two places. — *He gilded*

[a thing]; (K;) *he washed over anything with gold*. (TA.) — *It (a river overflowing) covered the land with water*. (Mgh.) — دَجَلَ أَرْضَهُ, inf. n. as above, *He put his land into a right, or proper, state, prepared it, or improved it, with [dung such as is called دَجَال, i. e.] سِرَجِين*. (TA.)

دَجَالٌ [Dung for manuring land, such as is called] سِرَجِين (K.)

دَجَّالٌ: see دَجَّالٌ.

دَجِيلٌ Tar [used for smearing mangy camels]; as also دَجَّالَةٌ. (M, K.)

دَجَّالَةٌ: see what next precedes.

دَجَّلُ The refuse, or lowest or basest or meanest sort, of mankind, or of people. (K.)

دَجَّالٌ [in its primary application app. signifies A person, or thing, that covers anything in any manner; or that does so much, or often. — And hence,] *A gilder or silverer*. (Th, Mq̄b.) — And [hence,] *A liar*: (Mq̄b, TA:) [one who conceals the truth with falsehood: a falsifier: and] one who *deceives, deludes, beguiles, circumvents, or outwits, much, or often; very deceitful, &c.; or a great deceiver, &c.*: (JM:) pl. دَجَّالُونَ (Mq̄b, TA) and دَجَّالَةٌ. (TA.) Hence, in a trad. relating to Aboo-Bekr's demanding Fátimih in marriage, قَدَّ وَعَدَّتْهَا لِعَلِيٍّ وَلَسْتُ بِدَجَّالٍ, meaning [I have promised her to 'Alee, and I am not] a liar. (TA.) — And i. q. دَجَّالَةٌ (S,) which signifies *A great company of men journeying together, (S, K, TA,) covering the ground by their multitude: or a company of men journeying together, carrying goods for traffic*. (TA.) — Also, (thus correctly written, but in [some copies of] the K, and by Sgh, written دَجَّالٌ, like غُرَابٌ, TA.) *Gold: or gold-wash for gilding*. (K, TA.) — And *The diversified navy marks, or streaks, or grain, (فِرْدُ) of a sword*. (K.) — الدَجَّالُ, (S, Mq̄b, K,) i. e. السِّبْحُ الْكَذَّابُ [The False Christ, or Antichrist], (S, K,*) said to be a certain man of the Jews, who is to come forth in the last days of our people, (TA,) is so called from دَجَلَ, because he will cover the earth [with his adherents] (K, TA,) like as the tar covers the body [of the mangy camel]: (TA:) or because of his lying, (K, TA,) in arrogating to himself godship: (TA:) or because he will traverse most of the regions of the earth: (Abu-l-'Abbás, K, TA:) or from دَجَلَ, "he covered," (K,) because he will cover mankind with his infidelity; (TA;) or because he will cover the earth with the multitude of his forces; (Mq̄b, TA;) or because he will cover the truth with falsehood: (TA:) or from the same verb signifying "he gilded;" because he will involve men in confusion, or doubt, by falsehood, (K, TA,) or will deceive them, or will manifest the contrary of what he conceives or conceals: (TA:) or from دَجَّالٌ signifying "gold," or "gold-wash for gilding;" because treasures will follow him wherever he goes: (K, TA:) or from the same word as signifying the "فِرْدُ of a sword:" or from دَجَّالَةٌ,

explained above: or from دَجَّالٌ; because he will defile the ground: or from دَجَّلَ النَّاسَ. (K.) [Accord. to one trad., he will have but one eye and one eyebrow: and hence, app., it is said that] — دَجَّالٌ also signifies *Having one eye and one eyebrow*. (KL.)

دَجَّالَةٌ: see the next preceding paragraph.

بَيْنَهُمْ دَوَجَلَةٌ Among them are narrations from one to another and differing people. (TA.)

مُدَجَّلٌ A camel smeared [or smeared all over (see 1)] with tar. (S.) — And A sword [&c.] gilt. (Mq̄b.)

دجن

1. دَجَنٌ, aor. 2, inf. n. دَجَنٌ and دَجُونٌ, *It (a day) was, or became, one in which the clouds covered the sky*: (S:) and دَجَنَ, inf. n. دَجُونٌ, signifies the same, accord. to IAqr. (TA. [See also 4.]) — دَجَنَتِ السَّحَابُ i. q. ادجنت [meaning *The clouds rained continually*]: (TA:) [for] ادجنت signifies *the sky rained continually*: (S, K:) [or دَجَنَتِ السَّحَابُ and ادجنت may mean *the clouds covered the sky, or the regions of the sky, or the earth*: for] الدَجْنُ [is app. the inf. n. of the former verb, and] signifies *the clouds' covering* (S, M, K) *the sky, (S,) or the regions of the sky, (M, K,) or the earth*. (K.) — دَجَنَ بِالْمَكَانِ (S, Mq̄b, K,) aor. 2, (Mq̄b,) inf. n. دَجُونٌ (S, Mq̄b, K) and دَجَنَ (Mq̄b,) † *He remained, stayed, dwelt, or abode, in the place*; (S, Mq̄b, K, TA;) *kept to it, or became accustomed to it*: (TA:) and so ادجن (S, Mq̄b.) — And hence, (TA,) دَجَنَ said. of the pigeon, and the sheep or goat, &c., (K, TA,) as, for instance, the camel, (TA,) † *It kept to the house or tent*. (K, TA.) — And دَجَنَتْ لِلسَّائِرَةِ † *She (a camel) was, or became, accustomed to irrigating the land*. (TA.) — And دَجَنَ فِي فِسْقِهِ † *He continued in his transgression, or wickedness, or unrighteousness*. (TA.) And دَجَنُوا فِي نُؤْمِهِمْ † *They kept to their baseness, or ungenerousness; not abandoning it*. (TA.) And ادجن والمطر, and ادجنت الحمى, † *The rain, and the fever, continued (IAqr, K) incessantly for some days*. (IAqr, TA.)

3. دَاجِنَةٌ (K,) inf. n. مُدَاجِنَةٌ (S, M, TA,) *He endeavoured to conciliate him; treated him with gentleness, or blandishment; soothed, coaxed, wheedled, beguiled, or deluded, him*; syn. دَاهَنَةٌ: (K:) in the S it is said that مُدَاجِنَةٌ is like مُدَاهِنَةٌ: in the M, that it signifies the *mixing in familiar, or social, intercourse, or conversing, in a good manner*. (TA.) [Golius assigns to داجن another signification of *داهن*; namely "He held in contempt;" as on the authority of the KL; in my copy of which it is not mentioned; nor can I find it elsewhere.]

4: see 1, in six places. — ادجن also signifies *It (a day) became one of much rain*; and so ادجوجن (K:) or the latter has a more intensive meaning, i. e. *it became cloudy with mist*

or vapour, and dark [with rain]; and [simply] it became dark, or obscure. (TA. [See also 1, first sentence.]) — And ادجنوا They entered into [or upon a time of] much rain. (AAF, K.)

12. ادجوجن: see the next preceding paragraph.

دجن: see 1, second sentence: and see also دجنّة [which has the same, or a similar, signification]. Accord. to Az, it signifies The shade of the clouds in a day of rain. (TA.) — Also Much, or abundant, rain: (AZ, S, Mgh, K:) pl. [of pauc.] ادجان and [of mult.] دجون and دجان and دجن. (K.) You say يوم دجن and يوم دجنّة and يوم دجنّة [app. meaning, accord. to the K, A day of much, or abundant, rain; but it seems to be indicated in the S that the meaning is a day of clouds covering the whole sky, full of moisture, and dark, but containing no rain]: and in like manner one says of the night [app. نيلة دجن and نيلة دجنّة as well as نيلة دجنّة and نيلة دجنّة]: using the latter word both as the complement of a prefixed noun and as an epithet. (AZ, S, K.)

دجن: see دجنّة.

دجنّة [or دجنّة?] Rain: so in the phrase يوم دجنّة [or دجنّة?] a day of rain; as also دجنّة ذو دجنّة. (TA.) — See also دجنّة. — Also, (S, K,) in the colours of camels, (S,) The ugliest kind of blackness. (S, K.)

دجن: see the next paragraph, in three places.

دجنّة (AZ, S, K) and دجنّة and دجنّة (K) Clouds covering the whole sky, full of moisture, and dark, but containing no rain; (AZ, S, K:) pl. دجن [or this is a coll. gen. n. of which دجنّة is the n. un., though said to be syn. with this last, as well as a pl.]: (K:) and darkness; syn. ظلمة: or the first of these words (دجنّة) has this last signification; i. e. ظلمة, or ظلمة; [thus in some copies of the K and in the TA; but in other copies of the K ظلمة only;] and is also without teshdeed; (K;) i. e., it is also written دجنّة, as in the "Book" of Sb: this is explained by Seer [and in the S] as syn. with ظلمة; and, accord. to Sb, its pl. [or rather coll. gen. n.] is دجن; but in the S it is said that its pl. is دجنات, i. e. like صرد, and دجنات and دجنات: (TA: [but in one copy of the S, I find دجن and دجنات; and in another, دجن and دجنات:]) and دجن is syn. with دجن [q. v.]: (K, TA: [in the CK, الدجن is erroneously put for الدجن; and الدجن, which should immediately follow it, is omitted:]) the pl. of دجنّة is دجنات. (TA.) — دجنّة also signifies The clouds' covering the earth, and being heaped, one upon another, and thick. (K, TA.) — See also دجن, in two places: and see دجنّة.

دجنّة: see the next preceding paragraph.

دجون: see داجن, in two places. — Also † A

ewe or she-goat that does not withhold her udder from the lambs or kids of another. (TA.)

داجنة act. part. n. of 1. Hence, داجنة A rain (مطر, in two copies of the S ماطر, over-spreading, or covering, [the earth,] like that which is termed ديمّة [i. e. lasting, or continuous, and still, &c.]. (AZ, S, K. [Freytag has written the word, as on the authority of the K, داجنة.]) And سابة داجنة (S, Mgh) and مدجنة (S) A cloud raining (S, Mgh) much, or continually. (S. [Which of these two meanings is intended in the S is not clearly shown.]) — داجن and دجون † A he-camel that irrigates land; or that is used for drawing water upon him for the irrigation of land; syn. سان [q. v.]: (K:) or that is accustomed to the irrigation of land, or to be used for drawing water upon him for that purpose: (TA:) and مدجونة applied to a she-camel has this latter signification. (K, TA.) — And داجن (S, Mgh, K) and راجن, and some of the Arabs say داجنة, (ISk, S,) applied to a sheep or goat (شاة), (ISk, S, Mgh, K,) and a pigeon, (K,) &c., (ISk, S, K,) as, for instance, a camel, (TA,) † That keeps to the houses or tents; (ISk, S, Mgh, K, TA;) domesticated, or familiar, or tame: (ISk, S:) the first (داجن) occurs in a trad. as meaning a sheep or goat home-fed; that is fed by men in their places of abode: (TA:) pl. دواجن; (S, Mgh, Mgh, K;) applied to sheep or goats and pigeons and the like that keep to the houses or tents; (Mgh; [in which it is added that some say داجنة;]) by El-Karkhee said to be contr. of سائنة; (Mgh;) and applied by Lebeed to dogs used for the chase, (S,) in this instance meaning trained, or taught: (EM p. 164:) or داجن applied to a dog means that keeps to the houses or tents; and so دجون. (TA.)

داجن A camel (S) of the colour termed دجنّة: fem. دجنّة. (S, K.)

داجن: see مدجنة.

شاة مدجان A dark night. (K.) — [A sheep or goat, or a ewe or she-goat,] that keeps to the lambs or kids, or is familiar with them, and affects them. (IB, TA.)

داجن: see مدجونة.

دجو

1. دجا (S, K,) aor. يدجو (S,) inf. n. دجو (S, K) and دجو (K) [and app. دجا or دجي, q. v. infra], It (the night) was, or became, dark; as also دجي and دجي (S, K) and ادجوجي: (K:) or, accord. to As, دجا, said of the night, is not from the being dark, but signifies it covered everything: and hence, he says, the phrase, منذ دجا الإسلام, meaning Since [the religion of] El-Islám became strong, and covered everything; (S;) or became strong, and spread, and covered everything: (TA:) and he also said that دجا means It (the night) was, or became, still, or calm; and دجي is said to mean the same.

(TA.) — Also It (the hair of a she-goat) was, or became, such that one part thereof overlay another, and it was not loose and sparse. (K.)

— Also, (K,) inf. n. دجو, (TA,) It (a garment) was complete, full, or ample; [such as covered the wearer completely;] or long, reaching to the ground. (K.) — And, said of a man, i. q. جامع; (K;) as also دجا. (K in art. دجو.) You say, دجا He compressed her. (IAar, TA.) — دجا means † [Their affair, or case,] became in a good, right, or proper, state [upon that ground, or condition: probably from دجا said of the night, as meaning "it was, or became, still, or calm"]. (As, TA.) — دج لا دجائن الله [app. Come hither, may God not protect you; if, as is probably the case, from دجا said of the night, as meaning "it covered everything;"] is said in chiding the domestic fowl. (TA. [See دج in art. دج.])

3. داجي (K,) inf. n. مداجاة, (TA,) He treated another with concealment of enmity; (K and TA in art. دجي;) as though he came to him في اذجيت, i. e. in darkness; (TA;) or from اذجيت البيت [q. v. infra]. (Har p. 393.) — [Hence,] مداجاة signifies [also] The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; or deceiving, deluding, beguiling, circumventing, or outwitting; or striving, endeavouring, or desiring, to do so: (S, K:) the treating hypocritically: (Har ubi supra:) the coaxing, or wheedling, with comely behaviour or speech, not rendering sincere brotherly affection; or simply the treating with comely behaviour: and the putting [one] off [in the matter of a right, or due], as one does by repeated promises. (TA.) You say, داجيته, meaning I treated him with gentleness, or blandishment; &c.; as though with concealment of enmity. (S.) — Also The preventing, or forbidding, or refusing, in a manner between that of severity and that of laxness. (AA, S, K.)

4: see 1, first sentence. — [Hence,] اذجيت I let down the curtain [of the door] of the chamber. (Har p. 393.)

5: see 1, first sentence, in two places. — [Hence,] تدجي السحاب The clouds closed together and spread so as to cover the sky. (AHn.)

12. ادجوجي: see 1, first sentence.

دجة The three fingers [meaning the thumb and first and second fingers] with a mouthful upon [or between] them. (K.) And The mouthful [that is taken with the thumb and first and second fingers]. (TA.) ثلاث دجة يحيلن دجة إلى الغيبان والمنجعة is an enigma of the Arabs of the desert, meaning Three fingers conveying a mouthful to the belly and the anus. (TA.) — A button (T, M, K) of a shirt: (T, K:) pl. دجات and دجي. (K.) — See also art. دجي.

دجا (as written by some) or دجي (as written by others) Darkness; (S;) and so دجيت, of which, in this sense, [as well as in others, mentioned in art. دجي,] دجي is also the pl., (S, and

ك in art. (دجى) accord. to Ks, as mentioned by IJ, who holds it to be [only] sing.; (Har p. 611;) and so, too, داجية, of which the pl. is دواج: (TA:) or دجى signifies the blackness of night, with clouds, so that one sees not star nor moon: or, as some say, [the state of the night] when it covers everything; not from the being dark: [see 1, first sentence:] (TA:) and دياجى الليل signifies the darknesses, or intense darknesses, of night. (S, K.) — You say also ليلة دجى [A dark night, or a night that covers everything]: and ليل دجى [dark nights, &c.]; not pluralizing the latter word, because it is an inf. n. used as an epithet. (TA.) [See also داج.]

دجو A like, or an equal: and a [friend, or companion, such as is termed] دجن. (TA.)

دجى: see دجا, above: and see also art. دجى.

دجوات, applied to a she-goat, (K,) and to a she-camel, (TA,) Having full, ample, or long, hair or fur. (K, TA.)

دجى: see what next follows, in two places.

ليل دجى and ليل داج Dark night. (TA, and K in art. دجى.) And ليلة داجية A dark night. (S.) — نعمة داجية (K) and نعمة داجية (IAar, TA) An ample benefit, boon, or blessing. (IAar, K. [Or, if the right reading in the former phrase be نعمة, both phrases may mean Ample enjoyment or good fortune.]) انة لفي عيش داج (S,) or عيش داج دجى (TA,) app. means Verily he is in an easy or a tranquil, or a plentiful and pleasant, or a soft or delicate, state of life. (S, TA.)

داجية [fem. of داج, q. v. :—] as a subst.: see دجا.

دياجى الليل: see دجا.

دجى

3. داجى, mentioned in this art. in the K: see art. دجو.

دجة: see art. دجو: and see also the paragraph here following.

دجة: see دجا, in art. دجو. — Also The lurking-place, or covert, (قتره,) of a hunter: (S, K:) pl. دجى. (S.) — And A bee-hive. (KL.) — Of a bow, (K, TA,) A piece of skin (TA) of the measure of two fingers, put at the extremity of the thong, or strap, by which the bow is suspended, (K, TA,) having a ring in which is the extremity of the thong, or strap: but the word mentioned by IAar as having this meaning is دجة, when he says that the دجة is at [the distance of] four fingers from the notch of the bow into which enters the ring that is at the end of the string. (TA.) — And A sinew with which a bow is covered in the part of the stave that is held by the hand, lest it should break. (Sgh, TA.) [Golius says, as on the authority of the S, in which I find nothing of the kind, that it signifies A black patch, with which the extremity of a

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bow is covered for the sake of ornament.] — Red wool: pl. as above. (TA.) — The young one of the bee: pl. as above. (TA.) And [hence,] امر دجية The bee. (T in art. ار.)

دجى: }
داج: } see art. دجو.

دحر

1. دحرة, (S, A, K,) aor. ح, (K,) inf. n. دحور (S, A, K) and دحر, (T, K,) He (God, S) drove him away; expelled, or banished, him: he removed him; put, or placed, him at a distance, or away, or far away: (T, S, A, K:) he pushed, thrust, or repelled, him, (K,) with roughness, or violence, and ignominy. (TA.) It is said, in a form of prayer, اللهم اذرنا عتات الشيطان O God, drive away from us the devil. (TA.)

دحور: see what next follows.

دحور and دحور Driving away; expelling, or banishing: removing; putting or placing at a distance, or away, or far away: pushing, thrusting, or repelling, (K,) [with roughness, or violence, and ignominy: see the verb.] In the Kur [xxxvii. 8-9], some read كل جانب من كذبهم وينفذون meaning [And they shall be darted at from every side] with that which driveth away, or expelleth, &c.; as though it were said بداحر, or بما يدحور: so says Fr; but he does not approve of this reading. (TA.)

ادحور More [or most] violently and ignominiously repelled. (TA from a trad., cited voce ادحور.)

مدحورة [said in Har p. 210 to be syn. with the inf. n. دحور] signifies A cause, or means, of driving away, &c.].

مدحور Driven, or removed, far away: so in the Kur vii. 17 and xvii. 19. (S.) And hence, الشيطان مدحور من رحمة الله The devil is driven away, or banished, from the mercy of God. (A.)

دحرج

Q. 1. دحرج, inf. n. دحرجة and دحراج, (S, L, K,) [He rolled a thing along: and] he rolled a thing down. (L, K.) — [And He rounded a thing; made it round: see the pass. part. n., below.]

Q. 2. تدحرج quasi-pass. of Q. 1; (S, L, K;) [It (a thing) rolled along: and] it rolled down. (L, K.) — [And It became round.]

دحرجة The little ball [of dung] that is rolled along by the جعل [or species of black beetle called cantharus, and in which it deposits its eggs]: (S, K:) pl. دحارج. (S.) — It also signifies ما تدحرج من القدر: [so in the L and TA: but the following verse, cited as an ex. of this signification, suggests that القدر is probably a mistranscription for القرد or القرد, i. e. "ticks;" to which, in several different stages of growth,

the Arabs apply different appellations: (see حنن:) and this is rendered more probable by the fact that, in the L, د and ر are often written almost exactly alike: if so, the meaning is † A round tick; or a tick that has become round: likened, I suppose, to the little ball of dung above mentioned:] pl. as above: En-Nábighah says,

* أَصَحَّتْ يَنْفِرَهَا الْوِلْدَانُ مِنْ سَبَا *
* كَانَتْهُرْ تَحْتِ دَقِيهَا دَحَارِيحُ *

[app. describing a she-camel, and meaning, She became so that the children of Seba scared her away, as though they were round ticks biting her beneath her two sides]. (L, TA. [This verse is also cited in the M and TA in art. سبأ; but not there explained.]

مدحرج pass. part. n. of Q. 1 [as meaning Rolled along: and rolled down]. (TA.) — [And] Rounded; or round; syn. مدور. (S, K.)

المدحرج [The roller; meaning] the جعل [or species of black beetle mentioned above, voce دحرجة]. (IAar, TA.) — هالب الشعر and مدحرج البعر are [Two] days of winter. (K in art. هلب.)

دحس

1. دحس, (S, A, K,) aor. ح, (S,) inf. n. دحس (S, A) and دحوس, (A, TA,) His foot slipped. (S, A, K.) And دحس said of a man, He slipped. (Msb.) — دحست الشمس, (S, A, K,) aor. and inf. ns. as above, (TA,) † The sun declined (S, A, K) towards the place of setting, (TA,) عن بطن السماء (S) or عن كبد السماء (A) [from the meridian]; as though it slipped. (TA.) — دحست حجته, (S, A, Msb, K,) aor. ح, (Msb,) inf. n. دحوس, (S, K,) or دحس, (Msb,) † His argument, plea, allegation, or evidence, was, or became, null, or void. (S, A, * Msb, K.) — See also 4, in two places.

4. ادحس, (A, TA,) inf. n. ادحاض, (S,) He made (S, A, TA) a man's foot, (A, TA,) and a man, (TA,) to slip; (S, A, TA;) as also دحس. (TA.) — It (rain) made a place slippery. (TA.) — † He (God, S, Msb, or a man, K) annulled, or rendered null or void, an argument, a plea, an allegation, or an evidence: (S, Msb, K:) he rebutted it; as also دحس, inf. n. دحس. (TA; but in this instance, only the inf. n. of the latter verb is mentioned.) Thus in the Kur [xviii. 54, and xl. 5], ليدحضوا به الحق; † That they may, or might, rebut thereby the truth. (TA.)

دحس A slippery place; as also دحس (S, K) and دحوس (O, K) and مدحس (Freytag, from the Deewán of the Hudhalees,) [or مدحس?]: pl. دحاض, (K,) [a pl. of the second,] like as جبال is pl. of جبل. (TA.) — Also Water that causes slipping: pl. ادحاض. (TA.)

دحس: }
دحوس: } see the next preceding paragraph.

ادحس [Slipping] has for a pl. دحس: occur-

ring in a trad., in the phrase **دُحِضُ الأَقْدَامِ**, meaning † those having no firmness, or stability, nor determination, or resolution, in affairs. (TA.)

— **حُجَّتُهُمْ دَاحِضَةٌ**, in the *Kur* [xlii. 15], means † Their argument, or plea, or allegation, is null, or void: or, as IDrd says, on the authority of AO, it means **مَدْحُوضَةٌ** [rebutted]. (TA.)

مَدْحُوضٌ [or **مَدْحُوضٌ**?]: see **دَحَضَ**.

مَدْحُوضَةٌ A cause of slipping; syn. **مَزَلَةٌ**. (K.) You say, **هَذِهِ مَدْحُوضَةٌ لِلْقَدَمِ** [This is a cause of slipping to the foot]. (A.) And **مَكَانٌ مَدْحُوضَةٌ**, in a trad. respecting the *Širát*, means A place on which the feet will not remain firm. (TA.)

مَدْحِاضٌ A place in which one slips much, or often: pl. **مَدْحِاضٌ**. (TA.)

دح

1. **دَحَقَهُ**, aor. ʿ, (K,) inf. n. **دَحَقٌ**, (TA,) He drove him away; removed him; put him away, or far away; as also **دَحَقَهُ**. (K.) One says, **أَدْحَقَهُ ٱللَّهُ وَأَسْحَقَهُ**, (S, TA,) i. e. *May God remove him; or put him away, or far away.* (TA.) — And [hence, app.,] **دَحَقَهُ النَّاسُ**, (S,) or **ٱللَّهُ**, (TA,) † Men, (S,) or God, (TA,) disregarded him, or cared not for him. (S, TA.) — **دَحَقَتِ الرَّجْمُ بِٱلْمَاءِ** (S, K) **دَحَقَتِ الرَّجْمُ** (S, K) **دَحَقَتِ بِرَجْمِهَا**, aor. ʿ, inf. n. **دَحَقٌ** and **دَحُوقٌ**, She (a camel, or other animal,) ejected her womb after bringing forth, and died in consequence: (TA:) or **دَحَقٌ** and **دَحَاقٌ** [each app. as an inf. n., or the latter may be a simple subst.,] signify the coming forth of the womb of a she-camel after her giving birth. (IDrd, K, TA.) — And **دَحَقَتْ بِهِ** She brought him forth. (As, S, K.) So in the saying, **قَبِحَ ٱللَّهُ أُمًّا دَحَقَتْ بِهِ** [May God remove far from good, or prosperity, or success, a mother who brought him forth]. (S.) — **دَحَقَتْ يَدُهُ عَنْهُ** His arm, or hand, fell short of reaching it, or attaining it. (Lth, Ibn-'Abbád, ISd, K.)*

4: see above, in two places.

7. **دَحَقَتْ رَجْمُ النَّاقَةِ** The she-camel's womb came forth from its place. (S, K.)

دَحُوقٌ A she-camel whose womb comes forth after her giving birth; (S, K;) as also **دَاحِقٌ**. (K.)

دَحِيقٌ Driven away; (K;) removed; remote; put away, or far away. (S, K.) — A man removed from good, or prosperity; and from others; as also **مَدْحُوقٌ**. (TA.) — **عَيْنٌ دَحِيقٌ** is like **مَطْرُوفَةٌ** [i. e. An eye hit, or hurt, with a thing, so that it sheds tears]. (Ibn-'Abbád, K, TA. [In the CK, **المَطْرُوقَةُ** is erroneously put for **المَطْرُوفَةُ**].) **مَنْ عَانَكَ عَيْنُهُ دَحِيقٌ فِيهَا تُرْبٌ** [Whoso smites thee with an evil eye, may his eye be hit, or hurt, so as to shed tears; may there be in it bruised earth; and may his blood be copiously shed; and may his flesh be much lacerated;] is one of their formulas of incantation. (TA.)

دَاحِقٌ: see **دَحُوقٌ**. Also A woman ejecting her womb, fat and flesh. (TA.)

أَدْحَقٌ Further [or furthest] driven away or removed or put away: occurring in the following trad.: **مَا مِنْ يَوْمٍ يُبْلِسُ فِيهِ أَذْحَرُ وَلَا أَذْحَقُ مِنْهُ** [There is not any day in which Iblees is more violently and ignominiously repelled, nor in which he is further driven away, than he is in the day of 'Arafah]. (TA.)

دَحِيقٌ: see **دَحِيقٌ**.

دحل

1. **دَحَلَ**, (T, K,) or **دَحَلَ فِي الدَّحْلِ**, (S,) aor. ʿ, He (a man, T, S) entered into the **دَحْلٌ** [q. v.]; (T, S, K;) as also **دَحَلَ**. (K.) — And **دَحَلَ**, aor. ʿ, (A 'Obeyd, S, K,) inf. n. **دَحَلٌ**, (TA,) He (a man) was, or became, in the side of the **حَيْاءٌ** [or tent]: (A 'Obeyd, S, K:) [from **دَحَلَ** in the former sense; or] from [the subst.] **الدَّحْلُ**: (A 'Obeyd, S:) the sides [or side] of the **حَيْاءٌ** being likened to the hollow [called **دَحْلٌ**] in the lower part of a valley. (TA.) — Or **دَحَلَ** signifies [or rather signifies also] He dug, or excavated, in the sides of the well: (K:) [or] **دَحَلَ** has this meaning. (S.) — And **دَحَلَ** **عَنِّي**, aor. ʿ, (in a copy of the K erroneously said to be like **فَرِحَ**, TA,) He went, or removed, to a distance, or far, from me: (T, O, K:) **فَدَلَ** from me: concealed himself from me [as though in a **دَحْلٌ**]: feared me: (K:) the inf. n., or an inf. n., is **دَحَلَانٌ**. (TA.) — **دَحَلَ**, aor. ʿ, (K,) inf. n. **دَحَلٌ**, (S, *TK,) He was, or became, such as is termed **دَحْلٌ**, in all the senses of this word. (K.)

3. **مَدَاخَلَةٌ**, (T, K,) inf. n. **مَدَاخَلَةٌ**, (TA,) He strove, or endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him. (T, K.) — He acted with him in a niggardly, a tenacious, or an avaricious, manner; syn. **مَأْكَسَةٌ**. (K.) [See **دَحَلَ**.] — He concealed from him what he knew, and told him some other thing. (Sh, K.) — **دَحَلَ** [an inf. n. of the same verb] signifies The act of refraining, abstaining, or holding back; syn. **إِمْتِنَاعٌ**; (As, K;) as though striving to deceive, delude, beguile, circumvent, or outwit; and disobeying: not from **دَحَلَ** signifying “a subterranean cavity.” (As, TA.) And The act of declining on one side. (TA.)

4: see 1, first sentence.

دَحْلٌ A hollow, or cavity, or a deep hollow or cavity, in the ground, and in the lower parts of valleys, narrow, and then widening: (As, T, S, O:) or a [hollow such as is termed] **قَعْرٌ**, in the ground, curving, or winding, or uneven, resembling a well, narrow at the mouth, and then widening; or it may be not widening: (Ham p. 477:) or, as also **دَحْلٌ**, a hole (**نَقْبٌ**) narrow in the mouth and wide in the lower part, so that one may walk therein, (K, TA,) having a bending or the like, (TA,) and sometimes producing **بِئْرٌ** [or lote-trees]: or a place into which one

may enter beneath a **جُرْفٌ** [or water-worn bank]; or in the width of the side of a well, in its lower part; (K;) and the like in a watering-place: all these explanations in the K are found in the M: (TA:) or each, (accord. to the K,) or **دَحَلَ**, (accord. to the TA,) signifies [or rather signifies also] † a hole in [any of] the tents of the Arabs of the desert, made for the purpose of a woman's entering into it when a man enters [the tent]; (M, K;) so called as being likened to the **دَحْلٌ** [commonly thus termed]: (TA:) and a kind of reservoir (**مَضْنَعٌ**) that collects water: (K:) Az describes, as seen by him, at El-Khalṣā, in the district of Ed-Dahnā, many a **دَحْلٌ**, being a natural subterranean cavity extending in an even manner, and then becoming hollowed out on the right and left, sometimes narrow and sometimes wide, in smooth rock, and leading to an abyss (**جَوْ**) of water, of extent and abundance unknown because of the darkness of the **دَحْلٌ** beneath the earth, sweet and clear and cold and pleasant to drink because of rain-water that had flowed thither from above, and collected therein: (TA:) and **دَحَلَ** also signifies a lateral hollow (**لَحْدٌ**) of a grave: (TA in art. **تَو**: [in this sense, perhaps formed by transposition:]) **دَحِيلَةٌ**, also, signifies a hollow, or cavity, in the ground; like **دَحْلٌ**; or like the **دَحْلٌ**: (Ibn-'Abbád, TA:) the pl. [of pauc.] of **دَحْلٌ** is **أَدْحَالٌ** (S, K) and **أَدْحَالٌ** (K) and [of mult.] **دَحُولٌ** and **دِحَالٌ** and **دَحَلَانٌ**. (S, K.)

دَحَلَ: see the next preceding paragraph.

دَحِيلٌ Wicked, deceitful, guileful, artful, crafty, or cunning; (AA, S;) as also **دَحِينٌ**: (AA, S in art. **دَحِينٌ**:) or very crafty and deceitful or guileful: (AZ, S, *K:) or cunning, ingenious, or clever, and skilful; as also **دَحِينٌ**. (TA.) See also **دَحُولٌ**, last sentence. — One who diminishes the price, or demands a diminution of the price, or vies in niggardliness, or in acuteness, in a case of selling or buying, [app. the latter,] in order that he may attain, or so that he attains, the object of his want. (T, K, TA.) — **دَحِيلٌ** Flabby and large and wide in the belly. (K, *TA.) Fat, short, and flabby and prominent, or large and flabby, in the belly. (S, K.)

دَحْلَةٌ A well. (ISd, K.)

بِئْرٌ دَحْلَةٌ A well narrow in the head [or upper part]. (Sgh, K.)

بِئْرٌ دَحُولٌ A well hollowed in the sides, the water having eaten its interior: (S:) or a well of which the water, when it has been dug [and cased], is found to be beneath the rock on which its casing rests, wherefore it is dug [further] until its water is fetched out (K, TA) from beneath that rock: (TA:) and a well wide in the sides. (K.) And **حُفْرَةٌ دَحُولٌ** A hollow, or cavity, made deep, not in a straight direction, or not evenly. (Ham p. 477.) — **دَحُولٌ** also signifies A she-camel that keeps aside from the other camels, over against them; (K, *TA;) like **عَنُودٌ**. (TA.) — Also A flatterer: and an impostor, or a cheat: and so **دَحِيلٌ**. (KL.)

دَحِيَّة: see **دَحَل**, near the end of the paragraph.

دَحَان One who hunts, or catches game, by making use of the **دَاخُول**: so in the verse cited voce **دَاخُول**. (TA.)

دَاخِل Very rancorous, malevolent, malicious, or spiteful; wont to hide enmity, and violent hatred, in his heart, and to watch for opportunities to indulge it, or exercise it. (Az, TA.)

دَاخُول [an arabicized word from the Pers. **دَاخُول**] A thing which the hunter of gazelles sets up [for the purpose of scaring them into his toil or into the neighbourhood of his place of concealment], consisting of pieces of wood: (S:) or a thing which the hunter sets up for [the purpose of scaring] the [wild] asses, (K, TA,) and Az adds, and the gazelles, (TA,) consisting of pieces of wood like short spears (K, TA) stuck in the ground, with some pieces of ragged cloth upon their heads; and sometimes set up at night, for [the purpose of scaring] the gazelles, with the addition of a lighted lamp; (TA;) [whence] Dhu-r-Rummeh says,

* وَيَشْرَبْنَ أَجْنًا وَالنَّجْوَمُ كَأَنَّهَا *
* مَصَابِيحُ دَحَالٍ يَذْكِي ذِبَالَهَا *

[And they drink water that is altered for the worse in taste and colour, while the stars are like the lamps of the hunter by means of the **دَاخُول** when he makes their wicks to blaze brightly]: (TA:) the pl. is **دَوَاحِيل**. (K.)

دحو

1. **دَحَا**, (S, Mṣb, K,) first pers. **دَحَوْتُ**, (S,) aor. **يَدْحُو**, (Mṣb, K,) inf. n. **دَحُو**, (S, Mṣb, K,) He spread; spread out, or forth; expanded; or extended; (S, Mṣb, K;) a thing; (S;) and, when said of God, the earth; (Fr, S, Mṣb, K;) as also **دَحَى**, (Mṣb, K,) first pers. **دَحَيْتُ**, (K in art. **دحى**.) aor. **يَدْحِي**, inf. n. **دَحَى**: (Mṣb, and K in art. **دحى**.) or He (God) made the earth wide, or ample; as explained by an Arab woman of the desert to Sh: (TA:) also, said of an ostrich, (S, TA,) he expanded, and made wide, (TA,) with his foot, or leg, the place where he was about to deposit his eggs: (S, TA:) and, said of a man, he spread, &c., and made plain, even, or smooth. (TA in art. **دحى**.) — Also, said of a man, (K,) aor. **يَدْحُو**, inf. n. **دَحُو**, (TA,) i. q. **جَامَع**; (K;) as also **دَجَا**; on the authority of IAg. (TA.) [You say, **دَحَاهَا** He compressed her; like as you say, **دَجَاهَا**.] — Also **دَحَاهَا**, He threw, or cast, and impelled, propelled, or removed from its place, a stone, with his hand. (TA.) One says also, to him who is playing with walnuts, **أَبْعِدِ الْمَدَى وَأَدْحَهُ**, meaning [Make thou the distance far, and] throw it. (S, TA.) See also **مَدْحَاة**, in two places. And of a torrent, one says, **دَحَا بِأَلْبَطْحَاءِ** It cast along [the soft earth and pebbles in its course; or drove them along]. (TA.) And of rain, one says, **دَحَا** **الْحَصَى عَنِ وَجْهِ الْأَرْضِ**

bles from the surface of the earth; (Mṣb;) or removed them. (TA.) [See also **دَحَى**, in the next art.] And **الدَّحُو بِالْحَجَارَةِ** also signifies The vying, one with another, in throwing stones, and striving to surpass [in doing so]; as also **الْمَدْحَاة** [inf. n. of **دَحَى**]. (TA.) — **مَرَّ يَدْحُو**, inf. n. **دَحُو**, said of a horse, He went along throwing out his fore legs without raising his hoofs much from the ground. (S, TA.) — **دَحَا الْبَطْنُ** The belly was, or became, large, and hanging down; (Kr, K;) and **دَحَى** it (the belly) was, or became, wide, or distended: (MF:) or both signify it (the belly) became swollen, or inflated, or big, and hung down, by reason of fatness or disease; as also **دَاخ** and **أَدَاخ**. (TA in art. **دوح**.)

3. **داحى**, inf. n. **مَدْحَاة**: see 1.
5. **تَدْحَى** He spread out, or extended, himself; syn. **تَبَسَّطَ**. (K in art. **دحى**.) You say, **نَامَ فُلَانٌ دَحَى** Such a one slept, and [extended himself so that he] lay upon a wide space of ground. (TA in that art.) — And **تَدَحَّتْ الْإِبِلُ فِي الْأَرْضِ** The camels made hollows in the ground where they lay down, it being soft; leaving therein cavities like those of bellies: thus they do only when they are fat. (El-Itreefee, TA in art. **دحى**.)

7: see 1, last sentence.
9. **أَفْعَلْتُ** [of the measure **أَفْعَلْتُ** for **أَفْعَلْتُ**, like **أَرَعَوِي**.] It (a thing, TA) was, or became, spread, spread out or forth, expanded, or extended. (K.)

اللَّهُمَّ دَاخِي الْمَدْحَوَاتِ [act. part. n. of 1]. **دَاخ**, in a prayer of 'Alee, means O God, the Spreader and Expander of the [seven] earths: (TA:) **الْمَدْحَوَاتِ** [properly] signifies the things that are spread, &c.; as also **الْمَدْحِيَّاتِ**. (TA in art. **دحى**.) — **الْمَطَرُ الدَّاحِي** The rain that removes [or drives] the pebbles from the surface of the earth. (TA.)

أُدْحِي, (S, K,) [originally **أُدْحَوِي**, of the measure **أَفْعُول** from **دَحَيْتُ**, but said in the S to be of that measure from **دَحَوْتُ**, the dial. var. **دَحَيْتُ** not being there mentioned,] and **إُدْحِي** and **أُدْحِيَّة** and **أُدْحُوَّة**, (K,) The place of the laying of eggs, (S, K,) and of the hatching thereof, (S,) of the ostrich, (S, K,) in the sand; (K;) because that bird expands it, and makes it wide, with its foot, or leg; for the ostrich has no [nest such as is termed] **عُشَى**: (S:) pl. **أُدَاخ** (TA in the present art.) and **إُدَاخِي** [i. e., if not a mistranscription, **أُدْحِي**, agreeably with the sing.]: (TA in art. **دحى**.) and **مَدْحَى** [likewise] signifies the place of the eggs of the ostrich. (S.) [Hence,] **بُنْتُ أُدْحِيَّة** A female ostrich. (TA.) — [Hence also,] **الْإُدْحِي** and **الْإُدْحِي** + A certain Mansion of the Moon, (K, TA,) [namely, the Twenty-first Mansion,] between the **نَعَائِمِ** and **الدَّابِحِ**; [more commonly] called **الْبَلْدَةُ**: likened to the **أُدْحَى** of the ostrich. (TA.)

أُدْحِيَّة and **أُدْحُوَّة**: see the next preceding paragraph, in three places: — and for the latter, see also **مَدْحَاة**, below.

أُدْحِي: see **مَدْحَى**.

مَدْحَاة A wooden thing with which a child is driven along (**يُدْحَى**), and which, passing over the ground, sweeps away everything against which it comes. (K, TA.) — Accord. to Sh, A certain thing with which the people of Mekkeh play: he says, I heard El-Asadee describe it thus: **الْمَدْحِي** and **الْمَسَادِي** signify stones like the [small round cake of bread called] **قُرُوصَة**, according to the size of which a hole is dug, and widened a little: then they throw those stones (**يُدْحُونَ** **بِهَا**) to that hole; and if the stone fall therein, the person wins; but if not, he is overcome: you say of him, **يُدْحُو** and **يَسْدُو** when he throws the stones (**إِذَا دَحَاهَا**) over the ground to the hole: and the hole is called **أُدْحِيَّة**. (TA.) [Accord. to Freytag, on the authority of the Deewán El-Hudhaleeyeen, A round thing made of lead, by the throwing of which persons contend together.]

الْمَدْحِيَّاتِ and **الْمَدْحَوَاتِ**: see **دَاخ**.

دحى

1. **دَحَى**, first pers. **دَحَيْتُ**, aor. **يَدْحَى**, inf. n. **دَحَى**: see 1 in art. **دحو**. — **دَحَيْتُ الْإِبِلَ**, (K,) inf. n. as above, (TA,) I drove the camels; (K;) as also **دَحَيْتَهَا**. (TA.)

[4 mentioned by Freytag as on the authority of the K is a mistake for 5.]

5 (mentioned in this art. in the K and TA): see art. **دحو**.

7 (mentioned in this art. by MF): see art. **دحو**.

دَحِيَّة A single act of **دَحَى**, i. e. spreading, &c. (Mṣb.) = A she-ape, or she-monkey. (K.)

دَحِيَّة A mode, or manner, of **دَحَى**, i. e. spreading, &c. (Mṣb.) = A headman, or chief, (R, K, TA,) in an absolute sense, in the dial. of El-Yemen, (R, TA,) and particularly, of an army, or a military force. (K, TA.) AA says that it originally signifies “a lord,” or “chief,” in Pers.; but seems to be from **دَحَاهُ**, aor. **يَدْحُوهُ**, meaning “he spread it, and made it plain or even;” because it is for the headman or chief to do this; the **و** being changed into **ي** as it is in **دَحَو** and **فَتِيَّة**; and if so, it belongs to art. **دحو**. (TA.) [Accord. to Golius, the pl. is **دَحَاة**; but I think that it is more probably **دَحِي**.] It is said in a trad. that what is called **الْبَيْتُ الْمَعْمُورُ** [q. v. in art. **عمر**] is entered every day by seventy thousand companies of angels, every one of these companies having with it a **دَحِيَّة** and consisting of seventy thousand angels. (TA.)

دَحَى and **إُدْحَى**: see art. **دحو**.

أُدْحِيَّة: see **أُدْحَى**, in art. **دحو**, in two places.

زَيْدًا الدَّارَ [for في الدَّارِ, I made, or caused, Zeyd to enter the house, or I brought, or introduced, Zeyd into the house,] inf. n. مَدْخَلٌ. (Mṣb.) Hence, in the Kur [xvii. 82], رَبِّ أَدْخِلْنِي مَدْخَلَ صِدْقٍ (S, TA) O my Lord, cause me to enter El-Medeeneh in a good, or an agreeable, manner: (Jel: [see also various similar explanations in Bd:]) [or مَدْخَلٌ may be here a n. of place, or of time: see, in art. خَرَجَ, what is said of the words of the Kur that follow, أَخْرَجْنِي أَدْخَلْتُ الخَفَّ فِي مَخْرَجِ صِدْقٍ. One says also, فِي رَأْسِي أَدْخَلْتُ الخَفَّ فِي رَأْسِي [for الخَفَّ فِي رَأْسِي I put, or inserted, my leg, or foot, into the boot and my head into the cap]. (Ham p. 43.)—Hence the saying, يَدْخُلُ عَلَى قَوْمِهِ مَكْرُوهًا يَلْطَحُهُمْ بِهِ [He brings against his people an abominable, or evil, charge, aspersing them with it]. (S in art. عر.)

5: see 1, first sentence: and again in the latter half of the paragraph.

6. دَخَلَ بَعْضُهُ فِي بَعْضٍ تَدَاخَلَ [One part of it entered into another, or parts of it into others; meaning it became intermixed, intermingled, commixed, or commingled; it intermixed; it became confused: and hence it often means it became compact, or contracted]. (TA in art. قَصْر.) [Hence,] تَدَاخُلٌ signifies The entering of joints one into another; (M;) as also دَخَلَ (JK, M, K) and دَخِيلٌ (K); but this last is not in the M [nor in the JK], and requires consideration: (TA:) [perhaps the joints (مَفَاصِلُ) here mentioned are those of a coat of mail; for it is said immediately before in the JK that دَخَلَ in coats of mail signifies firmness, or compactness, of make. Hence also,] تَدَاخُلُ اللُّغَاتِ [The intermixture, or commixture, of dialects]. (Mz 17th نوع.) And تَدَاخُلُ الأُمُورِ + The dubiousness and confusedness of affairs; as also الأُمُورِ دَخَالَ. (TA.)—See also 1, in the latter half of the paragraph. — [It is also trans.] You say, تَدَاخَلَنِي مِنْهُ شَيْءٌ [Something thereof, or therefrom, crept into me, i. e., into my mind]. (S, TA. [In the former, this meaning seems to be indicated by what there immediately precedes.]) And تَدَاخَلَنِي مِنْ هَذَا الأَمْرِ رَمَضٌ + [Distress and disquietude, or grief, crept into me from, or in consequence of, this thing]. (A and TA in art. رَمَض.)

7: see 1, first sentence.

8. ادَّخَلَ عَلَيَّ: see 1, first sentence. [app. He encroached upon me]. (TA in art. هَبِض: see 1 in that art.)

10. اسْتَدَخَلَ He wished, desired, asked, or begged, to enter. (KL.)—And He entered a خَبْرٍ [or covert of trees &c., or some other place of concealment]: said of one lurking to shoot, or cast, at objects of the chase. (TA.)

دَخَلَ Income, or revenue, or profit, that comes in, or accrues, to a man from his immovable property, such as land and houses and palm-trees

&c., (T, Mṣb, K,) and from his merchandise; (Mṣb;) contr. of خَرَجَ; (S;) as also مَدْخُولٌ [for مَدْخُولٌ بِهِ]: (TA:) the former is originally an inf. n., of which the verb is دَخَلَ, aor. ٤. (Mṣb.) You say, دَخَلَهُ أَكْثَرُ مِنْ خَرَجِهِ [His income is more than his outgoings, or expenditure]. (Mṣb.)—See also دَخَلَةٌ. — A disease; (K;) as also دَخَلَ: (K, TA; but not decisively shown to have this meaning in the CK:) a vice, fault, defect, or blemish; (S, K;) and particularly in one's grounds of pretension to respect, (Az, TA,) as also, thus restricted, دَخَلَ: (K, TA:) and a thing that induces doubt, or suspicion, or evil opinion; as also دَخَلَ [app. in all the senses explained in this sentence: each originally an inf. n.: see دَخَلَ and دَخَلَ]. (S, K.) Hence the saying, (S, TA,) of 'Athmeh Bint-Matroud, (TA.)

* تَرَى الفَتِيَانَ كَالنَّخْلِ * وَمَا يُدْرِيكَ بِالدَّخْلِ * [Thou seest the youths, or young men, like palm-trees; but what will acquaint thee with the vice, &c., that is, or may be, in them]: (S, O, TA:) applied in relation to him who is of pleasing aspect, but devoid of good. (O, TA. [See also another reading of this verse voce رَقْلَةٌ.]) — See also دَخَالَ: — and دَخَلَ.

دَخَلَ [A species of millet;] i. q. جَاوُشٌ; as also دَخَنٌ. (TA.)

دَخَلَ: see دَخَلَةٌ.

دَخَلَ primarily signifies A thing that enters into another thing and is not of it. (Bd in xvi. 94.) See دَخَلَ, in three places. Also Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality; (S in art. دَغَلَ, and K;) in intellect or in body [&c.]. (K.) You say, فِي عَقْلِهِ دَخَلَ [In his intellect is an unsoundness]. (S, K.) And هَذَا الأَمْرُ فِيهِ دَخَلٌ and دَغَلٌ [This affair, or case, in it is an unsoundness]: both signify the same. (S.) — Rottenness in a palm-tree. (TA.) — Leanness, or emaciation. (TA.) — Perfidiousness, faithlessness, or treachery: (K and TA; but not in the CK:) deceit, guile, or circumvention. (S, K.) Hence, in the Kur [xvi. 96], وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا [And make ye not your oaths to be a means of] deceit, or guile, or circumvention, between you. (S, TA. [And in the same sense it is used in verse 94 of the same ch.]) — Also People, or persons, who assert their relationship to those of whom they are not: (K:) in this sense thought by ISd to be a quasi-pl. n. [app. of دَخِيلٌ (q. v.), like as شَرَفٌ is of شَرِيفٌ]. (TA.) You say, هُمُ دَخَلٌ فِي بَنِي فُلَانٍ They are, among the sons of such a one, persons who assert their relationship to them not being of them. (S, K.) [But Freytag asserts, though without naming any authority, evidently taking it from the TK, in which I find it, that one says, هُمُ دَخَلٌ لَهُمْ, and also هُوَ; thus applying it to a single person (which is questionable) as well as to a plurality.] — And Tangled, or luxuriant, or abundant and dense, trees; (K;) as also دَغَلَ. (TA.)

دَخَلَ Intrinsically bad or corrupt or unsound: and دَخَلَ occurs in the same sense at the end of a verse: this may be a contraction of the former, or it may be for دَوَّ دَخَلَ. (TA.)

دَخَلَةٌ A place in which bees, (K,) or wild bees, (AA, TA,) deposit their honey. (AA, K, TA.) — See also the next paragraph.

دَخَلَةٌ The night of the ceremony of conducting a bride to her husband. (TA.) [In the present day, this night is commonly called لَيْلَةُ الدُّخَلَةِ; vulgarly لَيْلَةُ الدُّخَلَةِ.] — † The inward, or intrinsic, state, or circumstances, of a man; as also دَاخِلَةٌ: (S:) or, as also دَخَلَةٌ and دَخَلَةٌ and دَخِيلٌ and دَخِيلٌ and دَخِيلٌ and دَخِيلٌ, (K,) or, accord. to Lth, دَخَالَ, (TA,) and † a man's intention: his way of acting, or his opinion: his whole case or circumstances: his mind, or heart: and his secret. (K.) You say, هُوَ عَالِمٌ بِدَخَلَتِهِ † He is acquainted with his inward, or intrinsic, state or circumstances. (S.) And every one of the foregoing fourteen syn. words is prefixed to the word أَمْرٌ, so that you say, عَرَفْتُ دَخَلَةَ أَمْرِهِ &c., meaning † I knew the whole [of the inward, or intrinsic, circumstances] of his case. (TA.) † فَرَشْتُهُ دَخَلَةٌ † He is acquainted with his inward, or intrinsic, state or circumstances. (S.) And every one of the foregoing fourteen syn. words is prefixed to the word أَمْرٌ, so that you say, عَرَفْتُ دَخَلَةَ أَمْرِهِ &c., meaning † I laid open to him the inward, or intrinsic, and true, or real, state of my case. (Har p. 306.) One says also, هُوَ حَسَنُ الدُّخَلَةِ † He is good in his way of acting and † فُلَانٌ حَسَنُ الدُّخَلَةِ † Such a one is good, and laudable, in his way of acting, or conduct. (TA.)

دَخَلَةٌ: see the next preceding paragraph, in three places: — and see دَخُلٌ. — Also A mixture of colours in a colour. (T, M, K.)

دَخُلٌ: see دَخَلَ: — and see also دَخَلَةٌ: — and the paragraph here next following.

دَخُلٌ † A companion, [such as is] a confidant, and special friend; as also دَخِيلٌ (KL) and † صَاحِبٌ دَخِيلَةٌ [app. for صَاحِبٌ دَخِيلَةٌ] (K* and TA voce وَلِيَجَةٌ) and دَخَلَةٌ [app. for دَخَلَةٌ] (L voce وَلِيَجَةٌ): [the pl.] دَخُلُونَ signifies special, or particular, and choice, or select, friends: (Az, TA:) or دَخُلٌ signifies, as also † دَخُلٌ and دَخِيلٌ and مَدْخَالٌ, one who enters with another into the affairs of the latter: (K, TA:) [i. e.] دَخِيلٌ and دَخِيلٌ signify the man's particular, or special, intimate, who enters with him into his affairs. (S.) You say, بَيْنَهُمَا دَخُلٌ and دَخُلٌ, meaning † Between them two is a particular, or special, intimate, who enters with them into their affairs: so says Lh: but ISd says, I know not what it is: accord. to the T, on the authority of AO, the meaning is, between them is brotherhood, or fraternization, and love, or affection: and accord. to ISd and the K,

دَخَلُ and دَخَلُ [the latter not in the CK nor in my MS. copy of the K] and دَاخِلَةٌ signify † *purity of inward love*. (TA.) — دَخَلُونَ signifies also *Persons of the lower, or lowest, sort, who enter among a people, or party, of whom they are not*: thus having two contr. meanings. (Az, TA.) — الدَّخَلُ [app. الدَّخِيلُ] and الدَّخَالُ [thus in the TA] and الدَّخَالُ, accord. to IAqr, all signify *The same as الأذُنُ* [an appellation now applied to *the ear-wig*; in the K, art. عقرب, said to be *the عقربان*, but not as meaning the عقرب or the male عقرب]: accord. to AZ, it is *the هرنصان* [i. e. هرنصان or هرنصان, a kind of worm, the species of which is doubtful]. (TA.) — See also دَخَلٌ. — And see دُخْلَةٌ.

دَخَلٌ: see the next preceding paragraph, in two places.

دَخَلٌ *A portion of flesh* (in some copies of the K of fat, TA) *in the midst of flesh*. (JK, Ibn-'Abbád, K.)

دَخَالٌ: see دَخَالٌ: — and see also دُخْلَةٌ.

دَخَالٌ [an inf. n. of 3, q. v.]. — In watering, (S, K,) it is *The putting in a camel, that has drunk, between two camels that have not drunk, (K,) or the bringing back a camel, that has drunk, from the resting-place by the water, to the watering-trough, and putting him in between two thirsty camels, (S,) in order that he may drink what, may-be, he has not drunk*: (S, K:) in like manner it is explained in the T, on the authority of Aq, who adds that this is done only when the water is scanty: (TA:) or *the putting in a weak or sick camel [that has already drunk] with those that are drinking, and then, after that, with those that are returning to the water, so that he drinks three times*: (Skr:) or *the driving of camels to the watering-trough a second time, in order that they may complete their drinking, after they have already been watered drove by drove*: (JK, TA:) so says Lth; but the approved explanation is that of Aq: (TA:) or *the driving of camels to the watering-trough at once, all together*; as also دَخَلٌ. (JK.) — *The forelocks of a horse*; (K;) because of their entering, one into another; (TA;) as also دَخَالٌ: (K:) so in the M. (TA.) — See also دُخْلَةٌ.

دَخِيلٌ *A guest*. (M, TA.) Hence the saying of the vulgar, أَنَا دَخِيلٌ فَلَانٍ [I am the guest of such a one; generally meaning I am under his protection]. (TA.) — See also دُخْلٌ, in three places. — [An adventive abider among a people.] You say, فَلَانٌ دَخِيلٌ بَيْنَ الْقَوْمِ *Such a one is a person abiding among the people, not related to them*. (Msb.) And هُوَ دَخِيلٌ فِيهِمْ *He is a stranger to them (M, K) who has entered, (M,) or who enters, (K,) among them*: (M, K:) applied also to a female. (TA.) [See دَخَلٌ, which is app. a quasi-pl. n. of دَخِيلٌ in this sense.] — Hence, *A subject of discourse introduced by way of digression, or as having some relation to the class, or category, of the proper subjects treated of, but not included therein*. (Msb.) — And A

word that is adventitious, not indigenou, to the language of the Arabs; that is introduced into that language, and does not belong to it. (K.) There are many such words in the Jembarah of Ibn-Dureyd. (TA.) — And *A horse that is introduced between two other horses in a race for a wager*. (JK, O, TA.) [See مُحْتَلٌّ.] See also دَخِيلِي. — And see دُخْلَةٌ: — and دَاخِلٌ. — It is also said in the K to be syn. with دَخَالٌ in a sense explained above: see 6.

دَخِيلَةٌ: see دُخْلَةٌ: — and دُخْلٌ.

دُخْلَةٌ: see دُخْلَةٌ.

دَخِيلِي *A gazelle [and any animal] brought up in, or near, the house or tent, and there fed, syn. in, or near, the house or tent, and there fed, syn. رَجَبٌ*, (IAqr, K, TA,) like أَهْلِي, (TA,) *upon the neck of which are hung covries*. (IAqr, TA.) And *A horse that is fed only with fodder*: so accord. to Aboo-Naqr and others: a meaning erroneously assigned in the K to دَخِيلٌ. (TA.) Accord. to Skr, *A horse of a race called بَنَاتٌ دَخِيلٌ*. (TA.)

دُخَيْلَةٌ [in the CK with ة in the place of the ة.] *A certain game of the Arabs*. (JK, O, K, TA.)

دَخَلٌ *Herbage that enters among the stems of trees, (S, K,) or among the lower parts of the branches of trees, (M, TA,) or among the branches of trees, and cannot be depastured by reason of its tangled state; also termed عَوْدٌ*. (T, TA.) — *The feathers, or portions of feathers, that enter between the ظَهْرَانُ and بَطْنَانُ [here app. meaning the outermost and innermost portions]: (K:) they are the best thereof, because the sun does not strike upon them*. (TA.) — *A portion, or portions, of flesh, or of muscle, lying within sinews*: (M, K:) or *flesh whereof one portion is intermixed with another*: (TA:) or دَخَلُ اللَّحْمِ means *flesh that cleaves to the bone*; and such is the best of flesh. (T, TA.) — Applied to a man, (TA,) *Thick, and compact, or contracted, in body*; (K, TA;) lit, *having one portion thereof inserted into another*. (TA.) — *A certain bird, (S, K,) of small size, (S, TA,) dust-coloured, (K, TA,) that alights upon palm-trees and other trees, and enters among them; (TA;) also called دُخْلٌ and دُخْلٌ: (K:) n. un. دُخْلَةٌ: ISd says, that it is an intrusive bird, smaller than the sparrow, found in El-Hijáz: accord. to the T, it is a kind of small bird, like the sparrow, that has its abode in caves and in dense trees: AHát says, in "the Book of Birds," that the دُخْلَةٌ is a certain bird that is found in caves, and enters houses or tents, and is caught by children: when winter comes, the birds of this kind disperse; and some of them become of a dusky colour, and of a dark and somewhat reddish colour, and gray (زُرْقَاءُ); and some, variegated with blackness and redness, and with whiteness: they are of the size of the lark, but the latter is larger than they are in the head; neither short nor long in the tail; but short in the legs, which are like the legs of the lark: (TA:) the pl. is دَخَائِلٌ, (S, M, K,) which is*

anomalous in respect of the insertion of the ي: (M:) in the T, دَخَائِلٌ [which is app. a mistranscription]. (TA.) — See also دُخْلَةٌ.

دُخْلَةٌ *Any compact portion of flesh*. (Sgh, K.) — Also n. un. of دَخَلٌ [q. v.]. (TA.)

دَخَالٌ *That enters [into anything] much, or often; wont to enter*. (TA.) [See دَوَّاسٌ.] — [Hence,] دَخَالُ الأذُنِ: see دُخْلٌ.

دَخَالُ الدَّخَالِ: see دُخْلٌ.

دُخْلَةٌ: see دُخْلَةٌ.

دَاخِلٌ [act. part. n. of 1, Entering, &c. Hence,]

as meaning دَخَالُ الأذُنِ: see دُخْلٌ. — It is [also] applied as an epithet to a disease, and to love; [as meaning *Internal, or inward*]; and so دَخِيلٌ, in the same sense. (K.) — [Also, as a subst.,] *The interior of anything*; (M, Msb, TA;) contr. of خَارِجٌ. (Msb.) Sb says that it is not used adverbially unless with a particle; [so that you may not say دَاخِلًا as meaning *Within*; but you say فِي دَاخِلِ; and in like manner you say إِلَى دَاخِلِ meaning *In, or inwards*; and دَاخِلِ مِنْ دَاخِلِ meaning *From within*]; i. e. it is only a subst.; because it has a special signification, like يَدٌ and رِجْلٌ. (TA.) — دَاخِلُ الحَبِّ: see دُخْلٌ.

دَاخِلَةُ الإزَارِ *The part of the ازار [or waist-wrapper] that is next the body*; (Mgh;) *the extremity of the ازار that is next the body, (S, K,) next the right side (K, TA) of a man when he puts it on; being the inner extremity in that case: and the part of the body which is the place thereof; not of the ازار*: I Amb says that, accord. to some, it is a metonymical term for the مَذَاكِيرُ [meaning *the penis with what is around it*]: or, accord. to some, *the hip, or haunch*. (TA.) — دَاخِلَةُ الأَرْضِ *The part of the ground that may serve as a place for concealment, and that is low, or depressed*: pl. دَوَائِلُ. (T, K.) One says, مَا فِي أَرْضِهِمْ دَاخِلَةٌ [There is not in their land a place for concealment such as a hollow or a covert of trees]. (TA.) — [In the K and TA in art. جَوْز, the term دَاخِلَةٌ is applied to *Bad pieces of money intermixed and concealed among good pieces*; as is there indicated in the K, and plainly shown in the TA.] — الدَّوَائِلُ in the phrase الدَّوَائِلُ والخَوَارِجُ has been explained in art. خَرَجٌ. (Msb.) See دُخْلَةٌ. — See also دُخْلَةٌ, in two places.

دُخْلَةٌ and دُخْلَةٌ, with and without teshdeed, *A thing [or receptacle] made of palm-leaves woven together, (ISk, S, K,) in which fresh ripe dates are put, (ISk, S,) or in which dates are put*: (K:) pl. دَوَائِلُ, occurring in poetry, [the ي being app. inserted by poetic license,] (TA,) and دَوَائِلُ. (K in art. لَهْتَ.)

مَدْخَلٌ *An entrance, i. e. a place of entrance, or ingress, (S, Msb,) of a house [or the like; and any inlet]*. (Msb.) — [Hence,] † *A way of act-*

ing. (K, TA: see دُخْلَةٌ, last sentence, in two places.) [And مَدَّخُلٌ خَيْرٌ † A means of attaining, or doing, good.] — [Also A time of entrance.]

مَدَّخُلٌ is syn. with إِدْخَالٌ: and is also the pass. part. n. of أُدْخِلُهُ: (S:) [and a n. of place: and of time:] see 4. — Also † Base, base-born, or ignoble; of suspected origin or lineage, or adopted, or who claims for his father one who is not: (K, * TA:) because he is introduced among a people [to whom he is not related]. (TA.)

[مَدَّخُلٌ An instrument by means of which one enters: mentioned by Golius as meaning a key; on the authority of Ibn-Seenā (Avicenna).]

مُدَّخِلًا, in the K̄ur [ix. 57, accord. to the most usual reading, there meaning A place into which to enter], is originally مُدَّخِلًا. (TA.)

مَدَّخُولٌ [for مَدَّخُولٌ بِهِ]: see دَخُلَ. — مَدَّخُولٌ بِهَا [and عَلَيْهَا] † A wife, or woman, to whom a man has gone in; meaning compressed; whether with the sanction of the law or not; (Mgh, TA;) but generally the former. (TA.) — † Having an unsoundness in his intellect, (S, K,) or in his body, or in his grounds of pretension to respect. (TA.) — † Emaciated. (S, K.) — Corn, or food, eaten by worms or the like. (TA.) — نَخْلَةٌ مَدَّخُولَةٌ A palm-tree rotten (S, K) within. (S.)

مُدَاخِلٌ: see دَخُلَ. — نَاقَةٌ مُدَاخِلَةُ الْخَلْقِ and firm, or strong, in make. (TA.) And رَجُلٌ مُدَاخِلٌ † الجَسْمِ (K, * TA) A man compact, or contracted, in body; lit., having one portion thereof inserted into another. (TA.)

مُدَّخِلٌ فِي أُمُورٍ One who puts himself to trouble, or inconvenience, to enter into affairs. (K.) [One who intrudes in affairs.]

مُدَاخِلٌ الْجِسْرِ: see مَدَاخِلُ.

دخن

1. دَخَنَتِ النَّارُ, aor. ٤ and ٥, (S, K,) inf. n. دُخْنٌ and دُخُونٌ, (K,) The دُخَانُ of the fire rose; [i. e. the fire smoked, or sent up smoke;] as also † دَخَنَتْ, (S, K,) of the measure اِفْتَعَلَتْ; (S;) and † دَخَنَتْ, and † دَخَنَتْ; (K;) the last with teshdeed, mentioned by Z. (TA.) — And دَخَنَ الدُّخَانُ, (JK,) and الغَبَارُ (K) and النَّقْعُ, (TA,) inf. n. دُخُونٌ, (K,) The smoke, (JK,) and † the dust, (K, TA,) rose; or spread, or diffused itself. (JK, K, TA.) — And دَخَنَتِ النَّارُ, (JK, S, Mṣb, K,) with kesr to the خ, (S, Mṣb, K,) aor. ٤, (JK, Mṣb, K,) inf. n. دَخْنٌ, (Mṣb,) The smoke (دُخَانٌ) of the fire (JK, S, Mṣb, K) became vehement, (JK,) or became excited, or raised, (S, Mṣb, K,) in consequence of its having firewood, (JK, S, Mṣb, K,) in a fresh, or green, state, (JK,) thrown upon it, (JK, S, Mṣb, K,) and being thus marred. (S, Mṣb, K.) — دَخِنَ, aor. ٤, said of food, (JK, K,) and of flesh-meat, (TA,) inf. n. دَخْنٌ, (JK,) means It was, or became, infected with smoke (دُخَانٌ), (K, TA,) while being roasted or cooked,

(TA,) and acquired its odour, (K, TA,) so that this predominated over its flavour: (TA:) [in this sense] it is said of cooked food when the cooking-pot is infected with smoke (إِذَا تَدَخَّنَتْ الْقَدْرُ). (S, TA.) — [Hence, as is indicated in the TA, it is said of wine, or beverage, as meaning † It became altered for the worse in odour. (See دَخِنَ.) — Hence also,] † It was, or became, of a dusky, or dingy, colour, inclining to black, (K, TA,) like the colour of iron: (TA:) you say دَخِنَ الثَّبْتُ, and دَخِنَتِ الدَّابَّةُ, † The plant, and the beast, became of that colour; (K, TA;) as though overspread with smoke (دُخَانٌ); (TA;) as also دَخِنَ, aor. ٤, inf. n. دُخْنَةٌ. (K.) — [Hence also,] دَخِنَ خُلُقُهُ † His nature, or disposition, was, or became, bad, corrupt, or wicked. (K, TA. [See also دَخِنَ, below.]

2: see 1, first sentence. — دَخَنَهُ [He smoked it, or made it smoky]; namely, flesh-meat. (S in art. شَيْط.) And دَخَنَهُ بِالْذُّخْنَةِ [He fumigated it, or him, with what is termed دُخْنَةٌ, q. v.]; namely, a house, or tent, or chamber, (JK, S, M, Mgh, Mṣb, K,) and a garment, (M,) and another man. (TA.) And دَخَنُوا عَلَيَّ قَوْمِي فِي غَارٍ فَتَلَّوْهُمُ [They smoked a party of men in a cave and so killed them]. (TA.)

4: see 1, first sentence. — أُدْخِنَ الزَّرْعُ; (JK, CK, and so in my MS. copy of the K;) or † أُدْخِنَ, (so in the K accord. to the TA,) of the measure اِفْتَعَلَ; (TA;) † The seed-produce became hard in the grain, (JK, K, TA,) and full therein; (JK;) being overspread with a slight duskiness, or dinginess. (TA.)

5. تَبَخَّرَ i. q. تَبَخَّرَ [He fumigated himself]: (TA in art. بَخَر:) from الدُّخْنَةُ. (Mgh.) You say, of a man, تَدَخَّنَ بِالْذُّخْنَةِ [He fumigated himself with what is termed دُخْنَةٌ, q. v.]; as also † اِدْخَنَ, of the measure اِفْتَعَلَ. (TA.) — See also 1.

8: see 1: — and 5: — and 4.

دُخْنٌ A well-known kind of grain; (Mṣb;) i. q. جَاوِرْسٌ; (S;) [i. e.] the grain of the جَاوِرْسُ (JK, M, K:) or a certain grain smaller than that, very smooth, cold, dry, and constipating: (M, K:) [a species of millet; the holcus saccharatus of Linn.; holcus dochna of Forskål; sorghum saccharatum of Delile: and the holcus spicatus of Linn.: and the panicum miliaceum of Linn.: (Delile's "Flor. Aegypt. Illustr.," no. 164: no. 57: and no. 79:)] n. un. with ٥; signifying a single grain thereof. (Mṣb.)

دَخِنَ inf. n. of دَخِنَ [q. v.]. (JK, Mṣb.) — [Hence,] † The appearance, or appearing, of conflict and faction, sedition, discord, or the like. (TA.) — Hence also, i. e. from دَخِنَ النَّارُ and الطَّبِيخِ, (TA,) † A state of alteration for the worse, of intellect, and of religion, and of the grounds of pretension to respect or honour. (K, TA.) — Also i. q. دُخَانٌ. (S, K.) See this word

in two places. — [Hence,] † A duskiness, or dinginess, inclining to blackness; (S, TA;) as also † دُخْنَةٌ; (JK, S, K;) [like the colour of smoke, (see 1, last signification but one,) or] like the colour of iron: (TA:) it is in a sheep, (S,) or a horse and similar beasts, or in a garment, (TA,) and in a sword: (S, A, TA:) in this last it means † a blackness that appears in the broad side, by reason of its great brightness: (A, TA:) or the diversified wavy marks, streaks, or grain, (syn. فِرْنَدُ,) of a sword. (K.) — Also † Rancour, malevolence, malice, or spite. (JK, K, TA.) — And † Badness, corruptness, or wickedness, of nature or disposition. (K, TA.)

دَخِنَ [applied to food, and to flesh-meat, Infected with smoke: see دَخِنَ. — And hence,] applied to wine, or beverage, † Altered for the worse in odour. (TA.) — And رَجُلٌ دَخِنَ الْخُلُقِ (Sh, JK, S) † A man bad, corrupt, or wicked, in respect of nature, or disposition. (Sh, JK, TA.) [See also دَاخِنٌ.]

ذُرْبَةٌ i. q. ذُرْبَةٌ [which generally means Particles of calamus aromaticus], (K,) or the like thereof, (S,) [i. e.] incense, or a substance for fumigation, (بُخُونٌ, JK, Mgh, Mṣb,) [of any kind, and particularly] like ذُرْبَةٌ, (Mgh, Mṣb,) with which houses, or tents, or chambers, (S, Mgh, Mṣb, K,) or a house, or tent, or chamber, (JK, M,) and clothes, (M,) are fumigated. (JK, S, M, Mgh, Mṣb, K.) — See also دَخِنَ. — [Hence, app.,] أَبُو دُخْنَةٍ or أَبُو دُخْنَةٍ A certain bird, (IB, K, TA,) the colour of which is like that of the قَبْرَةٌ [or lark]: so says IB: or, as in some MSS., like the colour termed الغَبْرَةُ [i. e. dust-colour]. (TA.)

دُخْنَاءُ A species of غُصْفُورٍ [or sparrow]; as also † دُخْنَانٌ. (K, * TA.)

يَوْمٌ دُخْنَانٌ † A hot, or an intensely hot, day: (JK, K, TA:) and لَيْلَةٌ دُخْنَانَةٌ † a night intensely hot, (JK, TA,) in which the heat is such as takes away the breath; (TA;) as though it were overspread by smoke: (JK, TA:) or a dusky, or dingy, night, inclining to blackness. (S.)

دُخْنَانٌ: see دُخْنَاءُ.

دُخَانٌ (S, Mṣb, K) and † دُخَانٌ (K,) which latter is the form [now] commonly used, (TA,) and † دَخِنَ, (S, K,) i. q. عُنَانٌ [a less usual term, meaning Smoke]: (K:) [in the S it is said merely that the دُخَانُ of fire is well known:] pl. (of the first, S, Mṣb) دُؤَاخِنٌ, (S, Mṣb, K,) like as عَوَائِنٌ is pl. of عُنَانٌ, (S, Mṣb,) the only other instance of the kind, (Mṣb,) deviating from rule, (S,) and دُؤَاخِينٌ, [also irreg., and both pls. of mult.,] and أُدْخِنَةٌ [a pl. of pauc.]. (K.) [Hence, the tribes of] Ghanee and Bahileh (غَنِيٌّ and بَاهِلَةٌ) were called ابْنَا دُخَانٍ [The two sons of smoke] (S, K, TA) because they smoked a party of men (دَخَنُوا عَلَيَّ قَوْمِي) in a cave and so killed them. (TA.) Hence also, (S,) † هُدْنَةٌ عَلَى دَخِنٍ † A calm [or truce] for a cause other than recon-

ciliation: (§, K, TA: [in the CK, لَعْلَبَةٌ is erroneously put for لَعْلَبَةٌ:] or +[as a cloak] upon [i. e. concealing] inward corruptness; from دَخْنٌ explained above; [see 1;] (Msb;) [for] IAth says that it likens inward corruptness beneath outward rectitude to the smoke [or smoking] of fresh, or moist, firewood: (TA:) or +upon latent rancour or malevolence: (§ and TA in art. هَدَنَ:) but A'Obeyd, in explaining a trad. in which it occurs, takes it from دَخْنٌ as signifying "a duskiness, or dinginess, inclining to blackness," in the colour of a beast or of a garment; for he says that it means [a case in which] the mutual love of two parties will not become pure, like the duskiness, or dinginess, that is in the colour of a beast. (TA.) — دَخَانٌ is also used by the Arabs for +Evil, or mischief, when it arises; as in the saying, كَانَ بَيْنَنَا أَمْرٌ، كَانَتْ بَيْنَنَا دَخَانٌ [There was between us an affair that had evil, or mischief, arising in consequence of it]. (TA.) — It also means +Dearth, drought, sterility, or unfruitfulness; and hunger: and so it has been said to mean in the Qur xlv. 9: for it is said that the hungry [once] saw smoke (دَخَانٌ) between him and the sky: or hunger is thus called because of the dryness of the earth in drought, and the rising of the dust, which is likened to دَخَانٌ [properly so termed]. (TA.) — [In the present day, it is also applied, but generally pronounced دَخَانٌ, to Tobacco; nicotiana tabacum of Linn.]

دَخَانٌ: see the next preceding paragraph, first and last sentences.

دَاخِنٌ Firewood producing دَخَانٌ [or smoke]. (TA.) — [Hence,] دَاخِنٌ +A bad, corrupt, or wicked, nature or disposition. (TA.) [See also دَخِنٌ.]

دَاخِنَةٌ [A chimney;] a hole, or perforation, [or hollow channel,] in which are pipes of baked clay (إِرْدِيَاتٌ) [for the passage of smoke]: (JK:) its pl. is دَوَاخِنٌ, (TA,) signifying holes, or apertures, [or hollow channels, for the passage of smoke,] made over frying-pans and the fire-places of baths &c.; (K, TA;) called by the vulgar مَدَاخِنٌ [pl. of مَدَخِنَةٌ]. (TA.)

دَاخِنٌ, applied to a ram [&c.], (JK, S,) Of a dusky, or dingy, colour, inclining to blackness: (JK, S, K:) fem. دَخْنَاءٌ. (§, K.)

[دَاخِنٌ A place of smoke.]

دَاخِنَةٌ: see دَاخِنَةٌ.

مَدَخِنَةٌ A vessel for fumigation; i. q. مَجْمَرَةٌ: (K:) or differing from the مَجْمَرَةٌ, [app. in being made only of baked clay,] and not disapproved; whereas the مَجْمَرَةٌ is disapproved, because generally of silver: (Mgh in art. جَمْرٌ:) pl. مَدَاخِنٌ. (TA.)

د

دَدٌ, (§, A, K, [but in some copies of the § and K written دَدٌ, and said in the TA, in art. دَدَنٌ, to

be so written by some, though it is there implied that this is of doubtful authority,]) without teshdeed, (A, TA,) like دَدٌ, (MF,) Diversion, sport, play, or such as is vain, or frivolous; (§, A, K;) as also دَدَا, like قَفَا; and دَدَنٌ, (§, K,) and دَدَدٌ: (Ed-Demámeenee, CK:) but accord. to IB, it should be mentioned in art. دَدَنٌ [in which دَدَنٌ is mentioned again in the § and K], or art. دَدُو [in which دَدَا is mentioned again together with دَدٌ and دَدَنٌ]. (L.) [The proper place of دَدٌ seems to be art. دَدُو (like as art. اِخْو is the proper place in which اَخٌ should be mentioned), as well as of دَدَا; and the proper place of دَدَنٌ, art. دَدَنٌ.] Hence, (A,) مَا أَنَا مِنْ دَرٍ وَلَا الدُّ مِتِي [I have no concern with diversion, &c., nor has diversion, &c., any concern with me]: a saying [of Mohammad] occurring in a trad. (§, A.) — Also A space (حِينٌ) of time. (K.)

دَدَدٌ: see above.

دَدُو [meaning Diverting himself, sporting, playing, or doing so in a vain, or frivolous, manner,] occurs [accord. to one reading] in a verse of Et-Tirmidh [cited in this art. in the K, and in the present work in art. طَرِبَ, as an ex. of اِسْتَطْرَبَ]: the poet has annexed to it a third د because an epithet is not susceptible of variation unless comprising three letters: (K:) or such is the opinion of F; but this requires consideration. (MF.)

دَدَنٌ

دَدَنٌ (T, S, K,) and دَدَا and دَدٌ; (T, K;) all mentioned by El-Ahmar; (T;) and compared by Aboo-Alee, in respect of having the last radical letter sometimes ن and sometimes an infirm letter and sometimes elided, to دَدَنٌ and دَدَا and دَدٌ; the second like قَفَا and عَصَا, and the third like يَدٌ, (T, TA,) and by some written دَدٌ, with teshdeed; (TA; [but it is there implied that this is of doubtful authority;]) and the second and third said by some to be formed from the first, by the change of ن into ا and by the elision of ن; (TA;) Diversion, sport, play, or such as is vain, or frivolous; (T, S, K;) as also دَدِنٌ, [which should be mentioned in art. دَدِيدٌ,] and دَدِيدَانٌ, (IAqr, T, K, [not دَدِيدَانٌ as in Freytag's Lex., being followed in the K by the epithet (مُحَرِّكَةٌ),] and دَدِيدُونَ, (TA, [app. دَدِيدُونَ, of the measure قَبْعُولٌ, like تَيْفُورٌ,]) and دَدِيدُونَ, (IAqr, T, S,) [mentioned also in the § in art. دَدِينٌ,] by Sgh and in the K mentioned in art. دَدَبٌ, and said in the K to be wrongly included by J in the present art. (TA.) دَدَنٌ and دَدَانٌ are the only words in which the first and second radical letters are the same, without an intervening letter, and both movent. (§.)

دَدَانٌ, applied to a sword, Blunt; (T, S, K;) that will not penetrate into the thing struck with it: (§:) and also sharp: thus bearing two contr. significations: (K:) or, accord. to Th, a sword with which trees are cut; called by others مَعْضَدٌ; and this is not necessarily the contr. of a blunt sword. (TA.) — Also, applied to a man,

[perhaps from the first of the significations mentioned above,] meaning لَا غَنَاءَ عِنْدَهُ [Not having, or not possessing, what suffices; or not profitable to any one]. (Fr, S, K.)

دَدِيدٌ (§, K) and دَدِيدَانٌ (TA on the authority of El-Khuwárezmee and El-Wáhidée) and دَدِيدَانٌ (IJ, S, K) and دَدِيدُونَ [app. دَدِيدُونَ] (TA) and دَدِيدَانٌ (K) A custom, manner, habit, or wont. (§, K, TA.)

دَدِيدَانٌ: } see what next precedes.
دَدِيدَانٌ: }

دَدِيدَانٌ: see دَدِيدَانٌ.

دَدِيدَانٌ [app. دَدِيدُونَ]: see دَدِيدَانٌ: — and دَدِيدَانٌ.

دَدِيدَانٌ: see دَدِيدَانٌ.

دَدِيدَانٌ: see دَدِيدَانٌ.

دَدُو

دَدُو: see what follows.

دَدَا, (§, K,) like عَصَا (§) or قَفَا, (TA,) and دَدِنٌ, (§, K,) like دَمْرٌ (§) or يَدٌ, (TA,) and دَدَنٌ, (§, K,) which last is mentioned in art. دَدَنٌ, (§.) Diversion, sport, play, or such as is vain, or frivolous. (§, K.) [See also arts. دَدٌ and دَدَنٌ.]

دَرٌ

1. دَرٌ, (§, Msb, K, &c.,) aor. = and ², [the latter anomalous,] inf. n. دَرٌ (Msb, K, TA) and دَرُو, (TA,) It (milk) was, or became, copious, or abundant, (Msb, K, TA,) and flowed, or streamed; it flowed, or streamed, copiously, or abundantly; and so + the water of the eye, or tears, and the like, (TA,) &c.; (Msb;) as also دَرٌ: (K, TA:) and, said of milk, it ran, or flowed: and it collected [or became excerned] in the udder from the ducts and other parts of the body. (TA.) — [Hence,] said of sweat, + It flowed (K) like as milk flows. (TA.) — And of the tax called خَرَاجٌ, + Its produce became abundant. (K.) — And [in like manner] one says, دَرٌ: see دَرٌ, below. — And [hence,] دَرٌ also signifies + It was, or became, consecutive. (K in art. دَهْدَرٌ.) And + It continued; as in the phrase, دَرٌ لَهُ الشَّيْءُ + [The thing continued to him]. (Sh, TA in art. جَرِي.) — And, said of a horse, aor. =, inf. n. دَرِيْرٌ (K) and دَرِيْرَةٌ, (TA,) + He ran vehemently: or ran easily (K, TA) and without interruption. (TA.) — And of herbage, (K,) inf. n. دَرٌ, (TA,) + It became tangled, or luxuriant, (K, TA,) by reason of its abundance. (TA.) — One says also, of a she-camel, دَرَتْ, (TA,) and دَرَتْ بِلَبْنِهَا, (K,) aor. ² and =, [the former anomalous,] inf. n. دَرُو and دَرٌ; (TA;) and دَرَتْ, alone, (§, K,) and دَرَتْ بِلَبْنِهَا; (K;) She yielded her milk, or made it to flow, copiously, or abundantly. (K, TA.) And دَرٌ الصَّرْعُ بِاللَّبَنِ, aor. ², (§,) or =, (TA,) inf. n. دَرُو, (§,) or دَرٌ, (TA,) [The udder abounded with milk: or yielded milk copiously, or abundantly:]

and اللبَن ادر signifies the same; or it yielded, or emitted, the milk.]—And [hence,] دَرَّتْ حَلْوَبَةٌ, (S, A,) and نَفَحْتَهُمُ, (TA,) [lit. The milch-camel of the Muslims yielded milk copiously,] meaning † the tribute, or taxes, pertaining to the Muslims poured in abundantly. (S,* A, TA.) — And دَرَّتِ السَّمَاءُ بِالْبَطْرِ, (K,) aor. ٢, (S,) inf. n. دَرَّ and دَرَّوْرٌ, (K,) † The sky poured down rain (K, TA) abundantly. (TA.) — And دَرَّ بِمَا عِنْدَهُ † He produced, or gave forth, what he had. (A.) — And دَرَّتِ الدُّنْيَا عَلَى أَهْلِهَا † The world was bountiful to its inhabitants. (A.) — And دَرَّتِ السُّوقُ, (S in art. غر, and K,) inf. n. دَرَّةٌ, (S ubi suprâ,) † The market became brisk, its goods selling much; (S ubi suprâ, K, TA;) contr. of غَارَتْ. (S ubi suprâ.) — And دَرَّتِ العُرُوقُ The ducts, or veins, became filled with milk, (TA,) or † with blood. (A, TA.) — And دَرَّ العَرَقُ, inf. n. دَرَّوْرٌ, † The vein pulsed uninterruptedly. (TA.) — And دَرَّ السَّهْمُ, (AHn, K,) aor. ٢, (TA,) inf. n. دَرَّوْرٌ, † The arrow turned round well upon the nail (AHn, K*) of the left thumb, [app. so as to produce a sound, (see حَتَّانُ)] being turned with the thumb and fore finger of the right hand [for the purpose of testing its sonoric quality]: the arrow does not thus turn, nor does it produce the kind of sound termed حَتِّين, unless in consequence of the hardness of its wood, and its goodly straightness, and its compact make. (AHn.) — دَرَّ also signifies It (a thing) was, or became, soft, tender, or supple. (IAq, K.) — And It (a lamp) gave light, shone, or shone brightly. (K.) — And, aor. دَرَّ, which is extr., (K,) or, as some say, the pret. is originally دَرَّرَ, [the sec. pers. being دَرَّرْتُ] and, if so, the aor. is not extr., (MF,) It (a man's face) became goodly after disease. (K.)

4. ادر [He made milk to flow, or to flow copiously, or abundantly:] he drew forth milk. (Mgb.) See also 1, in three places. — [Hence,] اَدْرُوا الخَرَاجَ † They (the collectors) made the produce of the tax called خَرَاج to come in abundantly. (TA.) — [And ادر البول † It (a medicine, &c.) caused the urine to flow plentifully; acted as a diuretic; (see the act. part. n. below;) as also † استدره.] — ادر أمه He (a young camel) sucked, or drew the milk of, his mother. (TA.) And ادرها He stroked her (a camel's) dugs, to draw her milk: he milked her; (TA;) as also † استدرها, referring to a ewe or she-goat: (Mgb:) and the latter, he stroked her dugs with his hand, causing the milk to flow, or to flow copiously: and the same verb, he sought, or desired, her milk, or the flowing of her milk. (TA.) — [Hence,] اَدْرُوا لِقْحَةَ الْمُسْلِمِينَ † [Make ye the tribute, or taxes, pertaining to the Muslims to pour in abundantly: lit., make ye the milch-camel of the Muslims to yield milk abundantly]: said by 'Omar to the collector of the taxes. (TA.) — [Hence, also,] one says to a man, when he seeks a thing, and begs for it importunately, اَدْرَهَا وَإِنْ أَثَتْ, meaning, [lit.,] Ply her, though she

refuse, until she yield her milk abundantly. (TA.) — And اَدْرَ اللَّهُ لَهُ اَخْلَافَ الرِّزْقِ † [God milked for him the dugs of sustenance; i. e. provided for him the means of subsistence]: and اَسْتَدْرَ نِعْمَةَ اللَّهِ بِالشُّكْرِ † [He drew the favour, or blessing, of God, by thankfulness]. (A.) — And اَدْرَ الرِّيحُ تَدْرِ السَّحَابَ, (S, L, K,) and تَسْتَدِرُّهُ, (S, L,) † The wind draws forth a shower of fine rain from the clouds: (S, L, K: in some copies of the last, we find, as the explanation of اَدْرَتِ الرِّيحُ السَّحَابَ, instead of اَدْرَتَهُ, [agreeably with the above explanation,] حَلْبَتُهُ, with ج: the explanation in the [S and] L is تَسْتَحْلِبُهُ: TA:) and نَسْتَدِرُّ السَّحَابَ † [We desire, or look for, a shower of rain from the clouds]. (TA in art. حلب.) — And بَيْنَ عَيْنَيْهِ عَرَقٌ يُدْرُهُ الغَضَبُ (said in a trad., TA) † Between his eyes was a vein which anger caused to flow; (S;*) or to fill with blood; (A;) or to become thick and full: (TA:) or which anger put in motion: (S:) for (TA) اَدْرَ الشَّيْءُ signifies he put the thing in motion. (K, TA.) — اَدْرَتِ المِغْزَلَ † She twisted the spindle vehemently, (A, K,) so that it seemed to be still in consequence of its vehement twirling. (K,* TA.) — And اَدْرَ السَّهْمَ † He made the arrow to turn round well upon the nail (AHn, K*) of his left thumb, turning it with the thumb and fore finger of his right hand. (AHn. [See 1, latter part.]) — And اَدْرَرْتُ عَلَيْهِ الضَّرْبَ † I inflicted upon him an uninterrupted beating. (A.)

10: see 1, first sentence: — and see دَرَّةٌ. — See also 4, in five places. — اَسْتَدْرَتْ † She (a goat) desired the ram: (El-Umawee, S, K:) and one says also اَسْتَدْرَتْ. (El-Umawee, S. [See art. درو.]) — And اَسْتَدَرَ † He spoke, or talked, much. (TA in art. غلت.)

R. Q. 1. دَرَّرَ, (inf. n. دَرَّرَةٌ, TK,) He (a child, S) chewed, or mumbled, an unripe date (S, K) with his toothless gums. (TA.) Hence the saying of a certain Arab, to whom El-Aqma'ee had come, اَتَيْتَنِي وَأَنَا اَدْرَرُّ [Thou camest to me when I was a child mumbling with toothless gums: or it may mean thou hast come to me when I am old, mumbling &c.: see دَرَّرَ]. (TA.) — Also He (a man) lost his teeth, and their sockets became apparent. (TA.)

R. Q. 2. تَدَرَّرَ It (a thing) was, or became, in a state of motion or commotion, or it moved about. (T in art. دل.) And تَدَرَّرَتِ اللَّحْمَةُ The piece of flesh quivered. (K.) [Hence,] one says of a woman, تَدَرَّرَ, [for تَدَرَّرَتْ], meaning She quivers in her buttocks, by reason of their largeness, when she walks. (TA.)

ادر an inf. n. used as a subst., (Mgb,) Milk; (S, A, Mgb, K;) as also † دَرَّةٌ. (K.) Hence, الدَّرَّ and الدَّرَّ alone, Milch-animals. (TA.) And اَمَهَاتُ الدَّرَّ The teats of a camel or cloven-footed animal. (TA.) — Hence also the saying, اَدْرَ اللَّهُ † To God be attributed the good that hath proceeded from thee! or thy good deed! (TA:)

or thy deed: (A:) or thy gift! and what is received from thee! [and thy flow of eloquence! and the like: when said to an eloquent speaker or poet, it may be rendered divinely art thou gifted!] a man's gift [or the like] was originally thus likened to the milk of a camel; and then this phrase became so common as to be used as expressive of admiration of anything: (Abou-Bekr, TA:) it was first said by a man who saw another milking camels, and wondered at the abundance of their milk: (ISd, TA:) the thing alluded to therein is attributed to God to indicate that none other could be its author. (TA.) You say also, اَدْرَ اللَّهُ † To God be attributed his deed! (S, K:) or his knowledge! or his good! or bounty! or beneficence! (Har p. 418:) [&c.:] meaning praise. (S.) Accord. to IAq, دَرَّ signifies † A deed, whether good or evil. (TA.) Ibn-Ahmar says, اَدْرَ اللَّهُ [To God be attributed what hath brought me to this state!], wondering at himself. (TA.) One also says, اَدْرَ اللَّهُ مِنْ رَجُلٍ, which is likewise an expression of praise, (S,) meaning † To God be attributed the goodness, or good action, of thee, as a man! [i. e., of such a man as thou.] (TA.) And اَدْرَ اللَّهُ فَارِسًا † [To God be attributed his excellence as a horseman!]. (Mgb.) And, in dispraise, (S,) اَدْرَ اللَّهُ † May his good, or wealth, not be, or become, much, or abundant! (S, A, TA:) or may his work not thrive! (K.) El-Mutanakhkhil says,

لَا دَرَّ دَرِّيَ إِنْ أَطْعَمْتُ نَازِلَهُمُ *
قَرَفَ الحَتِّي وَعِنْدِي البُرُّ مَكْنُوزُ *

[May my wealth not become abundant, or may my work not thrive, if I feed him among them who is a guest with the rind of حَتِّي (q. v.) when I have wheat stored up]: this verse is cited by Fr, who also mentions the phrase, دَرَّ دَرُّ فُلَانٍ [May the wealth of such a one become abundant! or may his work thrive!]. (TA.) — Also The soul; syn. نَفْسٌ. (K.) One says سِرُّ الدَّرِّ رجلٌ أَمَانٌ وَاثِقٌ سِرُّ الدَّرِّ دَفَعَ اللَّهُ عَنْ دَرِّهِ A man of generous and manly soul. (TK.) And دَفَعَ اللَّهُ عَنْ دَرِّهِ May God defend his soul. (Lh.)

ادر and دَرَّ (S, Mgb, K) and دَرَاتٌ (K) pls., (S, Mgb, K,) or rather the first is a coll. gen. n., and the second and third are pls., (MF,) of † دَرَّةٌ, (S, Mgb, K,) which last signifies A pearl: (S:) or a large pearl. (Mgb, K.)

دَرَّةٌ: see دَرَّةٌ.
دَرَّةٌ: see دَرَّةٌ.
دَرَّةٌ: see دَرَّةٌ, first sentence. — Also Copious, or abundant, flowing milk; milk flowing copiously, or abundantly: (TA:) and a flow, or stream, or a flowing or streaming, of milk; (S, K;) and its abundance or abounding: (S, Mgb, K;) as also † دَرَّةٌ: (L:) or this latter signifies a single flow, or stream, of milk. (Mgb.) Hence the prov., لَا آتِيكَ مَا اَخْتَلَفَتِ الدَّرَّةُ وَالْحِجْرَةُ † I will not come to thee as long as the flow of milk and the cud go [the former] downwards and [the latter] upwards. (TA. [See also حِجْرَةُ.]) — [Hence also the phrase,] اَدْرَ اللَّهُ † The clouds

have a pouring forth: pl. **دِرِّر**. (S.) En-Nemir Ibn-Towlab says,

* سَلَامُ الْإِلَهِ وَرِيحَانُهُ * وَرَحْمَتُهُ وَسَمَاءُ دِرِّر *

meaning **دِرِّر** ذَات [i. e. The peace, or security, &c., of God, and his bounty, and his mercy, and a sky pouring forth showers]. (S.) Some say that **دِرِّر** signifies **دَار** [flowing, or streaming; or flowing, or streaming, copiously, or abundantly]; like as **قَائِمًا** in the *Kur* vi. 162 signifies **قَائِمًا**. (TA.)

In like manner one says also **دِيمِر دِرِّر** [Lasting and still rains pouring down]. (TA.) — And **دِرَّة** **لِلسُّوقِ** † The market has a brisk traffic going on in it, its goods selling much. (AZ, S.) — And **دِرَّة** **لِلسَّاقِ** † The thigh, or shank, [of the horse or the like] has a continuous movement for running; syn. **اِسْتَدْرَارٌ** **لِلجَرِيِّ**. (AZ, S.) You say also, **مَرَّ الْفَرَسُ عَلَى دِرَّتِهِ**, meaning † The horse passed along without being turned aside by anything.

(TA. [See also **مُسْتَدِرٌّ**].) — **دِرَّة** also signifies † Blood [as being likened to milk]. (K.) A poet cited by Th likens war and the blood thereof to a [raging] she-camel and her **دِرَّة**. (TA.) — And † The means of subsistence [as being likened to milk]. (TA in art. **غَر**. [See an ex. voce **غِرَّة**].)

— And A mode, or manner, of flowing, or streaming, of milk. (Mḡb.) — Also A certain thing with which one beats, or flogs; (Kr, S, A, K, TA;) i. e. the **دِرَّة** of the Sultán: (TA:) a whip: (Mḡb:) [app. a whip for flogging criminals; as seems to be implied in the TA: I have not found any Arab who can describe it in the present day: it seems to have been a kind of whip, or scourge, of twisted cords or thongs, used for punishment and in sport, such as is now called **فِرْقَلَةٌ**: or a whip made of a strip, or broad strip, (see I in art. **حَفَق**.) of thick and tough hide, or the like: it is described by Golius and Freytag (by the latter as from the S and K, in neither of which is any such explanation found,) as “*strophium ex fune aliave re contortum, aut nervus taurinus, similisve res, quibus percuti solet*.”] an Arabic word, well known: (TA:) [or an arabioized word, from the Pers. **دِرَّة**]: pl. **دِرِّر**. (A, Mḡb.)

دِرِّر The right course or direction of a road: (S, K:) its beaten track: its hard and elevated part. (TA.) You say, **نَحْنُ عَلَى دِرِّرِ الطَّرِيقِ** **نَحْنُ** We are upon the right course [&c.] of the road. (S.) And **هُمَا عَلَى دِرِّرٍ وَاحِدٍ** They two are following one direct course. (S.) — **دِرِّرٌ نَيْتٌ** The direction, point, place, or tract, which is in front of, or opposite to, a house. (K.) You say, **دَارِي بِدِرِّرِ دَارِكَ** My house is in front of, or opposite to, thy house. (TA.) — **دِرِّرُ الرِّيحِ** The direction, or point, from which the wind blows. (S, K.)

دِرِّر: see **دَار**, in two places.

دِرِّر A horse (S, K) or similar beast (K, TA) that is swift: (S, K:) or swift in running, and compact in make: (TA:) or compact and firm

in make. (K, TA.) [See also **دِرِّر** and **مُسْتَدِرٌّ**.] — See also **دَار**.

دِرَّة: see **دَار**.

دِرَّة (TA) or **دِرَّة** (A) A horse, or mare, that runs much. (A, TA.) [See also **دِرِّر** and **مُسْتَدِرٌّ**.] — **كَوْكَبٌ دِرِّي**: see the next paragraph.

— **الفَارِسِيَّةُ الدِّرِّيَّةُ** The chaste dialect of Persian: (Mgh:) or the most chaste dialect thereof: (TA:) so called in relation to **دِر**, (Mgh, TA,) as the name of a district of Sheeráz, (TA,) or as meaning “a door” or “gate.” (Mgh, TA.)

دِرِّي and **دِرِّي** (S, A, K) and **دِرِّي** (K, TA) A shining, or brightly-shining, star: (K:) or a star that shines, glistens, or gleams, very brightly: (S, A:) called **دِرِّي** in relation to **دِر** [i. e. pearls, or large pearls], (Fr, Zj, S, A,) because of its whiteness (Zj, S, A) and clearness, and beauty: (Zj:) pl. **دِرَارِي**. (A.) It is also termed **دِرِّي** and **دِرِّي** and **دِرِّي**. (TA. [See art. **دِرَا**].) — **دِرِّي** also signifies The glistening, or shining, of a sword: (K:) a rel. n. from **دِر**; because of its clearness: or likened to the star so termed: it occurs in poetry; but some read **دِرِّي**, with **د** [and fet-ḥ]. (TA.)

دِرِّي: see the next preceding paragraph.

دِرِّر (S) or **دِهْدِرِّر** (K): see art. **دهدر**.

دِرَّة A spindle (K, TA) with which the pastor spins wool, or with which a woman spins cotton or wool; as also **مِدْرَّة**. (TA.)

دِرِّر The part of the gums where the teeth grow: (TA:) or the part where the teeth grow of a child: (S, K, TA:) or the part where the teeth grow both before they grow and after they have fallen out: (K, TA:) pl. **دِرَارِر**. (S.) Hence the prov., **أَغْيَيْتَنِي بِأَشْرِ فَكَيْفِ بَدِرِّرٍ**, (S, K,) or **فَكَيْفِ أَرْجُوكِ بَدِرِّرٍ**, (TA,) i. e. Thou [weariedst me, and] didst not accept good advice when thou wast a young woman and when thy teeth were serrated and sharp in their extremities; then how should I hope for any good in thee now when thou hast grown old, and the places of the growth of thy teeth have become apparent by reason of age? (K, TA.) In the K we read **لَمْ تَقْبَلِ النَّصِيحَ** **لَمْ تَقْبَلِي النَّصِيحَ شَابًا**: but it should be **شَابًا**. (TA.) **دِرِّر** is also said to signify The extremity, or tip, of the tongue: or, as some say, its root: but the signification commonly known is that first given above. (TA.)

دِرِّرَة inf. n. of R. Q. 1. (TK.) — Also an onomatopoeia meaning The sound of water rushing along in the beds of valleys. (TA.)

دِرْدَارٌ A certain kind of tree, (T, S, K,) well known; (T;) also called **شَجَرَةُ النَّبِيِّ**: [both of these names are now applied to the elm-tree; and so both are applied by Golius:] there come forth from it various **أَقْمَاع** [app. excrescences of the nature of gall-nuts], like pomegranates, in

which is a humour that becomes **بَقِي** [i. e. bugs or gnats, for both are signified by this word]; and when they burst open, the **بَقِي** come forth: its leaves are eaten, in their fresh state, like herbs, or leguminous plants: so in the “*Minháj ed-Dukkán*.” (TA.) — Also The sound of the drum. (K.)

دِرْدُورٌ A whirlpool, in which shipwreck is feared; (S;) a place in the midst of the sea, where the water is in a state of violent commotion, (T, K,) and from which a ship scarcely ever escapes. (T, TA.)

دِرَّة: see **دِرَّة**. — Also, (S, Mḡb, K,) and **دِرِّر** (S, A, Mḡb, K) and **دِرَّة** (A) and **مُدِّر** (S) A she-camel, (S, A, K,) or ewe, or she-goat, (Mḡb,) abounding with milk; having much milk: (S, A, Mḡb, K:) pl. (of the first, S, Mḡb) **دِرَارٌ**; (S, Mḡb, K;) and one says also **إِبِلٌ دِرِّر** (a pl. of **دِرِّر** [in the CK and in my MS. copy of the K **دِرِّر**] and **إِبِلٌ دِرِّر** (also a pl. of **دِرِّر** [in the CK and in my MS. copy of the K **دِرِّر**]): (K, accord. to the TA:) and **دِرِّر** applied to an udder signifies the same: (TA:) [and **مِدْرَارٌ** also app. signifies the same; for you say] — **سَمَاءٌ مِدْرَارٌ** † A sky pouring down abundance of rain: (S, K:) and **سَحَابَةٌ مِدْرَارٌ** a cloud pouring down much rain. (A, TA.) — **رِزْقٌ دَارٌ** † Continual, uninterrupted, sustenance, or means of subsistence. (TA.) — **دَارٌ** and **دِرِّر** A lamp giving light, shining, or shining brightly. (K.)

دِرَّة A copious flowing, or streaming, of milk. (K.)

دِرَّة: see **دَار**. — **مُدِّرٌ لِلْبَبُولِ** [and **مُسْتَدِرٌّ لَهُ** and simply **مُدِّرٌ** and **مُسْتَدِرٌّ**, A diuretic medicine &c.]. (TA in art. **حِزْر**, &c.) And **مُدِّرٌ لِلطَّمِيثِ** [Emmenagogue]. (K in art. **اِشْن**, &c.) — **مُدِّرَةٌ** and **مُدِّرٌ** A woman twirling her spindle vehemently, so that it seems to be still in consequence of its vehement twirling. (K, TA.)

دِرَّة: see **دِرَّة**.

مِدْرَارٌ: see **دَار**, in three places.

مُسْتَدِرٌّ: see **مُدِّرٌ**, in two places. — Also † A number of arrows in their flight resembling the streaming of milk, by reason of the vehemence with which they are impelled; occurring in a verse of Aboo-Dhu-eyb. (TA.) — **فَرَسٌ مُسْتَدِرٌّ** † [A horse that runs far without being turned aside by anything]. (A.) [See **دِرَّة**, and see also **دِرِّي** and **دِرِّر**.]

درا

1. **دِرَّة**, aor. -, (M, Mḡb, K,) inf. n. **دِرَّة** (S, M, Mgh, Mḡb, K) and **دِرَّة**; (K;) and **دِرَّة**; (M, TA; [or this latter has probably an intensive signification;]) He pushed it, or thrust it; or pushed it, or thrust it, away, or back; repelled

it; or averted it; syn. دَفَعَهُ; (§, *M, Mgh, *Msb, K;) namely, a thing. (Msb.) Hence, **دَرَا** كَانَ بَيْنَ عَمْرٍو وَمَعَادِ بْنِ عَفْرَةَ *There was, between 'Omar and Mo'adh Ibn-'Afra, a contending, and a mutual pushing or thrusting, &c.* (Mgh.) And **دَرَا** عَنْهُمْ *He repelled from them, or defended them; as also دَرَاهُ*, which is formed by substitution from the former, like **هَرَأَقَ** from **أَرَأَقَ**. (S in art. دره.) And **دَرَا** عَنْهُ الْحَدَّ *He averted (دَفَعَ) from him the prescribed castigation: (M, Mgh:) or he deferred his prescribed castigation: and in like manner the verb is used in relation to other things. (AZ, T.)* It is said in a trad., **ادْرؤوا الحدود بالشبهات** [Avert ye, or defer ye, the prescribed castigations on account of dubious circumstances]. (ISk, M, TA.) And **ادْرؤوا الحدود ما استطعتم** [Avert ye, or defer ye, the prescribed castigations as long as ye are able]. (§, from a trad.) — See also 5. — **دَرَا** عَنِ الْبَعِيرِ الْحَقَبَ is explained by Sh as meaning *He pushed back the hind girth of the camel: but AM says that the correct meaning is, he spread the hind girth upon the ground, and made the camel to lie down upon it [in order that he might gird him]. (TA.)* [For] **دَرَا** signifies also *He spread, or laid flat, (K, TA,) a thing upon the ground. (TA.)* — **دَرَا** الشَّيْءَ بِالشَّيْءِ *He supported the thing by the thing. (TA.)* [Hence,] **دَرَا** الْحَائِطَ بِنِيْنَاءٍ *He conjoined the wall with a structure [so as to support the former by the latter]. (TA.)* — **دَرَا** بِحَجَرٍ *He cast a stone; like رَدَأَ. (TA.)* You say, **رَدَأَهُ بِحَجَرٍ** and **رَدَأَهُ بِهِ** *He cast a stone at him. (M in art. ردا.)* — **دَرَا** said of a torrent, (K,) inf. n. **دَرَوَ**, (TA,) † *It rushed, or poured forth with vehemence; as also اندرأ. (K.)* And **دَرَا** الوَادِي بِالسَّبِيلِ † *The valley poured along the torrent. (TA.)* [See also **دَرَوَ**, below.] — **دَرَا**, (K,) inf. n. **دَرَوَ**, (TA,) is syn. with **طَرَأَ** [He came from a place, or from a distant place, unexpectedly; &c.]. (K.) And you say, **دَرَا** عَلَيْنَا **دَرَوَ**, (T, S, K, *TA,) inf. n. **دَرَوَ**, (S, TA) and **دَرَا**; (TA;) and **اندرأ** (S, TA) and **اندرا**; (TA;) *Such a one came, or came forth, upon us unexpectedly, (T, S, K, *TA,) or whence we knew not; as also طَرَأَ, (T,) and دره. (IAar, TA in art. دره.)* And **اندرا** عَلَيْهِ بِشَرٍّ *He came upon him suddenly with evil, or mischief. (TA.)* — Hence, i. e. from **دَرَا** signifying “he came, or came forth, unexpectedly,” (T, S, TA,) **دَرَا**, inf. n. **دَرَوَ**, said of a star, meaning † *It shone, or glistened, (S, K, TA,) intensely, (S, TA,) and its light spread: (TA:) or, as some say, it rose. (T.)* [Hence also,] **دَرَاتِ النَّارِ** † *The fire gave light, shone, was bright, or shone brightly. (Sh, K.)* — **دَرَا**, (T, S, K,) aor. -, (T,) inf. n. **دَرَوَ**, (T, S,) *He (a camel) had what is termed the غَدَّةُ, (S, K,) i. e. the plague, or pestilence, (طَاعُونَ,) of camels, (T,) and had therewith a tumour in his back, (S, K,) or in his نَحْرٍ [or stabbing-place, in the uppermost part of the*

breast]: but in a female, it is in the udder: (TA:) or had a tumour in his نَحْرٍ. (IAar, T.) The epithet applied to the male is **دَارِي**: and so, accord. to ISk, to the female, (T, S,) meaning *Attacked by the غَدَّةُ in her مَرَأَقَ, (T, and so in a copy of the S,) thus, without teshdeed to the ق, signifying the part, of her throat, which is the place of passage of the water, (T, TA,) or in her مَرَأَقَ [or thin and soft parts of the belly], (so in one of my copies of the S,) so that the protuberance of the غَدَّةُ [or pestilential tumour] is apparent: which protuberance is termed **دَرَوَ**. (T, S.)*

2: see 1, first sentence.

3. **مَدَارَاةٌ**, primarily, (TA,) signifies *The act of opposing; and repelling, or striving to repel: (S, TA:) or treating in an evil, or adverse, manner; and opposing: (A'Obeyd, TA:) or the putting one off in the matter of a right or due, by promising to render it time after time; and treating in an evil, or adverse, and a contrary, manner. (Mgh in arts. درى and شرى.)* One says, **دَارَأْتُهُ** *I repelled him, or strove to repel him. (T, Msb, K.)* And **فَلَانَ لَا يَدَارِي وَلَا يَمَارِي**, (S, TA,) i. e. *Such a one does not act in an evil, or adverse, manner, nor oppose, [nor does he wrangle, or dispute obstinately:] and لَا يَدَارِي*, meaning, accord. to Sgh, if for **يَدَارِي**, *does not repel, or strive to repel, him who has a right from his right. (TA.)* — Accord. to El-Ahmar, in [the exercise of] good disposition, (T, S,) and in social intercourse, (S,) it is with and without -; (T, S;) contr. to the assertion of A'Obeyd, who says that in this case it is without -. (T.) [F says,] **دَارَأْتُهُ** is syn. with **دَارَيْتُهُ** and **دَاعَيْتُهُ** and **لَا يَنْتَهُ** [the second of which has a meaning explained above; the first and last meaning *I treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; &c.]; thus bearing two contr. significations: (K:) [or] **دَارَأْتُهُ** and **دَارَيْتُهُ** both signify *I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him: (S:) [but Az says,] I say that the verb with - means I was fearful, or cautious, of him, as says AZ; or of his evil, or mischief: and دَارَيْتُ signifies “I deceived, deluded, beguiled, circumvented, or outwitted;” as also دَرَيْتُ. (T.)**

4. **ادْرَأَتْ بِضَرْعِهَا**, (AZ, T, S,) inf. n. **ادْرَأَتْ**, (AZ, T,) [as also **ادْرَأَتْ**, with د,] *She (a camel) excerned (أَنْزَلَتْ) the milk, (AZ, T, S,) and relaxed her udder, on the occasion of bringing forth. (AZ, S.)* The epithet applied to the she-camel so doing is **مُدْرِي**. (AZ, T, S, K.)

5: see 1. — **دَرَا** عَلَيْنَا *He domineered over us. (S.)* And **تَدَرَوُوا عَلَيْهِمُ** *They domineered over them, (K, TA,) and aided one another against them. (TA.)* — **تَدَرَوُوا**, (M, K, TA,) and **ادْرؤوا** **ادْرؤوا** *They concealed themselves from a thing in order to beguile it, or circumvent it: (M, K, TA:) or they made use of a ذُرْبَةٌ [or*

*ذُرْبَةٌ] for hunting and spearing or thrusting [or shooting objects of the chase]: (TA:) and ادْرَأَتْ لِلصَّيْدِ (S,) or الصَّيْدَ (K,) I prepared for myself a ذُرْبَةٌ for the chase: (S, K:) and ادْرَأَتْ لِلصَّيْدِ الدَّرْبَةَ, aor. -, inf. n. **دَرَوَ**, *He drove the ذُرْبَةَ to the chase, and concealed himself by it. (M.)**

6. **تَدَارَوُوا** *They repelled, or strove to repel, one another (M, Msb, K) in contention, or altercation, (M, K,) and the like; and disagreed. (M.)* **تَدَارَأْتُمْ** is originally **تَدَارَأْتُمْ**, (S, K,) the ت being incorporated into the د, (S, TA,) because they have the same place of utterance, (TA,) and the ل being added to commence the word: (S, TA:) the meaning is, *Ye disagreed; and repelled, or strove to repel, one another. (S.)* **تَدَارَأْتُمْ فِيهَا**, in the Kur ii. 67, means *And ye contended together respecting it; because those who contend repel one another: or ye repelled, or strove to repel, one another, by each of you casting the slaughter upon his fellow. (Bd.)*

7: see 1, in three places. — The phrase **الْحُدُودُ تَنْدَرِي بِالشَّهَبَاتِ** [The prescribed castigations shall be, or are to be, averted, or deferred, on account of dubious circumstances,] is agreeable with analogy, but has not been heard [from the Arabs of classical times]. (Mgh.) — **اندرأ الحريق** *The fire [of a burning house &c.] spread, (K, TA,) and gave light, shone, was bright, or shone brightly. (TA.)*

8: see 5, in two places.

دَرَوَ an inf. n. of 1 in senses pointed out above. (S, M, &c.) So of that verb said of a torrent. (TA.) [Hence,] **جَاءَ السَّبِيلُ دَرَوًا** and **دُررًا** *The torrent rushed, or poured forth with vehemence, [or came rushing, &c.,] from a place, (M, K,) or from a distant place, (TA,) unknown: (M, K, TA:) or the latter signifies the torrent came from a distant land or tract. (S.)* And **جَاءَ دَرَوًا** **الوَادِي** *The valley flowed with the rain of another valley: if with its own rain, you say, سَالَ ظَهْرًا: (IAar, M; and the like is said in the TA in the present art. and in art. ظهر:) or سَالَ دَرَوًا means it flowed with other than its own rain; and ظَهْرًا, “with its own rain.” (TA in art. ظهر.)* Hence **الدَّرْوَةُ** has been metaphorically used by a rájiz to signify † *The flowing of water from the mouths of camels into their insides. (M.)* — **ادْرَأَتْ**; (TA;) *a crookedness, or curvity; (S, M, K, TA;) in a cane, or spear-shaft, and the like; (M, K;) or in a staff, and anything that is hard to straighten: (T, TA:) pl. دَرَوَةٌ. (M.)* One says, **أَقَمْتُ دَرَّةً فُلَانٍ** † *I rectified the crookedness and opposition, or resistance, of such a one. (S.)* And hence, **دَرَوَاتُ دَرَّةٍ** *A well having a part [of its shaft] projecting, or protuberant. (S, O.)* And **طَرِيْقٌ ذُو دَرَوٍ** *A road having furrows, (M, *K, *) or abrupt, water-worn, ridges, (T, S, M,) and protuberances, and the like. (T.)* — The extremity, or edge, of a thing; because it repels therewith. (Ham p. 213.) — **ادْرَأَتْ** *A portion of a mountain that projects, or juts out, from the rest, (M, K, TA, and Ham*

ingressusve palmeti"]; used in this sense by the Arabs because it [i. e. the **درب** properly so called] is like a gate, or entrance, to that whereto it leads: (Msb:) or the *gate of a wide سَكَّة*: (T:) or a *wide gate of a سَكَّة*; and the *largest gate*; (M, K;) both of which explanations mean the same: (M:) and also a *wide سَكَّة* itself: so in the phrase, **زَقَاقٌ أَوْ دَرْبٌ غَيْرُ نَافِذٍ** [a narrow street or a wide street not being a thoroughfare]: (Mgh: [in my copy of which, **دَرْبٌ** is put for **زَقَاقٌ**]) [but in the present day, and as used by El-Makreezee and others, a *by-street, whether wide or narrow, branching off from a great street, or passing through a حَارة* (or quarter), open, or having a gate, at each end:] pl. **دُرُوبٌ** (Kh, T, M, Mgh, TA) and **دِرَابٌ**. (Sb, K. [The former pl., the only one commonly known, is not mentioned in the K.]) — Also *A place in which dates are put to dry.* (M, K.)

دَرْبٌ: see the next preceding paragraph.

هُوَ دَرْبٌ بِهِ [part. n. of **دَرْبٌ**]. You say, **هُوَ دَرْبٌ بِهِ** [He is accustomed, or habituated, to it; attached, addicted, given, or devoted, to it; and bold to do it, or undertake it: and] he knows it, has knowledge of it, or is knowing in it. (A, TA.) And some use **دَارِبٌ** as part. n. of **دَرْبٌ**: (Msb:) it signifies *Skilful in his handicraft*: (IAqr, T, Msb:) and with **ة**, *intelligent*: (IAqr, T, K:) and *skilful in her handicraft*: (K:) and [hence] a *female drummer*. (IAqr, T, K.) And **عَقَابٌ دَارِبٌ** (M) or **عَقَابٌ دَارِبٌ عَلَى الصَّيْدِ** (K) means *دَرْبَةٌ* (K) or *دَرْبَةٌ بِالصَّيْدِ* (M) [An eagle accustomed, or habituated, or trained, to the chase; and bold to practise it].

دَرْبَةٌ *Custom, or habit*; (IAqr, T, S, M, A, K;) or *habituation*; (T, Msb;) and *boldness to engage in, or undertake, war, and any affair*: (IAqr, T, S, A, *Msb, *K:) and **دَرَابَةٌ**, (M, TA,) with teshdeed, (TA,) on the authority of IAqr, (M, TA,) but written in the K **دَرَابَةٌ**, (TA,) signifies the same. (M, K, TA.) One says, **مَا زِلْتُ أَغْفُو عَنْ فُلَانٍ حَتَّى اتَّخَذَهَا دَرْبَةً** [I ceased not to forgive such a one until he took it as a habit]. (T, *S.)

دَرْبُوتٌ (Lh, M, K [in the CK **دَرْبُوتٌ**]) and **دَرْبٌ**, (K,) the former like **تَرْبُوتٌ**, in which the [initial] **ت** is [said to be] a substitute for **د**, (Lh, M,) A he-camel, (M, K,) or such as is termed **بَكْرٌ**, (Lh, M,) and a she-camel, (Lh, M, K,) *submissive, or tractable*, (M, K,) or *rendered submissive or tractable*: and a she-camel that will follow a person if he takes hold of her lip or her eyelash. (Lh, M, K. [But I read **بَهْدَبٌ** **عَيْنَهَا**, as in the explanation of **تَرْبُوتٌ** in the TA, instead of **نَهْرَتْ** **عَيْنَهَا** in the M and CK in this art., and **نَهْرَتْ** **عَيْنَهَا** in my MS. copy of the K. See also **تَرْبُوتٌ**].)

دَرْبُوتٌ: see the next preceding paragraph.

دَرْبَةٌ and **دَرَابَةٌ**: see **دَرْبَةٌ**.

دَارِبٌ: see **دَرْبٌ**, in two places.

مُدْرَبٌ A man, (S, M,) or an old man, (T,) *tried, or proved, in affairs, and whose qualities have become known; or tried, or proved, and strengthened by experience in affairs; experienced, or expert: or whose qualities have been tried, or proved*: syn. **مُجَرَّبٌ** (T, S, M, A, *K) and **مُنَجَّدٌ**: (M, K:) and **مُدْرَبٌ** is syn. with **مُجَرَّبٌ**: (S:) or in every word of the measure **مَفْعَلٌ** syn. with **مُجَرَّبٌ**, the medial radical letter may be pronounced with fet-h or with kesr, except **مُدْرَبٌ**. (M, K.) — And hence, (M,) One *afflicted with trials or troubles*. (Lh, M, K.) — And A camel *well trained, and accustomed to be ridden, and to go through the [narrow passes in mountains called] دُرُوبٌ*: fem. with **ة**. (K.) — **المُدْرَبُ** *The lion*. (Sgh, K.)

مُدْرَبٌ: see the next preceding paragraph.

دربان

دَرْبَانٌ (K) and **دَرْبَانٌ** and **دَرْبَانٌ** (Kr, TA) *sings*, of **دَرَابِنَةٌ**, (K, TA,) which signifies *Door-keepers, or gate-keepers*: [the sing. is] Persian, [originally **دَرْبَانٌ**,] arabicized. (S, K.)

درج

1. **دَرَجٌ**, (S, Msb, K,) aor. **دَرَجَ**, (S, Msb,) inf. n. **دَرَجٌ** (S, Msb, K) and **دَرَجَانٌ**, (K,) said of a man, and of a [lizard of the kind called] **ضَبٌّ**, (S,) *He went on foot; [went step by step; stepped along;] or walked*: (S, K:) and said of a child, *he walked a little, at his first beginning to walk*: (Msb, TA:*) or, said of an old man, and of a child, and of a bird of the kind called **قَطَا**, aor. as above, inf. n. [دَرَجٌ and دَرَجَانٌ] *and دَرَجٌ*, *he walked with a weak gait; crept along; or went, or walked, leisurely, slowly, softly, or gently*. (TA.) — [Hence,] **دَرَجٌ قَرْنٌ بَعْدَ** *Generation after generation passed away*. (A.) And **دَرَجٌ الْقَوْمِ** *The people passed away, or perished, none of them remaining*; (S, A, K;) as also **أَنْدَرَجُوا**. (S, K.) And **دَرَجٌ** *He left no progeny, or offspring*: (As, S, K:) *he died, and left no progeny, or offspring*: [opposed to **أَعْقَبَ**:] but you do not say so of every one who has died: (TA:) or it signifies also [simply] *he died*: (Abou-Tálib, S, A, Msb:) so in the prov., **أَكْذَبُ مَنْ دَبَّ وَدَرَجَ** (S, Msb) *The most lying of the living and the dead*. (S.) Or **دَرَجٌ** signifies, (K,) or signifies also, (S,) *He went his way*; (S, K;) and so **دَرَجٌ**, [aor. **دَرَجَ**,] like **سَمِعَ**. (K.) **لَيْسَ هَذَا بِعَيْتِكَ فَادْرَجِي**, i. e. [This is not thy nest, therefore] *go thou away*, is a saying occurring in a **خُطْبَةٌ** of El-Hajjáj, addressed to him who applies himself to a thing not of his business to do; or to him who is at ease in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA. [See also art. **عَش**].) — **أَدْرَجَتْ** and **أَدْرَجَتْ** *She (a camel) went beyond the year [from the day when she was covered] without bringing forth*. (S, K.) — **دَرَجَتْ الرِّيحُ** *The*

wind left marks, or lines, [or ripples,] upon the sand. (TA.) — **دَرَجَتْ الرِّيحُ بِالْحَصَا** *The wind passed violently over the pebbles [app. so as to make them move along: see also 10]*. (K.) — **دَرَجَ**, aor. **دَرَجَ**, *He rose in grade, degree, rank, condition, or station*. (K, TA.) — *He kept to the plain and manifest way in religion or in speech*. (K, TA.) — Also (i. e. **دَرَجَ**) *He continued to eat the kind of bird called دَرَجٌ*. (K.) — **دَرَجَ** as a trans. v.: see 4, in two places.

2. **تَدْرِيجٌ**, inf. n. **دَرَجُهُ**, *He made him to go on foot; to go step by step; to step along; or to walk: he made him (a child) to walk a little, at his first beginning to walk: or he made him (an old man and a child) to walk with a weak gait; to creep along; or to go, or walk, leisurely, slowly, softly, or gently*: see 1, first sentence: and see also 10, first sentence.] You say, of a child, **يُدْرِجُ عَلَى السَّالِ** [He is made to walk, &c., leaning upon the go-cart]. (S, K.) — [Hence,] **دَرَجَهُ**, (S, Msb, K,) inf. n. **تَدْرِيجٌ**, (Msb,) *He brought him near, or caused him to draw near, (S, Msb, *K,) by degrees (عَلَى التَّدْرِيجِ) (S), or by little and little, (Msb,) إِلَى كَذَا to such a thing, (S,) or إِلَى الْأَمْرِ to the thing or affair; (Msb;) as also **أَسْتَدْرِجُهُ**. (S, Msb, K.) — And *He exalted him, or elevated him, from one grade, or station, to another, by degrees (عَلَى التَّدْرِيجِ); as also **أَسْتَدْرِجُهُ**. (A.) — And hence, **تَدْرِجٌ** *He accustomed him, or habituated him, إِلَى كَذَا to such a thing*. (A.) — [Hence] also, inf. n. as above, **تَدْرِجٌ** *He fed him, namely, a sick person, when in a state of convalescence, by little and little, until he attained by degrees to the full amount of food that he ate before his illness*. (TA.) — **دَرَجِي**, inf. n. as above, said of corn, or food, and of an affair, *It was beyond, or it baffled, my ability, or power, to attain it, or accomplish it*. (K.) — See also 4. — **دَرَجَ** as an intrans. v. signifies *He went on foot, or walked, [&c.,] much*. (Har p. 380.) — [It is also said to signify *He imitated the cry of the bird called دَرَجٌ*: see De Sacy's "Chrest. Ar." 2nd ed. ii. 39.]**

4. **ادْرَجَ** *He (God) caused people to pass away, or perish*. (TA. [See also 10.]) [Hence,] **ادْرَجَهُ** *He destroyed him with the sword*. (K in art. **شَمَرٌ**.) — **تَدْرِجٌ غَرْضًا وَتَلَسُّقَهُ بِحَقَبِهَا** said of a she-camel when she makes her saddle with its appertences to shift backwards [She makes her fore girth to slip back and to become close to her hind girth]. (TA.) Accord. to Abou-Tálib, **ادْرَجٌ** signifies *A camel's becoming lank in the belly, so that his belly-girth shifts back to the hind girth; the load also shifting back*. (TA.) — **ادْرَجَ الدَّنُو** *He drew up the bucket gently*: (K:) *drew it up, or out, by little and little*. (Er-Riyáshee, TA.) — **ادْرَجَ الإِقَامَةَ**; and **ادْرَجَهَا**, aor. **ادْرَجَ**, inf. n. **ادْرَجٌ**; **أَرْسَلَهَا** [i. e. *He chanted the iqáma* (q. v.); meaning *he chanted it in a quick, or an uninterrupted, manner*; for such is the usual

this. (TA.) And **أَمْسِ فِي مَدَارِجِ الْحَقِّ** † *Walk thou in the ways of truth.* (TA.) And **ذَهَبَ ذَمُّهُ أَدْرَاجَ الرِّيَّاحِ** † *His blood went for nothing; [lit. in the ways of the winds; meaning] so that no account was taken of it, and it was not avenged.* (S, A, *K.) And **خَلَّ دَرَجَ الضَّبِّ** *Leave thou the way of the ضب [a species of lizard],* (S, Meyd,) and oppose not thyself to him, (TA,) lest he pass between thy feet, and thou become angry (**فَتَنَّتِيحَ**): (S, Meyd:) a prov., applied in the case of demanding security from evil. (Meyd. [See another reading, and explanations thereof, in Har p. 220, or in Freytag's Arab. Prov. i. 437.]) And **مَنْ يَرُدُّ الْفُرَاتَ عَنْ دَرَجِهِ** or **أَدْرَاجِهِ**, accord. to different readings, with two different pls. of **دَرَج**; i. e. *Who will turn back Euphrates from its course?* a prov. applied to an impossible affair. (Meyd.) And **مَنْ يَرُدُّ السَّيْلَ عَلَى أَدْرَاجِهِ** *Who will turn back the torrent to its channels?* another prov. so applied. (Meyd.) **دَرَجٌ سَيْلٌ** and **دَرَجٌ سَيْلٌ** signify *The way by which a torrent descends in the bendings of valleys.* (TA.) — [Hence, perhaps, as denoting a way, or means,] † *A mediator between two persons for the purpose of effecting a reconciliation.* (K.) — **أَنَا دَرَجٌ يَدِيكَ** means † *[I am submissive, or obedient, to thee;] I will not disobey thee:* (A, TA:*) and **دَرَجٌ** used in this sense does not assume a dual nor a pl. form: [therefore] you say also, **هُمْ دَرَجٌ يَدِيكَ** † *They are submissive, or obedient, to thee.* (TA.) — **دَرَجُ الْمَاءِ** and **دَرَجُ السَّمَلِ** signify *[The ripples of sand and of water;] what are seen upon sand, and upon water, when moved by the wind.* (Az and TA in art. حَمِك.) See **دَرُوجٌ**. — See also **دَرَجَةٌ**, in two places. — And see **دَرَجٌ**.

دَرَجَةٌ *A thing which is rolled up, and inserted into a she-camel's vulva, and then [taken forth, whereupon] she smells it, and, thinking it to be her young one, inclines to it [and yields her milk]:* (S:) or, accord. to Aboo-Ziyád El-Kilábee, (S,) *a thing (T, S, K) consisting of rags, (T,) or of tow and rags (S, M) and other things, (M,) which is rolled up, (T, K,) and stuffed into a she-camel's vulva, (T, S, M, K,) and into her tuel, (K,) and bound, (TA,) when they desire her to incline to the young one of another, (T, S,) having first bound her nose and her eyes: (S:) they leave her thus, (S, K,) with her eyes and nose bound, (K,) for some days, (S,) and she in consequence suffers distress like that occasioned by labour: then they loose the bandage [of her vulva] from her, and this thing comes forth from her, (S, K,) and she thinks it to be a young one; and when she has dropped it, they unbind her eyes, having prepared for her a young camel, which they bring near to her, and she thinks it to be her own young one, and inclines to it: (S:) or with the thing that comes forth from her they besmear the young one of another she-camel, and she thinks it to be her own young one, and inclines to it: (K:) the thing thus rolled up is called **دَرَجَةٌ** (T, S) and **حَزْمٌ** and*

وَتَيْقَةٌ; (T;) and the thing with which her eyes are bound, **عِمَامَةٌ**; and that with which her nose is bound, **صِقَاعٌ**: (S:) the pl. [of mult.] is **دَرَجٌ** (S, TA) and [of pauc.] **أَدْرَاجٌ**: (TA:) or it signifies [or signifies also] *a piece of rag containing medicine, which is put into a she-camel's vulva when she has a complaint thereof: pl. دَرَجٌ.* (L, K.) — Also † *A piece of rag stuffed with cotton, which a woman in the time of the menses puts into her vulva, (K, TA,) to see if there be any remains of the blood: (MF:) likened to the دَرَجَةٌ of a she-camel. (K.)* It is said in a trad. of 'Áisheli, **كُنَّ يَبْعُنْنَ بِالْذَرَجَةِ فِيهَا الْكُرْسُفَ** [They (women) used to send the دَرَجَةٌ, with cotton therein]: (IAth, K, *TA:) but accord. to one reading it is **دَرَجَةٌ**, (IAth, K,) pl. of **دَرَجٌ** [explained above], meaning “a thing like a small سَفَط, in which a woman puts her light articles and her perfumes:” (IAth:) El-Bájee read **دَرَجَةٌ**, which seems to be a mistake. (K.) — See also 4, last sentence. — And see what here next follows.

دَرَجَةٌ *A single stair, or step, of a series of stairs or of a ladder; one of the دَرَجِ of a سَلَمٌ:* (Mgh:) and hence, by a synecdoche, (Mgh,) *a series of stairs, or a ladder, (S, A, Mgh, Mqb, K, TA,) constructed of wood or of clay [&c.] against a wall or the like, (Mgh,) by which one ascends to the roof of a house; (TA;) as also دَرَجَةٌ* (S, K) and **دَرَجَةٌ** and **أَدْرَجَةٌ**: (K:) the pl. of the first is **دَرَجٌ**, (S,) or [rather] **دَرَجَةٌ** [has for its proper pl. **دَرَجَاتٌ**, and] is n. un. of **دَرَجٌ** like as **قَصْبَةٌ** is of **قَصَبٌ**. (Mqb.) **دَرَجٌ** and **دَرَجَاتٌ** also signify *Stages upwards: opposed to دَرَكٌ and دَرَكَاتٌ: and hence دَرَجَاتٌ is used in relation to Paradise; and دَرَكَاتٌ, in relation to Hell. (B voce دَرَكٌ, q. v.) — A degree in progress and the like: you say دَرَجَةٌ دَرَجَةٌ* *By degrees; gradually.* (TA.) — † *A degree, grade, or order, of rank or dignity: (S, A, K:*) degree, grade, rank, condition, or station: and exalted, or high, grade &c.: (TA:) pl. دَرَجَاتٌ.* (S, K, TA.) — [A degree of a circle:] *a thirtieth part of a sign of the Zodiac: (TA:) [pl. دَرَجَاتٌ.] — [A degree, i. e. four minutes, of time: pl. دَرَجَاتٌ.]*

دَرَجَةٌ: see the next preceding paragraph. — Also, (ISK, S, K,) and **دَرَجَةٌ**, (Sb, TA,) *A certain bird, (ISK, S, K,) of which the inside of the wings is black, and the outside thereof dust-coloured; in form like the قَطَا, but smaller, or more slender: (ISK, S:) thought by IDrd to be the same as the دَرَاج. (TA.) [See also دَرَاجَةٌ, last sentence.]*

دَرَجَةٌ: see **دَرَجَةٌ**. **دَرَجٌ** *A wind swift in its course: (S, K:) or not swift nor violent in its course: (TA:) and in like manner قَدَحٌ an arrow: (S, TA:) or دَرُوجٌ signifies a wind of which the latter part leaves marks (يَدْرُجُ) so as to produce what resembles [the track made by the trailing of] the*

tail of a halter upon the sand: and the place is called دَرَجٌ. (L.)

دَرَجٌ *Great and difficult affairs or circumstances.* (K.) You say, **وَقَعَ فُلَانٌ فِي دَرَجٍ** *Such a one fell into great and difficult affairs or circumstances.* (TA.)

دَرَجَةٌ: see **دَرَجَةٌ**. **دَرَجٌ** *One who creeps along (يَدْرُجُ) with calumny, or slander, among people: (A:) one who calumniates, or slanders, much or frequently.* (Lh, K.) — **الدَّرَاجُ** *The hedge-hog; syn. القَنْفُذُ:* (K:) because he creeps along all the night: an epithet in which the quality of a subst. predominates. (TA.) — **أَبُو دَرَاجٍ** *A certain small bird.* (TA.)

دَرَاجٌ *A certain bird, (S, K,) [the attagen, francolin, heath-cock, or rail,] resembling the حَقِيقَتَانِ, and of the birds of El-'Iráh, marked with black and white spots, or, accord. to the T, spotted: IDrd says, I think it is a post-classical word; and it is the same as the دَرَجَةٌ and دَرَجَةٌ: in the S it is said that the names دَرَاجٌ and دَرَجَةٌ are applied to the male and the female [respectively] until one says حَقِيقَتَانِ, which is applied peculiarly to the male. (TA.) [See also De Sacy's "Chrest. Ar." 2nd ed. ii. 39.]*

دَرَجٌ, like **سَكِينٌ**, (K,) or **دَرَجٌ**, (so in the L,) *A thing, (K,) i. e. a stringed instrument, (TA,) resembling the طَبُورِ, with which one plays: (K, TA:) the like of this is said by ISd. (TA.)*

دَرَاجَةٌ *A حَال [or kind of go-cart]; i. e. the thing upon which a child is made [to lean so as] to step along, or walk slowly, when he [first] walks: (Aboo-Nagr, S, K:) or the machine on wheels on which an old man and a child [lean so as to] step along, or walk slowly. (TA.) — Also A دَبَابَةٌ [or musculus, or testudo], which is made for the purpose of besieging, beneath which men enter. (K.) [The first and last of these significations are also assigned by Golius and Freytag to دَرَجَةٌ: but for this I find no authority; although, after the latter of them, Golius indicates the authority of the S and K; and Freytag, that of the K.]*

دَرَاجَةٌ: see **دَرَاجٌ**.

دَرَاجٌ [part. n. of 1, q. v.:] *A boy that has begun to walk slowly, and has grown; (Mgh;) a boy in the stage next after the period when he has been weaned. (IAqr, TA voce مُطْبَخٌ, q. v.) — Dust (تُرَابٌ) caused by the wind to cover the traces, or vestiges, of dwellings, and raised, and passed over violently, thereby. (K.) — [Also, in the present day, The trilling, or quavering, or the quick, part of a piece of music or of a song or chant: see 4. — And Current, or in general use. And hence الدَّرَاجُ, or الكَلَامُ الدَّرَاجُ, or اللِّسَانُ الدَّرَاجُ, The modern speech; i. e. the modern Arabic.]*

دَرَاجَةٌ sing. of **دَوَارِجٌ**, (T, TA,) which signifies

The legs of a beast (T, K) and of a man: ISD knew not the sing. (TA.)

دَرَجَةٌ: see دَرَجَةٌ.

مَدْرَجٌ; pl. مَدَارِجٌ: see دَرَجٌ, in four places.

مُدْرَجٌ: see دَرَجٌ. — [Also † A verse foisted, or inserted spuriously, into a poem.]

مُدْرَجٌ A she-camel that has gone beyond the year [from the day when she was covered] without bringing forth. (TA.) — And A she-camel that makes her fore girth to slip back and to become close to her hind girth; contr. of مَسْنَأٌ; as also مَدْرَجٌ; of which the pl. is مَدَارِجٌ. (TA.)

مُدْرَجَةٌ, and its pl. مَدَارِجٌ, which is also pl. of مَدْرَجٌ: see دَرَجٌ, in seven places. — أرضٌ مَدْرَجَةٌ A land in which are birds of the kind called دَرَجٌ. (S.)

مُدْرَجَةٌ: see دَرَجٌ.

مَدْرَجٌ A she-camel that is accustomed to go beyond the year [from the day when she was covered] without bringing forth: (S:) or that exceeds the year by some days, three or four or ten; not more. (TA.) — See also مَدْرَجٌ.

درج

1. دَرَدٌ, (M, Mgh, L,) aor. ٤, (S,) inf. n. دَرَدٌ, (S, *M, Mgh, L, K, *) He was, or became, toothless; (S, L;) he lost his teeth. (M, Mgh, L, K.) It is said in a trad., أُمِرْتُ بِالسَّوَاكِ حَتَّى خَفْتُ لِأَدْرَدَنَّ (S, Mgh*) I was commanded to make use of the tooth-stick until I feared, meaning I thought, or opined, that I should assuredly become toothless: for the Arabs use ظَنُّ in the same manner as a verb signifying an oath, and give it the same kind of complement, saying, ظَنَنْتُ لَعَبْدٌ, (S:) or, accord. to one relation, the words of this trad. are لَزِمْتُ السَّوَاكِ حَتَّى يُدْرَدَنِي [a mistranscription for يُدْرَدَنِي, from أُدْرَدٌ, i. e. I kept to the use of the tooth-stick until I feared that it would deprive me of my teeth, or render me toothless]: (L:) or, accord. to another relation, خَشِيتُ أَنْ أُدْرَدَ [I feared that I should make my teeth to fall out]; but this [verb, Mfr says,] I have not heard. (Mgh.)

4: see above, in two places.

دَرَدٌ inf. n. of دَرَدٌ. (S, *M, &c.) — And I. q. حَرَدٌ [but in what sense is not said: see what next follows]. (M, TA.)

دَرَدٌ, as an epithet applied to a man, I. q. حَرَدٌ [but in what sense is not said]. (M, TA.)

دَرْدَمٌ: see أَدْرَدٌ, in two places.

دَرْدِي The dregs, feces, lees, or sediment, or what remains at the bottom, of olive-oil, (S, K,) and of other things, (S,) or of [the beverage called] نَبِيذٌ, (A,) and of any fluid, such as beve-

rages, or wines, and oils. (L.) — Also A ferment that is put into, and left in, expressed juice and [the beverage called] نَبِيذٌ, in order that it may ferment. (L.) [See خَبِيرٌ.]

أَدْرَدٌ an abbreviated dim. of أَدْرَدٌ. (S, K.)

أَدْرَدٌ A toothless man; (S, M, A, Mgh;) as also دَرْدَمٌ, with an augmentative مَر: (M:) fem. of the former دَرْدَاءٌ: (S, M:) and pl. دَرْدٌ. (A.) — نَاقَةٌ دَرْدَاءٌ, (S, M, K,) and دَرْدَمٌ, with an augmentative مَر, (S, K,) as in the instance of دَرْدَمٌ syn. with دَرْدَاءٌ, and of دَرْدَمٌ syn. with دَرْدَاءٌ, (S.) A she-camel advanced in years: (S, K:) or having her teeth [worn, or consumed,] down to the sockets, (M, K,) by reason of old age. (M, TA.) — الدَرْدَاءُ the name of A certain corps, or troop of horse, (كَتَيْبَةٌ, [in some copies of the S and K كَتَيْبَةٌ,]) that belonged to the Arabs. (A'Obeyd, S, K, TA.)

درز

دَرَزٌ [A seam, or a raised seam, of a garment or piece of cloth;] the elevation that is occasioned in a garment or piece of cloth when its two edges are put together in the sewing; (Mgh;) one of the دَرُوزٌ of a garment or piece of cloth, (S, TA,) and the like; (TA;) which are well known: (K:) a Persian word, [originally دَرُوزٌ,] (S, TA,) arabicized: (S, K:) or, accord. to some, the nap, or villous substance, (زَيْبُرٌ,) and lustre, (مَاءٌ,) of a garment, or piece of cloth. (TA.) — [Hence,] صَبَانٌ الدُرُوزُ † Lice: and nits; syn. صَبَانٌ. (S, K, TA.)

درس

1. دَرَسٌ, aor. ٤, inf. n. دَرَسٌ, It (a trace, or mark, or what is termed رَسْمٌ, S, A, K, and a house, A, or a thing, M) became effaced, erased, rased, or obliterated; (S, M, A, K;) as also دَرَسٌ, (K, TA,) said of what is termed رَسْمٌ: (TA:) or it (the trace, or mark, of a house; or what remained, cleaving to the ground, marking the place of a house;) became covered with sand and dust blown over it by the wind: (TA in art. دَرَسٌ:) or it (an abode, or a place of sojourning,) became effaced, erased, rased, or obliterated, and its traces, or remains, became concealed, or unseen: (Msb:) and دَرَسٌ signifies the same as دَرَسٌ in the first of the senses explained above, but in an intensive manner. (M.) — [Hence دَرَسْتُ الْآيَاتِ] as explained near the end of this paragraph.] — Hence, also, (AHeyth,) دَرَسْتُ الشُّوْبَ, (AHeyth, S, A, K,) inf. n. دَرَسٌ, (S, TA,) † The garment, or piece of cloth, became old and worn out. (AHeyth, S, A, K.) — And دَرَسْتُ الْكِتَابَ † The writing, or book, became old. (Msb.) — [Hence, also,] دَرَسْتُ, (S, M, A, K,) aor. ٤, (M,) inf. n. دَرَسٌ, (S, M, K,) and دَرَسٌ, (M, K,) † She (a woman, S, M, A, K, or, accord. to Lh, a girl, M) menstruated. (S, M, A, K.) — دَرَسْتُ الرِّيحَ, (S, M, K,) or الرِّيحَ, (A,) [aor. ٤,] inf. n. دَرَسٌ, (A, TA,) The wind, (S, M, K,) or winds, (A,)

effaced, erased, rased, or obliterated, it, (S, M, A, K,) by repeatedly passing over it; (A;) namely, a trace, or mark, [of a house &c.,] or what is termed رَسْمٌ; (S, K;) and [erased, or rased,] a house; (A;) or a thing: (M:) and دَرَسَةُ الْقَوْمِ The people effaced, erased, rased, or obliterated, it. (M.) — Hence, (AHeyth,) دَرَسْتُ الشُّوْبَ, (AHeyth, K,) aor. ٤, inf. n. دَرَسٌ, (TA,) † He rendered the garment, or piece of cloth, old and worn-out. (AHeyth, K.) — دَرَسْتُ وَنَحْوَهَا, (M,) or الحَنْطَةَ, (S, A, M, K,) or الطَّعَامَ, (Msb,) aor. ٤, (TA,) inf. n. دَرَسٌ (M, K) and دَرَسْتُ, (S, A, M, K,) † He trod, or thrashed, the wheat, (S, M, A, M, K,) and the like: (Msb:) [because he who does so passes repeatedly over it:] of the dial. of El-Yemen: (M, TA:) or دَرَسٌ in the sense here indicated is of the dial. of Syria. (TA.) — دَرَسْتُ الْمَرْأَةَ, (A,) or الْجَارِيَةَ, (K,) † He compressed the woman, (A,) or the girl. (K.) — دَرَسْتُ النَّاقَةَ, (M, A,) aor. ٤, inf. n. دَرَسٌ, (M,) † He broke, or trained, the she-camel: (M, A:) [and so, app., دَرَسَهَا; for it is said that] the primary signification of مَدَارَسَةٌ is the breaking, or training, or disciplining, [a beast;] and returning time after time (تَعْبُدٌ) to a thing. (TA.) You say also, بَعِيرٌ لَمْ يَدْرَسْ, meaning † A camel that has not been ridden. (S, TA.) — Hence, (M,) [or from دَرَسَةُ الرِّيحِ, or from دَرَسٌ الشُّوْبَ,] دَرَسْتُ الْكِتَابَ, (S, M, A, K,) aor. ٤, (M, K) and ٤, (K,) inf. n. دَرَسٌ and دَرَسَةٌ, (S, M, K) and دَرَسٌ and دَرَسٌ, (TA,) † He read the book; (M, K;) as though he opposed it until it became easy for him to remember it: (M:) or he read it repeatedly, [or studied it,] in order to remember it: (A:) or he made it easy to remember, by much reading: (TA:) or he read and learned it: (Bd in vi. 105:) and دَرَسْتُ, inf. n. مَدَارَسَةٌ and دَرَسٌ, signifies the same: (M:) and so دَرَسْتُ, and دَرَسَةٌ: (K:) or the former of the last two has an intensive signification: the latter of them is mentioned by IJ: (TA:) [but accord. to the M, it is said by IJ that both of these are doubly trans., and have a different signification, which is also indicated in the A as that of the former of them: see 2:] تَدَارَسْتُهَا, and دَارَسْتُهَا, and دَرَسْتُهَا, and دَرَسْتُهَا, signify the same as دَرَسْتُهَا [I read the books, or read them repeatedly, &c.]: (S, TA:) and تَدَارَسْتُ الْقُرْآنَ signifies He read the Kur-án, and returned to it time after time, in order that he might not forget it. (TA.) You say also, دَرَسْتُ الْعِلْمَ, aor. ٤, inf. n. دَرَسٌ and دَرَسَةٌ, † I read science. (Msb.) It is said in the Kur [vi. 105], accord. to different readings, دَرَسْتُهَا, and دَارَسْتُهَا, † [And to the end that they may say, Thou hast read, &c.:] but some say that the former means Thou hast read the books of the people of the Scriptures: and the latter, Thou hast consulted, or conferred, with them; expl. by دَاكَّرْتَهُمْ: (M:) or the former means Thou hast learned: (Abu-l-'Abbás:) and the latter, Thou hast read, or studied, under the Jews as thy teachers, and they have read, or studied, under thee as their teacher: (I'Ab, Mujáhid, K:) and another reading is دَارَسٌ;

i. e. *دَارَسَ النَّبِيُّ الْيَهُودَ* [The prophet hath read, or studied, with the Jews]: and another, *دَارَسَتْ*, which may be rendered in two ways: *The Jews have read, or studied, or consulted, or conferred, with (دَارَسَتْ) Moḥammad*: and *The signs (آيَات) have vied in length of time [or antiquity] with those of other scriptures so that every one of them has for the most part become obliterated*: (TA:) and another reading is *دَرَسَتْ*; and another, *دَرَسَتْ*; both meaning, *They (these stories, or histories,) have become obliterated*: (M:) or *they are things which have long since passed*: (Abu-l-'Abbās:) but the latter of these two verbs has a more intensive signification: and it is also said to signify *They have been dissipated*. (M.) [You also say, *دَرَسَ عَلَيْهِ*; *He read, or studied, under him as his teacher*; like *قَرَأَ عَلَيْهِ*.]

2. *دَرَسَ غَيْرَهُ* † [He made another to read, or to read repeatedly, or to study, in order to remember; or to read and learn: he taught him to read, &c.: he lectured him]. (A.) And *دَرَسْتَهُ* † [I made him, or taught him, to read the book, or to read it repeatedly, or to study it, or to read and learn it]. (IJ, M.) — See also *دَرَسَ الْكِتَابَ*.

3. *دَارَسَ النَّاقَةَ*: see 1. — *دَارَسَتْ الْآيَاتَ*: see 1. — *دَارَسَ غَيْرَهُ* † [He read, or studied, with another, each of them teaching the other]. (A.) And *دَارَسْتَهُ الْكِتَابَ*, inf. n. *مَدَارَسَةٌ*, † [I read, or read repeatedly, or studied, or read and learned, with him the book, each of us teaching the other]. (A.) And *دَارَسْتَهُمْ* † He called to mind with them a subject of discourse, &c.; or he conferred with them; syn. *ذَكَرَهُمْ*. (M.) See also 1, latter half, in five places.

4: see 2: — and see *دَرَسَ الْكِتَابَ*.

5. *تَدَرَسْتُ أَدْرَأًا وَتَشَمَلْتُ شِمَالًا* † [app., I clad myself in old and worn-out garments, and wrapped myself in shemlehs]. (A, TA.)

6. *تَدَارَسُوا الْكِتَابَ حَتَّى حَفِظُوهُ* † [They read the book, or read it repeatedly, or studied it, or read and learned it, together, teaching one another, until they retained it in memory]. (A.) — *تَدَارَسْتُ الْكِتَابَ*, and *ادَارَسْتَهَا*, and *تَدَارَسَ الْقُرْآنَ*: see *دَرَسَ الْكِتَابَ*.

7: see 1, first signification.

دَرَسَ A road, or way, that is unapparent; (S, K;) as though the traces thereof had become effaced. (TA.) — See also *دَرَسَ*. — [A lecture: pl. *دُرُوسٌ*.]

دَرَسَ The relic, trace, or mark, of a thing that becomes effaced, erased, rased, or obliterated. (M.) — † An old and worn-out garment, or piece of cloth; (S, M, A, K;) [app. an epithet used as a subst.;] as also *دَرَسَ* (M) and *دَرَسَ*; (S, M, A, K;) † which last also signifies an old and worn-out carpet; (A;) † and as an epithet, signifying old and worn-out, is applied to a coat of mail, (M, TA,) and to a sword, and to a *مَغْفَرٌ* [&c.]: (TA:) pl. [of the first] *أَدْرَأَسُ*, (M, K,)

[a pl. of pauc.,] and [of the same or of either of the others] *دَرَسَانٌ*. (S, M, K.) — [Hence, or, as IF says, from *الْحَيْضُ*,] *أَبُو أَدْرَأَسٍ* [in some copies of the K] *أُمُّ أَدْرَأَسٍ* † The pudendum muliebre. (S, O, K.)

دَرَسَةٌ † Training, or discipline. (K.)

دَرَسَ: see *دَرَسَ*, in three places. — [Also *Dry* *بَرَسِيمٌ*, or *Alexandrian trefoil*.]

رَبْعٌ دَارِسٌ [A house of which the remains are becoming effaced, erased, rased, or obliterated: or i. q. *مَدْرُوسٌ*]. (A.) — *أَمْرَأَةٌ دَارِسٌ*, (M, K,) or, accord. to Lh, *جَارِيَةٌ دَارِسٌ*, (M,) † A woman, (M, K,) or girl, (Lh, K,) menstruating: (Lh, M, K:) pl. *دَرَسٌ* and *دَوَارِسٌ*. (M.)

أَبُو إِدْرِيسَ † The penis. (A, K.)

تَدْرِيسٌ [inf. n. of 2, q. v.] — [Also † A conventional term or signification used by the *مُدْرِسُونَ*, or lecturers, tutors, or professors, of colleges]. (Mgh, in arts. *حَنَفٌ* and *دِينٌ*, &c.)

مُدْرَسٌ † A book, or writing: (K, TA: but omitted in some copies of the former:) [also, accord. to Golius, a commentary by which any one is taught; Hebr. *מִדְרָשׁ*.] — See also the next paragraph.

مَدْرَسَةٌ † A place of reading, or study; (Mgh;) in which persons read, or study; (TA;) [a college; a collegiate mosque; an academy;] as also *مَدْرَسٌ* (TA) and *مَدْرَاسٌ*; (M, K;) the measure of which last, [as well as that of the next preceding word,] as that of a n. of place, is strange: (ISd, TA:) whence the *مَدْرَاسُ* of the Jews; (K;) their house in which is repeatedly read the Book of the Law revealed to Moses: (A:) or their house in which the Book of God is read, or read repeatedly: (TA:) or their synagogue: (Mgh:) the pl. of *مَدْرَسَةٌ* is *مَدَارِسٌ*; (TA;) and that of *مَدْرَاسٌ* is *مَدَارِيسٌ*. (Mgh.) — *طَرِيقٌ مَدْرَسَةٌ* † The road or track (طَرِيقٌ) [of camels, or of camels and sheep or goats]. (A, TA.)

مَدْرَسٌ † A bed made plain, even, smooth, or easy to lie upon. (TA.) — † A man tried and proved, or tried and strengthened, by use, practice, or experience; expert, or experienced. (A, TS, K.)

مُدْرِسٌ † A man who reads much and repeatedly. (K, TA.) — Hence, the *مُدْرِسُ* of a *مَدْرَسَةٌ* † [i. e. The lecturer, tutor, or professor, of a college, a collegiate mosque, or an academy: from which it is not to be understood that there is but one such person to every college; for generally one college has several *مُدْرِسُونَ*]. (TA.)

مَدْرَاسٌ: see *مَدْرَسَةٌ*, in two places. — Also † One who reads, or reads repeatedly, or studies, the books of the Jews: the measure of the word implies intensiveness. (TA.)

رَبْعٌ مَدْرُوسٌ [A house of which the remains are effaced, erased, rased, or obliterated: see also

دَارِسٌ. (A.) — *طَرِيقٌ مَدْرُوسٌ* † A road much beaten by passengers, so as to be made easy by them. (A, TA.)

مُدَارِسٌ † One who reads, or studies, with another; syn. *مُقَارِي*: (K:) or one who has read books. (K.)

درع

1. *دَرَعٌ*, aor. *دَرَعٌ*, inf. n. *دَرَعٌ*, He (a horse, and a sheep or goat,) was black in the head, and white [in the other parts]: or, as some say, was black in the head and neck. (Mgh: [in my copy of which is an evident omission, which I have supplied: see *أَدْرَعُ*].) [See also *دَرَعٌ*, below.]

2. *دَرَعٌ*, inf. n. *تَدْرِيعٌ*, (S, K,) He clad a man with a *دَرَعٌ*, (K,) i. e. a *دَرَعٌ* of iron [or coat of mail]: (TA:) and a woman with a *قَمِيصٌ* [or shift]. (S, K.)

4. *ادْرِعُ الشَّهْرَ*, (K,) inf. n. *إِدْرَاعٌ*, (TA,) The month passed its half. (ISh, K.) *إِدْرَاعُهُ* also signifies The blackness of its first part. (ISh.)

5: see 8, in three places.

8. *أَدْرَعُ* He (a man) clad himself with a *دَرَعٌ* (S, K) of iron [i. e. a coat of mail]; (K;) as also *تَدْرَعُ*. (S, K.) And *إِدْرَعْتُ* She (a woman) clad herself with a *دَرَعٌ*, (S, K,) i. e. a *قَمِيصٌ* [or shift]. (S, TA.) — *ادْرَعُ مَدْرَعَةً*, and *تَدْرَعُهَا*, and *تَدْرَعُهَا*, (Kh,) and *تَدْرَعُ* alone, (S,) and *تَدْرَعُ*, (S, K,) but this last is of weak authority, (S,) He clad himself with a *مَدْرَعَةٌ* [q. v.]. (S, K.) — *أَدْرَعُ فُلَانٌ اللَّيْلَ* † Such a one entered into the darkness of the night, journeying therein; (K, TA;) like *اِغْتَمَدَ اللَّيْلَ*. (S and L in art. *غَمَدٌ*.) Hence the saying, (TA,) *شِمْرٌ ذَيْلًا وَأَدْرَعٌ* † Use thou prudence, or precaution, or good judgment, and journey all the night. (S, K.) [See also art. *شَمْرٌ*.] — *أَدْرَعُ الْخَوْفَ* † He made fear as it were his innermost garment; by closely cleaving to it. (TA.)

Q. Q. 2. *تَدْرَعُ*: see 8, in two places.

دَرَعٌ A coat of mail; syn. *زَرْدِيَّةٌ*: (IAth, Mgh, TA:) [or a coat of defence of any kind; being a term applied in the S and K &c. to a *يَلْبَةٌ*, i. e. a coat of defence of skins, or of camel's hide:] and also, of plate-armour: (AO, in his book on the *دَرَعُ* and *بَيْضَةٌ*, cited in the TA voce *مَغْفَرٌ*;) [but the first is the most general, and proper, meaning:] as meaning a *دَرَعٌ* of iron, it is fem.; (S, Mgh, K;*) or mostly so; (Mgh;) but sometimes masc.: (K:) AO says that it is masc. and fem.; (S, TA;) and so Lh: (TA:) pl. *أَدْرَعٌ* and *أَدْرَاعٌ* and *دُرُوعٌ*; (S, Mgh, K;) the first and second, pls. of pauc.; the third, a pl. of mult. (S.) The dim. is *دَرِيعٌ*, which is anomalous, (S, Mgh, K,) for by rule it should be with *دَ*; (S:) or this may be [a regular form] of the dial. of those who make the word masc.; and some say *دَرِيعَةٌ*.

(Mḡb.) — Also *A woman's قميص [or shift];* (S, Mḡb, K;) *a garment, or piece of cloth, in the middle of which a woman cuts an opening for the head to be put through, and to which she puts arms [or sleeves], and the two openings of which [at the two sides] she sews up:* (T, TA:) or *a woman's garment which is worn above the قميص:* or, accord. to El-Hulwānee, *one of which the opening for the head to pass through extends towards, or to, the bosom; whereas the قميص is one of which the slit is towards, or to, the shoulder-joint; but this [says Mṭr] I find not in the lexicons:* (Mḡh:) *a small garment which a young girl wears in her house, or chamber, or tent:* (TA:) as meaning a woman's درع, it is masc., (Lh, S, Mḡh, Mḡb, K,) only; (Lh;) or sometimes fem.: (TA:) pl. أدراع. (S, K.) [See a verse cited voce مَجُول.]

درع Whiteness in the breast of a sheep, or goat, and in its نحر [or part where it is slaughtered, but وَنَحْرَهَا, in the K, is probably a mistranscription, for وَنَحْوَهَا, meaning *and the like thereof*, i. e., of the sheep, or goat], and blackness in the thigh. (Lth, K.) [See also 1; and see دَرَعَةٌ.]

أدرع: see لِيَالِ دَرَعٍ.

دَرَعَةٌ, in a horse, and in a sheep or goat, *Blackness of the head, and whiteness [of the other parts]:* or, accord. to some, *blackness of the head and neck:* a subst. from دَرَع [q. v.]. (Mḡb.) — See also أدراع, in the middle of the paragraph.

دَرَعِيَّةٌ, applied to an arrow-head or the like, *Penetrating into, or piercing through, the coats of mail:* pl. دَرَاعِي. (Ibn-'Abbād, K.)

دَرِيعَةٌ and دَرِيعَةٌ: see دَرِيعٌ.

دَرَاعَةٌ: see مَدْرَعَةٌ, in four places.

دَرِيعٌ Having, or possessing, a دَرِيعٌ [or coat of mail]: (Mḡh:) or a man having upon him a دَرِيعٌ; (S, K;) as though having, or possessing, a دَرِيعٌ; [being properly a possessive epithet] like تَامِرٌ and لَابِنٌ. (S.)

أدرع, applied to a horse, and to a sheep or goat, *Having a black head, the rest being white:* (S, Mḡb, K;) or, as some say, *having a black head and neck,* (Mḡb, TA,) *the rest being white:* (TA:) or *having a white head and neck, the rest being black:* (TA:) fem. دَرَعَةٌ: (S, Mḡb:) pl. دَرِيعٌ: (S:) or دَرَعَةٌ signifies *having what is termed دَرِيعٌ [q. v.];* applied to a sheep or goat, (K,) and to a mare: (TA:) or a sheep or goat *black in the body, and white in the head:* or *black in the neck and head, the rest of her being white:* or, accord. to AZ, *a ewe having a black neck:* or, accord. to Aboo-Sa'eed, *sheep or goats differing in colour:* or, accord. to ISh, *black except in having the neck white:* and *red [or brown], but having the neck white:* and also, *having the head with the neck white:* accord. to Az, the right explanation is that given by AZ, meaning *having the fore part black;* being likened to the nights

termed دَرِيعٌ; or the latter are likened to the former: and hence, (TA,) — *أدْرَعَةٌ* † *A night of which the moon rises at the dawn,* (K,) or *at the commencement of the dawn; the rest thereof being black, and darh.* (TA.) And *لِيَالِ دَرِيعٍ*, (S, K,) said by AHát to have been heard by him only on the authority of AO, but so accord. to Aḡ and A'Obeyd and AHeyth, (TA,) and دَرِيعٌ; (K;) the former contr. to rule, for by rule it should be دَرِيعٌ, its sing. being دَرَعَةٌ; (A'Obeyd, S;) or, accord. to AHeyth, you say *ثَلَاثٌ دَرِيعٌ وَثَلَاثٌ ظَلَمَةٌ*, and دَرِيعٌ and ظَلَمَةٌ are pls. of دَرَعَةٌ and ظَلَمَةٌ, not of دَرِيعَةٌ and ظَلَمَةٌ; and Az says that this is correct and regular; but IB says that دَرَعَةٌ has دَرِيعٌ for its pl. for the purpose of assimilation to ظَلَمَةٌ in the saying *ثَلَاثٌ ظَلَمَةٌ وَثَلَاثٌ دَرِيعٌ*, and that no other instance had been heard by him of a word of the measure فَعْلَةٌ having a pl. of the measure فَعْلٌ; (TA;) † *Three nights of the month which follow those called البَيْض;* (Aḡ, S, K;*) namely, the *sixteenth and seventeenth and eighteenth nights;* (TA;) because of the blackness of their first parts, and the whiteness of the rest thereof: (S, K;) there is no difference in what Aḡ and AZ and ISh say respecting them: but some say that they are the *thirteenth and fourteenth and fifteenth;* because part of them is black and part of them white: [this, however, seems to have originated from a misunderstanding of an explanation running thus; *three nights of the month which follow those called البَيْض, which, meaning the latter, are the thirteenth &c.; for the thirteenth and fourteenth and fifteenth are all white:*] or, accord. to AO, *الدَّرِيعُ اللَّيَالِي* signifies *the nights of which the fore parts are black and the latter parts white, of the end of the month; and those of which the fore parts are white and the latter parts black, of the commencement of the month.* (TA.) — *أدرع* also signifies † *One whose father is free, or an Arab, and whose mother is a slave;* syn. هَجِينٌ; (K;) as also مَعْلَنٌ. (TA.) And *قَوْمٌ دَرِيعٌ* † *A people, or company of men, of whom half are white and half black.* (TA.)

مَدْرِعٌ: see the following paragraph.

مَدْرَعَةٌ *A certain garment, [a tunic,] like that called دَرَاعَةٌ, never of anything but wool,* (Lth, K,) [and having sleeves; for] mention is made, in a trad., of a مَدْرَعَةٌ narrow in the sleeve; wherefore the wearer, in performing the ablution termed وُضُوءٌ, put forth his arm from beneath the مَدْرَعَةٌ, and so performed that ablution: (TA:) accord. to some, the دَرَاعَةٌ is a [garment of the kind called] جَبَّةٌ, *slit in the fore part;* (TA;) [thus resembling a kind of جَبَّةٌ worn by persons in Northern Africa, reaching to, or below, the knees, and having the two front edges sewed together from the bottom, or nearly so, to about the middle of the breast: it is said in the MA to be a wide vest or shirt; a large جَبَّةٌ: and the مَدْرَعَةٌ is there said to be a woollen دَرَاعَةٌ; a wool-

len tunic: El-Makreezee (cited by De Sacy in his "Chrest. Arabe," 2nd ed., vol. i., p. 125,) describes the دَرَاعَةٌ as a garment worn in Egypt particularly by Wezeers, *slit in the fore part to near the head of the heart, with buttons and loops:* Golius describes it as "*tunica gossipina, fere grossior;*" adding, "*estque exterior tum virilis tum muliebris;*" as on the authority of J, who says nothing of the kind, and of the Loghat Neamet-Allah: and as *epomis, seu amiculum quod humeris injicitur;* on the authority of Ibn-Maaroof: J only says,] the دَرِيعٌ and مَدْرَعَةٌ are one; and دَرَاعَةٌ is sing. of, or signifies one of what are called, دَرَارِيعٌ: (S:) the pl. of مَدْرَعَةٌ is مَدَارِيعٌ. (MA.) — Also The [appendage called] صَفَّةٌ [q. v.] of a رَحْلٌ [or camel's saddle], when the heads of the *وَاسِطَةُ* [or fore part (Az says the وَسَطُ, accord. to the TA,)] and the *أَخْرَةُ* [or hinder part] appear from [above] it. (K.)

درق

دَرَقٌ: see what next follows.

دَرَقَةٌ i. q. حَجَفَةٌ, (S, K, TA,) or تُرْسٌ, (Mḡh,) [i. e. *A shield,*] made without wood and without sinews: (Mḡh, TA:) or *made of skins sewed one over another:* (ISd and TA voce حَجَفَةٌ, q. v. :) pl. دَرَقٌ, (S, K,) [or rather this is a coll. gen. n.,] and [the pl. is] أَدْرَاقٌ [a pl. of pauc.] and دَرِاقٌ; (K;) this last mentioned by IDrd, who says, they are *made of the skins of beasts found in the country of the Abyssinians,* (TA,) [as are shields thus called in the present day: they are made of the skin of the hippopotamus, and of other pachydermatous animals; and sometimes of the skin of the crocodile; generally oval, with a large protuberance in the middle, behind which is the handle, and between a foot and a half and two feet in length.] — Also *A خَوْخَةٌ [here meaning sluice] in a rivulet:* an arabicized word, from [the Persian] دَرِيجَةٌ. (K, TA.) This is what is meant by the saying of the lawyers, that the repairing of the درقة is incumbent on the owner of the rivulet. (TA.)

دَرِاقٌ: see what next follows.

دَرِبَاقٌ (S, K) and دَرِبَاقٌ (El-Hejeree, K) and دَرِبَاقَةٌ and دَرِبَاقَةٌ (K) and دَرِبَاقٌ, (Fr, TA,) with kesr, like دَرِبَاقٌ &c., not دَرِبَاقٌ, as it would seem to be from the manner in which it is mentioned in the K, (TA,) [and as it is written in the CK and my MS. copy of the K,] i. q. تَرِبَاقٌ [q. v.]. (S, K.) — Also, (K,) or دَرِبَاقَةٌ, (TA,) † *Wine;* (K, TA;) as being likened to تَرِبَاقٌ [properly so called: a meaning also borne by تَرِبَاقَةٌ and تَرِبَاقَةٌ]. (TA.)

دَرِبَاقَةٌ and دَرِبَاقَةٌ: see the next preceding paragraph, in three places.

دَرِيقٌ *A certain measure for wine, or beverage,* (S, A, O, L,) containing the quantity to be drunk [at once]: a Persian word, [originally دَرِيقَةٌ or

[دورة,] arabicized: (L, TA:) [J says,] I think it to be Persian, arabicized: (S:) it is thus correctly written; not, as the context of the K requires it to be in this sense, *دَرْدُق*. (TA.) — Also *A jar having a loop-shaped handle*, (K, TA,) *that is lifted, or carried, by the hand*: of the dial. of the people of Mekkeh: pl. *دَوَارِق*. (TA.) [In Egypt, it is applied to *A narrow-necked drinking-bottle, made of a dust-coloured, or grayish, porous earth, for the purpose of cooling the water by evaporation*: several varieties of this kind of bottle are figured in ch. v. of my “Modern Egyptians.”]

درك

1. *دَرَك*, from which should be derived *دَرَاك* and *دَرَاك*, is unused, though its noun *درك* [i. e. *دَرَك* or *دَرَك*, which latter (the more common of the two) see below,] is used. (IB.) [*دَرَك* in Golius's Lex. is evidently a mistranscription for *دَرَاك*.]

2. *تَدْرِيك* The dropping of rain with close consecutiveness, (IAqr, K, TA,) as though one portion thereof overtook another. (IAqr, TA.) You say, *دَرَكَ المَطَرُ* The rain dropped with close consecutiveness. (TK.) — Also The hanging a rope upon the neck of a person in coupling him with another. (AA.)

3. *دَرَاك* The making one part, or portion, of a thing, (K, TA,) whatever it be, (TA,) to follow another uninterruptedly; (K, TA;) as also *مُدَارِكَةٌ*: (TA:) both [are inf. ns. of *دَارَك*, and] signify the same [i. e. the continuing, or carrying on, a thing uninterruptedly]: (S:) *مُدَارِكَةٌ* is when there are no intervals between things following one another; like *مُوَاصَلَةٌ*: otherwise it is *مُوَاتَرَةٌ*. (S and K in art. وتر.) You say, of a man, *دَارَكَ صَوْتَهُ* He continued his voice uninterruptedly. (S, TA.) — Also A horse's overtaking, or coming up with, wild animals (K, TA) &c. (TA.) You say, of a horse, *دَارَكَ الوَحْشَ*, inf. n. *دَرَاك*, He overtook, or came up with, the wild animals. (TK.) [Thus it is syn. with *ادرك*.] — In the saying, *لَا بَارَكَ اللهُ فِيهِ وَلَا تَارَكَ وَلَا دَارَكَ*, (S, K, TA,) it is an imitative sequent: (K, TA:) all these verbs have one and the same meaning. (S, TA. [See *تَارَكَ*.])

4. *إِدْرَاك* (S, Mṣb, K, &c.) inf. n. *إِدْرَاك* (S, Mṣb) and *مُدْرِك*, (Mṣb,) He, or it, attained, reached, overtook, or came up with, him, or it: (S, K, TA:) or sought, or pursued, and attained, reached, &c., him, or it: (Mṣb:) [*دَارِكُهُ*, also, signifies the same, as shown above:] and *تَدَارِكُهُ*, likewise, [of which *إِدْرَاكُهُ* is a variation,] is syn. with *ادركه*; (Jel in lxviii. 49, and KL,* and TA;*) and so is *إِدْرِكُهُ*. (TA.) You say, *أَدْرَكْتُ الرَّجُلَ* and *أَدْرِكْتُهُ* [I attained, reached, overtook, or came up with, the man]. (IJ, TA.) And *مَشَيْتُ حَتَّى أَدْرَكْتُهُ* I walked, or went on foot, until I overtook him, or came up with him. (S, TA.) And *عَشْتُ حَتَّى أَدْرَكْتُ زَمَانَهُ* I lived until I attained, or reached, his time.

(S, TA.) And *أَدْرَكْتُ الغَائِثَ* [I attained, &c., that which was passing away]. (Mgh.) And *أَدْرَكُهُ بِمَكْرُوهُ* [He overtook him, or visited him, with some displeasing, or abominable, or evil, action]. (M and K in art. وتر. See also 6, in the latter half of the paragraph, in two places: and see 10, first sentence.) And *أَدْرَكْتَنِي الجَدُّ* [Difficulty, or distress, &c., overtook me, ensued to me, or came upon me]; a phrase similar to *بَلَّغْتَنِي* in the Kṛ [iii. 35]: and so *أَدْرَكْتُ الجَهْدَ* [I came to experience difficulty, &c.]; like *بَلَّغْتُ الكَبِيرَ* in the Kṛ [xix. 9]. (Er-Rāghib, TA in art. بلغ.) — [Hence, He attained, obtained, or acquired, it; and so *تَدَارِكُهُ*, as is shown in the KL; so too *به ادرك*, for one says,] *أَدْرَكَ بَدْمَهُ* [He obtained revenge, or retaliation, for his blood]. (S in art. وتر.) — [Hence also, He perceived it; attained a knowledge of it by any of the senses.] You say, *أَدْرَكْتُهُ بِبَصَرِي* [I perceived it by my sight;] I saw it. (S, TA.) *لَا تُدْرِكُهُ الأبْصَارُ*, in the Kṛ [vi. 103], means, accord. to some, *The eyes [perceive him not]*: accord. to others, *the mental perception comprehendeth not [or attaineth not the knowledge of] the real nature of his hallowed essence*. (TA.) You say also, *ادرك علي*, meaning *My knowledge comprehended that such a thing was a fact*. (TA.) — [Hence likewise, as an intrans. v., or a trans. v. of which the objective complement is understood,] *ادرك* also signifies [He attained a knowledge of the uttermost of a thing; or] *his knowledge attained the uttermost of a thing*. (TA.) See also 6, in the former half of the paragraph, in two places. — Also *It (a thing) attained its proper time*: (Mṣb, K:) *it attained its final time or state, or its utmost point or degree*. (K.) [He (a boy, and a beast,) attained his perfect, ripe, or mature, state; and in like manner *ادركت* is said of a girl: or it is like *ادرك* as meaning] *he (a boy) attained to puberty*, (S, Mṣb,) or *to the utmost term of youth*. (TA.) *It (fruit) attained to ripeness, or maturity; became ripe, or mature*; (S, Mṣb;) *attained its time, and its utmost degree of ripeness or maturity*. (T, TA.) And *ادركت القُدْرَ* The cooking-pot attained its proper time [for the cooking of its contents]. (TA.) And *ادركت الخمر* [The wine became mature]. (Mṣb and K in art. خمر.) And *ادرك ماء الرِّكْبَةِ* The water of the well reached its *دَرَك*, i. e. its bottom (Abou-'Adnán, TA.) — Also *It passed away and came to an end; came to nought; became exhausted; or failed entirely*: (S, K:) said in this sense of flour, or meal: (S:) and thus it has been explained as used in the Kṛ [xxvii. 68], where it is said, [accord. to one reading,] *بَلَّ أَدْرَكَ عَلَيْهِمُ فِي الآخِرَةِ* [Nay, their knowledge hath entirely failed respecting the world to come]. (TA. [See also 6.]) Sh mentions this signification as heard by him on no other authority than that of Lth; and Az asserts it to be incorrect: but it has been authorized by more than one of the leading lexicologists, and the language of the Arabs does not forbid it; for it is said of flour, or meal, and in this case can only mean *it came to its end, and entirely failed,*

or became exhausted; and fruits, when they are ripe (*إِذَا أَدْرَكَتْ*) are exposed to coming to nought, and so is everything that has attained to its extreme term; so that the signification of “coming to nought” is one of the necessary adjuncts of the meaning of *إِدْرَاك*. (TA.) [In like manner,] *أَدْرَكَ* signifies *It (a thing) continued uninterruptedly and then came to nought*: (IJ, TA:) and agreeably with this signification is explained the saying in the Kṛ [xxvi. 61], *إِنَّا لَمُدْرِكُونَ* [Verily we are coming to nought, by those who read thus instead of *لَمُدْرِكُونَ* being overtaken]. (TA.) — You say also, *ادرك الثمن المشتري*, meaning [The payment of] *the price was, or became, obligatory on the purchaser*: this is an ideal reaching, or overtaking. (Mṣb.)

6. *تَدَارَكُوا* i. q. *تلاحقوا* (S) [i. e.] *They attained, reached, overtook, or came up with, one another; as also *أَدَارَكُوا*, and *أَدْرَكُوا**; (Sh, TA;) [or] *the last of them attained, reached, overtook, or came up with, the first of them*. (S, Mṣb, K, TA.) Hence, in the Kṛ [vii. 36], (S,) *حَتَّى إِذَا أَدَارَكُوا فِيهَا جَمِيعًا* [Until, when they have overtaken one another, or have successively arrived, therein, all together]: originally *تَدَارَكُوا*. (S, K.)* And *تَدَارَكَ التَّرْيَانِ* [The two moistures reached each other; (like *التَّغَى التَّرْيَانِ*); meaning] *the moisture of the rain reached the moisture of the earth*. (S.) — And [hence] *تَدَارَكَ* signifies [It continued, or was carried on, uninterruptedly; it was closely consecutive in its parts, or portions;] *one part, or portion, of it, followed, or was made to follow, another uninterruptedly; said of anything*. (TA.) You say, *تَدَارَكَ السَّبْرُ* [The course, or pace, or journeying, continued uninterruptedly]. (S and TA in art. حقد, &c.) And *تَدَارَكَتْ الأَخْبَارُ* The tidings followed one another closely. (TA.) — [Hence, when said of knowledge, meaning, accord. to Fr, *It continued unbroken in its sequence or concatenation*.] *بَلَّ أَدَارَكَ عَلَيْهِمُ فِي الآخِرَةِ* (K, TA,) in the Kṛ [xxvii. 68], (TA,) [virtually] means *Nay, they have no knowledge respecting the world to come*: (K, TA:) or, as IJ says, *their knowledge is hasty, and slight, and not on a sure footing, &c.*: Az says that AA read *بَلَّ أَدْرَكَ* [of which an explanation has been given above (see 4)]: that I'Ab is related to have read *بَلَّيْ أَدْرَكَ* [i. e. *Yea, hath their knowledge reached its end &c.*?], as interrogatory, and without tesh-deed: and that, accord. to the reading *أَدَارَكَ*, Fr says that the proper meaning is, [*Nay,*] *hath their knowledge continued unbroken so as to extend to the knowledge of the world to come, whether it will be or not be? wherefore is added, *بَلَّ هُمْ فِي شَكِّ مَنَّا بَلَّ هُمْ مَنَّا عَمُونَ**: he says also that Ubeî read, *أَمْر تَدَارَكَ*; and that the Arabs substitute *بَلَّ* for *أَمْر*, and *أَمْر* for *بَلَّ*, when a passage begins with an interrogation: but this explanation of Fr is not clear; the meaning is [said to be] *their knowledge shall be unbroken and concurrent [respecting the world to come] when the resurrection shall have become a manifest event, and they shall have found themselves*

to be losers; and the truth of that wherewith they have been threatened shall appear to them when their knowledge thereof will not profit them: accord. to Aboo-Mo'adh the Grammarian, the readings **بَلْ أَدْرَكَ** &c. and **بَلْ آدَرَكَ** &c. mean the same; i. e. *they shall know in the world to come*; like the saying in the Kur [xix. 39], **أَسْمِعْ بِهِمْ وَأَبْصُرْ**, &c.: and Es-Suddee says of both these readings that the meaning is, *their knowledge shall agree, or be in unison, in the world to come*; i. e. they shall know in the world to come that that wherewith they have been threatened is true: or, accord. to Mujáhid, the meaning of **بَلْ أَدْرَكَ عَلَيْهِمْ** &c. is said to be, *is their knowledge concurrent respecting the world to come?* بل being here used in the sense of أمر: (TA:) or it may mean *their knowledge hath gone on uninterruptedly until it hath become cut short*; from the phrase **تَدَارَكَ بَنُو فُلَانٍ** meaning *The sons of such a one went on uninterruptedly into destruction*. (Bd.) — **تَدَارَكَهُ**: see 4, in two places. It is used in the [primary] sense of **أَدْرَكَهُ** in the saying in the Kur [lxviii. 49], **لَوْلَا أَنْ تَدَارَكَهُ**, [*Had not favour (meaning mercy, Jel) from his Lord reached him, or overtaken him, he had certainly been cast upon the bare land*]. (Jel.) — [Hence, elliptically, *He overtook him, or visited him, with good, or with evil*.] El-Mutanabee says,

* **أَنْ فِي أُمَّةٍ تَدَارَكَهَا اللَّهُ** *
* **هُ غَرِيبٌ كَصَالِحٍ فِي ثَمُودٍ** *

[*I am among a people (may God visit them with favour and save them from their meanness, or visit them with destruction so that I may be safe from them,) a stranger, like Sálîh among Thamood*]: **تَدَارَكَهَا اللَّهُ** is a prayer for the people, meaning **أَدْرَكَهَا اللَّهُ** [i. e. **لَوْ مَرَّ بِهِمْ**]; or it may be an imprecation against them, i. e. **أَدْرَكَهُمْ اللَّهُ** **بِالْإِهْلَاكِ** **لَأَنْجُو مِنْهُمْ**. [each meaning as explained above:] and IJ says that because of this verse the poet was named **المُتَنَبِّئِي**. (W p. 35. [The verse there commences with **أَنَا**; but **أَنْ** is required by the metre, and is more approved in every case except the case of a pause.]) It is mostly used in relation to aid, or relief, and benefaction: [so that it signifies *He aided, or relieved, him; he benefited him; he repaired his, or its, condition; he repaired, amended, corrected, or rectified, it*]: whence the saying of a poet,

* **تَدَارَكَنِي مِنْ عَثْرَةِ الدَّهْرِ قَاسِمٌ** *
* **بِمَا شَاءَ مِنْ مَعْرِفَتِهِ المِتَدَارِكِ** *

[*Kásim relieved me, or has relieved me, from the slip of fortune with what he pleased of his relieving, or continuous, beneficence*]. (TA.) [See also, in the first paragraph of art. **دَق**, another example, in a verse of Zuheyr, which is cited in that art. and the present in the TA: and see the syn. **تَلَاَفَاهُ**. Hence,] **تَدَارَكَتْ مَا فَاتَتْ** i. q. **استدركته**, q. v. (S, Mṣb, TA.)

8. **أَدْرَكَ**: see 4, first and second sentences: —

and near the end of the paragraph: — and see also 6, first sentence.

10. **استدرك الشيء بالشيء** [properly] signifies **حَاوَلَ إِدْرَاكَهُ** [i. e. *He sought, or endeavoured, to follow up the thing with the thing*]: (K:) as, for instance, **الخطأ بالصواب** [*the mistake with what was right*]. (TK.) [Hence,] you say, **استدركت ما فاتت** [*I repaired, amended, corrected, or rectified, what had passed neglected by me, or by another; and I supplied what had so passed, or what had escaped me, or another, through inadvertence*]; and **تداركته** signifies the same [in relation to language and to other things; whereas the former verb is generally restricted to relation to language or to a writer or speaker]. (S, Mṣb.) You say also, **استدرك عليه قوله** [*He corrected, or rectified, what was wrong, or erroneous, in his saying: [but more commonly, he supplied what he had omitted in his saying; generally meaning, what he had omitted through inadvertence: and استدركته عليه I subjoined it, or appended it, to what he had written, or said, by way of emendation; or, more commonly, as a supplement, i. e., to supply what had escaped him, or what he had neglected:] and hence, المستدرك على البخاري [The Supplement to El-Bukháree; a work supplying omissions of El-Bukháree;] by El-Hákim. (TA.) [Thus] استدرك signifies *The annulling a presumption, or surmise, originating from what has been before said, [by correcting an error, or errors, or by supplying a defect, or defects,] in a manner resembling the making an exception. (Kull.)* [Hence **حرف استدراك**, meaning *A particle of emendation, applied to بل, and to لكن or لكن*.]*

دَرَكَ: see the next paragraph, in eight places.

دَرَكَ The act of attaining, reaching, or overtaking; syn. **لَحَاقٌ**; (K, TA; [in the CK, **اللحاق** is erroneously put for **اللحاق**];) [properly an inf. n. of the unused verb **دَرَكَ** (q. v.), but, having no used verb, said to be] a noun from **الإدراك** [with which it is syn.], (TA,) or a noun from **أدركت الشيء**; and hence **ضمان** [which see in what follows]. (Mṣb.) [Hence,] **لَا تَخَافْ دَرَكَ**, in the Kur [xx. 80], means *Thou shalt not fear Pharaoh's overtaking thee*. (TA.) One says also **فَرَسٌ دَرَكَ الطَّيْرَةَ** meaning *A horse that overtakes what is hunted*; like as they said **فَرَسٌ قَبْدُ الأَوَابِدِ**. (TA.) — Also **الattainment, or acquisition, of an object of want**: and the *seeking the attainment or acquisition thereof*: as in the saying, **بَكَّرَ فَعِيهِ** **دَرَكَ** [*Be thou early; for therein is attainment, &c.*]: and **دَرَكَ** signifies the same. (Lth, TA.) [Hence, perhaps,] **يَوْمَ الدَّرَكِ**: this was [a day of contest] between El-Ows and El-Khazraj: (K:) thought to be so by IDrd. (TA.) — And i. q. **تَبَعَةٌ** [i. e. *A consequence; generally meaning an evil consequence*: and perhaps it also means here *a claim which one seeks to obtain for an injury*]: as also **دَرَكَ**. (S, K.) One says, **مَا لِحَقَّكَ مِنْ دَرَكَ**. (S, TA) and **دَرَكَ فَعَلَى خَلَاصِهِ**

Whatever evil consequence ensue to thee, on me be the compensation thereof]: in the A, **أَدْرَكَهُ مَا يَلْحَقُهُ مِنْ تَبَعَةٍ** i. e. *Whatever evil consequence ensue to it, &c.; relating to a thing sold*. (TA.) And hence **ضمان الدرك** in the case of a claim for indemnification for a fault or a defect or an imperfection in a thing sold [meaning either *Responsibility, or indemnification, (see ضمان) for evil consequence*]: (TA in the present art.): or this means [*indemnification for evil consequence in a sale; i. e., virtually, the returning of the price to the purchaser on the occasion of requirement by the thing sold*: the vulgar say incorrectly **ضمان دَرَكَ**, and still more incorrectly **ضمان دَرَكَ** [generally meaning thereby *I sell this, or I purchase this, on the condition of responsibility, or indemnification, for any fault or defect or imperfection that may be found in it*]: (TA in art. **ضمن**):] [and in this manner **ضمان الدرك** may be correctly rendered; for] **دَرَكَ** also signifies *a fault or a defect or an imperfection [in a thing sold]*; for instance, in a slave that is sold. (TA in art. **عبد**) [In the KT, **الدرك** is also explained as signifying *The purchaser's taking from the seller a pledge for the price that he has given him, in fear that the thing sold may require it*: but this seems to be an explanation of the case in which the word is used; not of the word itself.] — Also **A rope, (M, K,) or a piece of rope, (S,) that is tied upon the [lower] extremity of the main rope (S, M, K) of a well, to the cross pieces of wood of the bucket, (S,) so as to be that which is next the water, (S, M, K,) in order that the main rope may not rot (S, M) in the drawing of water: (M:) or a doubled rope that is tied to the cross pieces of wood of the bucket, and then to the main well-rope: (Az, TA:) and **دَرَكَ** signifies the same. (K. [But only **دَرَكَ** is authorized by the TA in this sense.]) [See also **كَرْبٌ**.] — Also, and **دَرَكَ**, *The bottom, or lowest depth, (Sh, T, S, M, K,) of a thing, (T, M, K,) as of the sea and the like, (T,) or of anything deep, as a well and the like: (Sh:) pl. أدراك, (K,) a pl. of both, of a form frequent and analogous with respect to the former, but extr. with respect to the latter; and دَرَكَاتٌ also. (TA.) And A stage of Hell: (IAḥr:) a stage downwards: (MA:) or stages downwards; like **دَرَكَاتٌ**: (B:) opposed to **دَرَجٌ** (MA, B) and **دَرَجَاتٌ**, (B,) which are upwards: wherefore, (MA, B,) the abodes of Hell, or the stages thereof, are termed **دَرَكَاتٌ**; (AO, S, MA, K, B;) [Golius and Freytag give **دَرَكَ** as its sing.; the former as from the S, and the latter as from the K, in neither of which it is found;] and those of Paradise, **دَرَجَاتٌ**. (S, MA, B.) It is said in the Kur [iv. 144], **إِنَّ المُنَافِقِينَ فِي الدَّرَكِ**, **الأسفل من النار** [*Verily the hypocrites shall be in the lowest stage of the fire of Hell*]: here the Koofees, except two, read **في الدرك**. (TA.) — [Golius gives another signification, "*Pars terra*," as on the authority of the S and K, in neither of which it is found.]***

دَرَكَ The ring of the bow-string, (K, TA,) that

falls into the notch of the bow. (TA.) — And A thong that is joined to the string of the bow, (K,) of the Arabian bow. (TA.) — And A piece that is joined to the girdle when it is too short, (Lh, K,) and in like manner, to a rope, or cord, when it is too short. (Lh, TA.)

دَرَكَ an imperative verbal noun, (S,) meaning اُدْرِكْ [Attain thou, reach thou, overtake thou, &c.]: (K:) from the unused verb دَرَكَ: (IB:) like اَتَرَكَ [from تَرَكَ], meaning اَتَرَكَ. (TA.)

دَرَكَ [an inf. n. of S, used in the sense of the part. n. دَرَكٌ]. You say, طَعَنَهُ طَعْنًا دَرَكَ، He thrust him, or pierced him, with an uninterrupted thrusting or piercing: and شَرِبَ شَرِبًا دَرَكَ، He drank with an uninterrupted drinking: and ضَرَبَ دَرَكَ، An uninterrupted beating or striking. (TA.)

دِرَاكَةٌ: see مَدْرَكٌ.

دِرْبَكَةٌ i. q. طَرِيدَةٌ [as meaning An animal that is hunted]. (S, K.)

دَرَكَ an epithet from اُدْرَكَ، (S, K,) applied to a man, (K,) and signifying كَثِيرُ الْاِدْرَاكِ [i. e. One who attains, reaches, or overtakes, &c., much, or often: and also having much, or great, or strong, perception: as will be seen from what follows]: (S, TA:) and so مَدْرَكٌ [expressly said in the TA to signify كَثِيرُ الْاِدْرَاكِ, though why it should have this signification as well as that (which it certainly has) of simply attaining &c., I cannot see,] and مَدْرَكَةٌ: (K, TA:) the last explained by Lh as signifying سَرِيعُ الْاِدْرَاكِ [i. e. quick in attaining, &c.]. (TA.) Keys Ibn-Rifā'ah says,

* وَصَاحِبُ الْوَتْرِ تَيْسَ الدَّهْرِ مَدْرِكُهُ *
* عِنْدِي وَتِي لَدَرَكَ بِاَوْتَارِ *

[And he who has a claim for blood-revenge is not ever an attainer of it with (meaning from) me; but verily I am one who often attains blood-revenges]. (IB.) Seldom does فَعَالٌ come from اَفْعَلٌ; but they sometimes said حَسَّاسٌ دَرَكَ [i. e. Having much, or great, or strong, perception]; it being [in this instance] a dialectal syn. [of حَسَّاسٌ], or thus for conformity: (S:) it is said to be the only instance of فَعَالٌ from اَفْعَلٌ except جَبَّارٌ and سَازٌ; [and some other instances might be added; but all of them require consideration:] accord. to IB, دَرَكَ is from the unused verb دَرَكَ. (TA.)

مَدْرَكٌ: see مَدْرَكٌ. — لَهُ مَدْرَكٌ [if not a mis-transcription for مَدْرَكٌ or مَدْرَكٌ] means He has a sense in excess; [app. a preternatural perception, or a second sight;] and so دِرَاكَةٌ. (TA.)

مَدْرَكٌ A place, and a time, of اِدْرَاكِ [i. e. attaining, reaching, overtaking, &c.]. (Mgh.) Hence مَدَارِكُ الشَّرْعِ; (Mgh, Mghb;) among which is included investigation of the law by means of reason and comparison; (Mgh;) i. e. The sources from which are sought the ordinances of the law; where one seeks for guidance by means of texts [of the Kur-án or the Sunneh] and by means of

investigation by reason and comparison: (Mghb:) the lawyers make the sing. to be مَدْرَكٌ; (Mgh, Mghb;) but there is no way of resolving this: (Mghb:) correctly, by rule, it is مَدْرَكٌ; because the meaning intended is a place of اِدْرَاكِ. (Mgh.) — [Also pass. part. n. of 4. — And hence, Perceived by means of any of the senses; like مَحْسُوسٌ: and perceived by the intellect; thus opposed to مَحْسُوسٌ.]

القُوَّةُ الْمَدْرِكَةُ: see دَرَكَ, in two places. — [The perceptive faculty of the mind. See also what next follows.]

مَدْرِكَةٌ: see دَرَكَ. — [See also مَدْرَكٌ.] — مَدَارِكُ الْخَمْسِ and الْمَدَارِكُ الْخَمْسُ signify The five senses. (TA.) [See also مَدْرَكٌ.] — Also The حَجْمَةُ [a word I do not find in any other instance, app. a mistranscription for مَخْمَةٌ (which when written with the article differs very little from the former word) i. e. the place to which the cupping-vessel is applied, for this is often] between the two shoulder-blades: (K:) so says Ibn-'Abbád. (TA.)

مَدَارِكَةٌ A woman (TA) that will not be satiated with coitus; (K, TA;) as though her fits of appetency were consecutive. (TA.)

مَدْرَاكٌ Uninterrupted; or closely consecutive in its parts, or portions: differing from مَتَوَاتِرٌ, which is applied to a thing in the case of which there are small intervals. (Lh.) See also دَرَكَ. — Applied to a rhyme, (Lth, M, K,) and to a word, (Lth, TA,) Having two movent letters followed by a quiescent letter; as فَعُوٌ and the like: (Lth, TA:) or having two movent letters between two quiescent letters; as مَتَفَاعِلُنْ, (M, K,) and مَتَفَاعِلُنْ, (M, TA,) and مَفْعُولُنْ, (M, K,) i. e. as فَعُلٌ when immediately following a quiescent letter, (M, TA,) and فَعُولٌ, (M, K,) i. e. as فُلٌ with a movent letter immediately followed by it: (M, TA:) as though the vowel-sounds overtook one another without an obstacle between the two movent letters. (M, K.) — [المَدْرَاكُ is also the name of The sixteenth metre of verse; the measure of which consists of فَاعِلُنْ eight times.]

مَسْتَدْرَكٌ [A supplement]: see 10. — [In the TA and some other similar works, it is often used as signifying Superfluous, or redundant.]

درن

1. دَرَنٌ, aor. َ، inf. n. دَرِنٌ; (T, S, M, Mghb, K;*) and اِدْرِنٌ; (T, M, K;) It (a garment, S, M, &c.) was, or became, dirty, or filthy: (S, M, Mghb, K:) or was, or became, defiled, polluted, or smeared, with dirt, or filth. (T, K.) And دَرِنَتْ يَدُهُ بِالشَّيْءِ، His hand was, or became, defiled, polluted, or smeared, with the thing. (K.)

4. اِدْرِنٌ: see 1. — Also He rendered a garment dirty, or filthy: (S, K:) or he defiled, polluted, or smeared, a garment with dirt, or filth. (K.) — اُدْرَنْتِ الْاِبِلَ The camels fed upon what is

termed دَرِينٌ: (M, K:) thus they do in the case of drought, or sterility. (M.)

دَرِنٌ Dirtiness, or filthiness; or dirt, or filth: (S, M, K:) or defilement, or pollution, with dirt or filth: (T, K:) and accord. to the K, اِدْرُونٌ also is syn. with الدَرِنٌ; but ISd says that this is not known. (So in the TA. [In the text of the M, however, as given in the TT, in the place of الدَرِنٌ in this case I find الرَدِيءُ (for الرَدِيءُ, i. e. the bad, &c.); and another passage in the M, respecting a signification of اِدْرُونٌ, (which see below,) suggests that the explanation of اِدْرُونٌ as meaning الدَرِنٌ may have been taken from this passage in consequence of an oversight.] مَأْكَانٌ إِلَّا كَدْرِنٌ بِتَكْفِي، meaning It was no otherwise than like dirt in my hand, which I therefore wiped with the other hand, is a prov. applied in the case of a thing done in haste. (M.) — [Hence,] اِمْرٌ دَرِنٌ means + The present world, or the present state of existence. (Z, K.) — دَرِنٌ is also used as meaning + Vileness, ignominy, or abjectness. (Har p. 509.)

دَرِنٌ (S, M, Mghb, K) and اُدْرِنٌ (M, TA,) applied to a garment, Dirty, or filthy: (S, M, Mghb, K:) or defiled, polluted, or smeared, with dirt, or filth. (K.) — And, so applied, Old and worn out; as also دَرِينٌ. (K.) — [Hence,] يَدَاهُ دَرِنَاتٌ بِالشَّيْءِ [in the CK مَنِ الشَّيْءِ، His hands are worn out by beneficence; meaning, much used therein]: and اَيْدِيهِمْ دَرَانٌ [Their hands are worn out thereby]: and هُوَ دَرِنٌ الْيَدَيْنِ [He is worn out in respect of the hands thereby]. (K, TA.) — دَرِنَةٌ applied to a she-camel means Mangy, or scabby. (TA.)

دَرَانٌ, like سَحَابٌ, (K,) or دَرَانٌ, (so accord. to the TT as from the M,) The fox. (M, K.)

دَرَانَةٌ: see دَرِنٌ. — Also, (S, M, K,) and دَرَانَةٌ (M, K,) Dry herbage: (M:) and whatever is broken in pieces, of [plants of the kind termed] حَمِيضٌ, or of trees, or of herbs, or leguminous plants, (M, K,) of such as are eaten without being cooked, or are slender and succulent or soft or sweet, and such as are hard and thick, or thick and inclining to bitterness, or thick and rough, when old (M) and dry: (M, K:) or دَرِينٌ signifies what is broken in pieces, of herbage, when it is old (S, TA) and withered, or wasted, and black; (so in a copy of the S;) i. e. withered, or wasted, herbage; such as is seldom made use of by the camels: (S, TA:) or herbage that has become a year old, and then dried up: (Th, M:) dry herbage a year old: (Lth, T:) or dry and old herbage. (Ham p. 527.) — [Hence,] اِمْرٌ دَرِينٌ + Sterile, or unfruitful, land. (S, K.) A poet says,

* تَعَالَ نَسِيْتُ حُبَّ دَعْدٍ وَنَعْتَدِي *
* سَوَاتِينِ وَالْمَرْعَى بِاِمْرٍ دَرِينِ *

[Come thou, let us keep to our love of Daqd (a woman's name), and we will go forth early in the morning, both alike, though the pasturing be in sterile land]: he means, we will keep to our

love, though the means of subsistence be strait. (S.)

دِرَانَةٌ: see the next preceding paragraph.

دُرَيْبَةٌ [used in the manner of a proper name] *The foolish; stupid; unsound, or dull, or deficient, in intellect:* (M, A, K:) thus applied by the people of El-Koofeh: (M, A:) the people of El-Basrah say دُرَيْبَةٌ. (A, TA.)

دِرَانٌ: see دِرَانٌ.

دِرْنٌ: see دِرْنٌ.

إِدْرُونٌ, quasi-coordinate to جِرْدَحْلٌ, (IJ, M,) i. q. أَرِيٌّ (M, K) or أَخِيَّةٌ (TA in art. اِخْو.) [A rope, or loop of a rope, to which a beast is tied: for further explanations, see أَخِيَّةٌ]: and a manger: (M, K:) pl. أُدْرَيْنٌ. (TA in art. اِخْو.) You say, رَجَعَ الْفَرَسُ إِلَى إِدْرُونِهِ *The horse returned to his manger:* (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home. (M, K.) So in the saying, رَجَعَ إِلَى إِدْرُونِهِ [He returned to his place of abode, &c. See also what next follows.] (M.) — I. q. أَصْلٌ [app. as meaning *Origin*; or *original state or condition*: and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدَّرْنُ: but this is nought, or of no account. (M.) — See also دِرْنٌ. — Accord. to IAqr, one says, فَلَانٌ إِدْرُونٌ شَرٌّ, meaning *Such a one is evil in the utmost degree.* (T.)

مُدْرِينٌ *Dry firewood.* (M, K.)

مُدْرَانٌ, applied to a man and to a woman, *Very dirty or filthy:* (IAqr, M, K:*) pl. مَدْرَانِينَ. (M.) — And A gazelle that eats دِرِينٌ. (K.)

دره

1. دَرَّ عَنَّهُمْ, (S, Mgh, K,) and دَرَّ عَنْهُمْ, (Mgh, K,) inf. n. دَرَّةٌ, (TA,) *He repelled from them, or defended them;* (S, K:) like دَرَّأٌ, from which it is [said to be] formed by substitution, as هَرَّأٌ from أَرَّأٌ; (S;) and so دَرَّهَمٌ: (Har p. 551: [but for this I find no other authority:]) or he spoke for them, and repelled from them or defended them. (Mgh.) — دَرَّهَمٌ, aor. as above, (K,) and so the inf. n., (TA,) or the inf. n. is دَرَّوهُ, (JK,) *He came upon them suddenly, or unawares,* (IAqr, K,) whence they did not expect him; like دَرَّأٌ: (IAqr, TA:) and [simply] he came upon them. (JK, K.) — دَرَّهَةٌ also signifies *The being bold, or daring.* (TA.) — دَرَّهَةٌ; (JK;) so in the handwriting of Sgh, but accord. to the K دَرَّهَةٌ, inf. n. تَدْرِيهٌ; (TA;) i. q. تَنَكَّرَتْهُ [He became changed in countenance to him by anger so that he did not know him; or he met him in a morose manner]. (JK, Sgh, K, TA.) — دَرَّهَةٌ عَلَى *It was on the point of amounting to a hundred.* (JK.) [See also 2.] — دَرَّهَتْ بِالْبِعْزَى *I called the goats to water.* (JK.)

2: see 1. — دَرَّهَةٌ عَلَى كَذَا, inf. n. تَدْرِيهٌ, *It ex-*

ceeded such a thing. (K.) [See also 1, last signification but one.]

5. تَهَدَّدَ i. q. تَدَرَّهَ [He threatened, or frightened]. (IAqr, TA.)

دِرْيَةٌ *The chief of a people or party.* (JK, Sgh, TA.)

دِرْهَرَةٌ + A shining, or brightly-shining, star, (AA, K, TA,) that rises from the horizon glistening intensely. (AA, TA.) — A woman who overcomes, or subdues, her husband. (AA, TA.) — A knife with a curved end; called by the vulgar مَنجَلٌ. (TA.)

دَارِهَاتُ الدَّخْرِ [act. part. n. of 1]. [Hence,] *The assaults of time or fortune.* (IAqr, K.) — [Hence also,] *One who intrudes uninvited at feasts; a smell-feast; a spunger.* (JK, Sgh.) — And *A messenger.* (JK, Sgh.) — Also + *Shining, gleaming, or glistening, much, or intensely.* (MF, TA.)

هُوَ ذُو تَدْرَةٍ, and تَدْرًا, *He is one who is wont to come suddenly, or unawares, upon his enemies, whence they know not.* (TA.) And ذُو تَدْرِهِمْ, (IAqr, JK, K, TA, [in the CK, erroneously, تَدْرِهِمْ], and تَدْرِهِمْ, (TA,) *He is the repeller from them, or the defender of them,* (IAqr, K,) in *فِي الْحَرْبِ* [in war or fight]: (JK:) you may not say ذُو تَدْرِهِمْ, without ذُو. (TA.) Some say that the هـ is a substitute for the ء: but ISd affirms that the two words, with هـ and with ء, are dial. vars. (TA.)

مُدْرَةٌ *A noble chief or lord;* (ISd, K;) so called because he is strong to execute affairs, and ventures upon them suddenly: (ISd, TA:) and a headman, or chief, (مُدْرَمٌ, [so in the copies of the K, but the right reading is probably مُدْرِمٌ, i. e. bold,]) in respect of tongue, on the occasion of contention, or disputation; and in arm, or hand, on the occasion of fight: (K, TA:) or the headman and spokesman of a people, or party: (S:) or the spokesman and defender of a people, or party: (Mgh:) or مُدْرَةٌ قَوْمٌ means *the defender of a people, or party;* (JK, TA;) *the chief, or headman, among them:* (JK:) or *the headman and orator and spokesman and defender of a people, or party:* (TA:) and مُدْرَةٌ حَرْبٌ means the same; (JK, TA;) or *the chief by whom evil is repelled, and who orders, or arranges, the affairs of war:* (Ham p. 232:) pl. مَدْرَاهُ. (S.)

درهوه

دِرْهَوَةٌ: see the next preceding article.

درهم

Q. 1. دَرَّهَمَتْ, said of the خُبَّازِيٌّ [or mallow], (K, TA,) *It became round [in its leaves];* (TA;) *its leaves became like [the silver coins called] دَرَاهِمٌ.* (K.)

Q. 4. إِدْرَهَمَ, (S, K,) inf. n. إِدْرَهَمَانٌ, (S,) *He (a man, TA) became aged:* (K, TA:) or he (an

old man) tottered (سَقَطَ) by reason of age. (S, TA.) — اِدْرَهَمَ بَصْرَهُ *His sight became dim, or obscure.* (K.)

دِرْهَمٌ, (S, Mgh, Mgh, K,) of the measure فَعْلَلٌ, (Mgh, MF,) of which it has been said that there are only three other instances, but there are many more; (MF;) an arabicized word, (S, Mgh,) from the Pers. [دِرْمَ]; (S;) also pronounced دِرْهَمٌ, (S, Mgh, K,) but this is of rare occurrence; (TA;) and دِرْهَامٌ, (S, K,) which is more rare; (TA;) *A certain silver coin;* (Mgh, Mgh;) like as دِينَارٌ signifies a certain gold coin: (Mgh:) [and the weight thereof; i. e. a drachm, or dram:] *its weight is six دَوَانِيقُ [or dāniqs];* (Mgh, and K in art. مَك;) i. e., *the weight of the دِرْهَمِ إِسْلَامِيٍّ:* but in the Time of Ignorance, some dirhems were light, being four دَوَانِيقُ; and these were called طَبْرِيَّةٌ: and some were heavy, being eight دَوَانِيقُ; and these were called عَبْدِيَّةٌ, or بَغْلِيَّةٌ: and of these two they made two that were equal; so that each دِرْهَمِ was six دَوَانِيقُ: this is said to have been done by 'Omar: or, accord. to another account, some dirhems were of the weight of twenty carats, and were called the weight of ten [i. e. of ten dāniqs]; and some were of the weight of ten [carats], and were called the weight of five; and some were of the weight of twelve [carats], and were called the weight of six; and they put the three weights together, and called the third part thereof the weight of seven: and one of the weights of the دِرْهَمِ before El-Islām was twelve carats, which is six دَوَانِيقُ: but the دِرْهَمِ إِسْلَامِيٍّ is sixteen carats; the دَانِقِ of this being a carat and two thirds: (Mgh:) or dirhems should be fourteen carats [i. e. seven dāniqs]; ten being of the weight of seven مَثَاقِيلُ [or mithkāl]: in the Time of Ignorance, some were heavy, [equal to] مَثَاقِيلُ; and some were light, [called] طَبْرِيَّةٌ; and when they were coined in the age of El-Islām, they made of the heavy and the light two dirhems, so that ten became equal to seven مَثَاقِيلُ: A 'Obeyd says that this was done in the time [of the dynasty] of the sons of Umeiyeh (El-Karkhee, cited in the Mgh:) [see also De Sacy's "Chrest. Arabe," sec. ed., vol. ii. p. 110 of the Arabic text, and p. 282 of the transl.; where it is further stated, on the authority of Ibn-Khaldoon, that the دِرْهَمِ مَغْرِبِيٍّ was three دَوَانِيقُ; and the دَانِقِ, one; and, as is said in the Mgh, that 'Omar adopted the mean between the بَغْلِيَّةِ and the طَبْرِيَّةِ, making the دِرْهَمِ to be six:] the pl. (of دِرْهَمِ, S) is دِرَاهِمٌ and (of دِرْهَامِ, S) دِرَاهِيمٌ. (S, K.) [The former of these pls. is often used as signifying *Money, cash, or coin*, in an absolute sense.] The dim. is دِرْهِيمٌ and دِرْهِيمٌ: the latter held by Sb to be anomalous; for he says that it is as though it were formed from دِرْهَامٌ, though this was not used by them. (TA.) — Hence, as being likened thereto, [i. e., to the coin thus called,] (TA,) دِرْهَمٌ signifies also + *A حَدِيدِيَّةٌ* [app. as meaning a round piece of land surrounded by a fence or the like, or by elevated land; for this is one of the significations of حَدِيدِيَّةٌ]. (K.) [It is said that] this is taken from

the saying of 'Antarah, [describing showers of copious rain,]

* فَتَرَكْنَ كُلَّ حَدِيْقَةٍ كَالدَّرْهِمِ * [So that they left every ridged-round spot of ground like the درهم]. (TA.) [But accord. to one reading, he said, كَلَّ قَرَارَةٌ; meaning, as is said in the EM, p. 227, "every round hollow;" and likening such a hollow to the درهم because of its roundness, and the clearness and whiteness of its water.]

- دَرِهْمٌ :
- دِرْهَامٌ :
- دَرِيْمٌ :
- دَرِيْمٌ :

see the next preceding paragraph.

دَرَاهِمٌ A man possessing many درهم (AZ, K:) it has no verb: (TA:) you should not say درهم. (AZ, K.)

مُدْرَهْمٌ An old man tottering (سَاقِطٌ) by reason of age. (S, K.)

دری

1. دَرَى الشَّيْءَ He knew the thing; syn. عَلِمَهُ (M;); [and so دَرَى بِالشَّيْءِ; for] you say, دَرَيْتَهُ (S, Mṣb, K) and دَرَيْتَ بِهِ (S, K), aor. اُدْرِي (Mṣb, K), inf. n. دَرِي (S, M, Mṣb, K) and دَرِي (Lḥ, M, K) and دَرِيَّةٌ (S, M, Mṣb, K) and دَرِيَّةٌ (M, K) which last is said by Sb to be not used as an inf. n. of un., but as denoting a state, or condition, (M,) and, accord. to some copies of the S, دَرِيَّةٌ (TA, [so in one of my copies of the S,]) and دَرِيَّةٌ (S, M, Mṣb, K) and دَرِيَانٌ and دَرِيَانٌ (M, K) and دَرِيٌّ (TS, K), I knew it; (S, Mṣb, K); syn. عَلِمْتُهُ (Mṣb, K) or عَلِمْتُ بِهِ (S:); or it has a more special meaning than عَلِمْتُهُ: it is said to signify I knew it after doubting: so says Abou-'Alee: (TA:) or I knew it by a sort of artifice, or cunning, or skill; (K, TA); or with painstaking, and artifice or cunning or skill; (Ḥar p. 24); and therefore دَرَى is not said of God: (TA:) a rájiz says, (S, TA,) but this is an instance of the rude speech of the Arabs of the desert, (TA,)

* لَاهِرٌ لَا أَدْرِي وَأَنْتَ الدَّارِي * [O God, I know not, but Thou art the knowing]: (S, TA: [in Ḥar, p. 24, it is cited as commencing with اللهم, and therefore as a prose-saying, ascribed to Moḥammad, and as adduced by some to show that الدَّارِي is allowable as an epithet applied to God:]) or, as some relate it, لَا أَدْرِي (S,) in which the ي is elided in consequence of the frequent usage of the phrase; (S, M;) like the phrases لَمْ يَكْ and لَمْ يَأْبَلْ (S;) and like لَا يَأْبَلُ in the saying أَقْبَلَ بَصْرَةَ لَا يَأْبَلُ [q. v. in art. الو.]. (M.) [The saying وَلَا أَتَلَمَّتْ وَلَا دَرَيْتٌ &c. is explained in the latter part of

the first paragraph of art. الو.] One says, مَا أَدْرِي أَيُّ النَّاسِ هُوَ [I know not who of mankind he is]. (The Lexicons passim.) And IAqr mentions the saying مَا دَرَيْتَهَا مَا دَرَيْتَهَا (M,) or دَرَيْتَهَا (TA,) as meaning Thou knowest not [which may also be rendered she knows not] what is her knowledge. (M, TA.)= دَرَى (T, M, K,) aor. يَدْرِي (T, S,) inf. n. دَرِي (T, M, K,) He deceived, deluded, beguiled, circumvented, or outwitted, (ISk, T, S, M, K,) a man, (ISk, T,) and an object of the chase; as also اُدْرِي and تَدْرِي: (T, S, M, K: [أدراه in the CK is a mistake for أدراه:];) he hid, or concealed, himself, and deceived, deluded, &c. (S.) A rájiz says,

* كَيْفَ تَرَانِي أَدْرِي وَأَدْرِي *
* غَرَاتِ جُمَلٍ وَتَدْرِي غَيْرِي *

(T, S, M) i. e. How seest thou me winnowing the dust of the mine and deceiving Juml by looking at her while she is inadvertent, (T, S,) she also deceiving me [by looking at me while I am inadvertent]: تَدْرِي being for تَدْرِي. (S.) See also 3.= دَرَى رَأْسَهُ (K,) aor. يَدْرِي, inf. n. دَرِي (TA,) He scratched his head with the مَدْرِي (K:) or دَرَى رَأْسَهُ he combed his head with the مَدْرِي (M: [see Ḥam p. 159, line 11: and see also دَرَى:];) and تَدْرَتْ she (a woman, S) loosed and let down, or loosed and separated, or combed, her hair (S, K, TA) with the مَدْرَاةٌ. (TA.)

2: see above, last sentence. — دَرَيْتُ تُرَابَ المَعْدِنِ, inf. n. تَدْرِيَّةٌ, [I winnowed the dust of the mine to separate its gold: a dial. var. of دَرَيْتُ: or perhaps a mistake for the latter.] (Mṣb.)

3. دَارَاهُ (T, M, Mṣb,) inf. n. مَدْرَاةٌ (T, S, Mgh, Mṣb,) He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him: (S, M, Mṣb:) or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: (T, Mgh:) مَدْرَاةُ النَّاسِ and مَدْرَاةُ النَّاسِ both signify الْمَدْرَاةُ and الْمَلَايِنَةُ (S in the present art:) and دَارَاتُهُ and دَارِيَّتُهُ both signify I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him: (S in art. دَرَأُ:) or دَارَاتُهُ means "I was fearful, or cautious, of him," as says AZ; or "of his evil, or mischief:" and دَارَيْتُ signifies I deceived, deluded, beguiled, circumvented, or outwitted; as also دَرَيْتُ: (T in art. دَرَأُ:) and مَدْرَاةٌ also signifies [the acting with] good nature or disposition; and the holding familiar intercourse with others. (T in the present art.) You say also, دَارَاهُ عَنِ الأَمْرِ, and عَلَيْهِ, He endeavoured to turn him, or entice him, by blandishment, or by deceitful arts, from the thing, and to it; syn. رَاوَدَهُ. (L in art. رَوَد.) — And دَارَى عَنْهُ He defended him; or spoke, or pleaded, or contended, in defence of him; like رَاجَمَ عَنْهُ. (TA in art. رَجَم.)

4. ادْرَاهُ بِهِ He made him to know, or have knowledge of, it; acquainted him with it. (S,

M, Mṣb, K.) The reading وَلَا أَدْرَأُكُمْ بِهِ, with ء, [in the Kur x. 17,] is incorrect: the proper reading is without ء. (S, M.)= اِدْرِي دَرِيَّةٌ, and تَدْرِي (M, TA,) He took for himself, or prepared, a دَرِيَّةٌ. (TA.) [See also تَدْرَأُ.]

5: see 1, latter part, in two places, = and also in the last sentence: = and see also 4 = جَيْشٌ يَتَدْرِي [as though for يَتَدْرَأُ] An army of which one part presses upon another; like يَتَجَعَّبِي. (TA in art. جَعَب.)

7. اِنْدَرَى for اِنْدَرَأُ is vulgar. (TA in art. دَرَأُ.)

8: see 1, latter part, in two places. — اِدْرُوا مَكَانًا means They directed their course to, or towards, a place, making an inroad, or incursion, upon an enemy, and going to fight and plunder: (M, TA:) or as though they did so. (S.)

دَرِيَّةٌ, accord. to some copies of the S, is an inf. n. of دَرَيْتُهُ meaning عَلِمْتُهُ, like دَرِيَّةٌ &c. (TA.) — اِنْتِي هَذَا الأَمْرُ مِنْ غَيْرِ دَرِيَّةٍ — means This thing, or event, came without any act, or deed. (T, TA.)

دَرِيَّةٌ, without ء, A beast, (Aḡ, T, S,) or a camel, (ISk, T,) or a she-camel, or a cow, (M,) by means of which one conceals himself from the objects of the chase, or wild animals, (Aḡ, ISk, T, S, M,) so deceiving them, (ISk, T, M,) shooting, or casting, when he is able to do so: (Aḡ, ISk, T, S:) or, accord. to AZ, it is with ء, [دَرِيَّةٌ,] because the دَرِيَّةٌ is driven (تَدْرَأُ, i. e. تُدْفَعُ) towards the objects of the chase. (S, M.) — Also A wild animal, or wild animals, (وَحْشٌ) specially of such as are objects of the chase. (M, TA.) — And A thing, (K,) or ring, (Ḥam p. 75,) by aiming at which one learns to pierce or thrust [with the spear]. (Ḥam, K.) So in a verse cited voce دَرِيَّةٌ, in art. دَرَأُ. (Ḥam ubi suprâ.)

الدَّارِي, as an epithet applied to God: see 1.

مَدْرِيَّةٌ and مَدْرَاةٌ (T, S, M, K) and مَدْرِي (T, M, K,) the last with fet-h to the م and with kesr to the ر, (TA, [in the CK, erroneously, (مَدْرِيَّةُ)] An iron instrument with which the head is scratched, called [in Pers.] سَرَّحَاةٌ (T); a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair; (S;) a thing with which the head is scratched: (W p. 125, in explanation of the first:) or a wooden instrument which a woman puts into her hair: (TA voce مَشْفَاةٌ, in explanation of the second:) and, (T, S,) as being likened to the iron instrument thus called, (T,) a horn (T, S, M, K) of a [wild] bull [and of a gazelle], (T, S,) with which the female hair-dresser sometimes adjusts, or puts in order, the locks of a woman's hair, (S,) or with which one scratches his head: (K:) and, accord. to some copies of the K, a comb: (TA:) the pl. is مَدَارٍ and مَدَارِي (M, K, TA,) in the latter of which, the alif [written ي] is a substitute for ي [properly so called]. (M, TA.) [Hence,] جَابُ المَدْرِي, or جَابُ المَدْرِي (accord. to different copies of

the §, [or جَابَةُ المَدْرِي, or جَابَةُ المَدْرِي, see arts. جَاب and جَاب] A gazelle whose horn is thick; which shows it to be young. (§.) [See also مَرْدِي (in art. رَدِي), last sentence.]

مَدْرَاةُ : } see the next preceding paragraph.
مَدْرِيَّةُ :

دس

1. دَسَهُ, (§, M, A, &c.) aor. ٢, (M, Mṣb,) inf. n. دَس (M, A, Mgh, Mṣb, K) and دَسِيصِي, (K.) like خَصِيصِي, (TA,) He hid it, or concealed it, (Lth, §, A, Mgh, Mṣb, K,) namely, anything, (A, Mgh, Mṣb,) in the earth or dust, (§, Mgh,) or beneath a thing: (A, Mgh:) he buried it (A, Mṣb, K) in the earth or dust, (Mṣb,) or beneath a thing: (K:) or he put it in, or inserted it, beneath: (M:) or, accord. to some, he put it in, or inserted it, with force; he thrust it in: (TA:) and دَسَسَهُ and دَسَّاهُ, (M, K,*) in the latter of which one of the س is changed into ي because the reduplication is disliked, (M, TA,) signify the same as دَسَهُ, (M, K,*) [or, probably, have an intensive signification.] It is said in the Kur [xvi. 61], أَمْ يَدُسُّهُ فِي التُّرَابِ, Or whether he shall bury it in the dust: meaning, his female child, which he buried alive: the pronoun agreeing with the word مَا [which precedes in the same verse]. (T, TA.) It is also said in the Kur [xci. 9 and 10], قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ دَسَّاهَا, (M, K,*) in which دَسَّاهَا is for دَسَّاهَا, like تَطَنَّنْتُ for تَطَنَّنْتُ, (K,) because the niggardly conceals his place of sojourning and his property, but the liberal makes his place of sojourning upon an open and elevated spot that he may not be concealed from guests and those who desire to come to him: (Fr, Zj, K:*) or the meaning is, He is successful who maketh it (namely his soul) pure and believing, and he is unsuccessful who introduceth it among the good when he is not of them: (IAḡr, Th, M, K:*) or [he is successful who maketh it to increase in grace by good works,] and he is unsuccessful who maketh it vile and little by evil works: (M:) or the latter clause means, and he is unsuccessful who hideth it, and maketh it obscure and of no reputation, by the neglect of almsgiving and of obedience [to God in other matters]: (TA:) or the soul is unsuccessful that God rendereth obscure [so I render, here, دَسَّاهَا]. (Fr, K.) — دَسَّاهَا, aor. ٢, inf. n. دَسَّاهَا, He anointed the camel with tar, not thoroughly, [but only in the arm-pits, and the inner parts of the roots of the thighs or other similar parts:] (M:) [for it is said that] دَسَّاهَا signifies the camel was anointed with tar in the parts called the مَسَاعِرُ: (§: [see دَجَلُ:]) or the latter signifies the camel became swollen in the parts so called. (M.) Hence the prov., لَيْسَ الْهَيْئَةُ بِالْهَيْئَةِ [which see explained in art. هَيْئَةُ]. (TA in art. هَيْئَةُ.) [In the § and M and TA, in the present art., instead of الْهَيْئَةُ, we find الْهَيْئَةُ: but the former is the preferable reading.]

2. دَسَّاهُ and دَسَّاهُ: see دَسَهُ; each in two places.

7. اندَسَّ [He, or it, became hidden, or concealed, in the earth or dust, or beneath a thing: he, or it, hid, or concealed, himself, or itself, in the earth &c.:] he, or it, became buried: he, or it, buried himself, or itself: (§, K:) or it became put in, or inserted, or it put in, or inserted, itself, beneath. (M.) — [Hence,] اِنْدَسَّ فُلَانٌ اِلَى فُلَانٍ [Such a one came secretly to such a one, bringing him calumnies]: (TA:) or اندَسَّ اِلَى فُلَانٍ means † he came to such a one with calumnies. (Ḥam p. 219.)

دَسُّ Tar with which the arm-pits, and the inner parts of the roots of the thighs or other similar parts, of camels, are anointed. (TA.)

دَسِيصِي The concealment of guile or artifice. (§.) — One whom thou hidest, or concealest, (M, K:) accord. to some, similar to مَتَجَسَّسٌ; (M;) or مَتَجَسَّسٌ; and called by the vulgar دَسَّاسٌ: (TA:) or دَسِيصِي قَوْمٌ signifies one whom a people send secretly to bring them news, or information; (A;) the spy of a people, who searches for, and then brings, news, or information; syn. جَسَّاسٌ. (Mṣb.) — And دَسَّاسٌ [pl. of دَسِيصِي] Persons hypocritical in their actions, who enter among the reciters of the Kur-án when they are not of them. (IAḡr, K.)

دَسِيصِيَّةُ [app. The coming secretly to a person, bringing him calumnies: in modern Arabic, a secret machination or the like]. (TA, where, after the phrase اندَسَّ فُلَانٌ اِلَى فُلَانٍ يَأْتِيهِ, by the phrase دَسِيصِيَّةُ, (see 7,) it is added, بالنهاية.)

دَسَّاسٌ That enters much, or often; wont to enter; syn. دَخَّالٌ: so in the saying, العِرْقُ دَسَّاسٌ [The natural disposition is wont to enter and actuate him in whom it is engendered: generally applied to him who has some fault derived from his mother, or the like; as is said in a marginal note in my copy of the TA: see عِرْقُ]. (TA.)

دَسِيصِي: see دَسَّاسٌ.

دَسٌّ applied to a camel: part. n. of دَسَّاهَا [q. v.]. (§.)

دست

دَسْتُ i. q. دَسْتُ, (K,) A [desert, or such as is termed] صَحْرَاءُ: an arabicized word [from the Pers. دَسْتُ]: (Mṣb, K:) or it is either a dial. var. of دَسْتُ or an arabicized word from this latter. (TA.) — The upper end of a chamber, which is the most honourable place therein: (A, K, TA:) in this sense an arabicized word [from the Pers. دَسْتُ]. (K.) — Hence, [A place, or seat, of honour: a seat of office: used in these senses in the present day:] used by the later writers to signify a court, or council; syn. دِيْوَانٌ: and the court, or council, (مَجْلِسُ,) of a nezzeer or governor. (TA.) — A thing against, or upon, which one leans, or stays himself: (Ḥar p. 261:)

a pillow, or cushion. (Id. p. 276.) — Headship, rule, dominion, government, or superiority. (MF.) — A game; a single act of a game or play: pl. دَسُوْتُ. (TA.) You say, لِي الدَّسْتُ The game is mine: and اَلدَّسْتُ عَلَيَّ The game is against me. (Ḥar p. 130.) And تَمَّ عَلَيَّ الدَّسْتُ [The game ended, or has ended, against him]: this is said of one who is overcome: the Arabs in the Time of Ignorance used to say so when a man's arrow [in the game called المَيْسِر] was unsuccessful, and he did not attain his desire. (TA.) [In the contrary case, one says, تَمَّ لَهُ الدَّسْتُ The game ended, or has ended, in his favour.] فُلَانٌ حَسَنُ الدَّسْتِ [Such a one is a good player] is said of a skilful chess-player. (A.) And a poet says,

* تَفَرُّزُنْ فِي أُخْرَى الدَّسُوْتِ الْبَيَادِقُ *

[The pawns become queens in the ends of the games: تَفَرُّزُنْ being for تَتَفَرُّزُنْ]. (TA.) — [It is also used in the present day to signify A trick of cards.] — And An evasion, a shift, a wile, or an artifice; or art, artifice, cunning, ingenuity, or skill: (MF, and Ḥar p. 130:) and deceit, delusion, guile, or circumvention. (Ḥar ibid.) — Also, (TA,) or دَسْتُ مِنَ الشِّيَابِ, (Mṣb, K, TA,) as also دَسْتُ مِنَ الشِّيَابِ, (TA in art. دَسْتُ,) [A suit, or complete set, of clothes;] the clothes which a man wears and which suffice him for his going to and fro in the transaction of his affairs: pl. as above: (Mṣb:) in this sense, also, an arabicized word [from the Pers. دَسْتُ]. (K.) El-Hareere has mentioned together instances of this word in three different senses, in the 23rd Maḳámeh, where he says, نَاشِدْتُكَ اللهُ أَنْتَ الَّذِي أَعَارَهُ الدَّسْتُ فَقُلْتُ لَا وَالَّذِي أَجْلَسَكَ فِي هَذَا الدَّسْتِ مَا أَنَا بِصَاحِبِ ذَلِكَ الدَّسْتِ بَلْ أَنْتَ الَّذِي دَسَّاهَا لِي تَمَّ عَلَيَّ الدَّسْتُ I conjure thee by God [to tell me], art thou not he who lent him the suit of clothes? And I said, No, by Him who seated thee in this place of honour, I am not the owner of that suit of clothes: but thou art he against whom the game hath ended. (TA.) — And دَسْتُ مِنَ الْوَرَقِ, (K,) as also دَسْتُ مِنَ الْوَرَقِ, (TA in art. دَسْتُ,) [A quire, or twenty-five sheets folded together, of paper: still used in this sense: pl. as above:] in this sense, also, an arabicized word [from the Pers. دَسْتُ]. (K.) — [دَسْتُ is also used in the present day in a similar, but more extensive, sense; as signifying A lot, or parcel, of things: of some things, ten; of others, twelve; &c.] — Also an appellation applied, as mentioned by El-Khafájee in the “Shifá el-Ghaleel,” by the common people of Egypt and of other countries of the East, to A copper cooking-pot: (MF:) [it is still used in this sense; applied in Egypt to a copper cooking-pot wide at the bottom, contracted at the mouth, and more contracted a little below the mouth. And دَسْتُ خَشَبٌ is applied to A shallow wooden tub.]

دستبند

دَسْتَبِنْدٌ [from the Pers. دَسْتَبِنْدٌ] A certain

game of the Magians, which they thus call; i. q. **الدَّعْسَةُ**: (§ and K in art. **دعس**:) they turn round [in a circle, as though imitating the revolutions of the "host of heaven"], having taken one another by the hand, [in a manner] like dancing. (K in that art.) [Hence probably originated the similar performances of certain Muslim darweeshes in celebrating what they term a **دُخْر**, described in the works of several travellers, and in my own work on the Modern Egyptians.]

دستور

دُستور, an arabicized word, (K,) [from the Persian **دستور**,] by some of the Arabs, [and in the present day generally,] pronounced **دستور**, which is not absolutely erroneous, as it is the original form of the word before its being arabicized, (MF,) The copy, or original, [of the register, as will be seen from what follows,] which is made for the several classes [of the officers and servants of the government], from which their transcription is made, (expl. by **النسخة المعمولة للجباغات التي منها تحويرها**, K,) and in which are collected the rules and ordinances of the King; (TA;) the register (**دفتر**) in which are collected the rules of the realm: (Kull p. 186:) pl. **دساتير**. (K.) — Hence, † The great wezeer (**وزير**) to whom recourse is had [by the King] with respect to what he may prescribe concerning the circumstances of the people, because he is the possessor of the register so called: (Mefâteeh el-'Uloom by Ibn-Kemál-Páshà, in TA; and Kull ubi suprà:) the officer who manages, conducts, orders, or regulates, the affairs of the King. (TA.) — [Hence also, in the conventional language of astronomy, † An almanac.] — Also, vulgarly, Permission; leave. (TA.) [For instance, it is used in this sense by a man entering a house, or approaching an apartment, in which he supposes that there may be some woman whom he should not see unveiled, in order that she may veil herself or retire: on such an occasion, he repeats the word **دستور** several times as he advances.]

دسر

1. **دَسْرَة**, (§, M, A,) aor. 2, (§, M,) inf. n. **دَسَر**, (§, M, K,) He, or it, pushed, thrust, drove, impelled, propelled, or repelled, him, or it. (§, M, A, K.) Ambergris is said (by I'Ab, §) to be **يُدْسِرُهُ الْبَحْرُ شَيْءٌ** A thing which the sea drives (§, A) and casts upon the shore. (TA.) And **دَسَرَتِ السَّفِينَةُ الْمَاءَ بِصَدْرِهَا** means The ship repelled, (TA,) or opposed, (M,) the water with its prow. (M, TA.) — He thrust, pierced, or stabbed, him, (§, M, A, K,) vehemently, (A,) with a spear. (§, A.) — **دَسَرَ**, (M,) aor. 2 and 3, (TA,) inf. n. **دَسَر**, (M, K, TA,) He drove in a nail, with force: (K,* TA:) he nailed anything: (M:) he fastened, (M,) or repaired, (K,) a ship with a nail, (M, K,) or with cord of fibres of the palm-tree: (M:) or he fastened a ship by uniting its planks in the manner of sewing. (TA.) — **دَسَرَ**, (A,) inf. n. as above, (M, K,) † Inivit

feminam: (M,* A, K:*) you say **دَسَرَهَا بِأَيْدِيهِ**. (TA.)

دَسْرَاءُ, [fem. of **دَسَرَ**, and] sing. of **دَسْر**, which (as some say, TA) means Ships that repel [or oppose] the water with their prows. (K.)

دَسَارٌ Cord of the fibres of the palm-tree (**ليف**) with which the planks of a ship are bound together: (§, M, A, K:) or (so accord. to the § and M and A, but accord. to Fr and the K "and") a nail, (§, M, A, K,) of a ship: (M:) pl. **دَسَر** (§, M, A, K) and **دَسْر**: (§, K:) used in one or the other of these two significations in the Kur liv. 13. (§, TA.)

دُوسِرٌ A bulky camel: fem. with **ة**: (§, K:) a camel (M) strong and bulky; (M, K;) as also **دُوسِرِيٌّ** (§, M, K) and **دُوسِرَانِيٌّ** (§, K) and **دُوسِرِيٌّ** (M, K) and **دُوسِرِيٌّ**: (L:) fem. **دُوسِرَةٌ** [like the masc.] and **دُوسِرَةٌ**: or **دُوسِرَةٌ**, applied to a she-camel, signifies large: (M:) and **دُوسِرِيٌّ** a strong camel: (Fr, TA:) and **دُوسِرٌ** sharp, spirited, or vigorous, and strong. (TA.) — A tough, or hardy, lion, (K, B,) firm in make. (B, TA.) — A penis bulky (M, K) and strong. (M.) — **دُوسِرَةٌ**, and **دُوسِرَةٌ**, An army, or a troop of horse, or a portion of an army, collected together. (M.) And **دُوسِرٌ** An army, or a troop of horse, or a portion of an army, belonging to En-Noqmán (§, M, K) Ibn-El-Mundhir. (§, K.)

دُوسِرِيٌّ: see **دُوسِرٌ**, in two places.

دُوسِرَانِيٌّ: see **دُوسِرٌ**.

دُوسِرٌ: see **دُوسِرٌ**, in two places.

دُوسِرِيٌّ: see **دُوسِرٌ**.

دَسْرَاءُ: see **دَسْرَاءُ**.

مُدْسِرٌ [A man who thrusts much with the spear. A signification implied in the §.] — † **Qui multum coit.** (K.)

دسع

1. **دَسَعَهُ**, aor. 2, (§, TA,) inf. n. **دَسَع** (§, Mgh, K) and **دَسِيعَةٌ**, (§, TA,) He impelled it, pushed it, thrust it, or drove it; and particularly so as to remove it from its place; propelled it, repelled it; pushed it, thrust it, or drove it, away, or back. (§, Mgh, K, TA.) — Hence, (TA,) **دَسَعَ الْبَحْرُ الْبَحْرَ بِجَوْرِهِ**, (§, Z, L,) aor. 2, (TA,) inf. n. **دَسَع** (Z, TA) and **دَسُوعٌ**, (TA,) The camel propelled his cud so as to make it pass forth from his inside to his mouth; (§, TA;) drew it forth from his stomach and cast it into his mouth. (Z, L, TA.) And **دَسَعَ فُلَانٌ بَقِيَّتَهُ** Such a one cast forth his vomit. (TA.) And **دَسَعَ** alone, (Mgh, TA,) aor. 2, (TA,) inf. n. **دَسَع**, (K,) He vomited: (K, TA:) or he vomited as much as filled his mouth. (Mgh.) And **دَسَعَ الْبَحْرُ بِالْعَنْبِرِ** The sea collected together the ambergris like foam, or scum, and then cast it aside. (TA.)

— [Hence, also, (as appears from an explanation of **دَسِيعَةٌ**, q. v. infra,)] **دَسَعَ**, aor. 2, (§, TA,) inf. n. **دَسَع**, (K,) † He gave a large gift. (§, K, TA.) It is said in a trad., (§, TA,) that God will ask the son of Adam on the day of resurrection, (TA,) **دَسَعْتَ أَمْ أَجَعَلَكَ تَرْبَعٌ وَتَدَسَعُ** Did I not make thee to take the fourth part of the spoil, and to give largely? (§:) and on his answering "Yes," that God will ask, "Then where is [thy] gratitude for that?" for the doing thus is the act of the chief. (TA.) — And **دَسَعَتْ الْقَضْعَةَ**, (Ibn-'Abbád,) inf. n. **دَسَع**, (Ibn-'Abbád, K,) I filled the bowl. (Ibn-'Abbád, K.)* — And **دَسَعَ الْجُحْرَ**, (TA,) inf. n. **دَسَع**, (K,) He stopped up the burrow at once (K, TA) with a stopper of rag, or some other thing of the size of the burrow. (TA.)

دَسْعَةٌ [inf. n. of un. of 1]. — A single act of vomiting. (Mgh, TA.)

دَسِيعَةٌ an inf. n. (§, TA.) **دَسِيعَةٌ ظَلِيمٌ** A wrongful, or tyrannical, pushing, or thrusting, or the like; for **دَسِيعَةٌ مِنْ ظَلِيمٍ**; occurring in a trad. (TA.) — A gift: (§:) a large gift: (§, K:) because given at once, like as a camel's cud is propelled by him with a single impulse. (TA.) You say of a munificent man, (Az, TA,) **هُوَ ضَخْمٌ الدَّسِيعَةِ** (Az, §, TA) He is a large giver; one who gives much. (Az, TA.) — Natural disposition: (§, K:) or, as some say, generosity of action: or, as some say, make; or natural constitution. (TA.) — The pl. is **دَسَائِعٌ**. (TA.)

دسكر

دَسْكْرَةٌ A building like a **قَصْرٌ** [q. v.], surrounded by houses, or chambers, (Lth, Mgh, Mgb, K,) and places of abode for the servants and household, (TA,) and pertaining to kings: (Lth, Mgh, Mgb:) Heraclius is related, in trads., to have received the great men of the Greeks in a **دَسْكْرَةٌ** belonging to him: (TA:) or a building like a **قَصْرٌ**, which is surrounded by houses, or chambers, and in which the vicious, or immoral, (**شَطَارٌ**) assemble: (Har p. 140:) or houses of the foreigners (**أَعَاجِمٌ**), in which are wine and instruments of music or the like: (K:) thought by Az to be an arabicized word; (Mgb;) not genuine Arabic: (TA:) [from the Persian **دَسْكْرَةٌ**, or **دَسْتَكْرَةٌ**:] pl. **دَسَاكِرٌ**. (K.) — Also A Christian's cloister, or cell; syn. **صَوْمَعَةٌ**. (AA, K.) — And A town, or village; syn. **قَرْيَةٌ**. (Az, Mgb, K.) — And A plain, or level, land. (Kz, K.)

دسر

1. **دَسِرَ**, (§, M, Mgb, K,) aor. 2, (Mgb, K,) inf. n. **دَسَرَ**, (Mgb, TA,) or **دُسُومَةٌ**, (Mgh, in which the verb is not mentioned,) It (a thing, §, M, Mgh, or food, Mgb) was, or became, greasy; or had in it, or upon it, grease, or gravy; or dripping of flesh-meat or of fat; (M, K,* Mgh;) as also **تَدَسِرَ**: (M:) and it (a garment, or some other thing,) was, or became, dirty, or filthy.

(K.) — And دَسِرَ, (inf. n. دَسِرٌ, TK,) *He, or it, was, or became, of the colour termed دَسِيَّة, i. e., dust-colour inclining to blackness.* (M, K.) — دَسِرَ (Z, K, and so in some copies of the S,) [aor., app., - ,] inf. n. دَسِرٌ; (TA;) or دَسِرَ; (so in some copies of the S;) said of rain, *It moistened the earth* (S, Z, K) *a little, (K,) not much, (S,) or so as not to reach the moist soil.* (Z, TA.) — And دَسِرَ, aor. - , (K,) inf. n. دَسِرٌ, (TA.) *He smeared a camel with tar.* (K.) — Also, (S, M, K,) aor. - , (S, K,*) or - , (M,) inf. n. دَسِرٌ, (S, M,) *He stopped up* (S, M, K) a thing, (M,) such as a wound, (S, M,) and an ear, (S,) and a flask, or bottle; as also دَسِرَ; (K;) or دَسِرَ القَارُورَةَ signifies *شَدَّ رَأْسَهَا* [i. e. *he bound the head of the flask, or bottle: or the right reading, as the context seems to indicate, is سَدَّ رَأْسَهَا i. e. he stopped up the head of the flask, or bottle;*] (M;) and دَسِرَ الجُرحِ *he put the tent (الْفَتِيل) into the wound.* (TA.) — And hence, i. e. from دَسِرَ الجُرحِ or from دَسِرَ القَارُورَةَ, (TA.) † *Inivit feminam.* (Kr, M, K, TA.) And hence also,] one says to the مُسْتَحَاضَةُ, [see this word,] *أُدْسِي وَصَلِي* † [Stuff thy vagina with cotton, to arrest the blood, and say thy prayers]. (TA.) — Also, (K,) inf. n. دَسِرٌ, (TA,) *He closed, or locked, a door;* syn. أَغْلَقَ. (K.) — Also, (i. e. دَسِرَ) i. q. طَمَسَ, [in some copies of the K, and in the TA, طَمَسَ, which signifies the same, i. e. *It became effaced, or obliterated,*] said of a relic, trace, mark, or the like. (S, K.)

2. تَدْسِيرٌ, (S,) inf. n. of دَسِرَ, (Mṣb,) signifies *The smearing* (S, Mṣb) a thing, (S,) or a morsel, or mouthful, (Mṣb,) [or *seasoning it, imbuing it, or soaking it,*] with دَسِرٌ [i. e. *grease, or gravy, or dripping*]. (S, Mṣb.) — دَسِرُوا نُونَتَهُ, (Mgh, K,) said by 'Othmán respecting a beautiful boy, (Mgh,) means *Blacken ye his dimple in the chin, in order that the evil eye may not have effect upon it.* (Mgh, K,*) [Accord. to another explanation, mentioned in the TA, the blackness denoted by this phrase is behind the ear: but this is evidently a mistake.] — See also 1.

4: see 1.
5: see 1. — تَدْسِيرُوا also signifies *They ate [food] with دَسِرٌ* [i. e. *grease, or gravy, or dripping*]. (TA.)

دَسِرٌ see دَسِرٌ. — أَنَا عَلَى دَسِرِ الْأَمْرِ means *app. I am beside, or out of, the case, or affair*. (K.)

دَسِرٌ a word of well-known meaning; (S;) i. q. وَدَكٌ; (M, K;) both signifying *Grease, or gravy; i. e. the dripping that exudes from flesh-meat and from fat;* (Mṣb in art. وَدَكٌ;) the وَدَكٌ of *flesh-meat and of fat:* (Mgh: [in the CK, the وَدَكٌ is erroneously put for وَدَكٌ:] or, accord. to the T, *anything that has وَدَكٌ, of flesh-meat and of fat:* (TA:) and *dirt, or filth:* (M, K:) and دَسِرٌ signifies the same as دَسِرٌ, accord. to El-Kurṭabee; but El-Welee El-Irākee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, *يَدُهُ مِنَ الدَّسِيرِ سَلِطَةٌ* [app. meaning, if correctly transcribed, *His hand is hard by reason of dirt adhering to it: in my MS. copy of the K, the last word is written سَلِطَةٌ; a word which I do not find in any sense: in the TK, سَلِطَةٌ: this Freytag thinks to be the right reading, though I know of no such word; and he renders the phrase, "manus ejus propter sordes inhaerentes catinus est;" evidently assuming that سَلِطَةٌ is a dial. var. of سَلَطٌ]. (K.) [It seems that you say also, دَسِرٌ مَا فِيهِ meaning † *There is not in him, or it, any profit, or good: a sense assigned in the TA to the phrase مَا فِيهِ دَسِرٌ; in which I think it evident that the transcriber has written ديسر by mistake, and forgotten to erase it after adding ديسر.*] — Also *The bowels, or intestines.* (TA.) — Accord. to IAqr, it means also كَثِيرُ الذِّكْرِ [Praising, or glorifying, God, much]; a sense in which it is incorrectly said in the K to be دَسِيرٌ, like أَمِيرٌ: (TA:) and hence the trad., of weak authority, (K:) or, accord. to Z, this is from دَسِرٌ said of rain: and, as related by Abu-d-Dardā, the words are أَرْضِيْتُمْ إِنْ شَبِعْتُمْ عَامًا أَلَّا تَذْكُرُونَ اللَّهَ إِلَّا دَسِرًا meaning [Do ye approve, if ye be satisfied in your stomachs throughout a year,] that ye should not praise, or glorify, God, save a little? (TA:) or it may denote commendation; so that the meaning of دَسِرًا is, that praise, or glorification, is the stuffing of their hearts and of their mouths: and it may denote discommendation; as meaning that they praise, or glorify, little; from تَدْسِيرُ نُونَةِ الصَّبِيِّ; (K, TA;) the blackness denoted by this phrase being small in quantity: or, as some say, the meaning is, that they do not praise, or glorify, God for anything but eating, and the grease, or gravy, in their insides. (TA.)*

A thing greasy; or having in it, or upon it, grease or gravy, (M, Mgh,) of *flesh-meat or of fat:* (Mgh:) [and *dirty, or filthy: pl. دَسِيرٌ; like as ذَرَبٌ is pl. of ذَرِبٌ.] You say مَرَقَةٌ دَسِيَّةٌ [Greasy broth]. (TA.) And ثِيَابٌ دَسِيرٌ, Dirty, or filthy, garments. (S, TA.) And دَسِيرُ التُّوبِ, applied to a man, [Dirty in the garment: and hence, *going on foot;*] not riding; as also دَسِيرٌ التُّوبِ. (TA.) [Hence also,] † *Defiled by culpable dispositions.* (TA.) A rājiz says,*

لَأَهْرَبُ إِنْ عَامِرَ بْنَ جَهْرٍ *
أَوْ ذَمَّ حَجًّا فِي ثِيَابِ دَسِيرٍ *

meaning † [O God, verily 'Amir Ibn-Jahm hath imposed upon himself, (S in art. وَذَمَّ,) or hath performed, (M,) pilgrimage being defiled by sins. (S in art. وَذَمَّ, and M.) — عِمَامَةٌ دَسِيَّةٌ signifies *A black turban;* (TA;) as also عِمَامَةٌ دَسِيَّةٌ. (Az, Mgh, TA.) And دَسِيرٌ occurs in a trad. as meaning † *Strict, or pious, [though] black, (أَسْوَدٌ, [or this may here mean a genuine Arab, as opposed to أَحْمَرٌ meaning a foreigner,]) and religious.* (TA.)

أُمُّ دَسِيَّةٌ [probably a mistranscription for أُمُّ دَسِيرَةٍ] lit. "the mother of blackness;" † The

cooking-pot. (T in art. أَمْر.) — أَحْوَرُ دَسِيَّةٌ i. q. أَحْوَرُ مَخْطَرٌ [The last time]; like أَحْوَرُ مَخْطَرٌ. (TA in art. مَخْطَرٌ. [See مَخْطَرَةٌ, last sentence.]])

دَسِيَّةٌ *A thing with which a hole in a skin for water or milk is stopped up.* (M, K.) — *Blackness;* (IAqr, TA;) [and] so دَسِيرٌ: (K:) or *dust-colour inclining to blackness.* (M, K.) Hence the Abyssinian is called أَبُو دَسِيَّة. (IAqr, TA.) See also أُمُّ دَسِيَّة, above. — Applied to a man, † *Low, or ignoble; base; vile; mean, or sordid:* (S, TA:) or *bad, corrupt, base, or vile.* (M, K. [Freytag erroneously assigns the meaning "vilis" to أَدْسِرٌ.]]) One says, *مَا أَنْتَ إِلَّا دَسِيَّةٌ*; Thou art none other than one in whom is no good. (TA.)

دَسَامٌ *A stopper;* (M, K;) a thing with which one stops up the ear, and a wound, and the like, and the head of a flask or bottle, and the like. (S.) It is said in a trad. that the Devil has a دَسَامٌ; meaning that he has a stopper by which he prevents one from seeing the truth (M, TA) and from keeping in mind admonition. (TA.)

دَسِيرٌ: see دَسِرٌ.
دَسِيرٌ: see the next paragraph.

دَسِيَّةٌ *Darkness.* (M, K.) — See also دَسِيَّةٌ. — *The fox:* (K:) [or] the *young one of the fox:* (M:) or, as some say, (M,) the *young one of the fox from the bitch:* (M, K:) and (so in the M, but in the K "or") *of the wolf from the bitch:* (S, M, K:) and the *bear:* (K:) or the *young one of the bear;* (S, M, K;) which is the only meaning allowed by Abu-l-Ghowth. (S.) Also, (K,) or as some say, (M,) *The young one of the bee.* (M, K.) And, accord. to Abu-l-Fetḥ, (TA,) whose name was دَسِيرٌ, (K, TA,) the companion of Kutrūb, *A [young ant, such as is termed] ذَرَّةٌ:* (TA:) or دَسِيَّةٌ [in the CK erroneously written دَسِيَّةٌ] has this last signification. (S, K, TA.) — Also *A certain plant,* (S, K, KL,) called in Pers. *بستان افروز* [which is said to be a name applied to the *amaranth, anemone, and the like*]. (KL.) — And [A man] *gentle, nice, or skilful, in work; careful, or solicitous [therein];* as also دَسِيرٌ. (K.)

دَسِيَّةٌ: see the next preceding paragraph.

دَسِيَّةٌ and its fem. دَسِيَّةٌ: see دَسِيرٌ. — دَسِيرٌ also signifies *A kind of milking-vessel;* i. q. سَهْرَاءُ and جَنْبَةٌ and عَلْبَةٌ. (T and TA in art. عَلْبَةٌ.) — Also [Black: see دَسِيَّةٌ or] of a *dust-colour inclining to blackness:* (M, K:) fem. as above. (K.) — [Freytag assigns to it also the significations "Multum pinguis" and "Oleo conspurcatus;" both as on the authority of the K, in which I do not find either of them: also that of "Vilis," as applied to a man; a signification belonging to دَسِيَّةٌ.]

دشت

دَشْتٌ *A [desert, or such as is termed] صَحْرَاءُ;* (S, K;) as also دَشْتٌ: (Mṣb and K in art.

(دست) a Persian word [arabicized]; or an instance of agreement between the two languages [of Arabia and Persia]. (S.) — دَشْتُ مِنَ التِّيَابِ, and مِنَ الْوَرِيِّ, i. q. دَسْتُ. (TA.)

دع

1. دَعَهُ, aor. ٤, (S, Z,) inf. n. دَعُ, (S, K,) He pushed him, thrust him, or drove him, away; he repelled him: (S:) or he did so harshly, roughly, or violently. (A'Obeyd, K.) Hence, in the Kur [cvii. 2], فَذَكَ الَّذِي يَدْعُ الْيَتِيمَ That is he who pusheth, thrusteth, or driveth, away the orphan: (S:) or, who doth so harshly, roughly, or violently: (Bd, Jel:) or, who treateth the orphan with harshness, roughness, or violence; pushing, thrusting, or driving, away; and chiding with rudeness, or coarseness. (Z, TA.) And in like manner, in the same [lii. 13], يَوْمَ يَدْعُونَ إِلَى نَارٍ On the day when they shall be pushed, or thrust, or driven, with harshness, roughness, or violence, to the fire of Hell. (A'Obeyd, Bd, Jel, TA.) And in a trad. of Esh-Shaqbee, كَانُوا لَا يَدْعُونَ عَنْهُ They used not to be driven, nor pushed, or repelled, from it. (TA.)

دعب

1. دَعَبَ, (S, A, Mgh, Msh, K,) aor. ٤, (A, Mgh, Msh, K,) inf. n. دَعَابَةٌ (S, Mgh, MF) and دَعِبَ, (MF,) [see the former of these two ns. below,] He jested, or joked; (S, A, Mgh, Msh, K;) as also دَعِبَ, aor. ٤: (Mgh, Msh:) or he jested, or joked, with playing, or sporting. (TA.) — And i. q. دَفَعُ [He impelled, pushed, thrust, &c.]. (K.) — And Inivit [feminam]. (A, K.) — [The last, perhaps, from the same verb signifying He trod a road; mentioned by Freytag as used in this sense in the Deewán of the Hudhalees.]

3. دَاعِبُهُ, (A, Msh, K,) inf. n. مُدَاعِبَةٌ (S, A, Msh,) He jested, or joked, with him: (S, A, Msh, K:) [or he did so, playing, or sporting, with him: see 1.]

5. تَدَعَبَ عَلَيْهِ He acted, or behaved, presumptuously, or boldly, towards him; syn. تَدَلَّلَ, (K, TA,) from الدَّلَالُ. (TA.)

6. تَدَاعَبُوا They jested, or joked, [or they did so, playing, or sporting,] one with another. (A, Msh, K.)

دَاعِبٌ: see دَاعِبٌ.

دَعِبٌ: see دَعَابَةٌ. — See also دَاعِبٌ: — and دَعِبٌ. — Also A good, or an excellent, singer. (K.) — A youth soft or tender, thin-skinned, or fine-skinned, and plump. (K.) — The fruit of a certain plant: (K:) or (K, TA) the plant itself, namely, (TA,) عِنَبُ التَّعْلَبِ; [see art. تَعْلَبُ;] (K, TA;) of the dial. of El-Yemen. (TA.)

دَعُوبٌ, (K, TA,) applied to a man, (TA,) Brisk, lively, or sprightly. (K.) — Stupid, or

foolish; as also دَعِبٌ, (K, TA,) and دَعِبٌ: (TA:) and stupid, or foolish, and jesting, or joking. (TA.) — Weak, (S, K,) and an object of ridicule. (K.) — Short and ugly and contemptible. (K, TA.) — I. q. مَخْتَبٌ, (CK, and so in my MS. copy of the K,) or مَخْتَبٌ, of the form of the act. part. n., (TA,) [Effeminate, &c.] — Applied to a horse, Tall, or long-bodied; syn. طَوِيلٌ. (K.) — A road beaten, or trodden, (S, K,) travelled, (TA,) and plain, or conspicuous. (K, TA.) — A dark night. (K.) — Black ants; as also دَعَابَةٌ. (K.) — A certain black esculent grain: or the stem, or root, (أَصْلُ,) of a certain herb, or leguminous plant, (بَقْلَةٌ,) which is peeled and eaten. (K.)

دَاعِبٌ: see دَعِبٌ.

دَعَابَةٌ A jesting, or joking; (S, Msh;) such as is deemed pleasing, or facetious: (Msh:) or play, or sport; (A, K;) as also دَعِبٌ: (K:) both of which words are also used as inf. ns.: and the latter is also used as an epithet; [as explained below, voce دَاعِبٌ;] app. in an intensive sense [because originally an inf. n.]. (MF.) And Speech that causes laughter. (Har p. 18.) — Also Stupidity, or foolishness. (K.) — See also دَعُوبٌ.

دَعَابَةٌ: } see the next paragraph.
دَعَابَةٌ: }

دَاعِبٌ and دَعِبٌ (A, Msh, K) and [in a sense thought by MF to be intensive (see دَعَابَةٌ)] دَعِبٌ (K) and [in an intensive sense] دَعَابٌ (S) [there coupled with تَعَابٌ, perhaps as an explicative adjunct,] and [in a sense doubly intensive] دَعَابَةٌ (K) Jestings, or joking, (A, Msh,) and saying what is deemed pleasing, or facetious: (A:) or playing, or sporting: (K:) [in the case of the third, app., and of the fourth, much, or often: and in the case of the last, very much, or very often.] — [Hence,] دَاعِبٌ مَاءٌ † Water playing in its course, or running hither and thither: (A, K:) pl. مِيَاهٌ دَوَاعِبٌ. (A.) And دَاعِبَةٌ رِيحٌ A wind, (A,) or violent wind, (TA,) that carries away everything; as it were, making sport with it: pl. دَوَاعِبٌ: (A, TA:) and رِيحٌ دَعِيبَةٌ signifies the same; (TA;) or [simply] a violent wind. (K.)

دَعُوبٌ: see دَعُوبٌ.

دعج

دَعَجَ, [aor. ٤,] inf. n. دَعَجٌ, He (a man &c.) was, or became, characterized by what is termed دَعَجٌ as explained below. (TA.) And دَعَجَتِ الْعَيْنُ The eye was, or became, [so characterized; or] wide and black; or intensely black and intensely white. (Msh.)

دَعَجٌ (S, A, Msh, K) and دَعَجَةٌ (K) Blackness: or intense blackness: (TA:) or width, with blackness, of the eye: (Msh:) or intense blackness, with width, of the eye: (S, K:) or intense blackness in the eye, with intense whiteness thereof

and width thereof: (A:) or intense blackness of the black of the eye, with intense whiteness of the white thereof; (Msh, TA;) but accord. to Az, this is said only by Lth, and is a mistake. (TA.) — Also, the former, Blueness inclining to whiteness. (MF.)

دَعَجَةٌ: see the next preceding paragraph.

دَعَجَةٌ Insanity, or diabolical possession: (K:) accord. to MF, it is an inf. n. [of which the verb is not mentioned]. (TA.) — Also fem. of the epithet next following. (Msh.)

أَدْعَجُ A man characterized by what is termed دَعَجٌ in the eyes: fem. دَعَجَةٌ: and pl. دَعَجٌ. (Msh.) And عَيْنٌ دَعَجَةٌ An eye so characterized. (S.) — Also Black; (S, K;) as an epithet applied to a man. (S.) — And † A bull, (A,) [i. e.] a wild bull, and a he-goat, (TA,) characterized by intense blackness (A) of the horns, (A, TA,) and of the head, and of the legs, (A,) and of the eyes, in the case of the he-goat. (TA.) — شَفَاةٌ دَعَجَةٌ and لُثَّةٌ دَعَجَةٌ † [A lip and a gum app. of a blue colour inclining to white]. (TA.) — نَيْلٌ أَدْعَجٌ † [A black, or an intensely black, night;] a dark, black night. (A, TA.) — الدَّعَجَةُ † The first of [the three nights called] the مَحَاقُ; i. e. (S, K, TA) the twenty-eighth night: (S, A, K:) the second is called السَّرَارُ; and the third, الفَلَتَةُ. (S.)

مَدْعُوجٌ Affected with insanity, or diabolical possession. (K.)

دعر

1. دَعَرَ, aor. ٤, inf. n. دَعْرٌ, It (wood) was bad; (S;) it smoked much: (S, Msh:) or smoked, and did not burn brightly, or blaze. (K.) — It (a زَنْدُ [or piece of wood for producing fire]) failed to produce fire: (K:) or became burned at its extremity from frequent use in producing fire, and failed to produce fire. (TA.) — دَعَرَ, aor. ٤; and دَعَرَ, aor. ٤; inf. n. دَعَارَةٌ; He acted vitiously, or immorally; transgressed the command of God; or committed adultery or fornication: syn. فَجَرَ وَمَجَرَ [the latter of which appears to be an imitative sequent to the former]: (TA:) and دَعَرَ, inf. n. دَعَرَ, he stole, committed adultery or fornication, and did harm to others: (ISh, TA:) and دَعَرَ he acted badly, corruptly, or wickedly: from the same verb in the first of the senses explained above. (Msh.) [See also دَعَرَ, below.]

5. تَدَعَرَ [He became bad, corrupt, or wicked]: from دَعَارَةٌ as syn. with خَبِثَ [i. e. خَبِثٌ]. (Ham p. 631.)

دَعْرٌ Bad, corrupt, or wicked, conduct; syn. خَبِثٌ, [in the sense of إِفْسَادُ,] (S, K,) and خَبِثٌ; (S, A, K;) and دَعَارَةٌ (S, A, Msh, K) and دَعَارَةٌ and دَعْرَةٌ, or دَعْرَةٌ, (as in different copies of the K,) signify the same; syn. خَبِثٌ, (S, A, Msh, K,) and إِفْسَادٌ; (Msh;) and vice, or immorality; vitious, or immoral, conduct; transgression of the command of God; or the com-

mission of adultery or fornication: (S, A, K:) and treachery; and hypocrisy: (TA:) and دَعَارَةٌ also signifies illnature; or excessive perverseness or crossness: (Mḡb:) and دَعَارَةٌ, with a sheddeh to the ر, evilness, or badness, in the disposition; (K:) as also دَعْرَةٌ. (TA.)

دَعْرٌ (S, Mḡh, Mḡb, K) and دَعْرٌ (El-Ghana-wee, S, K) Bad wood; (S;) which smokes much: (S, A, Mḡh, Mḡb:) or which smokes, and does not burn brightly, or blaze: (K:) and the former, wood, &c., that burns, and becomes extinguished before it burns intensely; (K;) n. un. with ة: (TA:) old, wasted, crumbling, and bad, wood, (Sh, K,) which, when put upon the fire, does not burn brightly, or blaze; (Sh;) as also دَاعِرٌ: (K:) but [SM says,] I do not find any one beside the author of the K to have mentioned this last word as applied to wood. (TA.) — Also دَعْرٌ, or دَعْرٌ, A زَنْد [or piece of wood for producing fire] having its extremity burnt from frequent use in producing fire, and failing to produce fire; (TA;) as also دَاعِرٌ: (S:) or this signifies a زَنْد that does not produce fire. (K.)

دَعْرٌ: see دَعْرٌ, in two places: — and see دَاعِرٌ.

دَعْرَةٌ and دَعْرَةٌ: see دَعْرٌ; the second, in two places.

دَاعِرٌ: see دَاعِرٌ.

دَعَارَةٌ and دَعَارَةٌ and دَعَارَةٌ: see دَعْرٌ; the first, in two places.

دَاعِرٌ: see دَعْرٌ. — Also A man who acts badly, corruptly, or wickedly; (S, A, Mḡh, Mḡb;) who acts vitiously, or immorally; transgresses the command of God; or commits adultery or fornication; (ISH, S, A;) and does harm to others: (ISH:) pl. دَاعِرٌ; which is also explained as signifying men who intercept, and rob, or slay, travellers on the way: (TA:) fem. with ة: (AA, S:) also دَعْرٌ one in whom is no good: or treacherous, and one who attributes to his companions vices or faults; as also دَعْرَةٌ [in an intensive sense]. (TA.)

إِبِلٌ دَاعِرِيَةٌ Certain camels, so called in relation to a stallion named دَاعِرٌ, that begot an excellent breed: (S, K:) or in relation to a tribe named thus. (K.)

دَاعِرٌ: see دَعْرٌ.

دَعَك

1. دَعَكَةٌ, (S, K,) aor. ء, (K,) inf. n. دَعَكٌ, (S,) He rubbed it, or rubbed and pressed it, (S, K, TA,) or did so well, (KL,) and softened it; (TA;) namely, a skin, or hide. (S, K, TA.) — He softened its (i. e. a garment's) roughness by wearing it. (K.) — He softened him, (S, K,) and subdued him, or rendered him submissive; (TA;) namely, an adversary, or antagonist; (S, K;) and so مَعَكَةٌ, inf. n. مَعَكٌ. (TA.) — دَعَكُهُ فِي التُّرَابِ He rolled him, or turned him over, in the dust. (K.) — دَعَكْتُ الرَّجُلَ بِالْقَوْلِ I pained the man by speech. (IDrd.)

3. مَدَاعَكَةٌ [app. The act of contending, dis-

puting, or litigating, vehemently: (see مَدَاعَكٌ below; and see also 6:) accord. to Golius, (who names no authority,) the act of conflicting, or contending; as though rubbing against another. — Also] The delaying with another, deferring with him, or putting him off, by repeated promises. (Z, TA.) You say, دَاعَكَ الْغَرِيمَ He delayed, or deferred, with the creditor, or put him off, promising him payment time after time; like ذَالَكُهُ. (TA in art. ذَالَكُهُ.)

6. تَدَاعَاوَا They contended, disputed, or litigated, one with another, vehemently. (IDrd, K.) — Also, (K,) or تَدَاعَا, said of two men, (S,) They contended together, smiting one another; syn. تَمَرَّسُوا, (K,) or تَمَرَّسَا; (S;) contended, or conflicted; (IF, TA;) فِي الْحَرْبِ [in war, battle, or fight]. (IF, S, K.)

دَعَكٌ Very pertinacious in contention or the like; very contentious; or a great wrangler. (S, K.)

مَدَعَكٌ: see the following paragraph. [For الدُّ in the K, Golius seems to have found in his copy of that Lexicon آَلَةٌ; for he has explained مَدَعَكٌ, as on the authority of the K, by "Instrumentum quo quid defricatur aut levigatur;" a meaning which it may possibly have, as agreeable with analogy, but for which I find no authority.]

مَدَعَكٌ (K) and مَدَعَكٌ (IDrd, K) An adversary, or antagonist, vehement in contention, dispute, or litigation. (IDrd, K, TA.)

دَعْر

1. دَعْرَةٌ, (S, Mḡh, Mḡb, K,) aor. ء, (Mḡb, K,) inf. n. دَعْرٌ, (S, Mḡb,) He supported it, propped it, or stayed it; (Mḡh, Mḡb,) or he set it up; (K;) namely, a thing, (S, K,*) or a wall, (Mḡh, Mḡb,) that was leaning; (Mḡh, Mḡb, K;) and the trellis of a grape-vine, and the like. (TA.) — And [hence], inf. n. as above, † He strengthened him, and aided him. (TA.) — And [hence also,] دَعَمَهَا † He compressed her (جَامِعَهَا); namely, a woman: (K, TA:) or this, (K,) or دَعَمَهَا بِأَيْدِيهِ, (TA,) signifies he thrust [his arms] into her (K, TA) with an agitating action: (TA:) or he inserted it entirely: (K, TA:) and دَحَمَهَا signifies the same: so says ISh. (TA.)

8. اِدْعَرَ عَلَيَّهَا, (S, Mḡh, K, TA,) originally اِدْتَعَرَ, He supported, propped, or stayed, himself upon it; (S, Mḡh, K, TA;) i. e., عَلَى عَصَا [upon a staff, or stick]. (TA.) Hence, اِدْعَرَ عَلَيَّ اِدْعَرَ عَلَيَّ رَاحَتِي فِي السُّجُودِ [He supported himself by resting upon the palms of his hands in prostration]. (Mḡh.) — [Hence also,] اِنَا اِدْعَرَ عَلَيَّ فِي اُمُورِي † [I stay myself upon him in my affairs]. (TA.)

دَعْرٌ Strength: (TA:) strength and fatness: (S, TA:) fat and flesh. (TA.) You say, دَعْرٌ لَا بُلْغَانَ There is no strength nor fatness in such a one. (S, TA.) And دَعْرٌ ذَاتٌ جَارِيَةٌ A girl, or

young woman, having fat and flesh. (TA.) — Also Much wealth or property. (TA.)

دَعِيمَةٌ: see دَعَامَةٌ, in two places.

دَعِيمٌ A strong thing: (TA:) a thing having a strong support or prop or stay. (K, TA.) — A carpenter; syn. نَجَّارٌ. (K.) — A horse having a whiteness in his breast: or, in his لَبَّة [app. as meaning the pit above the breast]: and so اُدْعِرٌ: (K:) accord. to AA, this latter term is applied when there is a whiteness in a horse's breast; (TA;) and its pl. is دَعِيرٌ. (TA in art. دَعِيرٌ.) — The main part of a road: or the middle thereof. (K.)

دَعَامٌ: see دَعَامَةٌ, in two places.

دَعَامَةٌ A condition, term, or stipulation. (K.)

دَعَامَةٌ (S, Mḡh, Mḡb, K) and دَعَامٌ and دَعِيمَةٌ (K) A support, prop, or stay, (S, Mḡh, Mḡb, K,) of a house or the like, (S, K,) or of a leaning wall; (Mḡh, Mḡb;) i. e. a piece of wood used as a support, prop, or stay, of a house [&c.]: (TA:) and the wood that is set up for the constructing [or supporting] of the عَرِيش [or trellis of a grape-vine], or for the raising of the shoots of a grape-vine: (AHn, K:) pl. (of the first and second, TA) دَعَائِمٌ and (of the last, TA) دَعِيرٌ. (K, TA.)

— [Hence,] اِقَامَ فُلَانٌ دَعَائِمَ الْاِسْلَامِ † [Such a one set up the supports of El-Islám]. (TA.) And هَذَا مِنْ دَعَائِمِ الْاُمُورِ † This is of the things whereby affairs are held together. (TA.) — And [hence,] دَعَامَةٌ signifies also † A lord, or chief. (S, Mḡb, K, TA.) One says, هُوَ دَعَامَةُ الْقَوْمِ † He is the lord, or chief, of the people, (Mḡb, TA,) and their support, or stay; (TA;) like as one says, هُوَ دَعَامُهُمْ. (Mḡb.) And هُمُ دَعَائِمُهُمْ † [They are the lords, or chiefs, and the supports, or stays, of their people]. (TA.) 'Omar Ibn-El-Khattâb was called by 'Omar Ibn-'Abd-El-'Azeez دَعَامَةُ الضَّعِيفِ † [The support, or stay, of the weak]. (TA.) — Also, (K,) or [correctly] دَعَامَتَانِ (S, TA) and دَعِيمَتَانِ, (TA,) The two [upright] pieces of wood of the pulley [that support the cross piece to which the pulley is suspended]: (S, K, TA:) such as are made of clay are termed زُرُوقَانِ. (S.)

دَعِيمٌ: see دَعِيمٌ.

مَدْعُومٌ, applied to a leaning house or the like, that is about to crack, or fall down, Supported, or propped: differing from مَعْمُودٌ, which is applied to that which presses heavily, such as a roof, meaning "held [up, or supported,] by columns." (TA.)

[مَدْعُومٌ, app., A means of supporting, propping, or staying. See an ex. voce مَرَجْمٌ.]

مَدْعُومٌ, originally مَدْتَعُومٌ, A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum. (IAgr, TA.)

دعوى

Q. 1. دَعْوَى It (water) abounded with دَعْوَى [pl. of دَعْوَى]. (K.)

دَعْوَى A certain animalcule (دَوْبَةٌ), (S, K,) that dives in water: (S:) or a certain black animalcule that swims upon water: (Mgh:) or a certain worm (دَوْدَةٌ), that is in pools left by torrents when their water sinks into the earth: (IDrd, K:) or a certain worm (دَوْدَةٌ) having two heads, seen in water when it becomes little in quantity: (IB:) pl. دَعْوَى and دَعْوَى. (S.) — [Hence, app.,] † One who enters much into affairs; who is a frequent visitor of kings. (K.) And hence, الأَطْفَالُ دَعْوَى الجَنَّةِ, meaning † [Infants will be] roamers in Paradise: they will not be debarred from any dwelling: (K:) a trad.: but the words occurring in a trad. of Abou-Hureyreh are صِغَارُكُمْ دَعْوَى الجَنَّةِ [Your little children &c.]. (TA.) — Also The embryo in the belly of a mare until the fortieth day: then its make becomes apparent, and it is called دَوْدَةٌ, until three months old: when it is called سَلِيلٌ. (Kr, TA.)

دَعْوَى [dim. of دَعْوَى]. — One says, هُوَ دَعْوَى, meaning He is acquainted with, or knowing in, this affair. (S, K.) دَعْوَى was the name of a certain cunning, or knowing, or skilful, man; and hence the saying above mentioned: (S:) he was a black slave, very cunning or knowing or skilful, and an expert guide of the way. (K.) And [hence] one says, أَهْدَى مِنْ دَعْوَى الرَّمْلِ [More expert in showing the way than Do'eymes-er-Ram]. (O, TA.)

دعو

1. دَعْوَى and دَعْوَى signify the same: (Fr, K and TA in art. دَعَى:) the aor. of the former is دَعْوَى, (TA in that art.) sec. pers. fem. sing. دَعْوَى and دَعْوَى, the last with an inclination to the sound of a dammeh in the vowel of the ع [so that it is between a kesreh and a dammeh], and sec. pers. masc. and fem. pl. دَعْوَى: (S, TA:) aor. of the latter verb دَعْوَى: inf. n. دَعْوَى. (TA in art. دَعَى.) [generally] signifies [or implies] The act of seeking, desiring, asking, or demanding. (KT.) — You say, دَعَا اللَّهَ, (K,) first pers. دَعَوْتُ, aor. دَعُوْا, (Msb,) inf. n. دَعْوَى (Msb, K) and دَعْوَى, (K,) in which latter the alif [written ي] is to denote the fem. gender, [and therefore the word is without tenween,] (TA.) He prayed to God, supplicated Him, or petitioned Him humbly, (Msb, K, TA,) desiring to obtain some good that He had to bestow. (Msb, TA.) And دَعَوْتُ اللَّهَ لَهُ [I prayed to God for him]; and عَلَيْهِ [against him]; inf. n. دَعْوَى: (S:) [and دَعَوْتُ لَهُ I prayed for him, or blessed him; and دَعَوْتُ عَلَيْهِ I prayed against him, or cursed him:] and دَعَوْتُ لَهُ بِخَيْرٍ [I supplicated for him good]; and دَعَوْتُ عَلَيْهِ بِشَرٍّ [I

imprecated upon him evil]. (TA.) — دَعَا He desired, or required, or requested, that the writing, or book, should be brought. (TA.) And دَعَا أَنْفَهُ الطَّيِّبَ His nose, perceiving its odour, desired the perfume. (TA.) — [Hence,] دَعَا بِهِ, said of anything in the earth, means It needed it; or required it: [and so دَعَا إِلَيْهِ: one says of a wall, دَعَا إِلَى إِصْلَاحِهِ It needed, or required, its being repaired: (see 10 in art. رَمَر:) and] one says to him whose clothes have become old and worn out, قَدْ دَعَتْ ثِيَابُكَ [Thy clothes have become such as to need thy putting on others; or] thou hast become in need of putting on other clothes. (Abou-Adnán, TA.) [See also 10.] — دَعْوَتُهُ, (S, MA, Mgh, Msb,) and دَعْوَتُهُ بِهِ, (MA, [and of frequent occurrence,]) inf. n. [دَعْوَى and] دَعْوَى, (TA, [but the former is more common,]) also signify I called him, called out to him, or summoned him, (S, MA, Mgh, Msb,) syn. نَادَيْتُهُ, (Mgh, Msb,) or الدَّعَاةُ is to the near and النَّدَاةُ is to the distant, (Kull p. 184,) and desired him to come, to come forward, or to advance; (Msb;) and اِسْتَدْعَيْتُهُ signifies the same, (S, MA,) [i. e.] I called him to myself. (MA.) One says, دَعَا الْمُؤَذِّنُ النَّاسَ إِلَى الصَّلَاةِ [The مؤذِّن called the people to prayer]. (Msb.) And the saying of En-Nahdee وَنَدَعُ وَنَدَعُ means We used to call, or invite, them to El-Islám at one time, and to leave doing so at another time. (Mgh.) And دَعْوَتُ النَّاسِ, (Msb,) inf. n. دَعْوَى and دَعْوَى, (S,) or the latter is a simple subst., (Msb,) and مَدْعَاةٌ, (S, [app. there mentioned as an inf. n., agreeably with many other instances,]) means also I invited people to eat with me, or at my abode. (Msb.) — [Hence,] مَا دَعَاكَ إِلَى هَذَا الأَمْرِ What drew, led, induced, or caused, and constrained, or drove, thee to do this thing? (TA.) And دَعَانَا غَيْثٌ وَقَعَ بِبَلَدٍ قَدْ دَعَا أَمْوَءٌ, i. e. [Rain that fell in a region which had become abundant in herbage invited us thither, or] was the cause of our seeking its herbage. (TA.) And يَدْعُو مَا بَعْدَهُ, (S, Mgh, K,*) or يَدْعُو مَا وَرَاءَهُ مِنَ اللَّبَنِ, (Nh, TA,) [It draws, or attracts, what is to come after it, of the milk,] said of some milk left in the udder. (S, Nh, Mgh, K, TA.) And دَعَاهُ إِلَى الأَمْرِ He drove him, or urged him to go, [but more commonly meaning he summoned him,] to the prince, or commander. (K, TA.) [In the TK, إِلَى الأَمْرِ to the thing, or affair.] — [Hence likewise,] الدَّعَاةُ signifies also The calling to one's aid: thus, [in the Kur ii. 21,] وَأَدْعُوا شُهَدَاءَكُمْ means And call ye to your aid [your helpers]. (TA.) — And دَعَا المَيِّتَ He called upon the dead, praising him, and saying, Alas for such a one! or he wailed for, wept for, or deplored the loss of, the dead, and enumerated his good qualities and actions; as though he called him. (TA.) [See also 5.] — And دَعْوَتُهُ زَيْدًا and يَزِيدٌ † I called him, i. e. named him, Zeyd. (Msb, K, TA.) And دَعْوَتُهُ بَابِن زَيْدٍ † I called him, i. e. asserted him to be, the son of Zeyd. (Msb.) —

دَعَاهُ اللَّهَ † God destroyed him: [as though He called him away:] whence تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى, in the Kur lxx. 17, [describing the fire of Hell,] † It shall destroy him who shall have gone back from the truth and turned away from obedience: or this means † it shall draw, and bring, &c.: or it refers to the زَبَانِيَّةُ of Hell [i. e. the tormentors of the damned]: (Bd:) or it means † it will do to them hateful deeds. (TA.) [Also] God punished him, or tormented him. (TA.) And دَعَاهُ اللَّهَ بِمَكْرُوهُ † God caused an evil, or abominable, event to befall him. (ISd, Z, K.) — دَعَا فِي الصَّرْعِ † He left some milk, such as is termed دَاعِيَةٌ, in the udder. (M, K, TA.) Accord. to I'Áth, دَاعِيَةٌ is an inf. n., like عَاقِبَةٌ and عَاقِبَةٌ. (TA.)

3. مَدْعَاةٌ signifies † The proposing an enigma or enigmas to a person; or the contending with another in doing so; syn. مُحَاجَاةٌ. (S, K, TA.) You say, دَاعَيْتُهُ † I proposed to him an enigma or enigmas; &c. (TA.) A poet says,

* أَدْعِيكَ مَا مُسْتَضْعَبَاتٌ مَعَ الشَّرَى *
* حِسَانٌ وَمَا أَتَارَهَا بِحِسَانِ *

[† I propose to thee an enigma: What are things that are taken as companions in night-journeying, good, and the effects whereof are not good?]: meaning swords. (S.) — And The asking a thing of one much, so as to weary; as also مُحَاجَاةٌ. (K.) — دَاعَيْنَا الحَائِطَ عَلَيْهِمْ † We pulled down, or demolished, the wall upon them, from the sides [or foundations] thereof. (K, TA.) — [Golius assigns other significations to دَاعَى, for which I find no authority: namely, "Convocavit ad Deum propheta, præco sacer," followed by an accus.: and "Contendit contra alium: Provocavit: pecul. rem vindicans sibi vel arrogans."]

4. أَدْعَاهُ [so in some copies of the K; in other copies اِدْعَاهُ; the former of which I regard as the right reading;] He made him to assert his relationship as a son [for يَدْعَى, in my copies of the K, I read يَدْعَى, syn. with يَدْعَى,] to one who was not his father. (K.) [SM, who appears to have read اِدْعَاهُ, says that it is like اِسْتَلْحَقَهُ and اِسْتَلْطَهَ.]

5. تَدْعَى [inf. n. of تَدَعَتْ] signifies The prolonging [or singing, or quavering or trilling and prolonging of the voice, or prolonging and modulating of the voice,] of a woman wailing for the dead. (TA. [See دَعَا المَيِّتَ, above.]

6. التَّدَاعَى signifies The calling, summoning, or convoking, one another. (Mgh.) You say, تَدَاعَوْا لِلْحَرْبِ [They called, summoned, or convoked, one another for war: and hence,] † they prepared themselves for war. (TA.) And تَدَاعَوْا عَلَيْهِ, (Msb, K,) or عَلَى بَنِي فُلَانٍ, (T, M,) They collected themselves together, (K,) or called one another so that they assembled together, (M,) or leagued together, and called one another to mutual aid, (T, Msb,*) against him, (Msb, K,) or against the sons of such a one. (T, M.) And

تَدَاعَى عَلَيْهِ الْعَدُوُّ مِنْ كُلِّ جَانِبٍ + *The enemy advanced against him from every side.* (K, TA.) — [Hence,] تَدَاعَتِ السَّحَابَةُ بِالْبُرُقِ وَالرَّعْدِ + *The cloud lightened and thundered from every quarter.* (TA.) And تَدَاعَى تَدَاعَى + *The building cracked in its sides, (Mgh, Mṣb,) or became much broken, (TA,) and gave notice of falling to ruin: (Mṣb, TA:) or cracked in several places, without falling; and in like manner, تَدَاعَتِ الْحِيطَانُ, (Mgh,) the walls cracked in several places, without falling: (Mgh, K:*) and تَدَاعَتِ الْحِيطَانُ لِلْخَرَابِ the walls fell to ruin by degrees; syn. تَدَاعَتْ إِلَى الْخَرَابِ (S: [but Mṣr says,] تَدَاعَتْ إِلَى الْخَرَابِ is a vulgar phrase; not [genuine] Arabic. (Mgh.) And تَدَاعَى said of a sand-hill, + *It, being put in motion, or shaken in its lower part, poured down.* (Mṣb.) And [hence,] تَدَاعَتْ إِبِلُ بَنِي فُلَانٍ † *The camels of such a one became broken by emaciation.* (TA.) — تَدَاعَوْا بِالْألقَابِ † *They called one another by surnames, or nicknames.* (Mṣb.) — التَّدَاعَى also signifies + *The trying one another with an enigma or enigmas; or contending, one with another, in proposing an enigma or enigmas; syn. التَّحَاجِي.* (TA in art. حَجَو.) You say, تَدَاعَوْا بَيْنَهُمْ أَدْعِيَةً † *Between them is an enigma with which they try one another; or by proposing which they contend, one with another.* (S, K:*) — تَدَاعَوْنَ فَضْلَ الْخَطَابِ † *They compete, one with another, [as though each one challenged the others,] in discoursing of the science of chasteness of speech, and eloquence.* (Har p. 446.) — See also 8, in two places. — [It is also used transitively:] you say, تَدَاعَوْا الْقَوْمَ † *They [together] called the people.* (Mgh in art. نَقَض. [See 6 in that art.]*

7. أَجَابَ i. q. اندعى (K.) Akh heard one or more of the Arabs say, نُو دَعُونَا لَأَنْدَعِنَا, meaning لَأَجِبْنَا [i. e. *Had they called us, &c., we had certainly answered, or replied, or assented, or consented.*] (S.)

8. ادعى He asserted a thing to be his, or to belong to him, or to be due to him, either truly or falsely: (K, TA:) he claimed a thing; laid claim to it; or demanded it for himself: and he desired a thing; or wished for it. (Mṣb.) And ادعى ادعى signify the same [i. e. *They claimed the thing, every one of them for himself.*] (Mgh.) You say, ادعيت على فلان [I asserted myself to have a claim upon such a one for such a thing; preferred a claim against such a one for such a thing; or claimed of such a one such a thing]. (S.) And ادعى زيد ادعى ادعى على عمرو مالا [Zeyd asserted himself to have a claim upon 'Amr for property; or preferred a claim against 'Amr &c.]. (Mgh.) And ادعيت ادعيت على ما لم تفعل [Thou hast asserted against me, or charged against me, or accused me of, that which I have not done]. (S and K in art. شرب, and S in art. اكل.) هذا الذي كنت به تدعون [This is that on account of which ye used to assert vain and false

things: or which ye used to deny, or disbelieve: or, accord. to Fr, the latter verb may here be used in the sense of تدعون; and the meaning may be, this is that which ye desired to hasten, and for which ye prayed to God in the words of the Kur [viii. 92], "O God, if this be the truth from Thee, then rain Thou upon us stones from Heaven, or bring upon us some [other] painful punishment:" it may be from الدعاء: and it may be from الدعوى: (TA:) [i. e.] it means this is that which ye used to demand, and desire to hasten; from الدعاء: or that which ye used to assert, [namely,] that there will be no raising to life; from الدعوى. (Bd.) And ولهم ما يدعون, in the Kur [xxxvi. 57], is explained as meaning *And they shall have what they desire, or wish for;* which is referrible to the meaning of الدعاء. (TA.) — You say also, ادعى غير ابيه [He asserted the relationship of father to him of one who was not his father; or claimed as his father one who was not his father]. (T, Mgh, Mṣb.) And يدعى ابنى غير ابيه [He asserts his relationship as a son, or claims the relationship of a son, to one who is not his father]. (T, Mṣb. See 4, in three places.) And يدعيه غير ابيه [One who is not his father asserts him to be his son; or claims him as his son]. (T, Mṣb.) الادعاء in war signifies *The asserting one's relationship;* syn. الاعتزاز; (S, TA;) as also الادعاء; (TA;) i. e. the saying "I am such a one the son of such a one." (S.) And [hence] sometimes it includes the meaning of *Informing, or telling;* and therefore ب may be prefixed to its objective complement; so that one says, فلان يدعى بكره فعاله, i. e. *Such a one informs of the generosity of his deeds.* (Mṣb.)

10: see 1, near the middle of the paragraph. — [Hence, استدعى signifies also *It called for, demanded, required, or invited, a thing.* See also دعى.]

دعوة [as an inf. n. of un.] signifies *A single time or act* (S, Mṣb) [of prayer and of imprecation, as is indicated in the S, and also, though less plainly, in the TA]. See دعاء. — [Also, as such, *A call.*] You say, هو منى دعوة الرجل, (K, TA) and الكلب, and دعوة الرجل, in the former case دعوة being used as a simple subst., and in the latter case as an adv. n., (TA,) meaning قَدْرُ مَا بَيْنِي وَبَيْنَهُ ذَاكَ [i. e. *He, or it, is distant from me the space of the call of the man and of the dog.*] (K, TA.) And لهم الدعوة على غيرهم *The call is to them before the others of them:* (K, TA: [يبدأ in the CK is a mistake for يبدأ:]) accord. to the T and the Nh, in the case of gifts, or pay, or salary. (TA.) — *The call to prayer:* whence, in a trad., الدعوة في الحبشة [meaning *The office of calling to prayer rests among the Abyssinians*]; (JM, TA;) said by the Prophet in preference of his مؤذن Bilal. (JM.) — *A call, or an invitation, to El-Islám.* (Mgh.) You say, دعواكم بدعوة الإسلام, and دعاية الإسلام, meaning *I call thee, or invite*

thee, by the declaration of the faith whereby the people of false religions are called: داعية being an inf. n. syn. with دعوة, like عافية and عاقبة: (JM:) دعوة الإسلام, and دعائته and داعيته signify the same: and دعوة الحق [in like manner] means *the declaration that there is no deity but God.* (TA.) — *An invitation to food, (S, M, Mṣb, K, TA,) and to beverage; or, accord. to Lh, specially a repast, feast, or banquet, on the occasion of a wedding or the like:* (TA:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, دعوة: (A 'Obeyd, S, M, Mṣb:) it is an inf. n. in this sense, (S,) or a simple subst.: (Mṣb:) and دعوة signifies the same; (K;) or, as some say, this, which is given as on the authority of Kṭr, is a mistake: (TA:) and so does مدعاة [app. an inf. n.]. (S, Mṣb, K.) You say, كنا في دعوة فلان, and مدعاه, meaning [We were included in] the invitation (دعاء [see 1]) of such a one to food: (S, Mṣb: [but in the latter, نحن, in the place of كنا:]) [or we were at the repast, or feast, or banquet, of such a one; for] you say [also] ادعى إلى الدعوة and ادعاه إلى الدعوة [He invited him to the repast, or feast, or banquet: and in this sense دعوة is commonly used in the present day]. (MA.) — See also دعوة: — and دعوى. — Also i. q. حلف or حلف (accord. to different copies of the K) [both in the sense of *Confederation to aid or assist:* (K, TA:) [whence] one says, دعوة فلان في بنى فلان, [meaning *The confederation of such a one is with the sons of such a one.*] (TA.)

دعوة: see the next preceding paragraph.

دعوى respects relationship, (S, Mṣb,) like دعوى or دعوى في النسب; (S;) meaning *A claim in respect of relationship;* (K;) [i. e.] one's claiming as his father a person who is not his father; (Az, Mgh, Mṣb;) [in other words,] one's claiming the relationship of a son to a person who is not his father: or one's being claimed as a son by a person who is not his father: (Az, Mṣb:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, دعوى. (S, Mṣb.) See also دعوى. — Also *Kindred, or relationship, and brotherhood:* so in the saying, لي في القوم دعوة [I have in, or among, the people, or company of men, kindred, or relationship, and brotherhood]. (Ks, Mṣb.) — See also دعوة.

دعوى: see دعاء, in five places. — Also a subst. from 8; (S, M, Mgh, Mṣb, TA;) omitted in the K, though better known than the sun; (TA;) and so دعاوة (M, Mṣb, K) and دعاوة and دعاوة (M, K,) accord. to the general pronunciation, (M, TA,) and دعاوة (M, K,) accord. to the pronunciation of 'Adee of Er-Rabáb, (M, TA,) and داعية; (TA, there said to be syn. with دعوى;) [meaning *An assertion that a thing belongs to one, or is due to one; a claim; as is indicated in the S and Mgh and K &c.;*] a demand; a suit; (Yz, Az, Mṣb;) whether true

or false: (Mgh, K, TA:) the pl. of دَعْوَى is دَعَاوٍ and دَعَاوِي; the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Mṣb:) [the latter only is mentioned in the Mgh:] the alif in the sing. [written ي] is a sign of the fem. gender; and therefore the word is without tenween. (Mgh.) Yz mentions the sayings, *لِي فِي هَذَا الْأَمْرِ دَعْوَى* I have, in respect of this thing, [a claim or] a demand, and دَعَاوِي or دَعَاوٍ [claims or] demands, as written in different copies. (Az, Mṣb.) And *لَوْ أُعْطِيَ النَّاسُ نَوْا بَدْعَاوِيهِمْ* [If men were given according to their claims, or demands,] occurs in a trad. (Mṣb.) — See also دَعْوَةٌ.

دَعْوَى is a word used only in negative sentences: (S:) you say, *مَا بِالْبَيْتِ دَعْوَى* There is not in the house any one: (S, K:*) Ks says that it is from دَعْوَتْ, and [properly] means *لَيْسَ فِيهَا مَنْ يَدْعُو* [there is not in it one who calls, &c.]. (S.)

دَعَا is an inf. n. of 1; (Mṣb, K;) as also دَعْوَى: (K:) the former is originally دَعَاوٍ: (S:) [both, used as simple subst., signify A prayer, or supplication, to God:] and the pl. of the former is دَعَاوِيَّةٌ. (S.) IF says that some of the Arabs, for دَعْوَةٌ, say دَعْوَى, with the fem. alif [written ي]. (Mṣb, TA.) One says, *اللَّهُمَّ أَشْرِكْنَا فِي دَعْوَى الْمُسْلِمِينَ* [O God, make us to share] in the prayer (دَعَا) of the Muslims. (TA.) And hence, in the *Kur* [x. 10], *دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ* [Their prayer in it shall be سبحانك اللهم]. (TA.) دَعَاٌ followed by ل signifies An invocation of good, a blessing, or a benediction: followed by عَلَى, an imprecation of evil, a curse, or a malediction. [سُورَةُ الدَّعَاةِ is a title of The first chapter of the *Kur-án*. (Bd.) — [Hence,] دَعَاٌ signifies also Adoration, worship, or religious service. (TA.) — And i. q. إِيمَانٌ [i. e. Belief; particularly in God, and in his word and apostles &c.: faith: &c.]: a meaning mentioned by the Expositors of El-Bukháree. (TA.) — [Also A call, or cry; and so دَعْوَى, as in the *Kur* vii. 4 (where the latter is explained by Bd as syn. with the former) and xxi. 15.] — And [particularly] A calling, or crying, for aid or succour. (TA.)

دَعَى One invited to a repast: pl. دَعَاةٌ; as in the saying *عِنْدَهُ دَعَاةٌ* [With him, or at his abode, are guests invited to a repast]. (TA.) — One who makes a claim in respect of relationship; (S;) [i. e.] one who claims as his father a person who is not his father; (Az, Mgh, Mṣb;) [in other words,] one who claims the relationship of a son to a person who is not his father: or one who is claimed as a son by a person who is not his father; (Az, Mṣb;) an adopted son: (S, K:) pl. أَدْنِيَّةٌ, (S,) which is anomalous; (Bd in xxxiii. 4;) occurring in the *Kur* [in the verse just referred to, where it is said, *وَمَا جَعَلَ* *أَدْنِيَّةَ كُمْ أَبْنَاءَ كُمْ* (S) Nor hath He made your

adopted sons to be your sons in reality. (Jel.) — And One whose origin, or lineage, or parentage, is suspected; (K, TA;) as also دَعَى: pl. of the former as in the next preceding sentence. (TA.)

دَعَاوَةٌ and دَعَاوَةٌ: see دَعْوَى.

دَعَايَةٌ: see دَعْوَةٌ, in two places.

دَعَاٌ One who prays, or supplicates God, or who calls, &c., much, or often. (TA.)

الدَّعَاةُ [an epithet in which the quality of a subst. predominates;] *The سَبَابَةُ* [or fore finger]; (K;) i. e. the finger with which one calls [or beckons]. (TA.)

دَاعٍ [Praying, or supplicating God:] calling, or summoning: (Mgh:) [inviting:] and particularly, [as an epithet in which the quality of a subst. predominates,] one who calls, or summons, or invites, to obey a right or a wrong religion: (TA:) pl. دَعَاةٌ (Mgh, Mṣb, TA) and دَاعُونَ (Mṣb, TA.) [Hence,] دَاعَى اللَّهِ [God's summoner, or inviter; i. e.] the prophet: (K:) and also, (Mṣb, K,) or simply الدَّاعِي (TA,) *The مُؤَدِّن* [or summoner to prayer]. (Mṣb, K, TA.) [Hence also,] دَاعَى الْمَنِيَا *The summoner of death, lit. of deaths; like طَارِقُ الْمَنِيَا* — See also the next paragraph, in two places. — Also A punisher. (TA.)

دَاعِيَةٌ: see دَعْوَةٌ, in two places: — and see also دَعْوَى. — دَاعِيَةُ اللَّبَنِ *The remainder of the milk, (K,) or what is left, of the milk, in the udder, (S, Mgh,) that draws, or attracts, (K,) or in order that it may draw, or attract, (S, Mgh,) what is to come after it; (S, Mgh, K:*)* as also دَاعِيُ اللَّبَنِ, occurring in a trad., where it is said, *دَعِ دَاعِي اللَّبَنِ* [Leave thou the remainder of the milk, in the udder, that is to draw, or attract, what is to come after it]; (S, Mgh;) i. e. do not exhaust it entirely. (Mgh.) — Hence, دَاعِيَةٌ is metaphorically applied to signify † A mean, or means; a cause; or a motive; (Har p. 306;) [as also دَاعٍ, often used in these senses in the present day;] and so, in an intensive sense, دَاعَاةٌ [properly signifying a cause of drawing, attracting, or inducing, &c., originally دَعَاوَةٌ, being a noun of the same class as مَبْعَاةٌ and مَجْبِيَّةٌ; (Idem p. 86:) [the pl. of the first is دَوَاعٍ.] — Also † The cry of horsemen in battle; (K;) as being a call to him who will aid, or succour. (TA.) — دَوَاعِي الصَّدْرِ † The anxiety [or rather anxieties] of the bosom. (Ham p. 509.) — دَوَاعِي النَّهْرِ † The vicissitudes of fortunes: (K, TA:) sing. دَاعِيَةٌ. (TA.)

أَدْعُوَةٌ: see what next follows.

أَدْعِيَةٌ (S, K) and أَدْعُوَةٌ (K) An enigma; a riddle; (S, K:*) like أُحْجِيَّةٌ [and أُحْجُوَةٌ]; and including such as is in verse, like that quoted above, in the second paragraph of this article. (S.)

مَدْعَاةٌ: see دَعْوَةٌ, latter part, in three places:

— and see also دَاعِيَةٌ: [pl. مَدَاعٍ. — Hence the saying,] *لَهُ مَسَاجِعٌ وَمَدَاعٍ*, i. e. † [He possesses means of attaining honour and elevation, and] causes of glorying, or memorable and generous qualities, especially in war. (TA.)

مَدْعُوٌ pass. part. n. of 1; as also مَدْعِيٌّ.

مَدْعِيٌّ: see what next precedes: — and see also دَعَى, last sentence.

مُدْعَى Claimed property [&c.]: مَدْعَى بِهِ is nought. (Mgh.) — مَدْعَى عَلَيْهِ One upon whom a claim is made for property [&c.]. (Mgh.) [A defendant in a law-suit.]

مُدْعٍ Claiming property [&c.]; a claimant. (Mgh.) [A plaintiff in a law-suit.]

دَعَى

1. دَعَى, aor. دَعَا, inf. n. دَعَاةٌ: see 1 in art. دَعَا.

دَعَى: &c.: see art. دَعَا.

دَغَرَ

1. دَغَرَ, aor. دَغَرَ, (K,) inf. n. دَغْرٌ, (S, A, K,) He pushed, thrust, drove, impelled, or repelled. (S, A, K.) This is the primary signification. (S, A.) — دَغَرَهُ, aor. as above, He pressed him, or squeezed him, until he died. (K.) — دَغَرَتْ حَلْقِي, (TK,) aor. دَغَرَ, (S, K,) inf. n. دَغْرٌ, (S, K,) She pressed the throat, or fauces, of the child, (K, TA,) on account of the pain termed العُدْرَةُ, (S, TA,) and (or that is to say, TA) raised his uvula with her finger, (S, K, TA,) compressing that part on the occasion of the pain's being excited by the blood. (A'Obeyd, TA.) So in the trad., *عَلَامٌ تُعَذِّبُ أَوْلَادَكُمْ بِالذَّغْرِ* Wherefore do ye torment your children by raising the uvula &c.: (S:) and *لَا تُعَذِّبَنَّ أَوْلَادَكُمْ بِالذَّغْرِ* Torment ye not your children by pressing the throat, or fauces, &c. (A'Obeyd, TA.) — And دَغَرَتْ دَغْرًا, (TK,) aor. and inf. n. as above, (K,) She fed her child ill: and she suckled him without satisfying him, (K,) so that he remained hungry, and applied himself to every one he met, and ate and sucked, and would suck the dug of a ewe or goat: and the like is said of a she-camel with respect to her young one, accord. to Aboo-Sa'eed Es-Sukkaree, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A'Obeyd, as is shown in the traditions [elsewhere]. (TA.)

— دَغَرَ الشَّيْءَ بِالشَّيْءِ, (TK,) aor. and inf. n. as above, (K,) He mixed the thing with the thing. (K, TK.) — دَغَرَ عَلَيْهِ, (K,) aor. دَغَرَ, (TA,) inf. n. دَغْرٌ, (K,) and دَغَرِيٌّ, (K, TA,) or the latter is a simple subst., (TA,) He rushed upon him without consideration; (K, TA;) he charged upon him. (TA.) Hence the saying, *لَا صَغِيٌّ دَغَرِيٌّ* (S, A, K,*) and دَغَرِيٌّ, and دَغَرًا, (K,) and عَقْرًا, (S, K,) like عَقْرِيٌّ وَحَلْقِي, and عَقْرًا, (S,) i. e., Rush ye upon them without

consideration, and oppose them not in regular ranks: (S, A, K, TA:) or mix ye among them, &c. (Kr.) A woman is related to have said to her son, إِذَا رَأَتْ الْعَيْنَ الْعَيْنَ فَدَغْرِي وَلَا صَغِي When the eye sees the eye, [or when eye meets eye in war,] then rush thou &c. (TA.) — دَغْرَفِي He entered the house: (K:) as though he thrust himself in. (TA.)

دَغْرَفِي: see 8 in art. دَغْرَفِي.

دَغْرَفِي (TA) and دَغْرَفِي (S, A, K) The act of snatching a thing unawares; seizing it hastily when its owner is unawares: (S, A, K:) or the springing, or rushing, upon a commodity, to snatch it unawares: or the filling one's hand with a thing and carrying it off. (TA.) Hence the trad. (S, A) of 'Alee, (TA,) لَا تَقَطِّعْ فِي الدَّغْرَةِ دَغْرَفِي [There shall be no amputation of the hand for snatching a thing unawares: &c.]. (S, A, TA.)

دَغْرَفِي: see the next preceding paragraph, in two places.

دَغْرَفِي and دَغْرَفِي and دَغْرَفِي: see 1; the first, in three places.

دَغْرَفِي A fierce war, in which the word is دَغْرَفِي, (K,) or دَغْرَفِي. (TA.)

دغص

دَاغِصَةٌ [The patella, or knee-pan;] the round bone which moves about in the head of the knee; (S, K;) or which turns aside and moves about above the رَضْفُ of the knee [which are said to be certain bones in the knee, like fingers put together, holding together one another]: (TA:) or the bone in the inside of the knee, on the right and left of which are the ligaments العَصَبُ [app. meaning the internal and external lateral ligaments of the knee-joint, between which is the patella]: (IDrd, TA:) or a bone having at its extremity فِي طَرَفَيْهِ [perhaps a mistake for فِي طَرَفَيْهِ at its two extremities] two ligaments (عَصَبَتَانِ [app. the tendon of the extensor muscles of the leg and the ligamentum patellæ]), at the head of the وَابِلَةٌ [a bone in the knee-joint]: (TA:) it is a subst., like كَاهِلٌ and غَارِبٌ: (TA:) also [explained as signifying] the piece, or portion, of fat beneath the skin that is above the knee: or, as some say, the ligament (عَصَبَةٌ) [in that part]. (TA.) — Also Compact flesh: pl. دَاغِصَاتٍ. (TA.) You say of a man whose flesh is compact, دَاغِصَةٌ دَاغِصَةٌ [As though he were a دَاغِصَةٌ]. (TA.) — Also Clear, shallow, water: (IDrd, K:) pl. as above. (K.)

دغفل

دَغْفَلٌ The young one of an elephant: (S, K:) or of a wolf. (K.) — عَيْشٌ دَغْفَلٌ An ample, or easy, and a plentiful, life; (As, S, K;) [as also دَغْفَلِي.] A poet says,

* وَفَارَقَ مِنْهَا عَيْشَةً دَغْفَلِيَةً *
* وَلَمْ تَخْشَ يَوْمًا أَنْ يَزُولَ سَرِيرُهَا *

[And an ample, or a plentiful, state of life, that was hers, passed away: and she feared not one day that her ease, or affluence, would depart]. (S in art. سر.) — You say also عَامٌ دَغْفَلٌ A plentiful, or fruitful, year: so says IAsr: and he cites the saying of El-'Ajjaj,

* وَإِذْ زَمَانَ النَّاسِ دَغْفَلِي *
* رِيَشٌ

[And when the time of men, or of the people, is, or was, plentiful, or fruitful]. (S.) — And رِيَشٌ Abundant feathers or plumage. (K.)

دَغْفَلِي; and its fem., with ة: see above, in three places.

دغل

1. دَغَلٌ, aor. -, (K,) inf. n. دَغَلٌ, (TA.) He entered it like as enters he who is doing a thing that induces doubt, or suspicion, or evil opinion; (K, TA;) like as the hunter enters the lurking-place to circumvent the game: so in the T and M. (TA.) — دَغَلْتُ لَهُمُ الشَّرَّ He sought, or desired, to do to them evil, or mischief, when they thought that he desired to do them good. (T, TA.)

4. ادغل He (a man, TA) disappeared in a دَغَلٌ [or place in which one fears being taken unawares]. (K, TA.) — He acted treacherously towards him, and took him unawares. (K.) — He slandered him, or calumniated him. (K.) — ادغل في الأمر He introduced into the affair what rendered it unsound, or corrupt, (K,) or what contravened it, (JK, S, M, O,) and rendered it unsound, or corrupt. (S, M, O.) — ادغلت الأرض The land became abundant [and dense (as is implied in the S)] in trees. (S, TA.)

دَغَلٌ: see دَغَلٌ.

دَغَلٌ Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality; (S, and Mgh in art. نغل;) [in an affair, &c.]; like دَخَلٌ; (S;) and a thing that induces doubt, or suspicion, or evil opinion; [in an affair; or] in a man: (Mgh ubi supra:) or a cause of badness, corruption, or unsoundness, in an affair. (JK, T, K, TA.) Hence the saying of El-Hasan, اِتَّخَذُوا كِتَابَ اللَّهِ دَغَلًا [They made the Book of God to be a cause of corruption: or perhaps they made the Book of God corrupt; i. e. they corrupted it]. (TA.) — Confusedness, or entanglement, and abundance, of plants or herbage; (M, K;) most commonly known in plants of the kind termed حَمِيضٌ, when amid غوبل [i. e. غوبل, app. here meaning silt, or alluvial deposit, left upon the ground by a torrent]. (M, TA.) — Tangled, or luxuriant, or abundant and dense, trees; (S, K;) as also دَخَلٌ. (TA.) — Any place in which a wile, machination, or plot, is practised; (JK;) a place in which one fears being taken unawares: (K;) and دَغِيْلَةٌ signifies the same as دَغَلٌ [app. meaning such a place as is here described]: (JK, K;) the pl. of the former is اُدْغَالٌ [a pl. of pauc.] and دِغَالٌ. (K.)

— Accord. to En-Nadr, An elevated [tract of ground such as is termed] قَفٌّ: and i. q. أَكْمَةٌ [a hill, or mound, &c.]: and a valley: and a level, or smooth, wide, depressed tract of land: and اُدْغَالٌ signifies mountains: and اُدْغَالُ الأَرْضِ [tracts of] land from which water has sunk into the earth, or receded: and low, or depressed, tracts of land: and level, or smooth, tracts thereof. (TA.)

دَغَلٌ, applied to a man, In whom is a bad, a corrupt, or an unsound, quality, and what induces doubt, or suspicion, or evil opinion; as also دَغَلٌ, a contraction of the former. (Mgh in art. نغل.) — Applied to a place, as also دَغَلٌ, i. q. دُو دَغَلٌ [app. as meaning Having tangled, or luxuriant, or abundant and dense, trees]: or obscure, or concealed; (K;) as also دَاغَلٌ. (TA.)

دَغِيْلَةٌ: see دَغَلٌ.

دَاغُولٌ Calamities, or misfortunes: (A'Obeyd, JK, T, K;) erroneously written by J دَاغَلٌ, (K,) and so by IF in the Mj, (TA,) as on the authority of A'Obeyd, who said only دَاغُولٌ, (K,) and thus it is in a verse of Şakhr El-Hudhalee: (TA:) [but in one of my copies of the S it is written دَاغُولٌ:] it has no sing.: (K:) or, as El-Bekree says, its sing. is not known: but some say that it is دَغُولَةٌ [thus without any syll. signs]. (TA.)

دَاغِلٌ One who seeks, or desires, to do evil, or mischief, to his companions, when they think that he desires to do them good. (T, TA. [See the next paragraph.]) — See also دَغَلٌ.

دَاغِلَةٌ Concealed rancour, malevolence, malice, or spite. (M, K.) — Persons who seek to blame one, or to find fault with one, and to act treacherously towards one. (M, K. [See دَاغِلٌ.])

دَغَلٌ: see دَغَلٌ.

مَدَاغِلٌ The bottoms, or interior parts, of valleys; (M, K;) and the level, or smooth, tracts thereof, when their trees are numerous. (M, TA.)

دغمر

1. دَغَمَرٌ, aor. -, (K,) inf. n. دَغْمَرٌ, (JK, S,) He, or it, broke the nose, making the breach to extend into the interior. (JK, S, K.) [So too accord. to the explanation of the inf. n. in the KL; though Golius renders it, and app. دَغْمَرٌ also, as on the authority of the KL, "depressit nasum;" while Freytag follows him in thus rendering only the latter verb; which I do not find in any Lexicon.] — Also, (M, K,) inf. n. as above, (M, TA,) He covered a vessel. (M, K.) — And, said of rain, It covered, or overwhelmed, and prevailed over, or subdued, the earth, or land; as also ادغمر. (TA.) — And دَغْمَرٌ, (S, K,) aor. -; (K;) and دَغْمَرٌ, (S, K,) aor. -; (K;) inf. n. دَغْمَرٌ and دَغْمَانٌ; (TA;) said of heat, (S, K,) and of cold also, (JK, K,) It came upon them,

[properly] as though it were a thing that covered them; syn. *غَشِيهِمْ*; as also *أَدَغَمَهُمْ*. (S, K. [Golius, app. misled by a wrong interpretation which I find in the KL, (mentioned by him as one of his authorities in this case, in addition to the S and K,) explains these three verbs as meaning "totum corripuit, et deliquo animi affectit:" and Freytag has followed him herein.]) = [The inf. n. *دَغَمًا* is also used, (K, TA,) in a form of imprecation, (TA,) as an imitative sequent to *رَغِيًا* [q. v.], and is in like manner followed by *سِنَغَمًا*, (K, TA,) or *شَغَمًا*. (TA.) And one says, *فَعَلْتُ ذَلِكَ عَلَى رَغِيهِ وَدَغَمِهِ وَشَغَمِهِ* [meaning *I did that in spite of him; or against his will*]. (TA.)

4: see above, in two places. = *ادغمر الفرس* *ادغمر اللجام* *ادغمر اللجام في* *ادغمر الفرس*. (TA.) — And hence, (Az, S, TA,) though some say that the reverse is the case, (TA,) *ادغمر الحرف* (Az, S, K) inf. n. *ادغام*, (JK, S,) *He inserted [or incorporated] the letter into the letter*; (JK, K, TA;) as also *ادغمه*, (S, K,) [which is itself an example of the incorporation of one letter into another, being] originally *ادغمه*. (S, TA.) = *ادغمه*, said of God, *He blackened his face*: (K:) and *i. q. ارغمه*; (K, TA;) both signify *He did evil to him, and angered him*: or the former verb has the former of these significations, explained in the K; and the latter verb signifies, with its pronoun, "he angered him." (TA.) — *ادغمه إلى كذا* *He, or it, caused him to want such a thing*; (AA, TA in art. *دمغ*;) [and] so *ادمغه*; (L in art. *جلد*;) as also *ادغمه*. (AA, L in art. *جلد* voce *أجلد*, and TA in art. *دمغ*.) = *ادغمر فلان* *Such a one vied, or strove, with the people, or party, in hastening [to eat], fearing lest they should be before him, and therefore ate the food without chewing*. (K, TA.) [And *ادمغ طعامه*, as explained in the TA in art. *دمغ*, has a similar meaning.]

8: see the next preceding paragraph.

11. *ادغام*, inf. n. *ادغيمار*, said of a horse, *He was of a colour inclining to blackness in his face and lips, [or in his face and the part next the lips,] blacher therein than in the other parts of his body*. (K.)

دغمة and *دغمر*, in a horse, [and in some other animals, (see *ادغمر*)] *A colour inclining to blackness, (S, K,) in the face and the part next the lips, (S,) or in the face and the lips, (K,) differing from, (S,) or blacher than, (K,) the colour of the other parts of the body*. (S, K.)

دغمة: see what next precedes.

دغمان, with damm, (S, K,) applied to a man, (S,) *Black*: (S, K:) or *black and big*. (K.) = Also a pl. of *ادغمر* [q. v.]. (TA.)

دغام *A pain in the fauces*. (K.)

ادغمر an imitative sequent to *راغمر*. (K, TA.)

Bk. I.

ادغمر A horse of a colour inclining to blackness, (S, K,) or of a black colour, (Mgh,) in the face and the part next the lips, (S,) or in the face and the lips, (K,) or in the face and the muzzle, (Mgh,) differing from, (S, Mgh,) or blacher than, (K,) the colour of the other parts of the body; (S, Mgh, K;) called in Pers. *دیزج* [or rather *دیزه*, from which *دیزج* is arabicized]; (AO, S, Mgh, K;) in some instances, without any admixture of *خضرة* [here meaning *dark, or ashy, dust-colour*]: (AO, TA:) it is also applied as an epithet to a wolf: and the fem. is *دغمة*: and the pl. is *دغمر*: (S:) the masc. is also applied to a ram, meaning *having any, the least, blackness; especially in the end of the nose and beneath the chin*: and the fem. to a ewe, meaning *black in the end of the nose and in the chin*; (TA;) or, thus applied, *black in the face*: (JK:) and the masc. also signifies *black in the nose*: (JK, K:) in which sense it has for its pl. *دغمان*: (TA:) accord. to the K [and the JK], *دغمر*, a pl. of *ادغمر*, signifies *white*; as though it had two contr. meanings; but this is a mistranscription for *دغمر*, with the unpointed *ع*. (TA.) It is said in a prov., *الذئب أدغمر الذئب أدغمر* [The wolf is blackish in the face and in the part next the lips, not being so in the other parts; or rather, is black in the nose]: for, whether he lap from a vessel or not, *دغمة* is a necessary characteristic of the wolf, [all] wolves being *دغمر*; and therefore he is sometimes, or often, suspected of having lapped from a vessel when he is [really] hungry: the prov. is applied to him who is regarded with a wish for the like of that which he has not obtained. (S.) — Also *One who snuffles; i. e., speaks from [i. e. through] his nose*; (JK, K, TA;) *i. e. i. q. أخن*. (TA.)

دق

1. *دق*, (M, Mṣb, K, &c.) aor. -, (T, M, TA,) or -, (Mṣb, [but this is a deviation from a general rule, and is probably a mistake,]) inf. n. *دق* (Lth, T, S, M, Mṣb) and *دق*; (M, TA;) and *ادق*; (Ibn-'Abbād, M, Mṣb, K;) said of a bird, (Lth, T, S, &c.) *It beat its sides (دقيه, i. e., Mṣb, جنبه, M, Mṣb) with its wings*: (M, Mṣb:) this is what is meant by the following explanation: (Mṣb:) *it moved [or flapped] its wings [Mṣb, K] for its flight, (Mṣb,) as the pigeon (K) and the like*: (TA:) and *it went [or flew] along a little above the ground*: (S, K:) or *it moved [or flapped] its wings, with its feet upon the ground, (Lth, T, M, K,) flying, and then rose*; (Lth, T;) and in like manner *دق* and *دق*: (K:) [or] *دق* and *ادق* signify also *it (a bird) went along quickly, with its feet upon the ground, and then raised itself flying*. (Mṣb.) It is said in a trad., *مَا دَقَّ وَلَا يُؤْكَلُ مَا* *دَقَّ*, (K, TA,) *i. e. What moves [or flaps] its wings [in flying], as the pigeon (K, TA) and the like, (TA,) may be eaten; but [what skims along without flapping,] such as vultures (K, TA) and hawks and the like, (TA,) may not be eaten*. (K, TA.) [But] *دق*, aor. -, said of an eagle,

signifies *It approached, or was near to, the ground in its flying*. (T.) — And, *دق*, aor. -, (M, Mṣb,) inf. n. *دق* (S, M, Mṣb, K) and *دق*, (K,) *He, or it, (said of a camel, K, TA, and of a bird, TA, or of a party of men, Mṣb,) went a gentle pace*; (S, M, Mṣb, K;) as also *دق*. (IAḡr, TA.) Dhu-r-Rummeh uses it metaphorically in relation to *الدبران* [the asterism of the Hyades, or α of Taurus], describing *الترّيّا* [the Pleiades]; saying,

* *يَدُقُّ عَلَى آثَارِهَا دَبْرَانَهَا* *

* *فَلَا هُوَ مَسْبُوقٌ وَلَا هُوَ يَلْحَقُ* *

[Their Debarán goes along gently near after them, so that it is not outstripped, nor does it overtake]. (M.) [And *دق*, accord. to ISd, seems to signify nearly the same: for it is immediately added in the M,] in the saying,

* *إِلَيْكَ أَشْكُو مَشِيهَا تَدَافِيَا* *

* *مَشَى الْعَجُوزُ تَنْقَلُ الْأَثَايَا* *

[app. complaining, to God, of the slowness of his she-camel, as though meaning *To Thee I complain of her pressing on slowly and laboriously, like the gait of the old woman removing the three stones for the support of the cooking-pot*], the poet means *تَدَافِيَا*. (M. [But I rather think that the meaning here intended is, *going along with an inclining from side to side*; perhaps from *دق* signifying the "side." See also 6 in art. *الجيش يدقون نحو العدو*, [app. *The troops go gently, or leisurely, towards the enemy*]. (S.) And *دقت علينا من بني فلان* [A company coming gently, or leisurely, of the sons of such a one, so came to us]. (S.) And *دقت عليهم داقة من الأعراب* *A company of Arabs of the desert journeying leisurely in search of herbage and sustenance [so] came to them*. (Z, TA:) And *هم قوم يدقون*, inf. n. *دق*, *They are a party journeying together not a hard pace*. (AA, T.) And *دق على وجه الأرض* (IAḡr, T, TA,) inf. n. *دق*, (K, TA,) *He went lightly upon the ground*; (K, TA;) and *دق* signifies the same. (IAḡr, T.) And *دق* also signifies *The act of running*. (T.) — Also *دقوا*, aor. -, [app. *They journeyed to a region of green herbage and waters in consequence of drought*: (see *داقة*:) and hence,] *they had rain after experiencing drought*. (M.) — See also 10, in two places. = See also 3. =

2. *دق*, inf. n. *دق*, *He hastened, sped, or went quickly*; (K;) as also *دق*. (IAḡr, K.) = See also 3, in two places.

3. *دق*, (T, S, M, Mṣb, K,) and *دق*, (TA,) inf. n. *دق* and *دق*; (T, S, M, Mṣb;) as also *دق*, which is of the dial. of Jubeyneh, (T, M,) altered from the former, (M,) and *دق*; (Mṣb, TA;) and *دق*, (K,) or *دق*, (M, Mṣb, TA,) inf. n. *دق*; (Mṣb;) as also

دَفَّفَ عَلَيْهِ (T, M;) and دَفَّفَ عَلَيْهِ, aor. ٢, [or, accord. to rule, -]; (Mṣb;) [as also عَلَيْهِ]; namely, a man, (S,) a captive, (T, S,) or a wounded man, (M,) *He despatched him; i. e. hastened and completed his slaughter; (T, S, M, Mṣb, K;) or wounded him so as to hasten his death. (Mṣb.)*

4. اَرَقَّ: see 1, first sentence, in two places. — اَدَّتْ عَلَيْهِ الْأُمُورُ *The events came upon him consecutively, or uninterruptedly. (Sgh, K.)*

6. تَدَافَ الْقَوْمُ *The party, or company of men, bore, or pressed, or crowded, one upon another. (Aṣ, A'Obeyd, T, S, M, K.)** — See also 1.

10. اسْتَدَفَّ: see 1, first sentence. — Also *It (a thing, M) was, or became, prepared, (AZ, T, M,) within one's power or reach, (S, M, K,) and easy; (S, K;) like اسْتَدَفَّ, the د being substituted for ط; (S;) [as also اسْتَدَفَّ]; and so دَفَّفَ, (T, M,) aor. ٢; (M;) [as also دَفَّفَ.] You say, خُذْ مَا اسْتَدَفَّتْ لَكَ, (AZ, T, S, K,) and مَا اسْتَدَفَّتْ لَكَ, (AZ, T,) *Take thou what is prepared for thee; (AZ, T;) what is within thy power or reach, and easy to thee. (S, K.)* — And *It (an affair, or a thing,) was, or became, rightly disposed or arranged; in a right state; (S, K;) or complete, (S, Mṣb,) and in a right state: (S;) and اسْتَدَفَّتْ signifies the same. (IKṭṭ, IB, TA.)* — *He shaved his pubes with the razor, (K,* TA,) and did so utterly; occurring in this sense in a trad. (TA.)**

R. Q. 1. دَفَّفَ: see 1, in two places: — and see also 2. — [The inf. n.] دَفَّفَةٌ signifies [also] *The beating a دَفَّ [or tambourine] hastily [or quickly]. (M, TA.)*

دَفَّ The side, syn. جَنْبٍ, (Lth, T, S, M, Mgh, Mṣb, K,) of anything, (Lth, T, M, Mṣb, K,) for instance, of a bird, (Mṣb,) and of a camel; (S;) as also دَفَّةٌ: (Lth, T, Mgh, Mṣb;) or the surface (صَفْحَةٌ) of the side; (M, K;) as also دَفَّةٌ: (K:) pl. دَفُوفٌ. (T, M, Mṣb.) Hence,

* أَصْبِرُ مِنْ عَوْدِ بَدَقِيهِ جُلْبٌ *

[*More enduring than an old camel in whose sides are scabs formed over wounds: a prov.*]. (TA. [See Freytag's Arab. Prov. i. 737.]) And دَفَّتْ عَلَى دَفَّتَيْهِ [and دَفَّتْ, i. e. *He passed the night turning over and over upon his sides.* (TA.) The saying of 'Antarah, describing his she-camel,

* وَكَأَنَّهَا تَنَائَى بِجَانِبِ دَفِّهَا أَلْ *

* وَخَشِيَّ مِنْ هَزَجِ الْعِشِيِّ مُؤَمِّرِ *

means *And as though she were shrinking from the quarter of her off side, ب being here used in the sense of عَن, from a creature that cries for food at supper-time; meaning a cat, of ugly form and big head, fearing to be scratched by it: as J says, [in art. وحش] she shrinks with her off side because the rider's whip is in his right hand: (EM p. 233:) [or the meaning is, as though she were shrinking with the outside of her off side; lit., with the side of her off side; for, accord. to*

ISd,] this is an instance of the prefixing of a noun to another identical therewith [in signification]. (M.) [Hence also,] رَمَاهُ اللَّهُ بِذَاتِ الدَّفِّ [May God smite him with the pleurisy]. (TA.) — Also *A bank; an acclivity; or a part that faces one, above the foot or base; of sand; and of land or ground: (K:) accord. to En-Naḍr, [the pl.] دَفُوفٌ signifies banks; acclivities; or parts that face one, above the foot or base; of land or ground; (T, TA;) as also دَفَاوِفٌ, of which the sing. is دَفْدَفَةٌ: (T, K:) accord. to Z, the دَفُوفُ of valleys are the elevated parts of the sides. (TA.)* — See also the next paragraph. — And see دَفَّةٌ.

دَفٌّ and دَفٌّ (T, S, M, Mgh, Mṣb, K,) the former the more approved, (K,) the latter mentioned by A'Obeyd, (S,) [and now the more common, *A tambourine; a certain thing with which one beats, (M, K,) or with which women beat, (S,) or with which one plays; (Mgh, Mṣb;) of two kinds; round; [such as is figured, under the name of "ṭār" (طار), in chap. xviii. of my work on the Modern Egyptians, with several pairs of tinkling plates of brass in apertures in the hoop, and sometimes, as in the kind used by hired wailing-women, without those tinkling plates;] and four-sided: [the latter seems to be only for amusement; for] it is said that the four-sided is unlawful; but there is no harm in selling the round: (Mgh:) pl. دَفُوفٌ. (M, Mṣb, K.)*

دَفَّتَا: see دَفَّ, in three places. — [Hence,] دَفَّتَا السَّرَجُ [The two side-boards of the horse's saddle;] *the two boards that lie against the two sides of the beast; (Mgh;) or the two sides [or boards] of the horse's saddle, that embrace it between them: [see قَرَبُوسُ:] and so دَفَّتَا الرَّحْلُ + the two sides &c. of the camel's saddle. (M.)* And in like manner, (M,) دَفَّتَا الْمُصْحَفِ [The two sides [or boards] of the book; (M, TA;) *the two things that embrace the book between them; (T, M, Mgh, K,* TA;) the two faces, that are on the two sides, of the book. (Mṣb.)*

One says, حَفِظَ مَا بَيْنَ الدَّفَّتَيْنِ [He retained in his memory, or got by heart, what is between the two boards, meaning the whole contents, of the book]. (TA.) [دَفَّةٌ signifies also + *A board in a general sense; and so دَفٌّ. And hence, + A rudder.] And دَفَّةُ الطَّبْلِ + The thing [or piece of skin] that is upon the head of the drum: (so in a copy of the M:) or دَفَّتَا الطَّبْلِ + the two things, (T, K,) i. e. *the two pieces of skin, (TA,) that are upon the head [or rather upon the two extremities] of the [common cylindrical] drum. (T, K, TA.)* One says, ضَرَبَ دَفَّتَيْ الطَّبْلِ [He beat the two skins of the drum]. (TA.)*

دَفُوفٌ *An eagle approaching the ground (S, K) in its flight (S) when making a stoop: (S, K:) or flying swiftly. (Skr, TA.)*

دَفُّوفِي [rel. n. from دَفُوفٌ pl. of دَفٌّ and دَفٌّ; app. meaning *A seller, or, like مَدَفِّفٌ, a maker, of tambourines.* (K: there mentioned as an appellation of a certain man.)

دَفَّافٌ *An owner of tambourines (دَفُوفٌ). (M, TA.) [And] A beater of the tambourine (دَفٌّ); (MA;) [and] so مَدَفِّفٌ. (M.)* — دَفَّافَةٌ: see دَفَّافٌ.

دَفْدَفَةٌ: see دَفَّ, near the end of the paragraph. — [It is also the inf. n. of R. Q. 1, q. v.]

دَفَّافٌ [originally دَفَّافٌ, act. part. n. of دَفَّ, q. v.,] is opposed to صَافٌ, which signifies "spreading its wings and not moving [or flapping] them" [in its flight]. (M, TA.) A rájiz, (M,) Ru-beh, (T,) [for the sake of rhyme], uses دَفَّافِي for دَفَّافٌ. (T, M.) — *جَمَاعَةٌ دَفَّافَةٌ A company of men going a gentle pace: (Mṣb:) and دَفَّافَةٌ [alone] a party journeying together not a hard pace: (AA, T:) an army going gently, or leisurely, towards the enemy: (S, K:*) a company of men coming from one country or town to another: (IDrd, M:) a party going to a great town or city: (TA:) a company of men journeying leisurely (يَدْفُونُ) in search of herbage and sustenance: (Z, TA:) a party of the people of the desert journeying to a region of green herbage and waters in consequence of drought: and [hence] a party having rain after experiencing drought; as also دَفَّافَةٌ. (M.)* See 1, in two places.

مَدَفِّفٌ *A maker of دَفُوفٌ [or tambourines]. (M. [See also دَفُوفِي.])* — *سَنَامٌ مَدَفِّفٌ A camel's hump that falls [or hangs] down upon his sides. (S, Sgh, K.)*

دَفَّافٌ: see دَفَّافٌ.

دفا

دَفَّافٌ, aor. ٢, (S, M, Mṣb, K,) inf. n. دَفَّافًا, (S, Mṣb,* TA,) like ظَمِيًّا inf. n. of ظَمِيَ, and دَفَّافَةٌ, like كَرَاهَةٌ inf. n. of كَرِهَ, (S,) said of a man, (S, Mṣb,) *He was, or became, warm, or hot: (S, M,* K:*) [generally meaning the former: see دَفَّ, below:] or he experienced [warmth, or] heat: (Har p. 295:) or he wore what rendered him warm, or hot: (Mṣb:) and دَفَّفَ مِنْ دَفْفِ الْبُرِّ [he wore warm clothing to protect himself from the cold]: (Mgh:) and دَفَّفَا (S, M, Mgh, K) بِالثَّوْبِ (S, Mgh,) and اسْتَدَفَّفَا (S, M, Mgh, K) بِالثَّوْبِ (S, Mgh,) and اِدْفَأَا (S, K) بِالثَّوْبِ, the last of these verbs [originally اِدْفَعَا] of the measure اِفْتَعَلَ, (S,) [*He warmed himself with the garment,*] are said of him who has clad himself with that which renders him warm, or hot: (S:) or the meaning [of اسْتَدَفَّفَا بِالثَّوْبِ] is *he desired warmth, or heat, by means of the garment: (Mgh:) and اِدْفَيْتُ and اِسْتَدَفَّفَيْتُ occur, for اِدْفَأْتُ and اِسْتَدَفَّفَأْتُ, as meaning I wore what rendered me warm, or hot. (Lth, T, TA.)** You say also, دَفَّفَ الْبَيْتَ [The tent, or house, or chamber, was, or became, warm, or hot]. (Mṣb.) And دَفَّفُو, (M, Mṣb, K,) aor. ٢, (Mṣb, K,) inf. n. دَفَّافَةٌ, (TA,) *It (a tent, or house, or chamber, ISk, T, and a day, Mṣb, TA) was, or became, warm, or hot. (ISk, T, M, Mṣb, K, TA.)* [And*

in like manner, a garment; as is implied in the S.] And دَفَوْتُ تِلْثَنَا Our night was, or became, warm, or hot. (S, O, TA.) = دَفَاً, for دَفَا: see 1 in art. دفو.

3: see 4.

4. ادْفَاهُ It (a garment, S, Mgh, Mgh, of wool or the like, Mgh) rendered him warm, or hot. (S, * Mgh, Mgh.) And He clad him with a garment (M, K, TA) of wool &c. (TA) that rendered him warm, or hot. (M, K, TA.)—[Hence,] † He gave him a large gift; (TA;) or he gave him much. (K.) = ادْفَا الْقَوْمَ The people, or company of men, collected themselves together [app. so that they made one another warm, or hot]. (K.)— ادْفَاتِ الْإِبِلَ عَلَى مِائَةِ The camels exceeded a hundred. (M.) = ادْفَاهُ, in the dial. of El-Yemen, as also دَفَاهُ, i. q. [ادْفَاهُ] and دَفَاهُ and دَفَاهُ, [see art. دفو.] He despatched him, namely, a wounded man; i. e. put him to death quickly. (L.)

5: }
8: } see 1.
10: }

دَفْءٌ: see what next follows.

دَفْءٌ Warmth, or heat; syn. سُخُونَةٌ (T, S, Mgh) and حَرَارَةٌ; (Mgh;) contr. of بُرْدٌ; (Mgh;) or contr. of حِدَّةٌ بُرْدٌ; (M, K;) as also دَفْءٌ (IKtt, TA) and دَفْءٌ, (K,) inf. n. of دَفَيْتُ, (S, TA,) and دَفَاةٌ, (K,) also inf. n. of دَفَيْتُ accord. to the S and Sgh, and of دَفُوٌ accord. to Yz: (TA:) pl. ادْفَاءٌ. (M, K.)— A thing [or garment or covering] that renders one warm, or hot, (Th, S, M, Mgh, K,) of wool, (Th, M, Mgh, K,) or the like, (Mgh,) or of camels' fur; (Th, M, K;) as also دَفْءٌ: (K, * TA:) pl. of the former as above. (S.) You say, مَا عَلَيْهِ دَفْءٌ [There is not upon him any warm garment or covering, or anything to render him warm]: but you should not say, مَا عَلَيْهِ دَفَاةٌ, (T, S,) because this is an inf. n. (S.)—The shelter (كَنْ) of a wall [by which one is protected from cold wind]. (T, S, K.) You say, اُنْعِدْ فِي دَفْءِ هَذَا الْحَائِطِ [Sit thou in the shelter of this wall]. (T, S.) And دَفَاةٌ [also] signifies A shelter, for warmth, from the wind. (M.)—The young ones, or offspring, (نتاج, S, M, Mgh, K,) and hair, or fur, (M, K,) and milk, (S, M, Mgh,) of camels, and whatever else, of a profitable, or useful, nature, is obtained from them: (S, M, * Mgh, K:*) so called, because clothing, with which to warm oneself, is made of camel's hair and wool: (TA:) it occurs in the Kur xvi. 5: (S, TA:) accord. to I'Ab, there meaning the offspring of any beast (دَابَّة). (TA.)—Also † A gift. (K.)

دَفَاً: see دَفْءٌ. = Also i. q. جَنَّا [The having a bending forward of the upper part of the back over the breast: &c.: see جَنَى, of which جَنَّا is the inf. n.]. (M: in some copies of the K جَنَّا; in others, and in the TA حَنَّا. [See ادْفَاً, below: and see دَفَاً and ادْفَى in art. دفو.]

دَفِيٌّ Warmly clad; (S, K;) applied to a man; (S, TA;) fem. with ة: (TA:) and so دَفَانٌ; fem. دَفَايٌ; (T, S, M, Mgh, K;) and pl., of the masc. and fem., دَفَاةٌ: (M, TA:) and so دَفِيٌّ, accord. to IAqr, who cites, as an ex., the following verse:

* يَسِيبُ أَبُو لَيْلَى دَفِيًّا وَضَيْفَهُ *
* مِنَ الْقَرِّ يُضْحِي مُسْتَحِقًّا خَصَائِلَهُ *

[Abou-Leylâ passes the night warmly clad, while his guest, by reason of the cold, becomes deserving of his properties]: (M, TA:) though it has been asserted that دَفَانٌ and its fem. are applied peculiarly to human beings; and دَفِيٌّ, peculiarly to time and place; and دَفِيٌّ, to a human being and to time and place: (TA:) [for] this last signifies [also] warm, or hot: (M:) [and so does each of the two other epithets:] you say فَعِيلٌ دَفِيٌّ (Mgh) or دَفِيٌّ, of the measure فَعِيلٌ, (T, S, O, TA, [though this is said in the Mgh to be not allowable,]) [a warm, or hot, tent or house or chamber,] and in like manner نُوبٌ دَفِيٌّ [a warm garment], (S, M, O, TA,) and نُوبٌ دَفِيٌّ (T, S, O, TA) and دَفَانٌ (TA from Expositions of the Fq) [a warm, or hot, day], and دَفِيَّةٌ لَيْلَةٌ (T, S, O, TA) and دَفَايٌ (TA from the Expositions of the Fq) [a warm, or hot, night], and دَفِيَّةٌ أَرْضٌ and دَفِيَّةٌ (K) and مَدْفَاةٌ (M, K) a warm, or hot, land; pl. of the last مَدَفَايٍ. (M, TA.)

دَفَاةٌ: see دَفْءٌ.

دَفَانٌ, and its fem. دَفَايٌ: see دَفِيٌّ, in four places.

دَفِيَّةٌ (T, S, M, K,) also termed دَفِيَّةٌ (Aq, IAqr, S, K,) but this latter is not of established authority, and is not mentioned in the M nor in the O, (TA in art. دَفَا.) The rain that falls after the heat has acquired strength; (M, K in art. دَفَا, TA;) when the earth has put (lit. vomited) forth the كَمَاةٌ [or truffles, which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.,) when the sharpness of winter is broken, and the trees put forth their leaves: see also 1 in art. نَسَجَ: (Lth, IAqr, Th, M:) or the rain that is after [that called] the رَيْبِج [q. v.], before, (قَبْل, as in one copy of the S, in another قَبْل without any syll. signs,) or in the first part of, (قَبْل, as in the TA,) [that called] the صَيْف [q. v., and see also نُوءٌ, when the كَمَاةٌ disappear entirely from the earth: (S, O, TA:) AZ says that the beginning of the الصَّرْفَةُ is وَقُوعُ الْجَبَةِ دَفِيَّةٌ [i. e. the period extends from the auroral setting of the Tenth Mansion of the Moon (about the 11th of February O. S. as explained above, when the sun in Arabia has begun to have much power,) to about the 9th of March O. S.: see مَنَازِلُ الْقَمَرِ, in art. نَزَلَ; and see also another statement voce

نُوءٌ]. (S, TA.)—And the term دَفِيَّةٌ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for مَبْرُورَةٌ دَفِيَّةٌ,] is applied to The مَبْرُورَةٌ [or provision of corn &c.], (AZ, T, S, M, K,) whatever it be, that is brought (AZ, T, S) before, (قَبْل, written without any syll. signs in a copy of the S, and قَبْل in the CK,) or in the first part of, (قَبْل, as in the M and TA and in a copy of the S and in one of the K, [and this appears to be the right reading,] in a copy of the T قَبْل,) the صَيْف [here meaning spring]: (AZ, T, S, M, K:) this is the third مَبْرُورَةٌ; [see this word for an explanation of the statement here given;] the first being that called the رُبْعِيَّة [q. v.]; and the second, that called the صَيْفِيَّة [q. v.]: then comes the دَفِيَّة; and then, the رَمَضِيَّة, which comes when the earth becomes burnt [by the sun]. (M.)—And in like manner also, (AZ, S,) i. e., by the term دَفِيٌّ is also meant, (M,) The نِتَاج [or offspring] (AZ, S, M) of sheep or goats [brought forth at that period, as is implied in the S, or] in the end of winter: or, as some say, at any time. (M.)

دَفِيَّةٌ: see the next preceding paragraph.

دَفَاةٌ: see دَفْءٌ.

دَفِيٌّ, and its fem. (with ة): see دَفِيٌّ, in seven places.

دَفَاةٌ: see دَفْءٌ.

ادْفَاً; (so in some copies of the K; but accord. to the TA without a final ء, i. e. ادْفَا, as in other copies of the K;) fem. دَفَايٌ; Curved in body. (K. [See also ادْفَى in art. دفو.]

دَفِيَّةٌ: see دَفِيٌّ.

مَدْفَاةٌ (Aq, Th, S, M, K) and مَدْفَاةٌ (M, K) Camels having abundance of fur (Aq, Th, S, M, K) and fat; (Aq, S, K;) rendered warm by their fur; (M;) as also مَدْفِيَّةٌ and مَدْفِيَّةٌ: (K:) or the latter two signify many camels; (Aq, S, M, O;) because (Aq, S, O) rendering one another warm by their breath; (Aq, S, M, O;) and so, accord. to the L, مَدْفَاةٌ, without ء. (TA.)

مَدْفِيَّةٌ: }
مَدْفَاةٌ: } see what next precedes.
مَدْفِيَّةٌ: }

دفتر

دَفْتَرٌ (S, Mgh, K, &c.) and دَفْتَرٌ (Lh, Fr, Mgh, K,) like دَفْتَرٌ, (TA,) [A register;] a number of leaves put, or joined, together: (S, M, K:) or an account-book; syn. جَرِيدَةٌ حَسَابٌ: (Mgh:) or a written book: and it may be met. applied to a blank book, like دَفْتَرٌ أَبْيَضٌ: (Mgh:) [it is a Persian word, arabicized; though asserted to be] an Arabic word, but, as IDrd says, of unknown derivation; and by some of the Arabs, [namely, the Benoo-Asad, (Fr, TA in art. دَفْتَر,) pronounced

تَفْتَرُ: (Mṣb:) pl. دَفَاتِرُ: (S, Mgh:) of which the dim. is دَفَاتِرَاتُ. (Mgh.)

دَفَاتِرَاتُ: see above.

دفر

1. دَفْرٌ, aor. َ, (A, Mgh, Mṣb, K,) inf. n. دَفَرٌ (A, Mgh, Mṣb) and دَفْرٌ, (A,) or the latter is a simple subst.; (Mgh, Mṣb;) and دَفْرٌ; (Mṣb;) *It*, (a thing, A, Mṣb,) and *he*, (a man, TA,) *stank*: (A, Mgh, Mṣb, K:) [see also دَفْرٌ, below:] but some say, of دَفْرٌ, that it is a possessive epithet, having no verb pertaining to it: and accord. to IAqr, دَفْرٌ signifies *he* (a man) *smelt of his art*. (TA.) — دَفْرٌ, aor. َ, (TK,) inf. n. دَفَرٌ, (K,) or دَفْرٌ, (M,) *It* (food, or wheat, M, K, and fleshmeat, M, TA) *became maggoty*. (M, K, TK.) — Also *He* (a man, TK) *was*, or *became*, *base, abject, vile, or despicable*. (IAqr, * K, * TK.)

4: see 1, in two places.

دَفْرٌ (T, S, M, A, Mṣb, K) and دَفْرٌ (IAqr, M, A, K,) the former a simple subst., and the latter an inf. n., (Mṣb,) or both inf. ns., (A,) and دَفْرَةٌ, (Mṣb,) *Stink; stench*: (IAqr, T, S, M, A, Mṣb, K:) never used to signify a sweet smell: (M:) accord. to Aboo'Al-e El-Kálee, دَفْرٌ has the above-mentioned signification; but دَفْرٌ signifies *pungency of odour, whether stinking or sweet*: other authorities, however, assert, accord. to what is transmitted from them, that the word signifying intense pungency of odour, whether sweet or bad, is دَفْرٌ, with ِ, and with two fet-hahs, whence أُذْفَرُ: I Aqr says that دَفْرٌ signifies *stink, or stench*; and دَفْرٌ, *baseness, or vileness*; but this is not known on any other authority. (M, L, TA.) — Hence the saying of 'Omar, *وا دَفْرَاهُ*, meaning [Alas, what stench! i.e., + Alas, what an abominable thing! i.e.] *وا تَنَنَاهُ*: (A'Obeyd, T, S, M:) or it means *Alas, what baseness, or vileness!* (IAqr, T, M.) — Hence also the phrase, *دَفْرًا لَهُ*, meaning [May God make stench to cleave to him, or it! i.e., + Fly, or shame, upon him, or it! i.e.] *تَنَنَاهُ*: (S, Mgh:) and دَفْرًا لَهَا يَجِيءُ بِهِ فَلَانٌ (T, * S, M,) meaning [May foul stench cleave to that which such a one doth! i.e., + Foul shame upon it! i.e.] *تَنَنَاهُ*; (S, M;) but in an intensive sense; (M;) said in declaring a man's case, or affair, to be bad, or abominable. (T, S.) — Hence, too, الدَفْرُ, (TA,) and دَفْرٌ, (S, K,) + *Calamity, or misfortune*. (S, K, TA.) — And دَفْرٌ, (T, S, A, K,) written by Aboo'Al-e El-Kálee دَفْرٌ, but this is wrong. (R,) and دَفْرَةٌ, (IAqr,) and دَفْرًا, and دَفْرًا, (M, K,) + *The present world*; (T, S, M, A, K;) because of its calamities, or misfortunes. (TA.)

دَفْرٌ: see the next preceding paragraph, in four places.

دَفْرٌ (M, A, Mṣb, K) and دَفْرٌ (M, A, K) *Stinking*: (M, A, Mṣb, K:) fem. [of the former] دَفْرَةٌ (S, M, A, K) and [of the latter] دَفْرَةٌ. (M,

A, K.) — دَفْرٌ *Stinking and maggoty fleshmeat*. (A.) — دَفْرَةٌ *An army, or a collected portion thereof, or a troop of horse, having rusty armour or arms*: (K:) or *smelling of the rust of their armour or arms*. (A.)

دَفْرَةٌ: see دَفْرٌ, in two places.

دَفْرٌ (indecl., with kesr for its termination, TA) *The female slave*. (T, M, K.) Mostly used in vocative expressions. (TA.) One says to a female slave, (T, S, A, Mṣb,) *reviling her*, (S, Mṣb,) دَفْرًا يَا meaning *O thou stinking one!* (T, S, A, Mgh, Mṣb:) alluding to her intrinsic foulness. (Mṣb.) — See also دَفْرٌ, last sentence.

دَفْرًا دَفْرًا: see دَفْرٌ.

أَدْفَرٌ, and its fem. دَفْرَةٌ: see دَفْرٌ, in three places.

دفع

1. دَفَعَهُ, (S, Mṣb, K,) aor. َ, (K,) inf. n. دَفْعٌ (Mṣb, K) and دَفَاعٌ (TA) and مَدَفَعٌ, (K,) [*He impelled it, pushed it, thrust it, or drove it; and particularly, so as to remove it from its place; he propelled it; he repelled, or repulsed, it; he pushed it, thrust it, or drove it, away, or back; he put it away, or removed it from its place, (Mṣb, TA,) by, or with, force, or strength*: (TA:) or دَفْعٌ signifies the *putting away or removing or turning back a thing before the coming or arriving* [of that thing]; like as رَفْعٌ signifies the "putting away or removing or turning back" a thing "after the coming or arriving" thereof. (Kull p. 185.) Hence the saying in the Kur [ii. 252, and xxii. 41], *وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ* [*And were it not for God's repelling men*]; where some read دَفَاعٌ [which means the same, as will be seen in the course of what follows, though bearing also another interpretation, likewise to be seen in what follows]. (TA.) You say, دَفَعْتُ الرَّجُلَ [*I impelled, pushed, &c., the man*]. (S.) And دَفَاعٌ, inf. n. دَفَاعٌ [and مَدَفَعَةٌ]; and دَفَعَهُ; (TA;) [both, app., accord. to the TA, signifying the same; but the latter more properly relates to several objects together, or signifies *he impelled it, pushed it, &c., much, or vehemently, or often*; whereas] مَدَفَعَةٌ (K, TA) and دَفَاعٌ (TA) are [often exactly] *syn. with* دَفْعٌ. (K, TA.) Thus, (TA,) you say, as meaning the same, دَفَعَهُ and دَفَاعٌ [*He repelled from him*; whence another explanation of these two phrases, which see in what follows]. (S, TA.) And hence, دَفَعُ اللَّهُ عَنْكَ الْمَكْرُوهَ, inf. n. دَفْعٌ, † [*May God repel, or avert, from thee what is disliked, or hated, or evil*]: (TA:) and دَفَاعُ اللَّهِ عَنْكَ السُّوءَ, inf. n. دَفَاعٌ, † [*May God repel, or avert, from thee evil*]. (S, TA.) And دَفَعْتُ عَنْهُ الْأَذَى † [*I repelled, or averted, from him what was hurtful, or annoying*; as also دَفَعْتُ]. (Mṣb, K, TA.) Sb mentions, as a saying of the Arabs, اِدْفِعِ الشَّرَّ اِدْفِعًا † [*Repel thou, or avert thou, evil, or mischief, though but with a finger*: the last word

being in the accus. case by reason of the subordination of the prep. ب; the meaning being بِإِصْبَعٍ]. (TA.) [See also an ex. voce دَفُوعٌ.] When دَفْعٌ is made trans. by means of عَنْ, [and has a single objective complement, a second objective complement is understood, and in general] it has the meaning of the act of † *Defending*; as in the Kur [xxii. 39], *إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا* † [*Verily God defendeth those who have believed; i. e. repelleth from them aggression and the like*]; (B;) and يَدْفَعُ, in the same, (K, TA,) accord. to another reading, signifies the same; (K, TA;) or this latter signifies † *defendeth energetically, with the energy of him who contendeth for superiority in so doing*. (Bd.) And دَفَعْتُ عَنْهُ signifies [also] † *I pleaded, or contended in arguments, in defence of him*. (Mṣb.) [Exceptions to the statement cited above from the B will be found in what follows in this paragraph; and another exception, voce مَدَفَعٌ.] — [In the exs. which follow, the verb is used in senses little differing, essentially, from those assigned to it in the first sentence of this art.] — دَفَعْتُ مِنَ الْإِنَاءِ † [*I poured forth from the vessel a single pouring*]: the last word, which is with fet-h, is an inf. n. [of un.]. (Mṣb.) — دَفَعْتُ اللَّبَاءَ فِي † [*She* (a ewe, or goat, S, or a camel, S, K) *infused the first milk into her udder, i. e., secreted it therein, a little before bringing forth*]. (S, K.) And دَفَعْتُ اللَّبْنَ عَلَى † [*She* (a ewe or goat, or a camel, TA) *secreted the milk in her udder when about to produce her young, by reason of its abundance*]; for the milk becomes abundant in her udder only when she is about to bring forth: the inf. n. [app. the inf. n. of un.] is دَفْعَةٌ. (TA.) And دَفَعْتُ alone, said of a ewe or goat, signifies † *She secreted milk in her udder when about to produce the young*; expl. by *أَصْرَعَتْ عَلَى رَأْسِ رَأْسِ الْوَلَدِ* [which see in art. صَرَعٌ]. (S, TA.) Accord. to En-Nadr, one says دَفَعْتُ بِلَبِّهَا, and اللَّبْنِ, when her young is in her belly; but when she has brought forth, one does not say دَفَعْتُ. (TA.) — In the saying, *غَشِيَتْنَا سَحَابَةٌ فَدَفَعْنَاهَا إِلَى غَيْرِنَا* [lit. *A cloud overspread us, and we drove it away to other persons*], meaning † *it departed from us to other persons*, دَفَعْنَا is for دَفَعْنَا, which means *دَفَعْتُ عَنْنَا* [lit. *it was driven away from us*]. (TA.) — دَفَعَهُ بِحُجَّةٍ † [*He refuted him, or refuted him, by an argument or the like*]. (MF in art. كَلِمَةٌ.) — دَفَعْتُ الْقَوْلَ † [*I rebutted the saying; repelled it by an argument, an allegation, or a proof*]. (Mṣb.) — اِدْفِعْ هَذَا † [*Leave thou this, sparing him*]. (Aq, TA.) [See مَدَفَعٌ.] — [In several exs. here following, the verb resembles اِنْدَفَعُ; or the like, being understood after it.] — دَفَعُ الْمَاءُ † [*The water poured out, or forth, as though it impelled, or propelled, itself*]: (TA: [where it is followed by وَأَنْصَبُ, and so السَّبِيلُ [the

bone happens to be in the part that is next to him, of a bowl, puts it away, or aside, in order that a piece of flesh-meat may become in its place. (El-Jâhîdh, K.)

دَفَعُ The main portion, that pours down at once, or vehemently, of waves, and of a torrent, (K, TA,) and of a sea: (TA:) or a great torrent: (S:) or abundance and vehemence of water: (L:) or a great quantity of water of a torrent: and a great number of people. (AA.) You say, **جَاءَ دَفْعٌ مِنَ الرِّجَالِ وَالنِّسَاءِ** There came a great number of men and women crowding one upon another. (TA.) — Also † A great thing by which a similar great thing is impelled, propelled, or repelled. (K, TA.)

دَافِعٌ [act. part. n. of 1]. It is said in the Kur [lii. 8], **مَا لَهُ مِنْ دَافِعٍ** There shall not be any repeller thereof. (Bd.) And in the same [lxx. 2], **لَيْسَ لَهُ دَافِعٌ** There shall not be for it any repeller: (Bd:) or any defender. (B.) — Applied to a ewe or she-goat, (S,) or to a she-camel, (S, K,) as also **دَافِعَةٌ** and **مَدْفَعَةٌ**, (K,) † That infuses (تَدْفَعُ) the first milk into her udder [i. e. secretes it therein] a little before bringing forth; (S, K;) that infuses the milk into her udder when about to produce her young, by reason of its abundance: AO says that some make **مَدْفَعَةٌ** and **دَافِعٌ** to signify the same, [i. e., to signify as explained above, or nearly so,] saying, **هِيَ دَافِعٌ بَوْلِدٍ**; and if you will, you say, **هِيَ دَافِعٌ**, alone. (TA.)

دَافِعَةٌ [fem. of **دَافِعٌ**, q. v.: and, used as a subst.,] The lower, or lowest, part of any [water-course such as is called] **مِيثَاءٌ**: pl. **دَوَافِعٌ**: this latter signifying the lower, or lowest, parts of the **مِيث**, [pl. of **مِيثَاءٌ**,] (Ish, K,) where they pour into the valleys, (Ish,) or where the valleys pour thereinto: (K:) or the pl. signifies the parts in which the water pours to the **مِيث**; while the **مِيث** pour into the main valley: (As:) or the **دَافِعَةُ** is a [water-course such as is called] **تَلْعَةٌ** which pours into another **تَلْعَةٌ**, when it runs down a descending ground, or declivity, from elevated, or rugged and elevated, ground, and you see it going to and fro in places, having spread somewhat, and become round; then it pours into another, lower than it: every one such is thus called; and the pl. is as above. (Lth.)

مَدْفَعٌ [A channel of water;] one of the **مَدَافِعُ** of waters, in which the waters run: (S, K:) [**مَدَافِعٌ** being its pl.]: the lower, or lowest, part of a valley, where the torrent pours forth, and its water disperses: (Ish:) and the [water-course, or channel, such as is called] **مَدْنَبٌ** of a **دَافِعَةٌ** [q. v.]; because this latter pours forth therein to another **دَافِعَةٌ**; (K, TA;) the **مَدْنَبُ** being the channel between the **دَافِعَتَانِ**. (TA.)

مَدْفَعٌ: see **دَفْعٌ**, in two places. — [Its primary signification is An instrument for impelling, propelling, or repelling: and hence it is applied in modern Arabic to a cannon: and to an instru-

ment used by midwives for protruding the foetus. — Hence, also, it is used as an intensive epithet: and hence,] **رُحْنٌ مَدْفَعٌ** A strong corner. (TA.)

مَدْفَعٌ, applied to a camel, † Held in high estimation by his owner; (A, K, TA;) so that when he comes near to the load, he is sent back: (A, TA:) one that is reserved for covering, and not ridden nor laden; of which, when he is brought to be laden, one says, **ادْفَعْ هَذَا**, i. e. Leave thou this, sparing him. (As.) — Also, (applied to a camel, TA,) † Held in mean estimation by his owner; (K, TA;) so that when he comes near to the load, he is sent back as despised. (TA.) Thus it bears two contr. meanings. (K.) — Applied to a man, (A, TA,) † Poor, (S, A, TA,) and abject, (S,) whom every one repels from himself, (A, TA,) or because every one repels him from himself; (S;) used conjointly with **مَدْفَعٌ**; i. e., you say, **فَلَانٌ مَدْفَعٌ مَدْفَعٌ**: (A, TA:) a man † despised, or held in contempt, (Lth, K,) as also **مَدْفَعٌ**; (Lth;) who does not show hospitality if he make one his guest, nor give if he be asked to give: (Lth:) and one † who is repelled, or repulsed, from his relations (**ذَوِي نَسَبِهِ**: [الذِي دَفِعَ عَنْ نَسَبِهِ] being used for **ذَوِي نَسَبِهِ**, like as **نَسَبًا** is used in the Kur xxv. 56, for **ذَوِي نَسَبٍ**, as explained by Bd:)] (IDrd, K:) and a guest † whom the tribe repel, or repulse, every one of them from himself, every one turning him away to another. (IDrd, K.) — **أَنَا مَدْفَعٌ** † I am driven, compelled, or necessitated, to do, or to have recourse to, such a thing. (TA.)

دَافِعٌ: see **مَدْفَعٌ**.

هُوَ سَيِّدٌ قَوْمِهِ غَيْرٌ مَدْفَعٌ † He is the lord, or chief, of his people, or party, not straitened in his authority, nor thrust from it; (TA;) i. q. **غَيْرٌ مَزَاحِرٍ**. (K.)

الْمَدْفَعُ † The lion. (Sgh.)

مَدْفَعٌ: see **مَدْفَعٌ**.

قَوْلٌ مَدْفَعٌ † [A saying of which one part opposes, or contradicts, another; a self-contradictory saying]. (TA.)

دَفِعَ

1. **دَفَعَهُ**, aor. ʔ (S, Mgh, K, &c.) and ʔ, (Jm, K,) inf. n. **دَفَعٌ**, (S, Mgh, Mghb,) and by poetic license **دَفَعٌ**, (TA,) He poured it forth, or out: (S, K:) or he poured it forth, or out, with vehemence: (Mgh, Mghb:) namely, water [&c.]. (S, Mgh, Mghb.) And **دَفَعُ الْمَاءِ** The water poured out, or forth: one should not say **دَفَعُ الْمَاءِ**: (S:) or this last, aor. ʔ, inf. n. **دَفَعٌ**, signifies the water poured forth, or out, with vehemence: but As disallowed its being used in an intrans. sense: (Mghb:) [the forms of the verb commonly used intransitively are 7 and 5:] accord. to Lth, alone, (K,) i. e. in the 'Eyn, (TA,) **دَفَعُ الْمَاءِ**, (K, TA,) and **دَفَعٌ**, aor. ʔ, (TA,) inf. n. **دَفَعٌ** and **دَفَعٌ**,

signify the water, (K, TA,) and the tears, (TA,) poured forth, or out, at once: (K, TA:) but Az disallows this. (TA.) — [Hence,] **دَفَعُ اللَّهِ رُوحَهُ** † [God poured forth his spirit; i. e.] God caused him to die: (K:) or it means may he die. (S.) As says, I alighted at the abode of an Arab woman of the desert, and she said to a daughter of hers, Bring to him the drinking-bowl (**العَسَّ**): and she brought me a drinking-bowl in which was milk, and spilled it; whereupon she said to her **دَفَعْتُ مَهْجَتَكَ** [May thy blood, or heart's blood, be poured forth: or, as appears from a statement above, the right reading is probably **دَفَعْتُ**]. (TA. [See also **مَهْجَةٌ**].) — One says also, of a river, or rivulet, and of a valley, **دَفَعٌ**, [app. for **دَفَعُ الْمَاءِ**,] meaning, It became full so that the water poured forth, or overflowed, or so that it poured forth the water, from its sides. (TA.) — And **دَفَعُ الْكُوزِ** He poured forth, (JK,) or scattered, (K,) the contents of the mug at once; (JK, K;) as also **ادْفَعَهُ**. (K.) — The verb is also used transitively and intransitively in relation to a beast: you say, **دَفَعْتُ الدَّابَّةَ** † I made the beast to hasten, or go quickly: — and **دَفَعْتُ الدَّابَّةَ** † The beast hastened, or went quickly: (Mghb:) and [in like manner] one says of a quick camel, **يَدْفَعُ فِي مَشِيئِهِ** † [He hastens, speeds, or presses forward, in his pace, or going]: and **تَدْفَعُ الْإِثْنُ** The wild she-asses hastened, or went quickly. (TA.) — **دَفَعٌ**, [aor. ʔ,] (TA,) inf. n. **دَفَعٌ**, (JK, S, TA,) He (a camel) had his teeth standing outwards: (S, TA:) or had his elbows far apart from his sides. (JK. [See also **رَفَعٌ**].)

2. **دَفَعَهُ** He poured it forth, or out, copiously, or abundantly; namely, water &c. See an ex. of the inf. n. used as a pass. part. n. voce **دَحِيْقٌ**. — [Hence,] **دَفَعْتُ كَفَّاهُ النَّدَى**, (S, K,) inf. n. **تَدْفِيْقٌ**, (K,) His two hands poured forth largess (S, K) [copiously, or abundantly, for] it is with teshdeed to denote muchness. (S.)

4: see 1, in the latter half of the paragraph.

5. **تَدْفَعُ** i. q. **نَصَبٌ** (S, K) [meaning (as the former is explained in the KL) It poured forth or out, or became poured forth or out, copiously, or abundantly; for it is quasi-pass. of **دَفَعَهُ**; though **نَصَبٌ** is said to be quasi-pass. of **صَبَّ** like **انْصَبَ**, and though it is said in the TA that **تَدْفَعُ** is quasi-pass. of **دَفَعَهُ** like **اندَفَعُ**]. — See also 1, latter part, in two places. — [Hence,] **هُوَ يَتَدَفَعُ فِي الْبَاطِلِ** † He hastens to do that which is false, vain, or unprofitable. (TA.) — And **تَدْفَعُ حِلْمُهُ** † His forbearance, or clemency, departed. (TA.)

7. **اندَفَعُ** i. q. **انْصَبَ** [It poured forth or out, or became poured forth or out: see also **دَفَعٌ**, which, if allowable, is less usual]. (S, K.)

10. **استدْفَعُ الْكُوزُ** The mug had its contents poured forth or out (**انْصَبَ**) at once. (TA.)

دَفَعَةٌ A single act of pouring forth or out [in

any manner, or at once, (see 1,) or] with vehemence: pl. دَفَقَاتٌ. (Mṣb.)

دَفَقَةٌ A quantity poured forth or out (Mṣb) at once, like دَفْعَةٌ, (S and K in art. دَفَع, q. v.) [or] with vehemence; (Mṣb;) of rain, [i. e. a shower, fall, or storm, as meaning the quantity that falls without intermission,] (S and Mṣb and K in art. دَفَع,) and [a gush] of blood, (Mṣb in that art.) &c.: (S and Mṣb in that art.): pl. دَفَقَاتٌ and دَفَقَاتٌ and دَفَقَاتٌ and دَفَقَاتٌ. (Mṣb.) — [Hence,] جَاءَ الْقَوْمُ دَفَقَةً وَاحِدَةً † The party came at once, (S, K, *TA,*) or together. (Mṣb.)

دَفِقٌ † Quick, swift, or fleet; applied to a he-camel; (JK, S, K;) as also † دَفِقٌ: (JK:) and so, applied to a she-camel, دَفِقَةٌ (JK) and † دَفِيقٌ, (JK, S, K,) which is likewise applied to a he-camel, (JK, TA,) and † دَفِيقٌ (K) and † دَفِيقٌ and † دَفِيقٌ (JK, TA) and † دَفِيقٌ (JK, K) and † دَفِيقٌ. (TA.) † A camel going in the manner termed دَفِيقٌ; as also † دَفِيقٌ. (K.) † And, applied to a horse, Fleet, or swift; as also † دَفِيقٌ and so, applied to a mare, دَفِيقَةٌ and † دَفِيقٌ and † دَفِيقٌ and † دَفِيقٌ. (K.)

دَفِقٌ: see what next precedes.

دَفِيقٌ: see دَفِقٌ: and see also what next follows, in two places.

دَفِيقٌ and † دَفِيقٌ † A she-camel quick, swift, or fleet, and of generous race: or that has never brought forth. (K, TA.) See also, for the former, دَفِقٌ, in two places. — مَشَى الدَّفِيقِي, (K,) and † الدَّفِيقِي, (TA, and so in copies of the S,) the latter on the authority of IAmb, (TA,) said of a man, (S,) † He walked, or went quickly, or swiftly: (S, K:) or he went with slow steps (تَمَشَى), inclining at one time to one side and at another time to another side: or he went with wide steps, (K, TA,) and quickly. (TA.) And يَدْعُو الدَّفِيقِي † [He runs quickly: &c.]. (TA.)

دَفِيقٌ, applied to a torrent, (S, O, L, K,) That fills the valley: (S, O:) or that fills the two sides of the valley: (L:) or swift. (K.) — See also دَفِقٌ.

دَفِيقٌ: see دَفِقٌ, in three places.

دَفِيقٌ: see دَفِقٌ, in two places.

دَفِيقٌ [Pouring forth, or out, copiously, or abundantly: or] extensive, and copious, or abundant, rain: applied also [in the former sense] to the mouth of a leathern water-bag: and to a river, or rivulet; and so † دَفِيقٌ. (TA.)

دَفِيقٌ [act. part. n. of دَفَقَةٌ; Pouring forth or out, &c.]. دَفِيقٌ خَيْرٌ [May it be pouring forth good] is said in prognostication on the occasion of the pouring forth of the contents of such a thing as a mug. (Lth, TA.) — مَدْفُوقٌ مَاءٌ دَفِيقٌ means مَدْفُوقٌ [i. e. Water poured forth or out, &c.]; (IKoot, S, Mṣb, K;) because دَفِقٌ is trans. [only] accord.

to the generality (K, TA) of the leading lexicologists; (TA;) like سِرِّ كَاتِبٌ meaning مَكْتُومٌ, (IKoot, S, Mṣb,) and عَارِفٌ meaning مَعْرُوفٌ, and عَاصِرٌ meaning مَغْضُومٌ, (IKoot, Mṣb,) after a manner obtaining among the people of El-Hijáz, who change the مَفْعُول into فَاعِل when it is used as an epithet: (Fr, Mṣb, TA:) or it means دَفِقٌ ذُو [having a pouring forth or out, &c.]; (Mgh, Mṣb, TA;) accord. to Kh and Sb (TA) and Zj; (Mṣb, TA;) and in like manner they say that سِرِّ كَاتِبٌ means دُو كَتَمَانٌ: or, accord. to Lth, [i. e.] in the 'Eyn, it means water pouring forth, or out, at once: (TA:) it occurs in the Kur lxxxvi. 6; where دَفِيقٌ is said by Kh and Sb to signify مَدْفُوقٌ [i. e. pouring forth or out]: (Az, TA:) and it [there] means the sperma genitale. (JK.)

دَفِيقٌ: see دَفِقٌ.

دَفِيقٌ, and its fem. دَفِيقَةٌ: see دَفِقٌ. — The former is also applied to a pace, or rate of going, as meaning Quick, or swift: (S, K:) or, accord. to AO, it means أَقْصَى الْعَنْقِ [the utmost of the pace called العَنْقِ]. (S, TA. [In my copies of the S, erroneously, العَنْقِ: in the TA without any vowel signs, app. because needless to any but the tyro in Arabic.]) — Also, i. e. the former, A man bowed, or bent, (IAqr, K,) in his back, (IAqr,) by age or grief. (IAqr, K.) — And i. q. أَعْوَجٌ [here meaning Oblique]: (Aboo-Málik, K:) applied to a هِلَالٌ [or new moon]: (Aboo-Málik:) Aboo-Málik says that the هِلَالٌ thus termed is better, or more auspicious, than that termed حَاقِنٌ, which means “having its two extremities elevated, and its back decumbent:” and AZ says the like: (TA:) [or] دَفِيقٌ applied to a هِلَالٌ signifies erect [مُسْتَوٍ] [which must here mean nearly, not exactly, erect,] and white, not turning sideways upon one of its two extremities: (K:) [and this also is esteemed more auspicious than that termed حَاقِنٌ, q. v.:] so in the “Nawádir.” (TA.) — Also, applied to a camel, (S, K,) and to a mouth, (JK, TA,) Having the teeth standing out, or forwards: (JK, S, K:) or, applied to a camel, having the elbows far apart from the sides. (K. [See also دَفِيقٌ.])

دَفِيقٌ: see دَفِيقٌ.

دَفَلٌ

دَفَلٌ: see the following paragraph. — Also i. q. قَطْرَانٌ and زَفْتٌ [both app. here meaning Tar, or liquid pitch]: (K:) or such as is thick: mentioned in this art. by IF, and also as written with ذ. (TA.)

دَفَلِي, (T, S, M, K, &c.) accord. to those who make the alif to be a sign of the fem. gender; and دَفَلِي, accord. to those who make that letter to be one of quasi-coordination; used alike as a sing. and a pl.; (S;) and † دَفَلٌ; (Ibn-'Abbád, K;) [the first of these appellations applied in the present day to The rose-bay, or laurel-bay; oleander,

nerium oleander, rhododendron, or rhododaphne: and also to the common laurel:] a certain tree, (T, M,) or plant, (S, K,) bitter, (T, S, M, K,) very bitter, (TA,) and poisonous, (T,) green, and beautiful in appearance, the blossom of which is beautifully tinged, (M,) called in Persian خَرْزَهْرَه: (K:) there is a river-kind, and a land-kind: the leaves are like those of the حَبِقَاء [or garden-purslane], but more slender; and the branches, or twigs, are long, spreading over the ground; at the leaves are thorns; and it grows in waste places: the river-kind grows upon the banks of rivers; its thorns are unobtrusive, or unapparent; its leaves are like those of the خَلِيف [or salix Aegyptia] and of the almond, broad; and the upper part of its stem is thicker than the lower part thereof: (TA:) it is very deadly: its blossom is like the red rose, (K,) very rough (خَشِنٌ جَدًّا [but this I think is a mistranscription for خَسْنٌ جَدًّا very beautiful], and upon it is a kind of tuft like hair: (TA:) its fruit is like the خَرْزُوب [q. v.]; (K;) having an aperient, or a deobstruent, property; and stuffed with a substance like wool: (TA:) it is good for the mange, or scab, and the itch (حَكَّة), used in the manner of a liniment, (K,) and especially the expressed juice of its leaves; (TA;) and for pain of the knee and the back, (K,) of long duration, (TA,) applied in the manner of a poultice, or plaster; and for expelling fleas and the [insect called] أَرْضِي, by the sprinkling of a decoction thereof; and the rubbing over with the heart thereof twelve times, after cleansing, is good for removing the [malignant leprosy termed] بَرَصٌ; (K;) and its leaves put upon hard tumours are very beneficial: but it is a poison: [yet] sometimes it is mixed with wine and rue, and given to be drunk, and saves from the poisons of venomous reptiles: the Ra-ees [Ibn-Seenà, or Avicenna,] says that it is perilous by itself, and its blossom, to men, and to horses and the like, and to dogs, but is beneficial when made into a decoction with rue, and drunk: (TA:) IAqr says that the [trees termed] آءٌ and الآءٌ and حَبْرٌ [app. a mistranscription for خَبْرٌ, a species of lote-tree,] are all called دَفَلِي. (T.) AĤn says that the زَنْدٌ made from the دَفَلِي is excellent for producing fire: and hence the prov., اِدْفَحْ بِدَفَلِي فِي مَوْجٍ ثَمَّ شَدَّ بَعْدَ أَوْ أَوْجٍ [Endeavour thou to produce fire with wood of the دَفَلِي upon wood of the مَوْج: then tighten afterwards or loosen]: (M:) said when one incites a bad man against another bad man: (M, Meyd:) or, accord. to IAqr, said in relation to a man whom one needs not to press, or importune. (Meyd.)

دَفَنٌ

1. دَفَنَةٌ, (S, M, Mṣb, K,) aor. َ, (M, Mṣb, K,) inf. n. دَفَنٌ, (M, Mṣb, TA,) He buried it; interred it; i. e. hid it, concealed it, or covered it, (M, Mṣb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Mṣb;) namely, a thing; (S, Mṣb;) primarily having for its object a dead body: (M:) and

↓ **دَفَنَهُ** signifies the same; [but app. in an intensive sense or applying to a number of objects;] (M, TT;) or ↓ **ادْفَنَهُ**, of the measure **اَفْتَعَلَهُ**. (K.) [So too, accord. to the TA, in the M; but in the text of the M as given in the TT, **دَفَنَهُ**.] One says to a man who is obscure, unnoted, or of no reputation, **دَفَنْتَ نَفْسَكَ فِي حَيَاتِكَ** † [Thou hast buried thyself in thy lifetime]. (TA.) — Hence, (M,) **دَفَنَ سِرَّهُ** † He hid, or concealed, his secret. (M, TA.) And **دَفَنْتَ الْحَدِيثَ** † I hid or concealed, the information, or news, &c. (Mṣb.) — [Hence also, **دَفَنَ الرَّكِيَّةَ** He filled up, stopped up, or choked up, with earth or dust, the well.] And **دَفَنْتَ عَيْنَ الْمِيَاهِ** I stopped up the sources of the waters; syn. **سَدَدْتُهَا**, and **عَوَّرْتُهَا**. (Sh, TA in art. **عَوَّرَ**) — **دَفَنْتُ**, aor. -, inf. n. **دَفَنٌ**, said of a she-camel, *She went her own way, or at random, or heedlessly*, (M, K,) without need: (M:) or it signifies, (M,) or signifies also, (K,) she was, or became, (M, K,) usually, (K,) in the midst of the other camels when they came to water: (M, K:) and ↓ **ادْفَنْتُ**, (En-Nadr, T, TA,) of the measure **اَفْتَعَلْتُ**, (TA,) said of a she-camel, she was, or became, such as is termed ↓ **دَفُونٌ**; (En-Nadr, T, TA;) i. e. she absented, or hid, herself from the other camels: or went her own way, at random, or heedlessly, alone. (En-Nadr, T.)

2: see 1, first sentence.

3. **مُدَافِنَةُ الْمَوْتَى**: see 6.

5: see 7.

6. **مُدَافِنَةُ الْمَوْتَى** ↓ **التَّدَاوُنُ** signifies [i. e. The cooperating in the burying of the dead]. (TA.) **لَا يَكَادُ النَّاسُ يَتَدَاوَنُونَ** [The people can hardly, or cannot nearly, bury one another] is said in the case of a quick and spreading death. (TA voce **ذَرِيْعٌ**.) — [Hence,] **تَدَاوَنُوا** † They practised concealment, one with another; syn. **تَكَافَتَمُوا**. (S, K, TA.) It is said in a trad., **لَوْ تَكَافَتَمْتُمْ لَمَا تَدَاوَنْتُمْ**, † [If ye revealed, one to another his faults, or his secrets, ye would not practise concealment, one with another, in any case]; meaning, if the fault, (**عَيْبٌ**, as in my copies of the S and in the TA in the present art.) or secret or secrets, (**غَيْبٌ**, as in one of my copies of the S in art. **كَشَفَ**), of each one of you were open, or revealed, to each other of you: (S, TA:) or, accord. to IAth, [if ye revealed, one to another his secrets, ye would not bury one another; for he says that] the meaning is, if each one of you knew what is concealed in the mind of each other of you, the conducting of his funeral, and his burial, would be deemed onerous. (TA in art. **كَشَفَ**.)

7. **اندفن** It was, or became, buried, or interred; i. e., hidden, concealed, or covered, (S, * M, Mṣb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata of earth, or dust: (Mṣb:) and ↓ **ادْفَنَ**, of the measure **اَفْتَعَلَ**, signifies the same; (S;) or ↓ **تَدَفَنَ**. (M, K.) — Also, said of a portion of a well, (S,) or of a well [absolutely], and of a watering-trough or tank, and of a watering-place, or spring to which camels came to water, (M, K, TA,) [and] so ↓ **ادْفَنَ**, (T,) [It was,

or became, filled up, stopped up, or choked up, with earth or dust; (see 1, of which each of these verbs is a quasi-pass.) or] it had the dust swept into it by the wind [so that it became filled up, stopped up, or choked up]. (T, TA.)

8. **ادْفَنَ**, of the measure **اَفْتَعَلَ**: see 7, in two places. — Also, said of a slave, *He ran away [given without any addition as one of the explanations in the S] before arriving at the city [or place] in which he was to be sold:* (T, M, K:) this is not a running away (**اِبَاقٌ**) for which he is to be returned [to the seller]: so says Yezed Ibn-Hároon: but he adds that if he arrive there and run away, he is to be returned for it, though he do not absent himself from that city [or place]: (T:) or he absented himself, (T,) or stole away, (S, M, Mgh,) from his owners [or owner] for a day or two days, (T, S, M, Mgh,) as AZ says, (T, S,) or, (T, M,) as AO says, (T, S,) without absenting himself from the city [or place in which he was sold]; (T, S, M, Mgh;) as though he buried himself in the houses of that city [or place] in fear of punishment for an offence that he had committed: (Mgh:) thus, agreeably with the explanations of AZ and AO, the verb is used by the Arabs: (A 'Obeyd, T:) and the epithet ↓ **دَفُونٌ**, applied to a slave, means one who does as is described above; (K;) or who is wont to do so: (T, S, M, Mgh:) or the verb signifies he fled from his owner, or from hard, or severe, work, but did not go forth from the town, or the like; and the doing so is not a fault [for which he may be returned to the seller], for it is not termed **اِبَاقٌ**. (Mṣb.) — See also 1, last sentence. — **ادْفَنَهُ**: see 1, first sentence.

دَفَنٌ [originally an inf. n.]: see **دَفِينٌ**, in four places. — Also, applied to a man, † *Obscure, unnoted, or of no reputation;* (K, TA;) [and] so ↓ **دَفُونٌ**. (AZ, T.)

دَفِينٌ: see **دَفِينٌ**, in four places.

دَفِينٌ: see **دَفِينٌ**, in two places.

دَفِينِي A kind of striped cloths or garments. (S, K.)

دَفَانٌ: see **دَفِينٌ**, in two places.

دَفُونٌ applied to a slave: see 8. — Applied to a she-camel, *That is in the midst of the other camels:* (S:) or *that is usually in the midst of the other camels when they come to water.* (M, K.) — See also 1, last sentence. — Also, (M, K, TA, [in the CK, erroneously, **مَدْفُونٌ**],) applied to a camel and to a human being, *That goes his own way, at random, or heedlessly, without need; and so* ↓ **مَدْفَانٌ**. (M, K.) — See also **دَفَنٌ**. In like manner one says **حَسَبَ دَفُونٌ** † *Obscure grounds of pretension to respect or honour.* (AZ, T.)

دَفِينٌ i. q. ↓ **مَدْفُونٌ**, (S, M, Mṣb, K,) Buried, or interred; i. e. hidden, concealed, or covered, (M, Mṣb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Mṣb;) as also ↓ **دَفَنٌ** (M, K) and ↓ **دَفْنٌ**: (TA:) pl. [of the first] **دَفَنَاءٌ** (M, K) and of the same also

دَفْنٌ; (TA;) and [of the second] **ادْفَانٌ**, (M, K,) which is also pl. of the third: (TA:) **دَفِينٌ** is also applied to a woman, and so is **دَفِينَةٌ**; (Lh, M, K;) and the pl. is **دَفْنِي**, (Lh, M,) or **دَفَنَاءٌ**, (K,) and **دَفَائِنٌ**: (Lh, M, K:) and the pl. **دَفْنٌ** is also used as a sing., applied to land (**أَرْضٌ**). (TA.) [But in the M it is said that ↓ **دَفْنٌ** is thus applied as an epithet to land (**أَرْضٌ**), and that its pl. is **دَفْنٌ**.] — See also **دَفِينَةٌ**. — Also, applied to a well (**رَكِيَّةٌ**), *Partly filled up with earth or dust* (**انْدَفَنَ بَعْضُهَا**); as also ↓ **دَفَانٌ**; pl. **دَفْنٌ**: (S:) or i. q. ↓ **مَدْفُونَةٌ**, (M, K,) i. e. [filled up with earth or dust; or] *having the dust swept into it by the wind [so that it is filled up, stopped up, or choked up];* (T, TA;) as also ↓ **مَدْفَانٌ** (M, K) and ↓ **دَفَانٌ**: (K:) and so ↓ **دَفْنٌ**, (M, TA,) or ↓ **دَفْنٌ**, (K,) thus applied, (K, TA,) and applied likewise to a watering-place, or spring to which camels have come to water, (M, K, TA,) and to a watering-trough or tank; (M, K;) as also **دَفِينٌ**. (TA.) — Also *Flesh-meat buried in rice:* but this is a vulgar application. (TA.) — **دَاةٌ دَفِينٌ** (T, S, M, K) and ↓ **دَفْنٌ**, (IAth, M, TA,) which is anomalous, app. a possessive epithet, like **نَهْرٌ** as applied to a man, (M,) in the K, erroneously, ↓ **دَفْنٌ**, (TA,) † *A latent disease, which the constitution has overpowered [so as to prevent its becoming apparent];* it is said in a trad. that the sun causes it to appear: (IAth, TA:) or *a disease that is unknown (T, S) until evil and mischief appear from it:* (T:) or *a disease that appears after being latent, and from which evil and mischief* **شَرُّوعٌ** [in the CK, erroneously, **وَعْرٌ**] *then appear and spread:* (M, K:) [it is said that] it is seldom, or never, cured. (M.) — **دَفْنٌ** ↓ **الْمَرْوَةِ**, and **رَجُلٌ دَفِينٌ الْمَرْوَةِ**, and **دَفْنٌ** ↓ **الْمَرْوَةِ**, (TA,) or ↓ **دَفْنٌ** ↓ **الْمَرْوَةِ**, (T,) † *A man without manliness, or manly virtue:* so says Aṣ. (T, TA.)

دَفِينَةٌ A thing buried: (Th, K:) and hence, (TA,) a treasure, or a buried treasure: pl. **دَفَائِنٌ**: (M, K, TA:) and ↓ **دَفِينٌ** also signifies buried treasure. (TA in art. **رَكَزَ**.)

دَفَانٌ [irregularly] sing. of **دَفَائِنٌ** signifying The **حَسَبٌ** [or pieces of wood, by which may be meant planks, or spars, or ribs, &c.,] of a ship. (AA, TA.)

دَفَانٌ, in the K, erroneously, **دَفَانَاءٌ**, (TA,) † *The inward, or intrinsic, state or circumstances of a case or an affair.* (K, TA.) — **بَقَرَةٌ دَفَانَةٌ** A cow, or an animal of the ox-kind, whose **أَضْرَاسٌ** [i. e. teeth, or molar teeth,] are ground, or worn, by reason of extreme age. (S, K.)

مَدْفُونٌ [by rule **مَدْفُونٌ**, but commonly pronounced **مَدْفُونٌ**,] A place of burial: [a tomb:] pl. **مَدَائِنٌ**. (TA.)

مَدْفَانٌ: see **دَفِينٌ**: — and **دَفُونٌ**. — Also *An old, worn-out, skin for water or milk.* (S, K.)

مَدْفُونٌ: see **دَفِينٌ**.

مَدْفُونَةٌ, applied to a well (**رَكِيَّةٌ**): see **دَفِينٌ**.

دقو

1. دَقِيَ, [aor. دَقِيَ, inf. n. دَقَا, *He, or it, was, or became, such as is termed دَقِيَ, in any of the senses of this epithet.* (M.) [See also 4.] = دَقَوْتُ الْجَرِيحَ, (S, K, TA, [in the CK, erroneously, دَقَيْتُ]) aor. دَقَوهُ, inf. n. دَقُو; (S, TA;), and دَقَيْتَهُ and دَقَيْتَهُ; (A 'Obeyd, S, K;) *I despatched the wounded man; i. e. hastened and completed his slaughter; or made his slaughter sure, or certain:* (A 'Obeyd, S, K;) and so دَقَاتَهُ and دَقَاتَهُ (TA) [and دَقَاتَهُ &c.: see 3 in art. دق]. Accord to Ibn-Abi-l-Hadeed, دَقِيَ, [or rather دَقَا,] sometimes pronounced with دَقَا, signifies *He slew, in the dial. of Kináneh.* (TA.)

3: see 1.

4: see 1. — It is related in a trad. that a captive was brought to the Prophet, (S, TA,) shivering by reason of cold, (TA,) and he said to some persons, اذْهَبُوا بِهِ فَادْفُوهُ, meaning [Take ye him away and] *clothe him so as to protect him from the cold;* (S, TA;) for اذْفُوهُ; because the pronunciation of دَفَا, was not of the dial. of Kureysh; but they thought that he meant slaughter; (TA;) and they took him away and slew him: therefore he paid the fine for his blood. (S, TA.) As is said in the K, اذْفَيْتُ is a dial. var. of اذْفَاتُ. (TA.) = ادْفَى said of a gazelle, *His horns were, or became, so long as almost to reach his hinder part.* (T, K.) [See also دَفِيَ.]

6. التَّدَاوِي i. q. التَّدَارُكُ [app. in relation to a camel's pace, or manner of going, as meaning *The continuing uninterruptedly*]: (K:) and التَّدَاوُلُ [denoting *alternation of any kind*]: (S, K:) [accord. to the TA, this means, here, what next follows; and the same seems to be indicated in the S:] and a camel's *going along with an inclining from side to side* (أَنْ يَسِيرَ سَيْرًا مُتَجَاوِيًا): (K:) you say, تَدَاوَى البَعِيرُ, meaning سَارَ سَيْرًا مُتَجَاوِيًا [The camel went along with an inclining from side to side]. (S.) [See also the second of the verses cited in the first paragraph of art. دق: from the explanation of which by ISd, it appears that تَدَاوَى is perhaps originally تَدَاوَى.]

8. اذْفَيْتُ a dial. var. of اذْفَاتُ. (Lth, T in art. دفا.)

10. اسْتَدْفَيْتُ a dial. var. of اسْتَدْفَاتُ. (Lth, T in art. دفا, and K in the present art.)

دَقَا inf. n. of دَقِيَ [q. v.]. (M.) *A bending, or curving.* (T, S.) You say, of a man, دَقَا فِيهِ *In him is a bending, or curving:* and this is said of Ed-Dejjál. (T.) [See also دَقَا.] — Also, in a mountain-goat, *The having very long horns, extending towards his ears.* (S.)

دَقِي used [for the sake of rhyme] by Ru-beh for دَقِي: see دَقِي, in art. دق.

دَقِي, applied to a man, (T, S, M, K,) *Hump-backed:* (T, S;) or *who walks with an inclining* Bk I.

on one side: or, as some say, i. q. اَجْنَأُ [q. v.]: or *having contracted shoulders:* (M:) or *bending, or curving.* (K.) [See also اذْفَا.] Its fem., in all its senses, is دَقَوَاءُ. (M.) — Applied to a camel, *Long in the neck, and protuberant in the back, whose head nearly touches his hump:* (M:) and the fem., applied to a she-camel, (K,) or to an excellent she-camel, (Lth, T, S,) *long in the neck;* (Lth, T, S, K;) *that, when she goes along, almost puts her head upon the back of her hump, and is long in the back.* (Lth, T.) — Applied to a ram, *Whose horn extends towards his ear:* (T:) or, applied to a mountain-goat, (S, M,) and to a domestic goat, (M,) *whose horns are very long, extending towards his ears;* (S;) or *whose horns are so long that they turn down backwards upon his ears:* (M:) and [in like manner] the fem. is applied to a she-goat; (S;) meaning, accord. to AZ, *whose horns turn down to the extremity of each of her عُلْبَاوَانِ [dual of عُلْبَاءُ, q. v.].* (T.) — Applied to a bird, *Long in the wing:* (S;) or *long in the wings and tail:* (M:) or *long in the wings, having the ends of the primary feathers even with the end of the tail.* ('Eyn.) And the fem., applied to an eagle (عَقَاب), *Crook-billed:* (K:) or so applied because that bird is crook-billed. (S.) — And the fem., applied to an ear [of a beast], *Approaching the other ear so that the extremities of the two almost touch each other, bending down towards the forehead, not standing erect, but strong:* as some say, applied to the ear of a horse only: or, as Th says, only meaning *inclining.* (M.) — Also, the fem., accord. to A 'Obeyd, *Having wide bones.* (M.) — شَجَرَةٌ دَقَوَاءُ *A great tree:* (S;) or *a great, shady tree;* and it may be, *inclining:* (T:) or *a shady tree, having many branches:* (IAth, TA:) or, as some say, *an inclining tree:* (TA:) occurring in a trad., describing a certain tree that was worshipped. (T, S.)

دَقَا: see مُدَقَّاةٌ, in art. دفا.

دق

1. دَقِيَ, aor. دَقِيَ, inf. n. دَقِيَّةٌ, (S, M, K,) *It (a thing, S) was, or became, دَقِيَّةٌ, which means the contr. of غَلِيظٌ; as also استَدَقُّ: (S, K:) [i. e. it was, or became, thin as meaning slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as said of a garment or the like, thin, or fine, as opposed to thick or coarse; like رَقِيٌّ: contr. of غَلَطٌ: (M, S, K:) استَدَقُّ is said of the هَلَالُ [or moon a little after or before the change], and of other things. (TA.) [See also رَقِيَّةٌ.] — And [hence], aor. and inf. n. as above, † *He, or it, was, or became, little in estimation, paltry, inconsiderable, mean, vile, or contemptible.* (TA.) One says to him who refuses to confer a benefit, دَقِيَ بِكَ *[Thy nature, or natural disposition, hath rendered thee mean, &c.; the verb being made trans. by ب, agreeably with a common**

usage mentioned in p. 141]. (TA.) — Also, [aor. and] inf. n. as above, said of a thing, an affair, or a case, [and of speech, or language,] † *It was, or became, subtle, nice, abstruse, recondite, or obscure.* (M, S, K.) And you say, دَقِيَ فِي كَلَامِهِ *[He was, or became, subtle, nice, abstruse, &c., in his speech, or language].* (TA.) = دَقَهُ, (S, M, M, S, K,) aor. †, inf. n. دَقُّ, (M, M, S, K,) *He broke it, (M, K, TA,) or crushed it, (M,) in any manner: (M, TA:) or he bruised, brayed, or pounded, it; i. e., he beat it with a thing so that he broke it, or crushed it: (M, K:*) namely, a thing, (S, M, TA,) such as medicine, &c. (TA.) — [And hence, *He beat it;* namely, a garment or the like; in washing and whitening it. And دَقِيَ البَابُ *He knocked at the door for admission.*] — And [hence also, (in the CK, erroneously, “or,”) as appears from what follows,] † *He made it apparent; showed, exhibited, manifested, or revealed, it:* (K:) so says IAar, citing the following verse of Zuheyr:*

* تَدَارَكْتُمَا عَيْسًا وَذَبْيَانَ بَعْدَمَا *
* تَفَانُوا وَدَقُّوا بَيْنَهُمْ عِطْرَ مَنْشِمٍ *

(TA:) i. e. *Ye two repaired the condition of the tribes of 'Abs and Dhubyán by peace, (تَلَايَمْتُمَا) after they had shared, one with another, in destruction, and had brayed [among themselves] the perfume of Menshim as a sign of their having leagued together against their enemy; i. e., after slaughter had come upon the last of their men, as upon the last of those who perfumed themselves with the perfume of Menshim: for [it is said that] مَنْشِمٌ is the name of a woman who sold perfume in Mekkeh, and a party bought of her some perfume, and leagued together to fight their enemy, making the dipping of their hands in that perfume to be a sign of their league; and they fought until they were slain to the last of them: whence the prov., أَشْأَمُ مِنْ عِطْرِ مَنْشِمٍ: (EM p. 117:) [so that, accord. to this explanation, which is one of many, مَنْشِمٌ is made perfectly decl. for the sake of the rhyme:] or the meaning is, † *after they had manifested enmities and faults.* (TA.) One says also, in cases of enmity, لَا دَقَّتْ شُعُورُكَ, meaning † *I will assuredly manifest thy circumstances.* (TA.) = دَقُّ, inf. n. دَقُّ and دَقُّ, *He was seized with the malady termed دَقُّ [i. e. hectic fever].* (MA.)*

2. دَقَّقَ, (K,) inf. n. تَدَقَّقَ, (S,) *He bruised, brayed, or pounded, finely; he comminuted, or pulverized;* syn. أَنْعَمَ الدَّقُّ. (S, K.) This is the primary signification. (TA.) — And hence, † *[He made a minute examination. — And He spoke, or expressed himself, and] he proved a question, or a problem, in a subtle, nice, abstruse, recondite, or obscure, manner.* (El-Munáwee, TA.) — See also 4.

3. دَقَّقَ الحِسَابَ, inf. n. مُدَقَّقَةٌ, † *[He was minute, observant of small things, nice, or scrupulous, with his companion in the reckoning; and so دَقَّقَهُ فِي الحِسَابِ; (JK, K, TA;) he reckoned with his companion with minuteness:*

(TK:) it signifies an act between two. (TA.) [And *دَقَّهُ فِي الْأَمْرِ* † *He was minute, &c., with him in the affair, or case.*] *الدَّقُّ فِي الْأَمْرِ* signifies *تَفَاعُلٌ*; (S;) which is an instance of *الدَّقُّ* from *الدَّقَّة*: (Sgh, K:) you say, *تَدَاقًا*, meaning † *They were minute, &c., each with the other.* (TK.) You say also, *دَاقَ النَّظَرَ فِي مُعَامَلَاتِهِ*, [He examined minutely into his dealings and his expenses]. (TA in art. *دنتي*).—And [hence] *مُدَاقَةٌ*, metonymically, signifies † *The being niggardly, stingy, or avaricious.* (Az, TA in art. *دنتي*.)

4. *ادَّقَهُ* *He made, or rendered, it* (a thing, S, M) *دَقِيقٌ* [i. e. *thin, or slender, &c.*]; (S, M, K;) as also *دَقَقَهُ*. (S, M.)—And *He gave him a small thing*: (S, TA:) or *he gave him little*: (S in art. *جل*;) or † *he gave him a sheep, or goat*; (M;) or *sheep, or goats.* (K, TA.) You say, *أَتَيْتُهُ فَمَا أَدَقَّنِي وَلَا أَجَلَّنِي* (S, M) *I came to him, and he gave me not a small thing, nor gave he me a great thing*: (S in the present art. :) or *he gave me not little, nor gave he me much*: (S in art. *جل*;) or *he gave me not a sheep, or goat, nor gave he me a camel.* (M.)—And *ادَّقَّت*, said of the eye, *It shed few tears*; opposed to *اجلَّت*; as in the saying of El-Fak'asee cited in art. *جل*. (S* and TA voce *أجل*, q. v.)—And *ادَّق* † *He pursued little, paltry, or mean, things.* (TA.)

6: see 3, in two places.

7. *اندق* *It* (a thing, S, M, TA, such as medicine, &c., TA) *was, or became, broken, (M, K, TA,) or crushed, (M,) in any manner*: (M, TA:) or *bruised, brayed, or pounded*; i. e. *beaten with a thing so that it was broken, or crushed*: (M, K,*) quasi-pass. of *دَقَّهُ*. (S, M, K.)

10: see 1, first sentence, in two places. *استدق* *Her thinness increased in thinness.* (Ham p. 33.)

دَقِي: see *دَقِيقٌ*, in nine places.—Hence, *حَمِي الدَّقِي* [*Hectic fever*; so termed in the present day]; that is, from *دَقِي* as signifying the contr. of *غَلِيظٌ*. (S.)—*دَقِي* in measuring, relating to the thing measured, is *The being broken, crushed, or bruised, in the measure, so as to become close, or compact.* (TA.)—Also † *Niggardliness, stinginess, or avarice; the condition of him in whom is little, or no good.* (M, TA.)

دَقَّةٌ *Soft dust swept by the wind* (S, K) *from the ground*: pl. *دَقَقٌ*: (S:) or *dust swept from the ground*; as also *دَقَاقَةٌ*: (TA:) or *دَقَقٌ الدَّرَابِ* signifies *fine dust*; and *دَقَّةٌ* is its sing.: (M:) or, accord. to IB, the sing. of *دَقَقٌ* is *دَقَقِي*, like as the sing. of *جَلَلٌ* is *جَلَلِي*. (TA.)—Also *Seeds that are used in cooking, for seasoning food, (IDrd, M, K,) bruised, or brayed, (M,) and what are mixed therewith; (IDrd;) such as are termed قَرَحٌ, and the like: all such seeds of the cooking-pot are called دَقَّةٌ by the people of Mekkeh: (IDrd, Sgh:) and salt with such seeds mixed therewith: (M, K:) this is the*

application now commonly obtaining: (TA:) or *salt alone*: (M:) or *salt bruised, or brayed*: (Lth, K:) whence the saying, *مَا لَهُ دَقَّةٌ* *He has not salt.* (Lth, M, K,*)—And [hence,] † *Beauty, or prettiness*: (M, K, TA:) whence the phrase *أَمْرَاءٌ لَا دَقَّةَ لَهَا* (M,) or *قَلِيلَةُ الدَّقَّةِ* (K,) or *مَا لَهَا دَقَّةٌ* (TA,) † *A woman who is not beautiful, or pretty; (M, K,*) who has not beauty, or prettiness.* (TA.)—Also *A certain ornament (حُلَى) of the people of Mekkeh.* (K.)—And *The small, or young, (حَشْوُ) of camels.* (TA.)

دَقَّةٌ inf. n. of the intrans. verb *دَقَّ* [q. v.]. (S, M, K,*) [As a simple subst.,] *The state, or condition, or quality, of that which is termed دَقِي* [and *دَقِيقٌ*; properly and tropically: i. e., it signifies *slenderness, &c.*]: and *smallness, littleness, or the like*; [properly and tropically;] *contr. of عَظْمٌ*. (K.)—[Hence,] † *Littleness in estimation, paltriness, inconsiderableness, meanness, vileness, or contemptibleness.* (K, TA.)—[And † *Subtleness, niceness, abstruseness, reconditeness, or obscureness.*]

دَقَقَةٌ [pl. of *دَقَاقٌ*, agreeably with analogy.] *Persons who manifest, or reveal, the faults, or vices, of the Muslims.* (IAar, K.)

دَقَاقٌ *What is broken, or crushed; or bruised, brayed, or pounded; of a thing; as also دَقَاقَةٌ*: (M:) *broken particles of anything*: (JK, K:) and [particularly] *fragments, or broken pieces, of branches*; as also *دَقَاقٌ*. (K.)—See also *مَدْفُوقٌ* [with which it is sometimes syn.]:—and see *دَقِيقٌ*.

دَقَاقٌ: see the next preceding paragraph.

دَقُوقٌ *A certain medicine (JK, M, K) for the eye, (JK, K,) bruised, brayed, or pounded, (JK, M, K,) and then sprinkled (JK, M) therein.* (JK.)

دَقِيقٌ *contr. of غَلِيظٌ* (JK, S, M, M, K,*) and *جَلِيلٌ*; (M, K,*) as also *دَقَاقٌ* and *دَقِي*; (S, K,*) the last *contr. of جَلَلٌ*: (JK, S, M:) [i. e. *Slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as applied to a garment or the like, thin, or fine, as opposed to thick or coarse; like رَقِيْقٌ: but properly,] دَقِيقٌ differs from رَقِيْقٌ; the former signifying the contr. of غَلِيظٌ [as stated above], and the latter, the contr. of ثَخِيْنٌ: therefore one says حَسَا رَقِيْقٌ and حَسَا ثَخِيْنٌ [“thin soup” and “thick soup”], but not دَقِيقٌ حَسَا; and one says سَيْفٌ دَقِيقٌ [a sword thin in the edge, or in the part next the point]; and رَمَحٌ دَقِيقٌ [a slender spear]; and غُصْنٌ دَقِيقٌ [a slender branch]; and حَبْلٌ دَقِيقٌ [a slender rope]: (IB, TA:) pl. [of mult. دَقَاقٌ and of pauc.] اِدْقَةٌ. (M, K,*) One says, *مَا لَهُ دَقِي وَلَا جَلَلٌ* [*He has neither slender,**

or small, or fine, nor thick, or great, or coarse]; i. e. *دَقِيقٌ وَلَا جَلِيلٌ*. (S in art. *جل*.) And *أَخَذْتُ دَقَّهُ* [I took the slender, &c., thereof, and the thick, &c., thereof]; like as one says, *أَخَذْتُ قَلِيلَهُ وَكَثِيرَهُ*. (S in the present art.) And it is said in a trad., *اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دَقَّهُ وَجِلَّهُ* [O God, forgive me all my sin, the small thereof and the great thereof]. (TA.) *شَجَرٌ دَقِيٌّ* means *Shrubs, bushes, or small trees*: (M:) opposed to *شَجَرٌ جَلَلٌ*. (Lth in art. *جل*, and Mgh in art. *بقل*.) Accord. to AHn, *دَقِيٌّ* signifies *Plants that are slender and soft to the camels, so that the weak of the camels, and the young, and such as has its teeth worn down to the sockets, and the sick, eat them: or, as some say, their small leaves*: (M:) or *slender and long leaves of the أَرَاكُ: and grain trodden out but not winnowed*: pl. *اِدْقَاتٌ*. (JK.) And *دَقِيٌّ حُلٌّ* means *Thin, or fine, [garments, or dresses, of the kind called دَقِيٌّ]*; opposed to *حُلٌّ جَلَلٌ*: (Mgh:) or *دَقِيٌّ* signifies the *contr. of جَلَلٌ as applied to carpets, and to the garments called أُكْسِيَّةٌ [pl. of كَسَاءٌ] and the like, and to the [cloth called] حُلْسٌ, and to the mat and the like.* (TA in art. *جل*.)—[Hence,] *دَقِيقٌ* is also applied to a thing, an affair, or a case, as meaning † *Little in estimation, paltry, inconsiderable, mean, vile, or contemptible*; in this case, *contr. of جَلِيلٌ*: (IB, TA:) and means also † *niggardly, stingy, or avaricious*; (M, TA;) *in whom is little, or no, good*; (M, K, TA;) applied to a man: (M:) pl. [of pauc.] اِدْقَةٌ and [of mult.] دَقَاقٌ and اِدْقَاءٌ. (TA.)—Also, applied to a thing, an affair, or a case, † *Subtile, nice, abstruse, recondite, or obscure*: (M, K, TA:) [applied likewise to speech; and so *دَقِيٌّ*] you say, *جَاءَ بِكَلَامٍ دَقِيٍّ* and *دَقِيقٌ* † [*He uttered subtile, nice, abstruse, recondite, or obscure, speech.*] (TA.)—[The fem.] *دَقِيقَةٌ* [used as a subst.] signifies † *Small cattle*; i. e. *sheep or goats*; opposed to *جَلِيلَةٌ* (JK, K, TA) which signifies *camels*: (JK, TA:) pl. *دَقَاقِيٌّ*. (TA.) You say, *مَا لَهُ دَقِيقَةٌ وَلَا جَلِيلَةٌ* † *He has neither sheep, or goats, nor camels*: (TA:) or *neither a sheep, or goat, nor a she-camel.* (M.) And *كَمْ دَقِيقَتِكَ* † *How many are thy sheep, or goats?* (TA.) And *هُوَ رَاعِي الدَّقَاقِي* † *He is the pastor of sheep, or goats.* (TA.) And *أَعْطَاهُ مِنْ دَقَاقِي الْمَالِ* † [*He gave him of the small cattle.*] (TA.)—Also, [i. e. *دَقِيقَةٌ*,] as a conventional term of the astronomer, † [*A minute of a circle*;] the *sixtieth* [in the O, and in some copies, app. most, of the K, erroneously, “thirtieth,” as remarked by MF and SM and others,] *part of a دَرَجَةٌ* [or *degree of a circle*: pl. *دَقَاقِيٌّ*, as above]. (K, TA.)—† [And † *A minute of time*; the *fourth part of a دَرَجَةٌ* (or *degree*) of time: pl. as above.—† *دَقِيقَةٌ* is also sing. of *دَقَاقِيٌّ* as *syn. with دَقَاقِيٌّ*, q. v.]—*دَقِيقٌ* signifies also *Flour, or meal, (S, M, M, K, &c.) of wheat &c.*; (M, K,*)

[thus used as a subst. ; as though] in the sense of **مَدْفُوقٌ**. (Mṣb, TA.) — [Hence, *Farina*.] You say, **جَرَى الدَّقِيقُ فِي السُّبُلِ** [*The farina pervaded the ears of wheat*]. (L in art. **قَمَح**.) And **حَمَلَ الدَّقِيقَ** [*It bore farina*] is said of seed-produce [or corn]. (TA in art. **حَنْق**. [See 4 in that art.])

دُقَاتٌ: see **دُقَّةٌ**: and **دُقَاتٌ**.

دُقُوقَةٌ *Bulls, or cows, and asses, that tread, or thrash, wheat or grain.* (JK, M, K.)

دُقِيقَةٌ: see **دُقِيقٌ**, in four places, in the latter part of the paragraph.

دُقِيقِيٌّ, (M, L, TA,) or **دُقَاتِيٌّ**, (O, K,) but the latter is disallowed by Sb, (M, L,) *A seller of دقيق, i. e. flour, or meal.* (M, O, L, K, TA.)

دُقَّةٌ: see **دُقَّةٌ**.

دُقَاتٌ One who breaks [or crushes] much, in any manner; or who bruises, brays, or pounds, much. (TA.) — See also **دُقِيقِيٌّ**.

دُقَاتَةٌ [in the CK, erroneously, **دُقَاتَةٌ**] *A thing with which one breaks or crushes, or bruises, brays, or pounds, rice (Ibn-'Abbād, M, K) and the like.* (Ibn-'Abbād, K.)

دُقْدُقَةٌ an onomatopœia, (S, M,) *The sounds of the hoofs of horses or similar beasts,* (JK, S, M, K, TA,) *with quick reiteration; like طَقَطَقَةٌ*. (S, TA.) And *The cries, shouts, noises, or clamour, or the confusion of cries &c., of men.* (JK, Ibn-'Abbād, K.)

دُقْدُقَاتٌ *Small gibbous tracts of sand heaped up.* (El-Mufaḍḍal, K.)

دُقَّةٌ: see **دُقَّةٌ**.

أَدُقُّ [*More, and most, دقيق, i. e. slender, &c.* See an ex. in a prov. cited voce **خَيْطٌ**].

مَدَقٌ [*A place of breaking or crushing, or of bruising, braying, or pounding*]. [Hence,] **مَدَقٌ** *The place of falling of the hoofs of horses or the like [upon the ground].* (Ḥam p. 679.)

مَدَقٌ: see what next follows, in two places.

مَدَقٌ and **مَدَقَةٌ** and **مَدَقٌ**, (S, M, Mgh, Mṣb, K,) the last extr. (Mṣb, K) with respect to rule, (Mṣb,) one of the instances of an instrumental noun of the measure **مَفْعَلٌ**, (S, TA,) like **مُنْخَلٌ**, (Az, TA,) said by Sb to be of this form because it is a subst. like **جَلْمُودٌ**, (M,) *A thing with which one breaks (S, * M, Mgh, * K) or crushes in any manner, (M,) or with which one bruises, brays, or pounds, i. e. beats so as to break or crush, (S, * M, Mgh, * K,) a thing, (M,) in a general sense: (Mgh:) [signifying also] the thing with which قَمَاشٌ [or cloth of any kind] &c. are beaten: (Mṣb:) [also, the first, the wooden implement called مَدَقٌ, by means of which, and a bow, cotton is separated and loosened: and the second, the implement with which corn is thrashed; as mentioned by Golius on the authority of El-Meydānee:] but the particular terms for the thing used by the قَصَّارٌ [or whitener of cloth,*

for beating it, in washing,] are **كُذَيْبَتِيٌّ** and **بَيْزَرٌ** and **مِدْقَةٌ**: (Mgh:) Az says that **مَدَقٌ**, with damm to the م [and د], signifies *a stone with which perfume is bruised*: [and in like manner it is said in the S, in one place, to mean the **مَدُوكٌ** of the seller of perfumes:] but when it is made an epithet, it is restored to the measure **مَفْعَلٌ** [so that you say **مَدَقٌ**]: (TA:) the pl. is **مَدَقَاتٌ**: and the dim. is **مَدَقِيٌّ**. (S, K.) [Hence,] **حَافِرٌ مَدَقٌ** *A solid hoof that breaks, crushes, or bruises, things.* (M, TA.) — Also, **مَدَقٌ**, † *Strong*; (M, TA;) applied to a man. (TA.)

مِدْقَةٌ: see the next preceding paragraph.

مَدَقَّةٌ, meaning *A kind of food, [a ball of minced meat &c., so called in the present day,] is post-classical.* (Sgh, K.)

مَدْفُوقٌ [*Broken, or crushed, in any manner; or bruised, brayed, or pounded; i. e. beaten with a thing so as to be broken, or crushed, thereby; and so دُقَاتٌ, as in a verse cited voce رَثَمٌ: and beaten, as a garment or the like in the process of washing and whitening it:*] pass. part. n. of **دَقَّهَ**. (Mṣb.) — Also *Seized with the malady termed دِقٌّ [i. e. hectic fever].* (MA.)

مَدَقَاتٌ [a pl. of which the sing. is not mentioned and app. is not used]. You say, **يَتَّبِعُونَ مَدَقَاتِي** [and **دُقَاتِي** † **دُقَاتِي** † **دُقَاتِي** † **دُقَاتِي** †] *They pursue, or investigate, or they seek successively, time after time, or repeatedly, or in a leisurely manner, gradually, step by step, or one thing after another, to obtain a knowledge of:] the subtillies, niceties, abstrusities, or obscurities, of things, affairs, or cases.* (TA.) [And † *They pursue, &c., the minutiae of things, affairs, or cases: or small, or little, things &c.; for in the phrase مَدَقَاتِ الْأُمُورِ (in the S in art. سف) signifies, accord. to the PṢ, small, or little, things &c.] And you say, **أَسَفٌ إِلَى مَدَقَاتِ الْكَسْبِ** [*He pursued small means of gain*]. (TA in art. **دَقَعَ**.) And **أَسَفٌ إِلَى مَدَقَاتِ الْأُمُورِ وَالْأَلْيَمَاءِ** [lit. † *He pursued small, or little, things, and the meanest, or most ignoble, thereof*]; meaning *he became mean, or ignoble.* (M in art. سف.)*

مَدَقِيٌّ: see **مَدَقِيٌّ**, near the end of the paragraph.

مُسَدَّقٌ *The slender, or thin, part of anything.* (M, TA.) And [hence,] *The fore part of the سَاعِدٌ [or fore arm], next the wrist.* (M, K.) [And *The lower part of the سَاقِ, or shank, next the ankle.*]

دق

دُقْرَارَةٌ and **دُقْرَارَةٌ** *A kind of short drawers, without legs, covering only that portion of the wearer which decency requires to be concealed;* (TA;) i. q. **تَبَانٌ**: (S, K:) also the latter, *trowsers of the ordinary kind*; syn. **سَرَاوِيلٌ**; and so **دُقْرُورٌ** and **دُقْرُورَةٌ**: pl. **دُقْرَارِيٌّ**.

دُقْرُورٌ and **دُقْرُورَةٌ**: see above; and the latter, in what follows.

دُقْرَارَةٌ: see **دُقْرَارَةٌ**. — Also, *A short man*: (K:) as though likened to the short drawers above mentioned: (TA:) pl. as above. (K.) — Also *A calamity; a misfortune*: pl. as above. (S, K.) — And *An alominable lie*: (TA:) *foul language: calumny; slander*: (K:) *forgery of tales.* (TA.) You say **فُلَانٌ يَفْتَرِي الدَّقَارِيْرَ** *Such a one forges lies, (S,) or abominable lies, (TA,) and foul language.* (S, TA.) — Also *Contrariety; opposition; and so دُقْرُورَةٌ: and contention, or altercation, (K, TA,) that nearies one*: (TA:) pl. as above. (K.) — And *An evil, or a bad, habit*: pl. as above. (K.) It is related in a trad. of 'Omar, that he said to his freedman Aslam, who was a Bejāwee slave, **دُقْرَارَتَكَ** *The evil habit of thy family, or people, which was deviation from the truth, and acting falsely, hath come upon thee.* (TA.) — Also *A calumniator; a slanderer*: (S, K:) as though meaning **دُقْرَارَةٌ**, i. e., **دُوْنِيْمِيَّةٌ**: (TA:) pl. as above. (K.)

دق

1. **دَقَعَ**, (S, Mṣb, K,) aor. **دَقَعْتُ**, (Mṣb, K,) inf. n. **دَقْعٌ**, (Mṣb,) *He (a man, S) clave to the dust, or earth, (S, Mṣb, K,) by reason of abasement, or abjectness; (S, Mṣb;) or, as some say, by reason of poverty: or he clave to the dust, or earth, and became poor; as also دَقَعَ: or he clave to the dust, or earth, or some other thing, by reason of anything whatever: (TA:) and he became lowly, humble, or submissive, and clave to the dust, or earth.* (S, TA.) It is said in a trad. [cited voce **حَجَلٌ**], **إِذَا جُعْتَنَ دَقَعْتَنَ**, *When ye [women] are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth; (S, TA;) or ye bear poverty ill.* (TA in art. **حَجَلٌ**.) — *He was, or became, grieved, unhappy, or disquieted in mind; as also دَقَعَ, inf. n. دَقْعٌ and دُقُوعٌ; and lowly, humble, submissive, or abased.* (TA.) — *He was, or became, lowly, humble, or submissive, in seeking, or requesting, an object of want, and desired it vehemently.* (TA.) — *He was, or became, content with mean sustenance.* (K; but only the inf. n., namely **دَقَعَ**, of the verb in this sense, is there mentioned.) — [And, as shown above,] *He bore poverty ill.* (S, K; but only the inf. n., as above, is mentioned in them.) [Thus the verb bears two contr. meanings.] El-Kumeyt says,

* **وَلَمْ يَدَقُّعُوا عِنْدَ مَا نَابَهُمْ** *

* **لِصَرْفِ زَمَانٍ وَلَمْ يَخْجَلُوا** *

i. e. *They did not bear poverty ill [on the occasion of what befell them by reason of a changing of fortune], nor did they bear richness ill: or, as some say, they did not cleave to the ground in consequence of poverty and hunger, &c., nor did they become lazy, or indolent, and remiss, in seeking subsistence.* (TA.) — *He (a young camel) turned away with disgust from the milk; was averse from it; loathed, or nauseated, it; syn. بَشَّرَ عَيْنَ اللَّبَنِ.* (K.) — **دَقَعَ**, inf. n. **دَقْعٌ**, [mentioned

above,] also signifies *He pursued small means of gain*; as also **ادفع**. (TA.)

4. **ادفع**: see 1; first and last sentences. — **ادفع له**, and **ادفعه**, *He acted exorbitantly towards him in reviling, &c., [as though he debased himself to him,] not shunning, or preserving himself from, foul speech.* (AZ.) — **ادفعه**, inf. n. **ادْفَاع**. *He caused him to cleave to the dust, or earth; meaning he abased him, or rendered him abject.* (KL; but only the inf. n. is there mentioned.) And **ادفعه الفقر** *Poverty caused him to cleave to the dust, or earth.* (Har p. 33.) [See the act. part. n., below.]

Q. Q. 1. **دَنَعَ** *He (a man) was, or became, poor, or needy: the ن being augmentative.* (TA.)

دَقَعَ [part. n. of **دَقَعَ**; *Cleaving to the dust, or ground, &c.:*] *grieved, unhappy, or disquieted in mind; as also دَاقِعٌ; and lowly, humble, submissive, or abased:* (TA:) and **مُدَقِّعٌ** [is syn. with **دَقَعَ** as signifying] *cleaving to the dust, or earth, and in a state of poverty:* (TA:) [the pl. of **دَقَعَ** is **دَقَعِي**; like as **وَجَعِي** is pl. of **وَجَعٌ**, and **رَأَيْتُ الْقَوْمَ صَغَعِي دَقَعِي**.] *You say, رأيت القوم صغعي دقعي* [I saw the people, or company of men, struck by a thunderbolt, or struck by the enemy as with a thunderbolt,] *cleaving to the ground.* (TA.)

الدَّقَعَاءُ:
الدَّقِيعُ:
الدَّقَاعُ:
الدَّقَاعُ:
} see **أدفع**.

دَقَّعَ الْيَدَيْنِ *A camel that throws forth his fore legs, and scrapes the dust, or earth,* (K, TA,) *when he goes the pace, or at the rate, or in the manner, termed حَبَبٌ.* (TA.)

دَاقِعٌ: see **دَقَعَ**. — *Content with what is mean, or vile; as also مُدَقِّعٌ; and both signify one who cares not for whatever has fallen into food or beverage or any other thing: or, as some say, who pursues mean, or vile, things:* (TA:) or the former signifies one who seeks, or pursues, small means of gain. (S, TA.)

دَوَقَعَةٌ *Poverty: and abasement, or abjectness:* (S, K:) and *calamity.* (TA.) You say, in imprecating, **رَمَاهُ اللَّهُ بِالْذَوَقَعَةِ** [May God afflict him with poverty: &c.]: (S:) or **رَمَاهُ اللَّهُ فِي الذَّوَقَعَةِ** [may God cast him into poverty: &c.]. (TA.)

دَيُّغُوعٌ: see **أدفع**.

أدفع *Vehement hunger; (Ish, K;)* as also **دَيُّغُوعٌ**. (S, K.) — **ذُرَّةٌ دَفْعَاءٌ** [fem. of **أدفع**] *Bad [millet]:* (IDrd, K:) of the dial. of El-Yemen. (IDrd.) — **أَرْضٌ دَفْعَاءٌ** *Land having in it no plants, or herbage.* (K.) — **الدَّقِيعَةُ**, [used as a subst.,] (Lh, S, Msh, K,) and **الدَّقِيعُ**, (Lh, S, K,) in which the م is augmentative, as it is in **دَرْدَاءٌ** syn. with **دُرْدَاءٌ**, (S,) and **الأدْفَعُ**, and **الدَّقَاعُ**, and **الدَّقَاعُ**, (Lh, K,) *The dust, or earth:* (Lh,

S, Msh, K:) or *the fine dust or earth upon the face of the ground.* (TA.) One says, in imprecating, **بِفِيهِ الدَّقِيعَةُ**, and **الدَّقِيعُ**, and **الأدْفَعُ**, *May the dust, or earth, be in his mouth.* (Lh.)

مُدَقِّعٌ: see **دَقَعَ**. — *Fleeing: hastening, or going quickly.* (Ibn-'Abbád, K.) — *Lean, or emaciated, in the utmost degree.* (Ibn-'Abbád, K.) — *Causing to cleave to the dust, or earth:* (S, K:) applied in this sense to poverty. (S.)

مُدَقِّعٌ: see **مُدَقِّعٌ**.

مِدْقَاعٌ: see **دَاقِعٌ**. — *Vehemently, or excessively, desirous; eager; or covetous:* (K:) pl. **مِدْقَائِعٌ**. (TA.) — **إِبِلٌ مِدْقَائِعٌ** *Camels that eat the herbage until they make it to cleave to the ground by reason of its paucity.* (S.)

دقل

4. **ادقل النَّخْلُ**, (inf. n. **إِدْقَالٌ**, TA,) *The palm-trees produced dates such as are termed دَقْلٌ:* (S, Msh, K:) or *the dates of the palm-trees became دَقْلٌ.* (Es-Sarakustee, Msh.) — **ادقلت الشاة** *The sheep, or goat, was, or became, lean, or emaciated, and small in body; despised and little in the eyes of beholders.* (K.)

دَقْلٌ *Weakness of the body* (IAqr, K) of a man. (IAqr, TA.)

دَقْلٌ [A certain kind of palm-trees:] i. q. **حَصَابٌ** [not as meaning "palm-trees having much fruit," but as an appellation applied by the people of El-Bahreyn to the palm-trees which others call **دَقْلٌ**: see art. **حَصَبٌ**]: (S, O, TA:) in the K, **الْحَصَابُ** is erroneously put for **الْحَصَابُ**: (TA:) n. un. with ة: (S:) Az says that **دَقْلٌ** signifies *species (الْوَانُ, of which the sing. is لُونٌ, [but here meaning varieties,]) of palm-trees; and the dates thereof are bad, though the دَقْلَةُ may be abundant in fruit; and some have red dates, and some have black; the body of the dates being small, and the stones being large:* (TA:) accord. to AHn, the term **دَقْلٌ** is applied to any palm-trees [of which the varieties are] unknown: the n. un. **دَقْلَةٌ** is syn. with **حَصْبَةٌ**, of which the pl. is **حَصَابٌ**: and what are termed **أدْقَالٌ** [pl. of **دَقْلٌ**] are the worst of palm-trees, and their dates are the worst of dates. (O, TA.) — Also [The fruit of the trees thus called; described above;] the worst of dates: (JK, S, Msh, K:) or a bad kind of dates: (Mgh:) or dates of which the kinds are unknown: (M, K:) accord. to Es-Sarakustee, the fruit of the **دَوْمَرُ**: n. un. with ة. (Msh.) A rájiz says,

* **لَوْ كُنْتُمْ تَمْرًا لَكُنْتُمْ دَقْلًا**
* **أَوْ كُنْتُمْ مَاءً لَكُنْتُمْ وَشَلًا**

[If ye were dates, ye would be dates of the worst kind; and if ye were water, ye would be such as distils scantily, in interrupted drops, from a mountain or rock]. (TA.) — Also *The mast (سَهْمٌ) of a ship;* (S, K;) from the same word in the first of the senses explained above; (S;) in Pers., **تَبِرِ كَشْتِي**, (MA, PS,) and **سُونٌ**;

(MA;) i. e., (or so **دَقْلَةٌ** [the n. un.], JK,) *the tall piece of wood of a ship, (JK, T, M, Mgh,) fixed in the midst thereof, (JK, T, M,) for the sail, (JK,) i. e., upon which the sail is extended, (T,) or [rather] to which the sail is suspended;* (Mgh;) as also **دَوَقْلٌ**. (K.)

دَقْلَةٌ n. un. of **دَقْلٌ** [which see throughout]. (T, S, &c.) — **شَاةٌ دَقْلَةٌ** and **دَقْلَةٌ** and **دَقِيلَةٌ** and **دَقْلٌ** *A sheep, or goat, lean, or emaciated, and small in body; despised and little in the eyes of beholders:* pl., of any but the last, **دَقَائِلٌ**: (K:) or, as ISd thinks, the pl. of **دَقِيلَةٌ** is **دَقَائِلٌ**, unless it be formed by the rejection of the augmentative letter [in the sing.]. (TA.)

دَقِيلَةٌ:
دَقِيلَةٌ: } see the next preceding paragraph.

دَوَقْلٌ: see **دَقْلٌ**, last sentence.

مُدَقْلٌ: see **دَقْلَةٌ**.

دك

1. **دَكَّ**, aor. **دَكَّ**, (S,) inf. n. **دَكٌّ**, (S, K,) *He broke, or crushed, in any manner; or bruised, brayed, or pounded; i. e., beat with a thing so as to break or crush; i. q. دَقَّى.* (S, K.) *He threw down, pulled to pieces, or demolished.* (K.) *He broke a wall, and a mountain.* (Lth, TA.) *He beat a thing and broke it so as to lay it even with the ground.* (S.) Hence the saying in the Kur [lxix. 14], **فَدَكَّتَا دَكَّةً وَاحِدَةً**, (S,) i. e. *And they shall be beaten together with one beating, and the whole shall become fine dust: or they shall both be spread with one spreading, so as to become an even ground.* (Bd.) [For] **دَكَّ الْأَرْضَ**, (TA,) inf. n. as above, (K, TA,) means *He made even the elevations and depressions of the earth, or ground.* (K, TA.) **إِذَا دَكَّتِ الْأَرْضُ دَكًّا**, in the Kur [lxxxix. 22], means *When the earth shall be made level, without hills, (Ibn-'Arafah, Bd,) and without mountains: or it means, shall become fine dust scattered:* (Bd:) or *shall be shaken so that every building thereon shall be demolished and non-existent.* (Jel.) See also **دَكٌّ** below. — **دَكٌّ** also signifies *The spreading (كَبْسٌ [for which كَسْبٌ is erroneously put in the CK]) of earth, and making it even.* (K.) When a roof, or flat house-top, has been spread with earth (**كَبَسَ بِالشَّرَابِ**), one says, **دَكَّ الشَّرَابَ عَلَيْهِ** [Earth was spread upon it]: and **دَكَّ الشَّرَابَ عَلَى الْمَيِّتِ**, inf. n. **دَكٌّ**, means *He poured earth upon the corpse.* (AZ, AHn.) — Also *The filling up a well (K, TA) with earth; and so دَكَّدَكَ.* (TA.) You say, **دَكَّكَ الرَّكْبِيَّ** *I filled up the wells with earth:* (S:) and **دَكَّكَ الرَّكْبِيَّ** *He filled up the wells with earth.* (TA.) — And **دَكَّهُ** signifies also *He pushed him, or thrust him; like صَكَّهُ and لَكَّهُ.* (Aq, TA.) — [Hence,] **دَكَّ جَارِيَتَهُ** † *He (a man) distressed his young woman, or female slave, by throwing his weight upon her when*

desiring to compress her. (AA, TA. [See also دَك.] And دَك الدَّابَّةَ بالسَّيْرِ † He distressed, or jaded, or fatigued, the beast by journeying. (TA.) And دَك الرَّجُلِ (S, K,) i. e. دَكَّهُ الحَمَى, (AZ, S,) or دَكَّهُ المَرَضَ, (K,) meaning † Fever, or disease, weakened the man: (TA:) or he became sick, or ill. (K.) — And دَك also signifies The sending forth camels all together. (Ibn-'Abbád, TA.)

2. دَكَّهُ He mixed it; namely, colocynth with dates or some other thing. (O, L, K.) You say, دَكُّوا لَنَا Mix ye for us. (L, O.) [See مَدَكُّكَ.]

6. تَدَاكَ عَلَيْهِ القَوْمُ The people pressed, or crowded, upon him. (TA.) It is said in a trad. of 'Alee, تَدَاكَكَ الإِبِلَ البَهِيرَ, عَلَى حِيَاضِهَا, i. e. Then ye pressed [upon me like the pressing of thirsty camels upon their watering-troughs]. (TA.) And one says, تَدَاكَكَتْ عَلَيْهِمُ الخَيْلُ The horses, or horsemen, pressed upon them. (TA.)

7. اِنْدَكَ It (a place) became levelled, its elevations and depressions being made even. (K.) — It (a camel's hump) became spread upon the animal's sides, (TA,) or upon his back. (IDrd, TA.) — It (sand) became compact. (TA.)

R. Q. 1. دَكُّكَ, inf. n. دَكُّكَتْ: see 1, in two places. — One says of the stallion-camel when he covers, يَدَكُّكَ النَّاقَةَ [app. meaning He distresses the she-camel by his weight: see دَكَّ جَارِيَتَهُ, above]. (Ibn-'Abbád, TA.)

R. Q. 2. تَدَكَّدَكَتْ الجِبَالُ The mountains became levelled, i. e. hills of mould or clay. (S.)

دَكُّ An even, or a level, place; (K;) [and so دَكُّ, as is shown by an explanation of its fem. in this paragraph:] or land, or ground, broken, and made even: (S:) you say دَكُّ اَرْضٍ: (Akh, S:) pl. دَكُّوكُ. (S, K.) Hence, in the KUR [vii. 139 and xviii. 98], جَعَلَهُ دَكًّا, (Akh, S, TA,) i. e. [He made it, in the former instance, and shall make it, in the latter instance,] even, or level, (AZ, Az, Ibn-'Arafah,) without any hill: (Ibn-'Arafah: [this addition relating to the former instance:]) or crumbled: (Ksh,* Bd:) or, accord. to Akh, دَكَّا may be here an inf. n.; as though the meaning were دَكَّهُ دَكًّا: [see 1:] or it may be elliptical, meaning جَعَلَهُ ذَا دَكٍّ: another reading is جَعَلَهُ دَكًّا, (S,) meaning in the former instance a hill rising from the ground like the دَكَّة: (Ksh:) or meaning جَعَلَهُ اَرْضًا دَكًّا, (S,) i. e. He made it even, or level, ground; (Ksh, Bd;) because the word جَبَل [to which دَكَّا virtually relates] is masc. (S.) — Also, [as a subst.,] Even, or level, sand; and so دَكَّة: pl. [of either, agreeably with analogy,] دَكَّاكَ. (K.) — And A [mound, or hill, of dust or earth, such as is called] تَلٌّ: (K:) or the like of a تَلٌّ: (L:) in some of the copies of the K, التَلُّ is erroneously put for التَلُّ. (TA.)

دَكُّ A low mountain: (S, K:) or an elevated, or overlooking, hill of mould, or clay, in which is somewhat of ruggedness: (As, TA:) pl. دَكَّة; (As, S, K;) and دَكُّ [app. another, though irregular, pl. of the same,] is said to signify قَبِرَان [i. e. small isolated mountains, or knolls of mountains, &c., (see قَارَةٌ,)] breaking, or crumbling, down: or disintegrated [hills, or mountains, such as are called] هَضَاب. (TA.) — [See also اُدُّكَ, of which it is a pl.] — Also Strong and bulky. (Ibn-'Abbád, K.)

دَكَّة A certain thing, (S,) [i. e.] an elevated place, (Msb,) a flat-topped structure, (K,) upon which one sits; (S, Msb, K;) i. q. مَسْبُطَةٌ [a kind of wide bench, of stone or brick &c., generally built against a wall]: (Msb:) pronounced by the vulgar دَكَّة [and commonly applied by them to a long seat of wood]: (TA:) and دَكَّانٌ signifies the same; (S, Msb, K;) but accord. to some, this belongs to art. دَكَن [q. v.]: (S, Msb, TA:) the pl. of the former is دَكَّاكَ, like as the pl. of قَصْعَةٌ is قَصَعٌ: (Msb:) and the pl. of دَكَّانٌ is دَكَّاكِينٌ. (TA.) [For another modern application, see مَحْفَلٌ.] — See also دَكُّ.

دَكَّة: see the next preceding paragraph. — [It is also vulgarly used for تَكَّة, q. v.]

دَكُّكَ The state of having no hump, or no prominence of the hump, in a camel. (K.) [See اُدُّكَ.]

دَكُّكَ [a pl. of which the sing. is not mentioned] She-camels having their humps broken, bruised, or crushed. (TA.)

دَكُّكَتْ A thing [meaning food] made of هَبِيد [i. e. colocynths, or colocynth-seeds,] and flour, when flour is scarce. (Ibn-'Abbád, TA.) [See also مَدَكُّكَ.]

دَكِّكَ, applied to a year, (S, TA,) and a month, (TA,) and a day, (K,) Complete. (S, K.)

دَكَّاكَ, fem. of اُدُّكَ [q. v.], used as a subst., (TA,) A hill of mould or clay, (As, S, M, K,) not rugged, (As, M, K,) nor amounting to a mountain: (TA:) or the pl. signifies natural [mounds, or hills, of dust or earth, such as are called] تَلَّل: (TA:) the pl. is دَكَّاوَاتٌ, (As, S, M, K,) because it is used as a subst.: (TA:) or it has no sing.: (K:) ISd says, this is what the lexicologists say; but in my opinion the sing. is دَكَّاكَ. (TA.)

دَكَّانٌ: see دَكَّة, in two places: and see also art. دَكَن.

دَكِّكَ and دَكُّكَ: see what next follows.

دَكُّكَ (As, S, K) and دَكُّكَ and دَكُّكَ (K) Sand that is compact, and cleaving to the ground, (As, S, K,) not elevated, (S,) or not much elevated: (As, TA:) or sand containing dust or earth, compacted together: (AHn, TA:) or sand pressed, and even, or level: or land in which is ruggedness: (K:) or a low, or depressed,

and even, or level, tract of land: (TA:) n. un. of the first [and app. of each of the others] with ة: (ISH, T in art. رَهْو:) pl. دَكَّاوَاتٌ and دَكَّاوَاتٌ. (S, K.)

دَكُّ, and its fem. دَكَّاكَ: see دَكُّ. You say also دَكَّاكَ, meaning A hill wide [and app. flat, or nearly so,] in its top: (TA:) or an expanded hill: (Msb:) pl. دَكَّاوَاتٌ, which is extr. in this case, because دَكَّاكَ is here an epithet. (TA.) And دَكُّ, [its regular pl.,] applied to sands, Even and compact. (AHn, M in art. ذَلْف.) — [Hence,] A horse contracted [in make] and broad in the back; (S;) or a horse broad in the back, (Ks, A'Obeyd, Mgh, K, TA,) and short (Ks, A'Obeyd, Mgh, TA) therein; (TA:) of the sort called بَرَاذِين; (A'Obeyd, TA:) pl. دَكُّ. (S, Mgh, K.) — And the fem. signifies A she-camel having no hump: (S, K:) or whose hump is not prominent, (K, TA,) but spreading upon her sides: (TA:) pl. دَكَّاوَاتٌ and دَكَّاوَاتٌ, (S,) said in the S to be like حَمِيرَاتٌ and حَمِيرَاتٌ, but one does not say حَمِيرَاتٌ, like as one does not say أَحْمَرُونَ: (IB:) and in like manner the masc. is applied to a he-camel: (K:) or دَكَّاكَ [in the sense here explained] has no masc., and therefore it is allowable to say دَكَّاوَاتٌ. (IB.)

مَدَكُّ † A strong man, that treads the ground vehemently: (S, TA:) or strong to work; (K:) and the fem., with ة, is applied in this latter sense to a female slave. (S, K.) — Also a dial. var. [now vulgarly used] of مَتَكُّ [q. v.]. (TA.)

مَدَكُّكَتْ Colocynth eaten with dates or other things. (K.) [See also دَكَّة.]

مَدَكُّوكُ [Broken, crushed, or bruised, &c.: see its verb, 1]. — اَرْضٌ مَدَكُّوكَةٌ Land having no elevations (in the CK, erroneously, اَسْنَاد [or elevations (in the CK, erroneously, اَسْنَاد)], producing [the shrub called] رَمْث. (AHn, K.) — Applied to a horse, Having no prominence of his حَجَبَةٌ [or crest of the hip or haunch]; (K;) and so مَدَلُّوكُ. (K in art. دَلَك.) — Applied to a man, Weakened by fever, (S,* TA,) or by disease: or sick, or ill. (TA.) — See also what follows.

مَدَكُّوكَةٌ i. q. مَدَكُّوكَةٌ, (K, TA,) meaning Land in which are many people, and pastors of camels or cattle, so that it is marred thereby, and abounds with the traces and urine of the cattle, and they dislike it, except when it collects them after a cloud [has rained upon it] and they cannot avoid it; as also مَدَكُّوكَةٌ. (TA.)

Quasi دَكَر

دَكَّرٌ and دَكَّرٌ: see دَكَّرٌ.

دَكَن

1. دَكَّنَ المَتَاعَ, (Msb, K,) aor. ², (K,) inf. n. دَكَّنٌ; (TA;) and دَكَّنَهُ; (K;) He put the goods, household-goods, or furniture and utensils, one upon another. (Msb, K, TA.) [In the TA, this is said to be tropical: if so, it seems that the proper signification is, He made the goods,

&c., like a **دُكَّان**, or bench upon which one sits : see 2.] = **دَكْن**, aor. **دَكَنَ**, (S, Mṣb, K,) inf. n. **دَكْنٌ**, (S, Mṣb,) It (a thing, TA, or a garment, S, or a horse, Mṣb) was, or became, of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mṣb, TA:) and **ادَّكَّنَ** [originally **ادَّكَّنَ**] signifies the same as **دَكْن** [app. **دَكْن**]. (TA.) And **دَكْن** said of a garment, It became dirty and dust-coloured. (TA.)

2. **دَكْنُ الدُّكَّانِ** He made [or constructed] the **دُكَّان**. (TA.) — See also 1.

8: see 1.

دَكْنٌ and **دَكْنٌ**: see what next follows.

دُكْنَةٌ (S, K) and **دَكْنٌ** and **دَكْنٌ** [which last is the inf. n. of **دَكْن**] (TA) A blackish colour; a colour inclining to blackness: (S, K:) or a colour inclining to that of dust; [or brownness; i. e.] a colour between redness and blackness. (TA.)

دُكْنِيَّةٌ [dim. of **دُكْنَةٌ** fem. of **ادَّكَّنَ**] A certain small reptile (**دُوبِيَّةٌ**), of such as are termed **أَحْنَاش**. (K.)

دُكَّانٌ A shop; [generally a small chamber, with an open front, along which extends a wide bench of stone or brick;] syn. **حَانُوتٌ**: (S, Mṣb, K:) and a **دُكَّةٌ** [or kind of wide bench, of stone or brick &c., generally built against a wall], (Mṣb, TA,) upon which one sits, (Mṣb,) [i. e.] constructed for the purpose of sitting upon it: (TA:) and the like of which is built against a leaning palm-tree, to support it: (Aṣ, AHát, Mṣb:) if used as syn. with **حَانُوتٌ**, it is masc. and fem.: (Mṣb:) En-Nāwawee affirms it to be masc.: (TA:) accord. to some, (Mṣb,) a Persian word, [originally **دُكَّانٌ**,] (S,) arabicized; (S, Mṣb, K:) and if so, the **ن** is a radical letter: (MF, TA:) IKṭṭ and several others say that the **ن** is a radical, and that the word is derived from the verb first mentioned above: but Es-Sarakustee says that the **ن** is augmentative accord. to Sb, and in like manner says Akh; and that the word is from the phrase **دُكَّانٌ** meaning "an expanded hill." (Mṣb:) the pl. is **دُكَّانِيْنَ**. (S, K.)

ادَّكَّنَ A thing, (S, TA,) [or a garment, (see 1,)] or a horse, (Mṣb,) of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mṣb, TA:) and a garment dirty and dust-coloured: (TA:) fem. **دُكْنَةٌ**; (Mṣb, TA;) applied also to a serpent: pl. **دُكْنٌ**, applied also to clouds. (TA.) In the following verse, Lebeed applies it as meaning A wine-skin that has become in good condition in respect of its colour and odour by reason of its oldness; (S;) or a blackish, or black, wine-skin: (EM p. 169:)

* **أُغْلِي السَّبَاءَ بِكَلِّ ادَّكَّنِ عَاتِقِي** *
 * **أَوْ جَوْنَةٍ فِدَحَتْ وَفَضَّ حَتَامَهَا** *

(S, EM:) i. e. I buy wine at a high price, together with every blackish, or black, old, wine-skin, or wine-jar smeared with pitch, from which one has ladled out, the sealed clay upon its mouth having been broken. (EM.) — **ثُرَيْدَةٌ دُكْنَاءٌ** [A mess of crumbled bread moistened with broth] having a large quantity of seeds with which it is seasoned: (K:) [app. because of its colour: but SM says,] as though the said seeds were put one upon another on it. (TA.)

دل

1. **دَلَّ**, aor. **يَدُلُّ**, He, or it, directed; directed aright; guided; or caused to take, or follow, a right way or course or direction. (IAṣr, T.) And **دَلَّ** He (a man) was directed, directed aright, guided, &c. (IAṣr, T.) You say, **دَلَّ عَلَيَّ**, (S, M, K,) aor. as above, (S, M,) inf. n. **دَلٌّ**, (M,) or **دُلُوتَةٌ**, (S, K,) and **دَلَّالَةٌ**, (S, M, K,) [but this is afterwards said in the M to be a simple subst., as it is also in the Mṣb, and so is **دُلُوتَةٌ** in the M,] and **دَلَّالَةٌ**, (S, K,) which is of higher authority than **دَلَّالَةٌ**, (S,) and **دَلَّالَةٌ**, (K,) and [perhaps] **دَلَّالِيٌّ**, [which see below, voce **دَلَّالَةٌ**,] (K,) or this is a simple subst., (M,) He directed him, or rightly directed him, or guided him, to it; (S, M, K;) namely, the way, (S,) or a thing: (M:) or he showed him it; namely, the way. (TA.) And **دَلَّ الطَّرِيقَ** [He directed him to the way; or showed him the way]. (TA.) And **دَلَّ الشَّيْءَ**, and **دَلَّ إِلَيْهِ** [or **عَلَيْهِ**], aor. as above, inf. n. **دُلُوتَةٌ**, [He indicated the thing, by a word &c.,] said of a man; as also **دَلَّ** [i. e. **ادَّلَ الشَّيْءَ**, &c.]. (Mṣb.) You say also, of a word, **يَدُلُّ عَلَى كَذَا** [It denotes, or signifies, such a thing]. (The lexicons passim.) = Accord. to Sh, you say, **دَلَّالٌ بِهَذَا الطَّرِيقِ**, [aor. **أَدَّلَ**] inf. n. **دَلَّالَةٌ**, i. e. I knew this way; and **دَلَّكَتُ بِهِ**, aor. **أَدَّلْتُ**, inf. n. **دَلَّالَةٌ**: accord. to AZ, you say, **بِالطَّرِيقِ** **أَدَّلْتُ**, inf. n. **أَدَّلَالٌ**, [I was, or became, directed, or rightly directed, or guided, in the way:] and [AZ says,] I heard an Arab of the desert say to another, **عَلَى** **أَمَا تَدُلُّ** [meaning Wilt thou not be directed, or rightly directed, to the way?]: (T:) [for] **أَدَّلٌ** signifies he was, or became, directed, or rightly directed, (M, K, TA,) to the way: (TA:) and IAṣr cites as an ex., (T,)

* **مَا لَكَ يَا أحمق لَا تَدُلُّ** *
 * **وَكيْفَ يَدُلُّ أَمْرُ عَمَلٍ** *

[What aileth thee, O stupid, that thou wilt not be rightly directed? but how shall the dull and slack be rightly directed?]. (T, M, TA: but in the M, **يا فلان**; and in the TA, **يا أعور**.) And sometimes **أَدَّلٌ** is quasi-pass. of **الطَّرِيقَ** **دَلَّ** [explained above: see 10 below]. (TA.) = **دَلَّتْ**, [sec. pers. **دَلَّتْ**,] aor. **تَدُلُّ**, (S, Mṣb, K,) inf. n. **دَلٌّ**; (S, M, Mṣb, K;) and **دَلَّتْ** of the class of **تَعَبٌ**, [sec. pers. **دَلَّتْ**, aor. **تَدَلُّ**,] (Mṣb, MF, TA,) inf. n. **دَلَّلٌ**; (Mṣb;) and **تَدَلَّتْ**; (S,

M, Mṣb, K;) She (a woman) behaved in an amorous manner, or used amorous gesture or behaviour, with coquettish boldness, and feigned coyness or opposition; (S;) she behaved with boldness (M, Mṣb, K) towards her husband, (M, K,) and with amorous gesture or behaviour, and coquettishness, feigning opposition: (M, Mṣb, K:) [and **دَلَّتْ** also signifies she talked and jested in a pleasing manner, displaying a pleasant mien or guise: and in like manner **دَلَّ** is said of a man with his wife: see **دَلَّ**, below. See also 4.] — **دَلَّ** also signifies He gloried in, or boasted of, certain properties, or peculiar qualities. (IAṣr, T.) — Also, aor. **يَدُلُّ**, He favoured with, or conferred, a gift. (IAṣr, T.) = And **دَلَّ**, [aor., accord. to rule, **يَدُلُّ**,] He emboldened: so in the phrase, **مَا دَلَّكَ عَلَيَّ** [What emboldened thee, or hath emboldened thee, against me?]: and in the saying of Keys Ibn-Zoheyr,

* **أَطْنُ الحَلِيمِ دَلَّ عَلَيَّ قَوْمِي** *
 * **وَقَدْ يَسْتَجْهَلُ الرَّجُلُ الحَلِيمُ** *

[I think that forbearance hath emboldened against me my people: for sometimes the forbearing man is reckoned ignorant]: (T:) and **دَلَّ** signifies the same. (T and TA in art. **دَلَّ**.)

2: see what immediately precedes: — and for a meaning of **التَّدْبِيلُ** [inf. n. of **دَلَّلَ**], see **جَدَّدَ** **عَمِيرَةَ**, in the first paragraph of art. **جَدَّدَ**.

4. **ادَّلَ**: see 1. = **ادَّلَ عَلَيْهِ** He acted, or behaved, with boldness, or presumptuousness, towards him; syn. **أَبْسَطَ عَلَيْهِ**; (M, K;) as also **تَدَلَّلَ**: (M, Mgh, K) and **هِيَ تَدَلَّلَتْ عَلَيْهِ** [and **تَدَلَّلَتْ**] She emboldens herself against him. (T.) Imra-el-Kays says,

* **أَفَاطِمُ مَهْلًا بَعْضَ هَذَا التَّدَلَّلِ** *
 * **فَإِنْ كُنْتِ قَدْ أَرْمَعْتِ صَرْمِي فَأَجْبِلِي** *

[O Fátimeh (فَاطِمَةُ being a contraction of فَاطِمَةٌ), act thou gently: relinquish somewhat of this boldness; (or, as is said in the EM, p. 15, of this amorous gesture or behaviour, and coquettish boldness, and feigned coyness or opposition; see 1;) and if thou have determined upon cutting me, act with goodness, or moderation]. (TA.) — Also He confided in his love, and therefore acted presumptuously towards him. (IDrd, M, K.) In the copies of the K, **أَوْتَقَى** is here put in the place of **وَتَقَى**. (TA.) [And in the CK, **وَتَقَى بِحَبْتِهِ** is put for **أَوْتَقَى بِحَبْتِهِ**.] Hence, (TA,) one says, **أَدَّلَ فَاَمَلٌ** [He acted presumptuously, confiding in another's love, and disgusted]: (S, M, TA:) a prov. (M, TA.) — One says also, **هُوَ يَدُلُّ بَغْلَانٌ**, meaning [simply] He confides in such a one. (S.) — And **أَدَّلَ عَلَى أَقْرَانِهِ**, (S, M, K,) meaning **أَخَذَهُمْ مِنْ قُوَّتِي** [i. e. He overcame, or overpowered, his adversaries], (M, K,) in war, or battle: (S:) and so **عَلَى** **البَّازِي صَيْدِهِ** [the hawk, his prey, or quarry]. (S, M, K.) = **ادَّلَ** said of a wolf, He became mangy, or

scabby, and lean, or emaciated, and small in body. (Sgh, K.)

5: see 1, and 4; the latter in three places. *تَدَلَّ* also signifies *He exalted himself*; or *was, or became, haughty, proud, or disdainful*: you say, *هُرُ يَتَدَلَّلُونَ عَلَى السُّلْطَانِ* [They exalt themselves against the Sulṭān; or behave haughtily to him]. (S in art. *دكل*.)

7. *اندل*: see 1, in three places. — Also *It poured out or forth*; or *was, or became, poured out or forth*. (Sgh, K.)

8. *ادل*, first pers. *ادلنت*: see 1.

10. *استدل* *He desired, or sought, an indication, an evidence, a proof, or an argument*: [this is the primary signification: and hence,] *he adduced an indication, &c.*: and *he drew an inference, or a deduction*: (KL:) or *he established an indication for the purpose of obtaining a certain knowledge of a thing indicated, or for the purpose of affirming a thing indicated*: and sometimes it is quasi-pass. of *دلّ الطريق* [explained above, so that it signifies *he was, or became, directed, or rightly directed, to the way*]. (TA. See 1.) [You say, *استدل بشئ على شئ آخر*, *He desired, or sought, to be directed, or guided, by a thing, to another thing*: *he adduced, or took, or regarded, a thing as an indication, an evidence, or a proof, of another thing, or as an argument in favour of another thing*: *he inferred, from a thing, another thing*: *he sought, or found, or perceived, or saw, in a thing, an indication, an evidence, or a proof, of another thing, or an argument in favour of another thing*: *he was, or became, directed, or guided, or he directed or guided himself, by a thing, to another thing, or to the knowledge of another thing*. *الدليل ما يستدل به*, occurring in the S, means *The دليل is that whereby one is directed, or guided*.]

R. Q. 1. *دندل*, (M,) inf. n. *دندلة* and *دندال*, (M, K,) *He put in motion or in a state of commotion, or moved about*, (M, K,) a thing suspended, (M,) and his head and limbs in walking, (M, K,) said of a man. (M.) = *دندل في* *الارض* *He went away into the country, or in the land*. (T.)

R. Q. 2. *تدندل* *It was, or became, in a state of motion or commotion, or it moved about*, (T, S, K,) *hanging down*; i. e. *it dangled*: (S, K:) *it hung down loosely*. (M, K.) — [Hence,] *تدندلوا بين امرين فلم يستقيموا* [† They wavered, vacillated, or hung in suspense, between two affairs, and did not pursue a direct course]. (Lh, T, K.)

دل *Amorous gesture or behaviour, of a woman, with coquettish boldness, and feigned coyness or opposition*; as also *دلّ*: (S, M:) the former is an inf. n., [see 1,] and the latter is a simple subst.; (Msb;) both signifying a woman's boldness of behaviour (M, Msb, K) towards the husband, (M, K,) with amorous gesture, and coquettishness, feigning opposition; (M, Msb, K;)

as also *دلّ*: (K,) and *دلّ*: (Har p. 567:) or *دلّ* signifies a woman's *pleasing talk and jesting and mien or guise*; as also *دلّ*: (Sh, T:) and *pleasing talk and jesting of a man with his wife*: (TA in art. *سميت*;) and also, (K,) accord. to A'Obeyd (T, S) and Hr, (M,) like *هدى*, (K,) or nearly the same as this word, (T, S, M,) both signifying a certain calm or placid or grave manner of deportment, with pleasingness of mien or guise or aspect, (T, S, M, K,) and of the natural dispositions &c., (T, S,) of a man: (T, S, M:) and boldness [or presumptuousness]; (T in art. *دلو*;) as also *دلّ* and *دلّ*: (Mgh, and Har p. 243, and T ubi supra in explanation of the last:) or this last signifies a kind of boldness (IAqr, T, M, K*) towards a person in whose estimation one holds a high place, (IAqr, T,) or towards a person beloved, or a beloved and loving relation; (M, K;) and is a subst. from *ادل*; (S;) syn. with *ادلّ*; (Har p. 243;) as is also *دلّ*. (Fr, T.) One says, *دلّ* *هي حسنة الدلّ* and *دلّ* [She is pleasing in respect of her amorous gesture &c.]. (S.) = It is also an arabicized word, from the Pers. *دل*, signifying *The heart, or mind*: (M, K:) sometimes used in the speech of the Arabs, (M,) and applied by them as a proper name (M, K) to a woman: (M:) with fet-ḥ (M, K) and teshdeed (K) because there is no such word in their language as *دل*; wherefore they changed it to *دلّ*, which has the first of the meanings assigned to it above. (M.)

[*دلّ*, to which Golius assigns a meaning partly belonging to *دلّ*, an inf. n. of *دندل*, and partly to other words of this art., (“Capitis membrorumve motus seu gestus, extrinsecus gravitatem præ se ferens, profectus tamen ab eo qui amat favetque,”) as on the authority of the K and KL, I do not find in either of those works.]

دلّ *A favour, or benefit, conferred, or bestowed*. (Fr, T.)

دلّ: see *دلّ*.

دلّ: see *دلّ*, in five places.

دلّ i. q. *دلّ*: (S, Msb, TA;) i. e. [A director; or] a right director (Msb, Kull, TA) to that which is sought or desired; a guide; (Kull;) one who directs, or rightly directs, another; (M;) [an indicator;] and a discoverer: (Msb:) and a thing by which one is directed, or guided, (S, TA,) or by which one is rightly directed; (TA;) [an indication; an evidence; a proof; and an argument;] a sign set up for the knowledge of a thing indicated; (whence smoke is called *دلّ على النار* [an indication of fire];) anything whereby a thing indicated is known, whether relating to an object of sense or to the law [&c.], decisive or indecisive: and *دلّ* is used in the sense of *دلّ*, because a thing is called by the inf. n. of its verb: (Kull;) and so is *دلّ*, (S, MF, TA,) though this is asserted in the K to have been said heedlessly by J because

this last word is an inf. n.; for the inf. n. is used in the sense of the act. part. n., almost by a general rule, as it is also in the sense of the pass. part. n.: (MF, TA:) the pl. of *دلّ* is *ادلّ* [generally restricted to rational beings, or always so restricted,] and *ادلّ* [generally restricted to things by which one is directed &c., but properly a pl. of pauc.] (M, TA) and, accord. to some, *ادلّ*, (Kull,) or this is pl. of *دلّ* [fem. of *دلّ*], or of *دلّ*, as is also *ادلّ*. (TA.) *دلّ يا دليل المتحيرين* means *O guide of those who are perplexed to that by means of which their perplexity will depart*. (Kull.) The saying of a poet,

شدوا المطى على دليل دائب

means, as some say, *بدليل* [i. e. *They bound the saddles upon the camels for riding, with, or by means of, a toiling guide*]: or, accord. to IJ, it may be elliptical, for *دلّ دليل*, and is like the phrase *سر على اسير الله*; as though he said, *دلّ دليل* [relying upon a toiling guide]. (M.)

دلّ: see the next paragraph, in four places; and see its pl. in the same:—see also *دلّ*, in two places. — As a conventional term, (TA,) it means *A word's signification, or indication of meaning*: (Msb, TA:) this is of three kinds: thus *إنسان* signifies, or indicates, “an animal endowed with reason” *بالمطابقة*, i. e. by complete correspondence; and “an animal” or “a being endowed with reason” *بالتضمن*, i. e. [by partial inclusion, or] partially; and “a being capable of knowledge” *بالإتزام*, i. e. [necessarily, or] by a necessary idea attached to it in the mind. (TA.)

دلّ a subst. signifying *Direction, right direction, or guidance*; (Fr, T, M, Msb;) as also *دلّ*, (Fr, T, Msb,) or the former only accord. to IDrd, (M,) and *دلّ* and *دلّ*: (M;) or this last is an inf. n. like *دلّ*: (K;) or signifies the skill of a guide in direction or right direction or guidance; his well-grounded skill therein. (Sb, M, K.) A poet says,

إني امرأ بالطرق ذو دلّات

[Verily I am a man possessing varied skill in guiding in the roads, or ways]. (A'Obeyd, S.) —The occupation of the *دلّ* [q. v.]; (M, K;) as also *دلّ*: (K:) or, accord. to IDrd, the latter [only] has this meaning. (M.) —The hire that one gives to the *دلّ*, or [so in the M, but in the K “and”] to the *دلّ*: (M, K:) and so, sometimes, *دلّ*. (K.)

دلّ an inf. n. of *دلّ* [q. v.]: (S, Msb, K:) or a simple subst.: (M:) see the next preceding paragraph.

دلّ: see *دلّ*: — and see also what next follows.

دلّ *A conspicuous road or beaten track*. (IAqr, K.) In the T, at the end of art. *لد*, it is

said that **دَلِيلَةٌ** signifies *A white road or beaten track*; on the authority of AA. (TA.)

دَلَّالٌ *A broker; or one who acts as an intermediary between the seller and the buyer, for effecting the sale; because he directs the purchaser to the merchandise, and the seller to the price; also called سَمَسَارٌ; (TA in art. سَمَسَرٌ) one who brings together the seller and the buyer. (M, K.)*

دَلَّالَةٌ: see **دَلَّالٌ** — and see also **دَلَّالَةٌ**.

دَلَّالٌ (T, K) and **دَلَّالٌ** (Lh, T, K) *A people, or party, wavering, vacillating, or hanging in suspense, between two affairs, and not pursuing a direct course. (Lh, T, K.)* You say also, **جَاؤُوا دَلَّالًا**, meaning *They came wavering; not inclining to these nor to those. (ISk, T, S.)* — **دَلَّالٌ** also signifies *A case, or an affair, of great magnitude or moment, difficult, or formidable. (K.)* You say, **وَقَعَ الْقَوْمُ فِي الدَّلَّالِ** [*The people, or party, fell into that which was a case of great magnitude &c.*]. (TA.) [See also a similar phrase in the next paragraph.] — Also, (S, M, K) and **دَلَّالٌ** (K), **الْقَنْغَذُ** [or *hedge-hog*]: (IAar, T, K) or a species of **قَنْغَذٌ** having long prickles: (M:) or a large **قَنْغَذٌ**: (S, K:) or the male **قَنْغَذٌ**: (MF:) or an animal like the **قَنْغَذُ**; (M, K;) it is a certain beast that shakes, and shoots forth prickles like arrows: the difference between it and the **قَنْغَذُ** is like that between **فَثْرَةٌ** and **جَرْدَانٌ**, and the ox-kind and buffaloes, and Arabian camels and those called **بَحَاتِي**: (M:) or a certain large thing, larger than the **قَنْغَذُ**, having long prickles. (Lth, T.) — Also, the former, without the article ال, (M, TA,) incorrectly written in the K with that article, (TA,) the name of *A certain mule, (M, K, TA,) of a colour in which whiteness predominated over blackness, (TA,) belonging to the Prophet. (M, K, TA.)*

دَلَّالٌ [*Motion, or commotion, or a moving about, of a thing suspended, and of the head and limbs in walking;*] a subst. from **دَلَّلَ** in the first of the senses assigned to this verb above: (M, K:) agitation, convulsion, tumult, or disturbance. (S, K.) [Hence,] one says, **وَقَعَ الْقَوْمُ فِي دَلَّالٍ** *The people, or party, fell into an unsound, a corrupt, or a disordered, and an unsteady, or a fluctuating, state of affairs. (Lh, T.)* [See a similar phrase in the next preceding paragraph.] — See also another signification in the next preceding paragraph.

دَلَّالٌ: see **دَلَّالٌ**.

دَالٌ: see **دَلَّالٌ**.

دَالَةٌ: see **دَلَّ**, in two places.

دَالَةٌ: see **دَلَّ**.

أَدَلٌ *Very bountiful or beneficent. (IAar, T.)*

إِسْتِدْلَالِيٌّ [*Inferential, illative, or deductive, knowledge;*] a term opposed to **ضُرُورِيٌّ** as meaning [intuitive, immediate, or axiomatic, or] such as originates without thought, or reflection, and

intellectual examination of an evidence or a proof. (Kull p. 232.)

مُدَلٌّ [*Acting, or behaving, with boldness, or presumptuousness: &c.: see its verb (4.)*] *Trusting in himself, and in his weapons and apparatus. (Ham p. 383.)* And **مُدَلٌّ بِالشَّجَاعَةِ** [*Presuming by reason of courage: or*] *bold, daring, or brave. (T.)*

فُلَانَةٌ مُدَلَّةٌ فُلَانٌ, meaning *Such a female is the foster-child of such a man*, is a phrase of the people of Baghdád, not of the [classical] language of the Arabs. (Sgh, TA.)

مُدَلِّلٌ *One who accuses of a crime, an offence, or an injurious action, wrongfully. (IAar, T.)*

مَدْنُونٌ [pass. part. n. of **دَلَّ**; *Directed, directed aright, or guided: and indicated, denoted, or signified. Hence, مَدْنُونٌ لَفْظٌ* *The indicated meaning, or signification, of a word: pl. مَدْنُونَاتٌ. — Also*] *Emboldened. (T.)*

دلج

دَلْبٌ *A kind of tree; (S, and so in some copies of the K;) the tree called the عَيْشَمُ [or عَيْشَامُ], (T,) or the غَيْثَانُ [probably a mistranscription for عَيْشَامُ]: (M:) or the صِنَارٌ or صِنَارٌ [i. e. the plane-tree]; (T, M, K, accord. to different copies; in some copies of the K explained as the صِنَارُ; in other copies, as a kind of tree, and the صِنَارُ;) which is most like to it [referring to the عَيْشَمُ]; (T;) or which is most likely; (M;) a kind of great tree, (Mgh,) having neither blossom nor fruit, the leaves of which are serrated (M, Mgh) and wide, resembling those of the vine, (M,) called in Persian صِنَارٌ [or rather چِنَارٌ]: (Mgh:) in the [Kitáb en-] Nebát, [or Book of Plants, of AHn,] the [tree called] صِنَارٌ, which is a Persian word that has become current in the language of the Arabs: it grows large and wide: and some say that it is called the عَيْشَامُ: (TT:) accord. to Ibn-El-Kutbee, it is a great, well-known, tree, the leaves of which resemble those of the خِرُوعُ [or palma Christi], except in being smaller, and are bitter in taste, and astringent; having small blossoms: (TA:) [see also De Sacy's "Abd-allatif," p. 80: and his "Chrest. Arabe," sec. ed., p. 394 (173 of the Arabic text) and the notes thereon: the word is a coll. gen. n.:] n. un. with ة. (S, M, K.) The نَوَاقِيسُ [pl. of نَوَاقِيسُ], answering to the Christians the purpose of church-bells, are made of the wood of this tree: whence the saying, هُوَ مِنْ أَهْلِ الدَّرْبَةِ بِمَعَالِجَةِ الدُّبِيَّةِ [He is of the people who are accustomed to ply the wood of the plane-tree], meaning he is a Christian. (A.) — **الدُّبُ** [or, as in a copy of the T, accord. to the TT, **الدُّبُ**,] *A certain race of the blacks, (T, K,) of Es-Sind: [said to be] formed by transposition from الدَّيْبِيُّ. (T.)**

دَلْبَةٌ n. un. of **دَلْبٌ** [q. v.]. (S, M, K.) — And *Blackness, (IAar, T, K,) like نَعْسَةٌ [q. v.]. (TA.)*

وَالْبُ *A coal that will not become extinguished. (K.)*

دَوْلَابٌ (S,) or **دَوْلَابٌ** (A, Mgh,) or each of these, (M, Mgh, K,) of which the latter is the more chaste, (Mgh,) an arabicized word, (S, M, A, Mgh, K,) from the Persian [دَوْلَابٌ dól-áb]; (S, M, Mgh;) but some say it is Arabic; (Mgh;) [*A kind of water-wheel;*] *a machine that is turned by a horse or the like; (Mgh, Mgh;) a thing formed like the نَاعُورَةٌ, with which water is drawn, (M, A, K,) for irrigating land [S. c.]: (A:) or, more correctly, the same as the نَاعُورَةُ; vulgarly called سَاقِيَةٌ: (TA:) [it mainly consists of a vertical wheel, which raises the water in earthen pots, these being attached to cords, and forming a continuous series; a second vertical wheel, fixed to the same axis as the former, with cogs; and a large, horizontal, cogged wheel, which, being turned by a pair of bulls or cows or by a single beast, puts and keeps in motion the two other wheels and the pots:] pl. دَوَالِبٌ; (S, M, A;) for which دَوَالِيٌّ occurs in poetry: (M:) [or rather this (occurring at the end of a verse, and with the article ال,) is pl. of دَالِيَّةٌ.] — It has also other meanings, not mentioned in the K. (TA.) [Nor are they mentioned in the TA. Among other meanings used in the present day, are the following. — *A machine: particularly any machine with a rotatory motion. — A cupboard. — And A machination; an artifice; a trick; or a fraud.*]*

أَرْضٌ مَدْبِيَّةٌ *A land containing, (S,) or abounding with, (K,) the kind of trees called دَلْبٌ. (S, K.)*

دلج

1. **دَلَجَ**, (S, L, K,) aor. **دَلَجَ** (S, L) and **دَلَجَ**, (L,) inf. n. **دَلُوجٌ**, *He transferred the bucket from the mouth of the well to the watering-trough, to empty it therein: (S, K:) or he took the bucket, when it came forth, and went with it whithersoever he pleased. (TA.)* One says also, **هُوَ يَدُلُّجُ** and **يَدُلُّجُ بِهِ**: the latter verb being formed by transposition. (Fr, TA in art. دَجَلٌ.) — And *He transferred the milk, when the camels had been milked, to the [large bowls called] جَفَانٌ. (K.)* — [See a remark of IF at the end of art. دَلَكٌ.]

4. **أَدَلَجَ**, (inf. n. **أَدْلَاجٌ**, Mgh, TA,) *He journeyed from the beginning of the night: and* **أَدَلَجَ** *he journeyed from the latter part of the night: (Th, S, K:) or the former signifies he journeyed all the night: and* **أَدَلَجَ** *the latter, he journeyed in the latter part of the night: (A, Mgh, TA:) or the former, he journeyed in the night, at any hour from the beginning to the end thereof: (Th, from Aboo-Suleymán El-Aarabee:) or, accord. to El-Fárisee, both these verbs are syn., and each bears the first and second of the significations given above: IDrst contends against the assertions of those who make a difference between them, and affirms them to be syn., and to signify he journeyed in the night, at any time, in the beginning or middle or end thereof:*

therefore, he says, their signification is restricted, in several examples, by the context; and hence, he adds, the appellation **مَدْلَج** given to a hedgehog: (TA:) [agreeably with this explanation,] 'Alee says,

• **اصْبِرْ عَلَى السَّيْرِ وَالْإِدْلَاجِ فِي السَّحَرِ** •
[Endure thou with patience travelling, and journeying in the night, in the period a little before daybreak]. (MF.) [See another ex. voce **أَصْبَحَ**.]

8: see 4, in three places.

دَلَجَ: }
دَلَجَ: } see the next paragraph.
دَلَجَةٌ: }

دَلَجَ and **دَلَجَةٌ** and **دَلَجٌ**, (S, K,) all subst., (S.) A journeying from the beginning of the night: (S, K:) and the first and second a journeying from the latter part of the night: (S:) or thus the first: (A:) and the second, (ISd, A,) or the first and second, (TA,) a journeying all the night: (ISd, A, TA:) and the second, also, a journeying a little before daybreak: (ISd, TA:) or the first and second (TA) and third (IDrst, TA) a journeying in the night; and this seems to be the meaning intended in the trad., **عَلَيْكُمْ عَالِيَةً بِالدَّلَجَةِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ** [Keep ye to journeying in the night, for the earth is to be traversed by night]: (TA:) [and **دَلَجٌ** occurs in the L in the sense of **دَلَجَةٌ** &c.:] the pl. of the first is **دَلَجٌ**. (Ham p. 521.) One says also, **الدَّلَجَةَ قَبْلَ الْبُلْجَةِ** [Keep to the journeying in the night, &c., before the breaking of the dawn]. (A.) [See another ex. voce **بَلْجَةٌ**.] — Also, the same three words, and **دَلَجٌ** and **دَلَجَةٌ**, An hour, or a time, or a short portion, (سَاعَةٌ,) of the latter part of the night: (ISd, TA:) or **دَلَجٌ** signifies the whole of the night, from the beginning to the end. (Th, from Aboo-Suleymán El-Aqrábee.)

دَلَجَةٌ: }
دَلَجٌ: } see the next preceding paragraph.

دَالِجٌ One who takes the bucket and goes with it from the mouth of the well to the watering-trough, to empty it therein. (S, K.) — And One who transfers the milk, when the camels have been milked, to the [large bowls called] **جَفَانٌ**. (K.)

دَوْلَجٌ (S, K) and **مَدْلَجَةٌ** (K) A wild animal's, (S, K,) or gazelle's, (TA,) covert, or hiding-place, among trees: (S, K, TA:) the former word like **تَوَلَجَ**: (S:) the **د** in **دَوْلَجٌ** is held by Sb to be a substitute for **ت**, and the **ت** is a substitute for **و**. (TA.) — Also, the former, A hole, or den, of a wild animal; or a subterranean excavation or habitation; syn. **سَرَبٌ**. (S, K.) — And A closet; a small chamber within a large chamber. (TA.)

مَدْلَجٌ and **مَدْلَجَةٌ** The space between the well and the watering-trough. (S, A, K.)

Bk. I.

أَبُو الْمَدْلَجِ (A, K) and **الْمَدْلَجِ** (K) The hedgehog; syn. **الْمَدْلَجُ**: (A, K:) so called because he goes about all the night: (TA:) or not because he does so in the first part of the night, or in the middle, or in the latter part, or during the whole of it; but because he appears at night at any time when he wants herbage or water &c. (IDrst, TA.)

مَدْلَجَةٌ: see **مَدْلَجٌ**: — and see also **دَوْلَجٌ**.

مَدْلَجَةٌ A large milking-vessel in which milk is transferred [to the **جَفَانٌ**, or large bowls: see 1]. (K.)

سَعَابَةٌ مَدْلَاجٌ [A cloud that comes in the latter part of the night]. (A voce **بُكُورٌ**, q. v.)

دلص

1. **دَلَسَ**, inf. n. **دَلَسٌ**: see the next paragraph, in three places.

2. **دَلَسَ**, (M, A, Mṣb,) inf. n. **تَدْلِيسٌ**, (S, M, Mgh, Mṣb, K,) He concealed, or hid, a thing; he did not make it known; as also **تَدْلَسَ**. (TA.) — He concealed a fault, or defect, in an article of merchandize, from the purchaser, (S, Mgh, Mṣb, K,) in selling; (S, Mṣb;) as also **دَلَسَ**, aor. ʔ, inf. n. **دَلَسٌ**; but the former is the more common: (Mṣb:) and he did not show a fault, or defect; without restriction to a case of selling. (TA.) You say, **دَلَسَ عَلَى الرَّجُلِ فِي الْبَيْعِ**, (M, A,) and **دَلَسَ لَهُ فِي الْبَيْعِ**, (A,) He concealed, disguised, or cloaked, from the man the fault, or defect, of the thing sold; (A;) he did not show the fault, or defect, to the man in selling. (M.) And **دَلَسَ فِي الْبَيْعِ وَغَيْرِهِ** He did not show his fault, or defect, in selling, and in other cases. (M.) And **دَلَسَ عَلَيْهِ** He concealed, disguised, or cloaked, from him his fault, or defect. (A.) And Az heard an Arab of the desert say, **لَيْسَ فِي الْأَمْرِ تَدْلِيسٌ وَلَا دَلَسٌ وَلَا دَلَسٌ** There is not in the affair treachery nor deceit: (Mṣb:) or **دَلَسٌ وَلَا دَلَسٌ** I have not, with respect to it, treachery nor deceit; (K, TA;) referring to a thing, or an affair, in which he was accused, or suspected, of evil. (L, TA.) [In the CK, instead of **دَلَسٌ**, we find **دَلَسٌ**.] — Hence **تَدْلِيسٌ** in the ascription of a tradition to its relater or relaters; which is, † One's relating a tradition as from the earliest sheykh when perhaps he has not seen him, but only heard it from one inferior to him, or from one who had heard it from him, and the like; (K;) or when he has seen him, but has heard what he ascribes to him from another, inferior to him; (Az, TA;) which has been done by several persons in whom confidence is placed: (K:) or one's not mentioning, in his tradition, him from whom he heard it, but mentioning the highest authority, inducing the opinion that he had heard it from him. (A.)

3. **دَالَسَ**, (M,) inf. n. **مَدَالَسَةٌ** (S, M) and **دَلَّاسٌ**, (M,) He endeavoured to deceive, beguile, or circumvent; or acted deceitfully with another. (S, M.) You say, **فُلَانٌ لَا يُدَالِسُكَ** Such a one

will not endeavour to deceive thee, or act deceitfully with thee, and conceal from thee the thing, as though he came to thee in the dark. (S.) [See **دَلَسَ**.] And **فُلَانٌ لَا يُدَالِسُ وَلَا يُوَالِسُ** Such a one will not endeavour to deceive, beguile, or circumvent; or will not act deceitfully with another; nor will he act perfidiously: (M, L:) or will not act wrongfully, nor treacherously, (K, TA,) nor practise artifice or fraud. (TA.)

5: see 2, first signification: — and see also 7, in two places.

7. **اندلس** It (a thing) was, or became, concealed, or hidden; as also **تَدْلَسَ**: (TA:) and **تَدْلَسَ** the latter, he (a man, TK) concealed, or hid, himself; (TK;) syn. **تَكْتَمَ**. (K.)

دَلَسَ The dark; or darkness; (S, M, A, K;) as also **دَلَسَةٌ**: (A, Mṣb, K:) and the confusedness of the darkness, or of the beginning of night; expl. by **اِخْتِلَاطُ الظُّلَامِ**. (A, K.) You say, **أَتَانَا دَلَسَ الظُّلَامِ** He came to us in the confusedness of the darkness, or of the beginning of night. (TA.) And **خَرَجَ فِي الدَّلَسِ وَالْغَلَسِ** [He went forth in the confusedness of the darkness, or of the beginning of night, and in the darkness of the last part of the night]. (A, TA.)

دَلَسَةٌ: see **دَلَسٌ**. — Hence, Deceit, guile, or circumvention. (IF, Mṣb.)

دلص

1. **دَلَّصَ**, aor. ʔ, (TK,) inf. n. **دَلِّيسٌ**, (M, K, TK,) It (a thing, TK) shone, or glistened. (M, K, TK.) — **دَلَّصَتِ الدَّرْعُ**, (S, K, TA,) with fet-h, (S,) or **دَلَّصَتْ**, (so in a copy of the M,) aor. ʔ, (S,) inf. n. **دَلَّاصَةٌ**, (S, M, K,) with which **دَلَّصَ** is syn., (TA,) [the former a reg. inf. n. of **دَلَّصَتْ**, and the latter of **دَلَّصَتْ**, which is the form given in the TK, and is perhaps a dial. var.] The coat of mail was, or became, soft, (S, M, K,) and smooth, (M, K,) and shining, or glistening. (S, M, K.) — **دَلَّصَتْ الْأَنْبَابُ**, aor. ʔ, The aged she-camel lost her teeth (K, TA) by reason of extreme age; (TA;) as also **دَلَّصَتْ** and **دَلَّصَتْ**. (TA.)

2. **دَلَّصَ**, (S, M, A,) inf. n. **تَدْلِيسٌ**, (S, K,) He made a thing to shine, or glisten: (M:) he, or it, made soft; (so in some copies of the K, and so accord. to the TA;) for **التَّلْبِيسُ** in [some of] the copies of the K is a mistake for **التَّلْبِيسُ**: (TA:) he made a coat of mail soft, and shining, or glistening: (S:) it (a torrent) made stone, or rock, smooth: (S, M, A, K:*) and he gilded a thing, so that it shone, or glistened. (A, TA.)* [Hence,] **دَلَّصَتْ جَبِينَهَا** She (a woman) plucked out the hair upon the sides of her forehead [and so rendered it smooth or glistening]. (M, TA.) [See also Q. Q. 1.] — **Coivit circa vulvam; membro in vulvam non immisso**: (A:) vel **extra vulvam**: (K:) the action which it denotes is termed **تَدْلِيسٌ** as well as **دَلِّيسٌ**. (A.)

7. **اندلص** It fell, or dropped: (S, K:) or went

forth quickly; as also انملص (Lth:) or went forth, and fell, or dropped: (M:) or went forth quickly, or slipped out by reason of its smoothness, (انملص) and fell, or dropped: (A:) مِنْ يَدِي [from my hand]; (S, A, K;) or مِنَ الشَّيْءِ (Lth) or عَنِ الشَّيْءِ [from the thing]: (M:) IF says that the د is app. a substitute for م. (TA.)

Q. Q. 1. دَلِّصَ مَتَاعَهُ, and دَمَلَصَهُ, He adorned, or decorated, and made to shine, or glisten, his household-goods, or utensils and furniture. (M.) [But some hold the م to be a radical letter. See also 2, above.]

Q. Q. 2. تَدَلَّصَ It (the head) became bald in the fore part. (K. in art. دَلِّص.)

دَلِّصَ: see دَلَّصَ, in three places.

دَلِّصَ Shining, or glistening; as also دَلِّصَ (A,) and دَلَّصَ (S and M in this art., and K in art. دَلِّص,) with an augmentative م (S,) of the measure فَعَالَمٌ accord. to Sb, but فَعَالِلٌ accord. to others, (M,) [see an ex. in a verse cited voce دَلِّصَ] and دَلِّصَ (S, M, K,) which is a contraction of that next preceding, (S, M,) and in like manner دَمَلَّصَ, and دَمَلَّصَ (S in this art., and K in art. دَمَلَّص,) which last two are formed by transposition from the two next preceding: (TA in art. دَمَلَّص:) or, as also دَلِّصَ (S, M, K, TA) and دَلَّصَ and دَلَّصَ (M, TA,) shining, or glistening, and smooth; (M;) or soft, and shining, or glistening, (S, K, TA,) and smooth. (TA.) You say, دَرَّجَ دَلَّصَ (S, M, A, K) and دَلَّصَ (A) A coat of mail smooth, (M, A, K,) soft, (S, M, A, K,) and shining, or glistening: (S, M, A:) pl. دَلَّصَ (S, M, A, K,) like the sing., (S,) and دَلَّصَ. (Lth, M, A.) And دَلَّصَ دَلَّصَ Glittering gold. (K.) And دَلَّصَ امْرَأَةً A shining, or glistening woman. (TA.) And دَلَّصَ رَأْسَ دَلِّصَ A head bald in the fore part. (K.) And دَلَّصَ (El-Moheet, and so in some copies of the K,) or دَلِّصَ (as in other copies of the K,) and دَلَّصَ, applied to a man, signify i. q. أَزَلَّصَ; (K;) i. e., Hairless and glistening in body: (TK:) fem. of the last, دَلَّصَاءَ. (K.) دَلَّصَ, also, applied to a man, signifies Very smooth: (TA:) and applied to a she-camel, and to land (أَرْضَ), smooth: (K:) but it is not applied to a he-camel. (Ibn-'Abbád.) And دَلَّصَ and دَلَّصَ, applied to land, signify Even, or level: pl. دَلَّصَ. (K.)

دَلِّصَ: see دَلَّصَ, in three places. — Also The water, or lustre, (مَاءَ,) of gold: (K:) or, as some say, glistening, or glittering, gold. (TA.)

دَلَّصَ: see دَلَّصَ, in two places.

دَلَّصَ That wabbles, or moves to and fro; (S;) or moves about; (K;) as, for instance, a sineew does when chewed by an old woman. (S.)

دَلِّصَ: }
دَلَّصَ: } see دَلَّصَ, in several places.
دَمَلَّصَ: }
دَمَلَّصَ: }

دَلَّصَ; fem. دَلَّصَاءَ: see دَلَّصَ, near the end of the paragraph. — Applied to an ass, To which new hair has grown; as also دَلَّصَ. (Ibn-'Abbád, K.) — And the fem., applied to an aged she-camel, Whose teeth have fallen out (K, TA) by reason of extreme age; (TA;) as also دَرَّصَاءَ and دَلَّصَاءَ. (TA.)

دَلَّصَ: see the next preceding paragraph.

دَلَّصَ صَخْرَةً مَدَّصَةً A rock made smooth (A, TA) by torrents. (A.)

دلج

1. دَلَّجَ لِسَانَهُ (Lth, S, K,) aor. ج, (K,) inf. n. دَلَّجَ (Lth, K,*) He (a man, S, [and a dog,] and a tired wolf, TA) lolled, lolled out, put forth, or protruded, his tongue; (Lth, S, K;) as also دَلَّجَهُ; (Lth, IAar, S, K;) but the latter is of rare occurrence, though chaste. (Lth.) — And دَلَّجَ لِسَانَهُ (Lth, S, K,) the verb being intrans. as well as trans., (S,) aor. ج and ج, (K,) inf. n. دَلَّجَ (Lth, K,) like as رَجَعَ has رَجُوعٌ for its inf. n. when intrans., but رَجَعَ when trans., (Lth,) His tongue lolled, or protruded; (Lth, S, K;) as also دَلَّجَ; (S, K;) and دَلَّجَ, [originally دَلَّجَ] of the measure افْتَعَلَ: (Ibn-'Abbád, K:) [said of a man,] his tongue protruded from the mouth, and hung down upon the hair between the lower lip and the chin, like the tongue of the dog; (TA;) and [in like manner,] دَلَّجَ, it protruded and hung down, by reason of much grief, or distress of mind, affecting the breath, or respiration, or by reason of thirst, like that of the dog. (TA.)

4: see 1.

7: see 1, in two places. — [Hence,] اندلج بطنه + His belly became prominent, or protuberant: (S:) or became large and flabby: (K:) said of a man: (S:) or, accord. to Naṣeer, as related by Aboo-Turáb, the verb has the latter signification said of the belly of a woman; as also اندلج. (TA.) — And اندلج السيف من غمده + The sword became drawn, or it slipped out, from its scabbard; (K, TA;) as also اندلج. (TA.)

8. ادلج: see 1.

ادلج أحمق دالغ Stupid in the utmost degree; (El-Hujeymee, K;) who ceases not to lol out his tongue. (El-Hujeymee, TA.) — أمر دالغ + An affair in the way to the attainment of which there is nothing intervening as an obstacle; expl. by ليس دونه شيء. (K.)

ادلج فرس أدلج A horse that lol out his tongue in running. (Ibn-'Abbád.)

مدلج [pass. part. n. of 4]. It is said in a trad., يُبْعَثُ شَاهِدُ الزُّورِ يَوْمَ الْقِيَامَةِ مُدْلَعًا لِسَانَهُ فِي النَّارِ [The false witness will be raised to life on the day of resurrection with his tongue lolled out in the fire]. (TA.)

دلف

1. دَلَّفَ (T, S, M, K,) aor. ف, (T, M, K,) inf. n. دَلَّفَ (T, S, M, K) and دَلَّفَ (T, M, K) and دَلَّفَ (K) and دَلَّفَانِ (M, K) and دَلَّفُوفٌ (M, TA,) He walked, or went, gently, or leisurely: (S, M:) said of an old man, (As, T, S, K,) he walked, or went, (As, T, S, M, K,) with short steps, (S, M,) or in the manner of him who is shackled, (K,) as some say, (M,) at a rate above that which is termed دَبِيبٌ (As, T, M, K,) like as does the army, or body of troops, to the [other] army, or body of troops. (As, T.) You say, دَلَّفَتِ الْكَتِيبَةَ دَلَّفَتِ الْكَتِيبَةَ إِلَى الْكَتِيبَةِ فِي الْحَرْبِ (T, S, M, K*) meaning The army, or body of troops, went gently, or leisurely, to the [other] army, or body of troops, in war: (M:) or advanced, or went forward; syn. تَقَدَّمَتِ: (S, K:) [for] دَلَّفَ (T, M) accord. to A'Obeyd, or دَلَّفَ accord. to AA, (T,) signifies the act of advancing, or going forward; syn. تَقَدَّمَ: (T, M:) and one says دَلَّفَانَهُ (S, K,) or دَلَّفْنَا لَهُ (M, and so in one place in the TA,) meaning [as is implied in the S and K] we advanced to them; syn. تَقَدَّمْنَا: (M:) and دَلَّفَ إِلَيْهِ he drew near to him, or it. (TA.) دَلَّفَتُ also signifies مَشَيْتُ [i. e. I walked; or went on foot, whether quickly or slowly]: (Ham p. 678:) and [in like manner,] دَلَّفَ تَدَلَّفَ signifies مَشَى [he walked, &c., to him, or it]: (O, TA:) or this latter signifies تَشَى [said in the TA, in art. مَشَى, to be syn. with مَشَى; but it rather signifies he walked with slow steps to him, or it]; and approached, or drew near: (S, K:) but A'Obeyd says that تَرَلَّفَ is more common. (M.) — Hence, the saying of a poet,

* دَلَّفْتُ إِلَى صَبِيحِكَ بِالْقَوَائِي * meaning + I have wounded thy heart with rhymes. (Ham ubi supra.) — [The verb seems to bear two contr. significations; for it is said that]

دَلَّفَ لِأَيْتَامِي means He hastened to take me by the hand and embrace me. (Har p. 368.) — دَلَّفَ بِحِمْلِهِ, aor. ف, inf. n. دَلَّفَ, He (one carrying a thing) was heavily burdened, or overburdened, by his load [so that he went slowly]. (M.) — You say of a she-camel, تَدَلَّفَ بِحِمْلِهَا, meaning She rises [app. with difficulty (see دَالَّفَ)] with her load. (T, Ibn-'Abbád, K.) — And دَلَّفَ الْهَالَ, aor. ف, inf. n. دَلَّفَ, The camels, or cattle, clave to the ground by reason of emaciation. (M, TA.)

4. ادلغه It (old age) made him to walk, or go, gently, or leisurely; with short steps; [or in the manner of him who is shackled; (see 1;)] at a rate above that which is termed دَبِيبٌ. (IAar, M.) — أَضْحَرَ لَهُ، i. q. ادلف له القول، (Ibn-'Abbád, K,*) He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner. (TK.)

5: see 1.

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 *بُزُول*, the epithet *شَارِف*; then, *عَوَزَم*; then, *لَطَلَط*; then, *جَحْمَرَش*; then, *جَعَمَاء*; and then, *دَقَمَر*, when *having her teeth (أضراس) fallen out by reason of extreme old age.* (§, TA.) [See also art. *دقمر*.]

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

دَلُوقٌ حَيْبٌ مُنْدَلِقَةٌ: see *دَلُوقٌ*.

دقمر

دَقَمَر A she-camel (§, K, &c.) whose teeth are consumed by old age; (§) aged, and having broken teeth; (K) having her teeth broken by old age, (§ and K in art. *دق*), so that she spirts out water [after drinking]; (§ in that art.) like *دَلُوقٌ* and *دَقَاءَةٌ*: (§ and K in that art.) and also written *دَقَمَر*: (TA in that art.) or whose teeth are broken, and whose saliva flows: (Aq, TA in the present art.) or having her teeth (أضراس) fallen out by reason of extreme old age: (§ 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 *الدقمر*, which means “the breaking of the teeth;” and the *ل* may be augmentative. (TA.) [See also *دَلُوقٌ*.] — Also † *An old woman.* (M, K.)

دلک

1. *دَلَكَهُ*, (§, Mgh, K,) aor. *دَلَكْتُ*, (§, Mgh,) *He rubbed it, or rubbed it and pressed it, (M, Mgh, K,) with his hand:* (§, M, Mgh, K:) [or he did so well: or he pressed it, or squeezed it, and rubbed it: for] *دَلَكٌ* 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, *دَلَكَهُ*, inf. n. *دَلِكٌ*, 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, *دَلَكْتُ الثَّوْبَ* *He rubbed, or rubbed and pressed, the garment, or piece of cloth, to wash it.* (TA.) And *دَلَكْتُ السُّنْبَلَ حَتَّى* [I rubbed the ears of corn until their husks rubbed off from their grain]; (TA;) and *دَلَكَهُ* [signifies the same]. (K in art. *دهو*, &c.) And *دَلَكْتُ عَيْنَيْهِ* [He rubbed his eyes]; i. e., a man looking at the setting sun. (Z, TA.) And *دَلَكْتُ الْمَرْأَةَ الْعَجِينَ* [The woman kneaded the dough]. (TA.) And *دَلَكْتُ التُّعْلَ بِالْأَرْضِ* *I wiped the sandal with [meaning upon] the ground.* (Mgh.) — [Hence,] *دَلَكَهُ 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 *دَلَكْتُه الأَسْفَارُ*; *Journeyings inured him to them; namely, a camel.* (TA.) And *دَلَكْتُ بِالْأَسْفَارِ*, 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 [دَلَكٌ and] *كُدَّ*. (O, TA.) — [Hence also,] *دَلَكْتُ الأَرْضَ* † [The produce, or herbage, of] *the land was eaten, or consumed.* (IAq, TA.) — See also 3. — *دَلَكْتُ الشَّمْسُ*, (§, Mgh, Mgh, K, &c.) aor. *دَلَكْتُ*, (Mgh,) inf. n. *دَلُوكٌ*, (§, Mgh, &c.) † *The sun set;* (§, Mgh, Mgh, K, &c.) accord. to Z, because he who looks at it rubs (يَدْلُكُ) his eyes, so that it is as though it were the rubber; (TA;) and in like manner, *النُّجُومُ* 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, §, * Mgh, * Mgh, K, &c.) at noon; (I'Ab, Fr, Zj, Az;) and in like manner, *النُّجُومُ* the stars. (Mgh.) Az says that, in his opinion, the words of the Qur [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 *عَشَقِ* of night, the two prayers [of sunset and nightfall] of which each is called *عِشَاءٌ*; and by the *فَجْرِ* of the *قُرْآنِ*, 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, *دَلُوكٌ* is said to be syn. with *زَوَالٌ*; and therefore the sun is said to be *دَالِكَةٌ* when it is declining at noon and when it is setting. (TA.) [Respecting the phrase *دَلَكْتُ بَرَاجَ* or *بَرَاجَ*, accord. to different readings, occurring at the end of a verse, see *بَرَاجَ*, and see also *رَاحَةٌ* in art. *روح*.] It is said in [one of the works entitled] the “*Nawádir el-Aqráb*,” that *دَلَكْتُ الشَّمْسُ* signifies *The sun became high;* like *دَمَكْتُ* and *عَلَّتْ* and *اعْتَلَّتْ*. (TA.)

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

3. *دَالِكَةٌ*, (§, K,) inf. n. *مُدَالِكَةٌ*, (TA,) *He delayed, or deferred, with him, or put him off, (namely, his creditor, §, TA,) promising him payment time after time;* (§, K, TA;) as also *دَاعَكَهُ*. (TA.) El-Hasan (El-Basree, TA) was asked, *أَيُّدَالِكِ الرَّجُلِ أَمْرَاتَهُ* [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, §, TA.) And you say likewise, *دَلَكْتُ الرَّجُلَ 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. *تَدَلَّكَ* *He rubbed, or rubbed and pressed, his body in washing himself:* (§:) or *he rubbed, or rubbed and pressed, himself well in the hot bath.* (MA.) And *تَدَلَّكَ بِهِ* *He rubbed himself over (تَحَلَّقَ) with it;* i. e., with *دَلُوكٌ* [q. v.]. (K, TA.)

8: see 1, third sentence.

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

دَلَكَةٌ A certain little beast or animal or creeping thing or an insect (دَوْبَةٌ): (K:) mentioned by IDrd: but he says “I am not certain of it.” (TA.)

دَلُوكٌ A thing with which one rubs himself over, (K, TA,) in washing himself; (TA;) meaning *perfume, or some other thing,* (§, TA,) of what are termed *عَسُولَاتٌ*, such as [meal of] lentils, and kali, or potash, (TA,) with which one is rubbed. (§, TA,*) Also applied to [The depilatory called] *نُورَةٌ* [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.)

دَلِيكٌ Dust which the wind carries away [as though it were rubbed from the ground]. (§, K.) — *A certain food, prepared of butter and dates, [app. kneaded, or mashed, together,] (§, K,) like قُرْدٌ [q. v.]: I think [says J] that it is what is called in Persian چَنگالِ عَسْتِ [or چَنگالِ عَسْتِ?]:* (§, TA:) accord. to Z, *تَمَرٌ دَلِيكٌ* signifies *مَرِيَسٌ* [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 *دَلِيكَةٌ*.] — † *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. *دَلَكٌ*, (K,) which is explained by IAq as signifying intelligent men. (TA.) — *A certain plant:* (K:) n. un. with *ة*. (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 صَوْرُ الدَّيَكِ:* (K, TA:) n. un. with *ة*: (TA:) or [the fruit of] the mountain-rose (الْوَرْدُ الْجَبَلِيُّ) [a name now given to the wild rose, or sweet brier], like wheat (بُرٌّ [in the CK بُسْرٌ]) 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-'Irāk] so as to form thickets. (TA.)

دَلَاكَةٌ *What is drawn from the udder before the first فَيْقَةٌ [or milk that collects in the udder between two milkings], (K,) and before the second فَيْقَةٌ collects. (TA.)*

دَلِيكَةٌ *i. q. حَمِيسٌ [which is generally described as Dates mixed with clarified butter and the preparation of dried curd called أَقَط, kneaded, or rubbed and pressed with the hand until they mingle together, whereupon their stones come forth]. (A, TA.) [See also دَلِيكٌ.]*

دَلَّكٌ *One who rubs, or rubs and presses, the body in the hot bath. (TA.)*

دُؤْلُوكٌ *A case, or an affair, of great magnitude, or gravity, or moment: pl. دَالِيكٌ. (Ibn-'Abbād, K.) You say, تَرَكَتُهُمْ فِي دُؤْلُوكٍ [I left them in, or engaged in, a case, or an affair, of great magnitude, &c.]. (TA.) — See also what next follows.*

الدَّوَالِيكُ *The act of urging, or pressing forward, and striving, (تَحَفُّزٌ) in gait, or pace, (Ibn-'Abbād, K,) and parting the legs widely (تَحْيِيكٌ) [therein]; (Ibn-'Abbād, TA;) as also الدَّالِيكُ (Ibn-'Abbād, K.) A poet uses the phrase يَمْشِي الدَّوَالِيكُ [Walking, or going, with urging, &c.]. (TA.) [See also دَوَالِيكٌ, in art. دَوْل.]*

مُدْلُوكٌ [so in the TA, but probably it should be مَدْلُوكٌ, agreeably with analogy,] *Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising payment time after time. (Fr, TA.)*

مَدْلُوكٌ [Rubbed, or rubbed and pressed, with the hand: &c.: see its verb, 1: — and] *polished. (TA.) — [Hence,] applied to a horse, i. q. مَدْكُوكٌ; (K, TA;) i. e. † Having no prominence of his حَجَبَةٌ: (TA:) or so حَجَبَةُ مَدْلُوكٌ: (S:) and [so] مَدْلُوكُ الحَرَقَةِ. (TA.) — Applied to a camel, it means بِالْأَسْفَارِ (K,) i. e. † Inured by journeyings, and habituated thereto: (A, L:) or fatigued, or jaded, by journeyings: (O, TA:) or having a looseness, or laxness, in his knees. (Sgh, K.) — أرض مَدْلُوكَةٌ † Land [of which the produce, or herbage, is] eaten, or consumed. (IAqr, TA.)*

مُدَالِكٌ *Any one who delays, defers, or puts off, by repeated promises. (TA.) — One who does not hold himself above a low, or an ignoble, action. (Fr, TA.)*

IF says, in the “Maḳáyees,” [but the remark does not universally hold good,] that every word commencing with د and ل denotes motion, coming and going, and removal from place to place. (TA.)

دلر

1. **دَلِرٌ**, (M, K,) aor. -, (K,) inf. n. **دَلَرٌ**, (M,) *He, or it, was, or became, intensely black, and smooth; (M, K;) said of a man and a lion (M, TA) and an ass (TA) and a mountain and a rock; (M, TA;) as also دَلَامَرٌ: (K:) or the latter, inf. n. دَلِيرَامَرٌ,*

*he, or it, was, or became, black; said of a man and an ass [&c.]. (S.) [Golius erroneously assigns this signification to دَلِرٌ, as on the authority of the S.] And دَلَامَرٌ اللَّيْلُ [so in the TA and in my MS. copy of the K, but in the CK دَلَامَرٌ] i. q. **أَدْلَمَرٌ** [i. e. The night was, or became, black; or intensely dark]; (K;) the ء being a substitute for ة. (TA.) — **دَلَمَتْ شَفَاهُهُ**, inf. n. **دَلَمٌ**, *His lips were, or became, flaccid and pendulous. (K, TA.) [Golius assigns this signification also to دَلِمَرٌ, but without indicating any authority.] [See also دَلَمٌ below.]**

9: see 1. [Also mistaken by Golius for دَلَامَرٌ.]

11: see 1, in two places.

Q. Q. 4. **دَلَامَرٌ**: see 1.

دَلَمٌ *A certain thing resembling the serpent, found in El-Hijáz: (K:) or resembling what is termed the طَبُوع; not a serpent: (TA:) or it signifies, (TA,) or thus **دَلَمٌ**, (so in the T accord. to the TT,) the young one of a serpent: and the pl. is **دَلَامَرٌ**. (T, TA.) Hence the prov., **هُوَ أَشَدُّ مِنَ الدَّلَمِ** [He is more distressing than the دَلَم]: (K:) and one says also, **هُوَ أَشَدُّ مِنَ الشَّغْفَةِ**, meaning [He is more distressing] than flaccidity and pendulousness in the lip. (This, as well as the former saying, being mentioned in the TA, as from the K.)*

دَلَمٌ *The elephant; (K;) because of his blackness. (TA.) — See also دَلَمٌ.*

دَلْمَةٌ *Intense blackness, with smoothness; like غَبْشَةٌ; in the colours of beasts or horses and the like [&c.: see 1]. (TA in art. غَبْش.)*

دَلَامَرٌ *Blackness. (Seer, M, K.) — And the same, (K,) or دَلَامَرٌ, (M, accord. to the TT, in two places,) Black: (M, K:) mentioned by Sb. (M.) [See also دَلَمٌ below.]*

دَلَامَرٌ: see what next precedes.

دَلِيمَرٌ *The blacks, or negroes. (T, TA.) [But دَلِيمَرٌ is more commonly known as the name of a certain people to be mentioned in what follows.] — The Abyssinian, i. e. black, ant: (M:) or, as some say, (M,) a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places: (S, M, K:) [or] ants [themselves]; (T, TA;) and ticks; both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or numerous ants. (Har p. 586.) — † An army; likened to ants in respect of its numerosness: (TA:) or a numerous army. (T.) — † An assembly, or assemblage, (S, M, K,) or a numerous assembly or assemblage, (TA,) of men, (S, TA,) and of things of any kind. (M, TA.) — Camels [collectively]. (TA.) — † Enemies: (ISk, T, S, M, K:) and an enemy: pl. **دِيَالِمَةٌ**: so called because the people named **الدَلِيمَرُ** are notorious for evil and enmity: (Z, TA:) because the **دَلِيمَرُ** are enemies to the Arabs: (M:) they*

*are a certain people, (T, S, M, K,) well known; (M, K;) [inhabitants of a mountainous tract, a part of the ancient Media, on the south of the Caspian Sea;] called by Kr the **تُرْكُ** [or Turks]; (M;) but accord. to the opinion commonly held by the genealogists, (TA,) they are said to be of the descendants of Dabbeh Ibn-Udd, whom some of the kings of the 'Ajam [or Persians] placed in those mountains [which their posterity inhabit], and who there multiplied: (T, TA:) or **الدَلِيمَرُ** is a surname of the Benoo-Dabbeh, (S, K,) because of their blackness, (K,) or because they, or the generality of them, are **دَلِيمَرٌ** [pl. of **أَدْلَمَرٌ**]. (S.) — [Hence, perhaps,] **دَلِيمَرٌ** also signifies † A calamity, or misfortune. (S, K.) — Also The male of the **دُرَاج** [i. e. attagen, francolin, heath-cock, or rail]. (Ktr, Kr, S, M, K.) — And A species of [the bird called] the **قَطْلُ**: or the male thereof [like **دَلِيمَرٌ**]. (K.) — Also The tree called **سَلَامَرٌ**, (T, K,) which grows in the mountains. (T.)*

أَدْلَمَرٌ, applied to a man (S, M, K) and an ass (S) and a lion (M, K) and a horse (TA) and a mountain (M, K) and a rock, (M,) *Black: (S: [see also دَلَامَرٌ:]) or intensely black, and smooth: (M, K:) or, as some say, (so in the M, but accord. to the K “and,”) i. q. **أَدَمٌ** [q. v.]: (M, K:) or, applied to a man, tall and black; and in like manner applied to a mountain, but as meaning, with smoothness, and not intensely black, in its rock: or, accord. to IAqr, i. q. **أُدْغَمَرٌ** [q. v.]: (T:) pl. **دَلَمَرٌ**, (S, TA,) which is also applied to mules as meaning black. (TA.) — Also A black serpent. (T.) — And i. q. **أُرْتَدَجٌ** [Black leather, or a black skin or hide]. (Sh, T, K.) So, accord. to Sh, in the saying of 'Antarah,*

* **وَلَقَدْ هَمَمْتُ بِغَارَةٍ فِي لَيْلَةٍ** *
* **سَوْدَاءَ حَالِكَةٍ كَلُونِ الأَدَمِرِ** *

[And verily I purposed a hostile incursion in a night intensely black, like the colour of black leather]. (T.) — [Hence,] by way of comparison, one says **لَيْلٌ أَدْلَمَرٌ** [meaning † Black, or intensely dark, night]. (TA.) — **الدَّلْمَاءُ** [fem. of **دَلَمٌ**] † The thirtieth night (K, TA) of the [lunar] month: because of its blackness. (TA.)

دلص

دَلَامِصٌ and **دَلَمِصٌ** and **تَدَلِمِصٌ** and **دَلَمِصٌ**: see art. دلص.

دله

1. **دَلَهُ**, aor. -, (TK,) inf. n. **دَلَةٌ** (JK, K, TK) and **دَلُوهُ**, (K, TK,) *He (a man, TK) became bereft of his heart, or mind, or reason, in consequence of anxiety and the like; (JK, K, TK;) as when a man's mind is confounded, or perplexed, so that he cannot see his right course, (يدله, [app. for **يَدَلُهُ**],) in consequence of excessive love of a woman, or from some other cause; (TA;) or like as is the woman for her child (**كَمَا تَدَلُّهُ** **الْمَرْأَةُ عَلَى وَلَدِهَا**) when she has lost it: (JK:) and **دَلَهُ**, also. (JK,) inf. n. **تَدَلِيمَةٌ**; (JK, S;) and*

تَدَلَّه; (K;) signify he became bereft of his heart, or mind, or reason, (JK, S, *K,) in consequence of anxiety, (JK,) or love, or desire, (S,) or excessive love of a woman: (K:) [or] دَلَّه, aor. ٤, (S, K,) inf. n. دَلَّه; (TA;) and تَدَلَّه; (TA;) he became confounded, or perplexed, and unable to see his right course, (S, K, TA,) in consequence of love, (S,) or excessive love of a woman, and anxiety: (TA:) or the former of these two verbs signifies he became insane, or bereft of reason, in consequence of excessive love of a woman, or from grief: (K:) and دَلَّه, he (a man) was caused to become confounded, or perplexed, and unable to see his right course. (TA.) — دَلَّه, aor. ٤, (M, K,) inf. n. دَلَّه, (M, TA,) or دَلَّه, (TK,) He became free from care, or thought; or became diverted [عَنْ شَيْءٍ] from a thing so as to be free from care [respecting it]. (M, K.) And دَلَّه, and دَلَّه, (so in three copies of the S,) or دَلَّه, (thus in one of my copies of the S,) aor. ٤, inf. n. دَلَّه, She (a camel) scarcely ever, or never, yearned towards her mate, or fellow, and her young one. (AZ, S.)

2. دَلَّه, inf. n. تَدَلَّه, (S, K,) said of love, (S,) or of excessive love of a woman, (K,) and of anxiety, (TA,) It bereft him of his heart, or mind, or reason: (K:) or caused him to become confounded, or perplexed, and unable to see his right course. (S, TA.) See also 1, in four places.

5: see 1, in two places.

دَلَّه دَمَهُ دَلَّه His blood went for nothing; as a thing of no account, unretaliated, and uncompensated by a mulct. (S, K.)

دَلَّه A she-camel that scarcely ever, or never, yearns towards her mate, or fellow, or her young one: so says AZ in the "Book of Camels." (S.)

دَالِهَةٌ and دَالِهَةٌ, (K,) each applied to a man, (TA,) [but the latter is of a form denoting intensiveness of signification,] Weak-minded. (K.)

دَلَّه Bereft of his heart, or mind, or reason, in consequence of anxiety [&c.]: (JK:) or heedless in heart, bereft of reason, in consequence of excessive love of a woman, and the like: or one who will not keep, or retain, in his mind, or memory, (لَا يَحْفَظُ,) what he does or what is done to him: (K:) and one going to and fro in confusion, or perplexity, not knowing his right course. (TA.)

دلهر

Q. 4. دَلَّه It (the night) was, or became, black; (TA;) or intensely dark: (Mgh:) and دَلَّه signifies the same; (K and TA in art. دلهر;) the ٤ being a substitute for ٥. (TA in that art.) And It (darkness) was, or became, dense, or thick. (K.) See the next paragraph. — Also He (a man) was, or became, aged; and so دَلَّه. (K in art. دلهر.)

دَلَّه Dark. (K.) You say دَلَّه Dark

night: (TA:) and لَيْلَةٌ مُدَلَّهَةٌ A dark night. (S, TA.) — And Deprived of his reason by love: (K:) a signification which shows the ٤ to be augmentative; for it is from الدَّه: or, accord. to IK and others, the ل in دَلَّه is augmentative; for, they say, it is from الدَّهْمَة: either opinion is allowable. (TA.) — Also The wolf. (K.) — And The male of [the bird called] the قَطَا [like دَلَّه]. (K.)

دَلَّه A man who is penetrating, sharp, vigorous, and effective. (K.) — And A lion. (K.)

دَلَّه Densely black. (TA.) And دَلَّه Intensely black. (Lh, K.) See also دَلَّه. — دَلَّه [A desert, or waterless desert,] in which are no signs of the way. (TA.)

دلو

1. دَلَّه, (Mgh, K, [in the CK, erroneously put for دَلَّه,]) [and دَلَّه,] first pers. دَلَّه, (T, S, Mgh,) and دَلَّه, (Mgh,) aor., first pers., دَلَّه, inf. n. دَلَّه; (T;) and دَلَّه; (Mgh;) [the only authority that I find for the latter verb in the sense here explained;] He pulled the دَلَّه [or bucket] up, or out, (T, S, Mgh, Mgh,) from the well, (T, Mgh,) full: (T, Mgh:) or he pulled the دَلَّه to make it come forth. (K.) Hence, i. e. from دَلَّه as explained above, the saying, in a trad., if it be correct, وَرَدُوا مَاءً فَسَأَلُوا أَهْلَهُ أَنْ يُدَوِّمُوا لَهُمُ الدَّلَّهَ [They came to water, and they asked its owners to draw for them from the water]; for يُدَوِّمُوا لَهُمُ الدَّلَّهَ, (Mgh.) And دَلَّه, from دَلَّه, explained above, means † I seek, or demand, the accomplishment of my want: (Ham p. 500:) or دَلَّه means † He sought, or demanded, the object of his want. (TA.) And دَلَّه, (S, TA,) inf. n. as above, (TA,) † I begged, or beg, such a one to make intercession for me to thee. (S, TA.) — [Hence also,] دَلَّه † He drove, or urged on: (IAar, T:) or did so gently; for دَلَّه [the inf. n.] means the driving, or urging on, gently. (M.) You say, دَلَّه, (S, K,) aor. دَلَّه, (TA,) inf. n. دَلَّه, (S, TA,) † I made the she-camel to go gently, or leisurely. (S, K, TA.) — And دَلَّه and دَلَّه † I was gentle with him; namely, a man; (S, K, TA;) treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; (S, TA; and K in art. دَلَّه [in which, as is said in the TK, دَلَّه is erroneously put, in some copies, for دَلَّه];) endeavoured to conciliate him. (TA.) — See also 4, in three places.

2. دَلَّه [inf. n. of دَلَّه] signifies The lowering a thing; like دَلَّه; [inf. n. of 4]. (Bd in vii. 21.) You say, دَلَّه فِي مَهْوَاةٍ He let down the thing, made it to hang down, or let it fall, into a pit or the like. (T, *M, TA.) And دَلَّه He let him, or it, down from a house-top by means of a rope. (Mgh.) And

دَلَّه دَلَّه مِنْ السَّرِيرِ [He hung down his legs from the couch]; and دَلَّه occurs in the same sense. (Mgh.) It is said in a trad., دَلَّه عَلَيَّ جَرَابٌ مِنْ شَحْرِ مِنْ بَعْضِ حَضُونِ خَيْبَرَ [A bag, or provision-bag, of fat] was let down, or let fall, upon me [from one of the forts of Kheyber]. (Mgh.) See also 4. — And دَلَّه دَلَّه دَلَّه دَلَّه [He made, or brought, or drew, the thing near to another thing (مِنْ غَيْرِهِ); like دَلَّه دَلَّه دَلَّه]. (Har p. 173.) — دَلَّه دَلَّه دَلَّه † He caused him to fall into that which he desired [to bring about] by exposing him to perdition, or destruction, or loss, without his knowledge; from دَلَّه دَلَّه دَلَّه. (S.)

[In the Kur vii. 21,] دَلَّه دَلَّه دَلَّه means † And he caused them to fall (دَلَّه دَلَّه) into disobedience by deceiving, or beguiling, them: so says Aboo-Is-hāk [Zj]: or † he excited their cupidity [with deceit, or guile]; originating from the case of a thirsty man's being let down (دَلَّه) into a well in order that he may satisfy his thirst from its water, and his not finding water in it, so that he is let down into it with deceit, or guile: or it means he emboldened them to eat of the tree with deceit, or guile; originally دَلَّه دَلَّه. (T.)

3. دَلَّه: see 1.

4. دَلَّه, [in the CK, erroneously, دَلَّه,] and دَلَّه; (K;) or دَلَّه, (T, S, M, Mgh, Mgh, K,) inf. n. دَلَّه; (T, Mgh;) and دَلَّه, [and app. دَلَّه,] aor. دَلَّه, [inf. n. دَلَّه;] (T, *Mgh;) I let down the دَلَّه [or bucket] (T, S, M, Mgh, Mgh, K) into the well, (T, S, Mgh, K,) to fill it, (T,) or to draw water with it. (M, Mgh.) دَلَّه دَلَّه دَلَّه [Let down thy bucket with the other buckets] is a prov. used in urging [a person] to strive, or labour, for gain; (TA;) originating from a company's assembling at a well, and letting down their buckets in order that every one of them may take his share of the water, or what is easily procurable by him thereof: meaning, use means to acquire, like as do others. (Har p. 167.) See also 2, in four places. — Hence, (Mgh,) دَلَّه دَلَّه † He adduced his plea, or the like, (T, S, M, Mgh, K,) correctly, or validly; (T;) or he defended himself by adducing it or urging it: (S;) or he established his plea, or the like, and so obtained his claim or demand or suit. (Mgh.) And in like manner you say, دَلَّه دَلَّه † [He urged, or established, his right or due]. (TA.) — And دَلَّه دَلَّه † He gave, (دَفَعَ, M, K, TA,) or presented, or offered, (رَفَعَ, S, TA,) his property, (S, M, K, TA,) [to him], (M,) or الى الحَاكِمِ [to the judge]. (S.) Hence, in the Kur [ii. 184], وَتَدَلُّوا بِهَا إِلَىٰ الْحُكَّامِ, (S, K,) i. e. † And [do not] give it, or offer it, as a bribe to the judges: (S, *TA:) or and do not endeavour to conciliate with it the judges in order that they may cut off for you what is the right of others: (T:) or and do not throw it to the judges to be decided by them, (Mgh, Bd, Jel,) or as a bribe. (Jel.) And in a letter of 'Omar, فَاتَمِّمْ إِذَا أَدَلَّيْتُ إِلَيْكَ And understand thou

when an application is made to thee by litigants for the decision of a cause. (Mgh.) — And ادلى برحمه † He sought to bring himself near, to approach, or to gain access, [إلى غيره to another,] by means of his relationship: (S, K, TA:) and he pleaded, or made intercession, thereby. (TA.) وَقَدْ دَلُّنَا بِهِ إِلَيْكَ, in a prayer for rain, of 'Omar, referring to El-'Abbás, i. e., accord. to the "Ghareebeyn," † And we have sought to approach, or to gain access, to Thee by him, app. means that they sought to obtain the mercy and aid of God [by means of his intercession], like as one seeks to get at, or obtain, the water by means of the دَلْو [or bucket]. (M.) One says also, أُدْلِي إِلَى الْمَيِّتِ بِالْبِنْتِ وَنَحْوَهَا, meaning † He was united to the dead by sonship, and the like; from الدَّلْوِي. (Msb.) And فَلَانٌ يُدْلِي إِلَى الْمَيِّتِ بِذَكَرٍ † Such a one is united with the dead by a male. (Mgh.) — ادلى فيه † He said of him what was evil, or foul. (M, K.) — And ادلى said of a horse &c., He put forth his yard, for the purpose of staling or covering; (M, K;) as also دلى said of an ass, as is also the former verb. (M.) — See also 1, first and second sentences.

5. تَدَلَّى It was let down or lowered; it hung down, or dangled; it was let down; (T, * M, Mgh;) into, and over, a pit or the like; (M;) it hung (K) from (من) a tree; (S, K;) it hung down as a fruit [from a tree]. (Bd in liii. 8.) [Hence,] تَدَلَّى عَلَيْنَا مِنْ أَرْضِ كَذَا [He, or it, came down, or descended, upon us from such a land]. (TA.) And تَدَلَّى بِالشَّرِّ He descended upon one with evil, or mischief. (TA.) — Also He drew near, or approached: (K in art. دلى) or he drew near, or approached, [from above, or] after being high. (IAqr, T.) Accord. to Fr, تَدَلَّى دَلَّى [in the Kur liii. 8] means تَدَلَّى دَلَّى (T,) i. e. Then he (Gabriel) hung down from the highest region of the sky, and so drew near to the Apostle: showing that he took him up without becoming separated from his place: or the meaning of the phrase, as it stands, is, then he drew near to the Prophet, and he clung to him: (Bd:) but accord. to Zj, it means then he drew near, and drew nearer; and is like the phrase وَقَرَّبَ مَتَى وَقَرَّبَ دَلَّى. (T. [See also another explanation in what follows.]) — And He was, or became, lowly, humble, or submissive; or he lowered, humbled, or abased, himself. (IAqr, T; and K in art. دلى.) — In the saying of a poet,

* كَانَتْ رَاكِبَهَا غَضْنَ بِمَرْوَحَةٍ *
 * إِذَا تَدَلَّتْ بِهِ أَوْ شَارِبٌ قَبِيلُ *

تَدَلَّت may be quasi-pass. of دَلَّى, inf. n. دَلْو, signifying "he drove, or urged on, gently:" or it may be for تَدَلَّتْ: [so that the meaning may be, As though her rider were a branch of a tree in a place over which the wind was blowing, when she became urged on gently with him, or an intoxicated drinker: or, when she emboldened herself with him, &c.:] (M:) [for] تَدَلَّى is also syn. with تَدَلَّى: (S, K:) and [J says that] this

is its meaning in the saying in the Kur [otherwise explained above] تَدَلَّى دَلَّى: being like دَلَّى in the Kur [lxv. 33], i. e. يَتَمَطَّطُ. (S.)

12. اذلولي, of the measure افعول, He hastened, made haste, sped, or went quickly; (S;) [like اذلولي.]

دَلَّى: see what next follows.

دَلْو [A bucket, generally of leather;] a certain thing with which one draws water; (S, TA;) a vessel with which one draws water from a well; (KL;) well known; (T, K;) in Pers. دَوْل [i. e. دَوْل, pronounced "dól":] (MA:) masc. and fem.; (M;) sometimes masc.; (K;) mostly fem., (M, Msb,) and thus accord. to the more approved usage: (M:) pl. (of pauc., T, S, Msb) اَفْعَالُ, (T, S, M, Msb, K,) of the measure اَفْعَالُ, [originally اَدْلُو] (S,) and (of mult., T, * S, Msb) دَلْوِي (T, S, M, Msb, K) and دَلْوِي (S, M, Msb, K,) which is of the measure اَفْعَالُ (S, Msb) originally, (Msb,) and دَلْوِي (T, M, K, omitted in the CK) and دَلْوِي, omitted here by the author of the K but mentioned by him in art. نحو, (TA,) and دَلَّى; (K;) [there said to be like عَلَى; but correctly دَلَّى;] or دَلَّى is syn. with دَلْوِي, and its sing. [or n. un.] is دَلْوِي; (S, M;) like as that of قَلَا is قَلَاة; (M;) [for] دَلْوِي is syn. with دَلْوِي: (T:) or دَلْوِي signifies, (K,) or signifies also, (M,) a small دَلْو. (M, K.) [But in the M, in one place, it seems to be stated that, accord. to some, دَلْوِي and دَلْوِي signify the same, in a pl. sense: for, after the pls. of دَلْوِي, it is added, وَهِيَ الدَّلْوِيَّةُ وَالذَّلَاةُ. I think, however, that he who first said this meant thereby that الدَّلْوِيَّةُ and الذَّلَاةُ signify, respectively, the same as الدَّلْوِيَّةُ and الذَّلَاةُ &c.] [Hence the saying, اَنْبِجِ الدَّلْوِيَّةَ رِشَاهَا, see 4 in art. تبع.] As masc., it has for its dim. دَلْوِيَّةُ: as fem., دَلْوِيَّةُ. (Msb.) See also دَلْوِيَّةُ. — And hence, (M,) الدَّلْوِيَّةُ † [The sign of Aquarius;] one of the signs of the Zodiac. (S, M, K.) — And † The hopper of a mill. (Golius on the authority of Meyd.) — And † A certain mark made with a hot iron upon camels; (S, K;) app. in the form of a دَلْو [properly so called]. (TA.) — And † Calamity, misfortune, or mischief. (S, K.) So in the saying, جَاءَ فَلَانٌ بِالدَّلْوِيَّةِ † [Such a one brought calamity, &c.]. (S.)

دَلْوِيَّةُ: see the next preceding paragraph. — [Hence,] † A share, or portion: so in the saying of a rájiz,

* اَلَيْتُ لَا اَعْطِي غُلَامًا اَبَدًا *
 * دَلْوَاتِهِ اِنِّي اُحِبُّ الْاَسْوَدَا *

meaning [I have sworn, or, emphatically, I swear, I will not give a boy, ever,] his share, or portion, of love, or affection: [verily I love El-Aswad:] El-Aswad was the name of his son. (S, TA.)

دَلْوِيَّةُ } see دَلْوِي, of which they are dims.
 دَلْوِيَّةُ }

دَال Pulling up, or out, a دَلْو [or bucket] from

a well: (T:) and occurring in poetry in the sense of مُدَل [meaning letting down a دَلْو into a well]: (S:) pl. دَلْوِيَّةُ. (TA.)

دَالِيَّةُ A [water-wheel, or machine for irrigating land, such as is called] مَنْجُون (S, M, K,) that is turned by an ox or a cow: (S:) and [such as is called] a نَاعُورَةٌ: (K:) or the نَاعُورَةُ is turned by water: (S:) and a thing made of palm-leaves (M, K) and pieces of wood, with which water is drawn [for irrigating land] by means of ropes, or cords, (M,) [app. held and drawn at one end by a man, and at the other end] tied to a tall palm-trunk: (M, K:) it is a bucket (دَلْو), and the like, with pieces of wood made in the form of a cross, [i. e. with two pieces of wood placed across and so tied together,] the two arms of which are bound to the top [or rim] of the bucket; then one end of a rope is tied to it, and the other end to a palm-trunk standing at the head of the well; and one irrigates [land] with it [app. by drawing and swinging it up by means of another, or of the same, rope]: the word is of the measure فاعلة in the sense of the measure مفعولة [because it is pulled up]: the pl. is دَوَالٍ: El-Farábee deviates from others, by explaining it as meaning مَنْجُون; and J follows him: (Msb:) [a similar apparatus for irrigating land is used in the northern parts of Egypt, called قَطُورَةٌ and دَلْو: it consists of a bowl-shaped bucket, with four cords attached to its rim: two men, each holding two of the cords, throw up the water by means of it into a trough or trench: accord. to Mtr,] the دَالِيَّةُ is a tall palm-trunk set in the manner of the machine with which rice is beaten [to remove the husks], having at its head a large bowl, with which water is drawn [for irrigating land]. (Mgh.) — Also Land that is irrigated by means of the دَلْو [or bucket] or the [machine called] مَنْجُون [mentioned above]. (M, K.) — And the pl., دَوَالٍ, Unripe dates hung, and eaten when they become ripe. (T, K.) Hung fruit. (Bd in liii. 8. [But perhaps الشمر is there a mistranscription for الشمر.]) — Also (i. e. the pl.) Black grapes, but not intensely black, (AHn, M, K,) the bunches of which are the largest of all bunches, appearing like goats hung [upon the vines]: the berries thereof are coarse, breaking in the mouth, and round; and are dried. (AHn, M.) [See also دَوَالِي, in art. دَوْل.] — [The sing. also signifies A grape-vine itself: and a shoot of a grape-vine: pl. as above.]

دلى

1. دَلَّى (IAqr, T, K,) aor. ٤, inf. n. دَلَّى, (TK,) He was, or became, confounded, or perplexed, and unable to see his right course. (IAqr, T, K.)
 3 and 5, mentioned in this art. in the K: see art. دلو.

دم

1. دَمَّرَ (S, M, Msb, K, &c.) aor. ٤, (S; M, Msb,) inf. n. دَمَّرَ, (T, M, Msb,) He smeared, or

did over, (S, M, Mṣb, K,) a thing, (S, M, K,*) or the face, (Mṣb,) with any kind of dye [or the like]: (S, Mṣb:) and a house, or chamber, with [plaster of] gypsum, (T, M, K,) or with mud or clay, (T,) and with [a wash of] quick lime: (TA:) and a ship with tar: (M, K:) and an eye, externally, (Lth, T, K,) or a pained eye, externally, (M,) with a دَمَام, (Lth, T, M, K,) i. e. any medicinal liniment, (Lth, T,) such as aloes, and saffron; (TA:) as also دَمَم: (Kr, M, K:) [or this latter, probably, has an intensive signification: see also R. Q. 1:] and دَمَّت, aor. and inf. n. as above, said of a woman, she smeared the parts around her eye with aloes or saffron: (M:) or دَمَّت العَيْن she applied a collyrium to the eye; or smeared it with a دَمَام. (Mṣb.) You say also, دَمَّر القدر, aor. and inf. n. as above, He smeared, or did over, the [stone] cooking-pot with blood or spleen, [or with liver, (see دَمِير)] after repairing it: (Lh, M:) and دَمَّت it (the [stone] cooking-pot) was smeared, or done over, with blood or spleen [or liver], after it had been repaired: (T:) or was plastered with mud or clay, and with gypsum. (TA.) And دَمَّر الصَّدْع, aor. and inf. n. as above, He smeared over the crack with blood and burnt hair mixed together; as also دَمَمَهُ. (M.) — [Hence,] دَمَّر بالشَّحْم, said of a camel &c., † He was, or became, loaded [or overspread] with fat; syn. أَوْقَر or أَوْقَر. (So accord. to different copies of the S.) And دَمَّر [alone], inf. n. as above, † He (a camel) had much fat and flesh, so that one could not feel in him the prominence of a bone. (T, TA.) And دَمَّر وَجْهَهُ حَسَنًا † His face was [flushed,] as though it were overspread, with beauty. (M.) — [Hence also,] دَمَّر عَيْنَاهَا, [so I find it written, but I think it should be دَمَّت,] meaning † What did she bring forth? or what has she brought forth? a male or a female? and دَمَّت فَلَانَةً بِغَلَامٍ [the verb (here written without any vowel-sign) being app. دَمَّت, meaning دَمَّت عَيْنَاهَا, because offspring, and especially boys, are among the things by which the eye is said to be refreshed, as it is by the application of a دَمَام.] † Such a woman brought forth a boy. (TA.) — دَمَّر الأَرْضَ, (M, K,) aor. and inf. n. as above, (M,) He made the earth, or ground, even, (M, K,) as is done after turning it over for sowing. (M.) And دَمَّر جُحْرَهُ, said of the Jerboa, (T, S, M, K,) aor. and inf. n. as above, (T,) It stopped up the mouth of its hole with its نَبِيْشَة [or earth which it had extracted]: (T:) or it filled up its hole with earth: (S:) or it covered over its hole and made it even. (M, K.) And دَمَّر الكَمَاءَ He made the earth, or dust, even over the truffles. (K.) And دَمَّت عَلَى الشَّيْءِ I covered over the thing; (T, TA;) as also دَمَّت الشَّيْءَ: (Ham p. 461: [see also R. Q. 1:] and in like manner, دَمَّت عَلَيْهِ القَبْرُ, [I covered up the grave over him]: and دَمَمْتُ عَلَى الشَّيْءِ I buried the thing, making the ground even over it. (T, TA.)* — دَمَمَهُ, (K,) or دَمَّرَ رَأْسَهُ, (T, M,) aor. and inf. n. as above, (M,) † He broke his head: (M, K:) or he struck, or beat,

and broke, his head: (T:) or it signifies, accord. to Lh, (M,) or signifies also, (K,) he struck, or beat, his head, (M, K,) whether he broke it or not. (M.) And دَمَّر ظَهْرَهُ, aor. and inf. n. as above, † He struck, or beat, his back with a brick, (M, TA,) and with a staff or stick, or with a stone: a tropical meaning, as is said in the A. (TA.) — دَمَمَ, (Lh, T, M, K,) aor. as above, (Lh, T, M,) and so the inf. n., (M,) † He crushed them (طَحَنَهُمْ), and destroyed them; (Lh, T, M, K;) as also دَمَمَهُمْ, and دَمَمَ عَلَيْهِمْ: (M, K:) or this last (دَمَمَ عَلَيْهِمْ) signifies He (God) destroyed them: and دَمَمْتُ الشَّيْءَ, I made the thing to cleave to the ground, and scattered it, or broke it, destroying it. (S.) دَمَمُوا عَلَيْهِمْ رَبَّهُمْ, (M, TA,) in the Kur [xci. 14], (TA,) means And their Lord crushed them (طَحَنَهُمْ), and destroyed them: (M, TA:) or made punishment to fall, or come, upon them in common, or universally; expl. by أَطْبَقَ عَلَيْهِمْ الْعَذَابَ: (Zj, T, Bd, Jel, TA:) or made the earth to quake with them: (Fr, T, TA:) or was angry with them: (IAṣṣ, T:) or spoke to them in anger: (TA:) for [the inf. n.] دَمَمَةٌ signifies the being angry: (M, K:) and the speaking so as to disquiet, or agitate, a man: (T, TA:) and دَمَمَ عَلَيْهِ he spoke to him in anger. (M, K.) You say also, دَمَّرَ فَلَانًا, meaning He (a man, IAṣṣ, T) punished such a one fully, or completely; (IAṣṣ, T, K;) as also دَمَمَهُ: (TA:) [or perhaps دَمَمَ عَلَيْهِ; for Az says, in another place, at the close of this art.,] IAṣṣ says that دَمَمَ signifies he punished fully, or completely; or inflicted a full, or complete, punishment. (T.) — دَمَّرَ الحَجَرَ, (K,) aor. and inf. n. as above, (TA,) said of a stallion horse, He leaped the mare. (K.) — دَمَّرَ, (M, K,) aor. and inf. n. as above, (M,) also signifies He hastened; syn. أَسْرَعَ [app. in a trans. sense; for otherwise, accord. to rule, the aor. should be يَدَمِّرُ, with kesr]. (M, K, TA.) In the CK, [erroneously,] دَمَّرَ. — دَمَّرَ; (T, Mṣb;) sec. pers. دَمَمْتُ, (S, M, Mṣb, K,) aor. = (Ks, Lh, T, S, M, Mṣb, K) and 2; (S, M, K;) and دَمَمْتُ, (M, Mṣb, K,) aor. =; (AZ, T, Mṣb;) and دَمَمْتُ, (T, M, Mṣb, K,) aor. =; (T, Mṣb;) inf. n. (of the last, TA, or of all, M) دَمَامَةٌ; (S, M, K;) the last of these verbs mentioned by IKṯṯ on the authority of Kh; (TA;) and [said to be] the only instance of its kind, among reduplicative verbs, (T, Mṣb, TA,) except نَبَيْتَ and شَرَرْتُ (Mṣb, TA) and فَتَنْتُ, mentioned in the K, and عَزَزْتُ الشَّأْءَ, mentioned by IKh; (TA;) He (a man, T, S, Mṣb) was, or became, such as is termed دَمِير [q. v.]: (Ks, Lh, T, S, Mṣb;) or he did evil; syn. أَسَاءَ. (M, K.) [See also 4.]

2: see 1, in two places.

4. اَدَمَّرَ He did what was bad, evil, abominable, or foul; syn. أَقْبَحَ (Lth, T, K) and أَسَاءَ: (Lth, T: [see also 1, last sentence: in the K, also, and in the M, the sec. pers., اَدَمَمْتُ, is explained as

meaning أَقْبَحَتِ الْفَعْلَ, which is a pleonasm for أَقْبَحَتْ:] or he had a child, or offspring, borne to him such as is termed دَمِير (K, TA) or قَبِيْحٌ دَمِيرٌ (so in the CK) in make. (TA.)

R. Q. 1. دَمَمَ, [inf. n. دَمَمَةٌ,] He smeared, or did over, a thing much, or exceedingly, or with energy: and he so covered over a thing. (Ham p. 461. [But the context there indicates that the verb in these two senses should be correctly written دَمَمَ.]) — See also 1, near the middle of the paragraph, and in five places after that.

دَمَر: see دَمَام: — and دَامًا. — Also a dial. var. of دَمَر [i. e. Blood: see art. دَمُو or دَمِي]: (K:) but ignored by Ks. (T, TA.)

دَمَر: see دَمِير.

دَمَّة: see دَامًا. — Also A way, course, mode, or manner, of acting or conduct or the like. (S, K.) — And A certain game. (S, K.)

دَمَّة The lodging-place, or nightly lodging-place, (مَرِيضٌ, [for which Golius appears to have read مَرِيضٌ,]) of sheep or goats; (M, K, TA;) as though [originating] from its being befouled with urine and dung: occurring in a trad., in which it is said that there is no harm in praying in a دَمَّة of sheep or goats: (M, TA:) but some read, in this instance, دَمَنَة: and some say that دَمَّة is originally دَمَنَة. (TA.) — A piece of بَعْر [i. e. camels', sheep's, goats', or similar, dung]: (S, K: [in the CK, البَقْرَة is erroneously put for البَعْرَة:] so called because of its despicableness. (TA.) — A louse; (Mṣb, K;) or a small louse: (M, TA:) or (so in the M, but in the Mṣb and K "and") an ant; (M, K;) because of its smallness; (TA;) or a small ant. (Mṣb.) — And hence, app., (M, TA,) † A short and contemptible man. (M, K. [See also دَمِير.]) — And A cat. (K.)

دَمِير Blood, or biestings, with which the crevices of stone cooking-pots are stopped up (تُسَدُّ: in the TT and CK, تُسَدُّ). (IAṣṣ, M, K, TA.)

دَمَمَةٌ }
دَمَمَاءَةٌ } see دَامًا.

دَمَام (T, S, M, Mṣb, K) and دَمَر (M, K) A thing (S, M, Mṣb, K) of any kind (S, TA) with which one smears, or does over, (S, M, Mṣb, K,) the face [f.c.]: (Mṣb:) said by some to be the red pigment with which women redden their faces: (Mṣb:) and particularly, [i. e. both these words,] (K,) or the former, (S,) a medicinal liniment with which one smears the forehead of a child (S, K) and the exterior of his eyes: (S:) or the former word, a medicament with which the forehead of a child is smeared, called حَضَض or حَضَض: and as some say, [the pigment called] نُؤُور: (TA:) and a collyrium, or liniment, that is applied to the eye: (Mṣb:) or any medicament with which the exterior of the eye is smeared; (Lth, T;) such as aloes, and saffron: (TA:) and i. q. نُؤُور, which is applied to the gums. (T.) بَصَرْتُ بِدَمَامٍ, said of the feathers of an arrow, means

They were stuck fast with glue: (M, TA:) or *they were besmeared with blood*. (S in art. بصر.) — Also, [i. e. both words,] (K,) or the former word, (T,) † *Clouds in which is no water*; (K, TA;) as being likened to the liniment so called. (TA)

دَمِيمٌ, applied to a قَدْر [or cooking-pot], (S, M, K,) or a بَرْمَةٌ [meaning one of stone, (see دَمِير)] (T,) *Smeared, or done over, with spleen* (T, S, M, K) or *liver* (M, K) or *blood* [or *biestings*], (T, M, K,) *after being repaired*; (T, K;) as also دَمِيَّةٌ (T, Lh, M, K) and دَمِيمَةٌ: (T, S;) and دَمِيرٌ, with damm, [app. pl. of دَمِير] signifies cooking-pots (قُدُور) [so] smeared. (IAqr, TA.) — Also, (S, M, K,) applied to a man, (M, Mṣb,) *Foul, or ugly*; syn. قَبِيحٌ: (S, M;) or *contemptible*: (M, K;) or *foul, or ugly*, (قَبِيح) *in aspect, and small in body*: (Mṣb;) *not pleasing to the eyes*: (TA in art. بَشَع:) دَمِيرٌ relates to the stature; and دَمِيرٌ, to the dispositions: (IAqr, T:) app. from دَمَةٌ signifying “a louse” and “a small ant:” (Mṣb:) [see also دَمَةٌ:] fem. with ة: pl. دَمَائِرٌ and دَمَائِرٌ; the former masc. (M, Mṣb, K) and fem., (M, K,) and the latter fem. (M, Mṣb, K.)

دَمَاءٌ [or دَمِيٌّ], and دَمَاءٌ, or دَمَاءٌ: see دَمَاءٌ.

دَمَامٌ *One who repairs cooking-pots by cementing them*. (Golius from Meyd. See 1.)

دَمَامَةٌ and دَمَامَةٌ and دَمَامَةٌ (T, S, K) *The hole that is stopped up by the jerboa with the earth that it has extracted*; (T, TA,*) and so دَمَامٌ [more properly written دَمِيٌّ], or دَمَامَةٌ, each with damm, (TA,) or دَمَامَةٌ: (T, accord. to the TT:) or *one of the holes of the jerboa*; (S, K;) like دَمَامَةٌ [q. v.]: (S:) [and so, app., دَمَامٌ, accord. to the KL; there explained as signifying سوراخ دشتي] and also, (K,) or the first and second, (M,) *the earth which the jerboa collects and extracts from its hole, and with which it stops up the entrance thereof*; (M, K;) or *the earth with which it stops up one of its holes*: (M:) and دَمَامَةٌ also signifies the دَمَامَةٌ of the jerboa: (IAqr, K:) the pl. (of دَمَامَةٌ, S) is دَمَامَاتٌ. (S, K.)

دَمِيمَةٌ and دَمِيمَةٌ *A wide [desert such as is termed] فَلَاةٌ*; (M, K, TA;) *in which journeying continues long* (يَدُومُ [for it is regarded by some as derived from دَامَر, of which دَمِيمَةٌ is also an inf. n.]) *by reason of its far-extending*: (TA:) or a [desert such as is termed] مَفَاذَةٌ *in which is no water*: (S:) or a level tract of land in which are no signs of the way, nor any road, nor water, nor any one to cheer by his presence: pl. دَمَائِمٌ: which is explained as signifying smooth deserts of which the extremities are far apart: and دَمِيمَةٌ signifies a land that is disapproved, disliked, or abominable. (T in art. دَوْمَر, and TA.)

دَمِيمَةٌ *A wooden implement with teeth, with which the earth, or ground, is made even*, (M, Bk. I.

(K,) *after it has been turned over for sowing*. (M.)

كُرْمَدَمَرٌ (S, K*) [A well] cased with stones or burnt bricks; syn. مَطْوِيُّ. (S, K.)

مَدْمُومٌ [Smeared, or done over, with any hind of dye &c.: fem. with ة]: see دَمِيمٌ. — [Hence,] *Red*. (S.) — And † *Fat in the utmost degree*; (M, K;) *full of fat*; (S, M, K;) as though smeared therewith: (M:) applied to a camel &c.; (S;) or to a human being, and an ass, and a bull, and a sheep or goat, and any beast. (TA.) [Accord. to the KL, it signifies also *Heavily laden*: but the right explanation is probably *laden with fat*: see دَمْرٌ بِالشَّحْمِ, in the first paragraph of this art.]

دمث

1. دَمِثٌ, (S, M, A, &c.,) aor. ى, (S, A, Mṣb, K,) inf. n. دَمِثٌ, (S, M, Mgh, Mṣb,) sometimes contracted into دَمِثٌ, (Mṣb.) *It* (a place, A, Mgh, Mṣb, K, or other thing, A, K) *was, or became, soft and even*: (M, A, Mgh, Mṣb, K:) or *it* (a place) *was, or became, soft and sandy*. (S.) — And دَمِثٌ, (Mṣb,) [i. e. دَمِثٌ, or دَمِثٌ as above.] inf. n. دَمِثَةٌ (S, M, A, Mgh, Mṣb, K) and دَمِثَةٌ (M, TA) and دَمِثٌ, (A,) or دَمِثٌ, (Mgh,) † *He* (a man) *was, or became, easy in nature, or disposition*. (S, M, A, Mgh, Mṣb, K.)

2. دَمِثَةٌ, (T, M, A, Mṣb,) inf. n. تَدْمِثٌ (S, K,) *He made it even*, (T, A,) or *soft*, (S, K,) or *soft and even*; (Mṣb;) namely, a place, (T, A, Mṣb,) or a bed, or place on which to lie: (S:) and (A) *he macerated it, namely, a thing, and mashed it*, (M, A,) with his hand, (A,) *in order that it might become soft*. (M, A.) [Hence,]

دَمِثٌ لَجَنِيكَ قَبْلَ اللَّيْلِ مُضْطَجِعًا

(T,) or قَبْلَ النَّوْمِ, (A,) [lit. *Make soft and even for thy side a bed, or place on which to lie, before night, or before sleeping*]; a prov., meaning † *prepare for an event before its happening*. (T, A.) [Hence also,] فَاتِمَا يَدْمِثُ مَجْلِسَهُ مِنَ النَّارِ, i. e. [Whoso lieth against me, verily] *he will make even, meaning will prepare, his sitting-place in the fire [of Hell]*; a saying of Moḥammad. (Mgh.) — [And hence,] دَمِثُ الْحَدِيثِ, (T, A,) inf. n. as above, (K,) † *He mentioned* (T, A, K) *the beginning of* (T, A) *the tradition, or story*. (T, A, K.) You say, دَمِثْ لِي ذَلِكَ الْحَدِيثِ حَتَّى أَطْعَنَ فِي خَوْضِهِ † *Mention thou to me the beginning of that tradition, or story, in order that I may know the manner thereof* (T, A) *and how I should enter upon it [so that I may push on in it]*. (A.)

4. مَا كَانَ أَدْمِثَ فَلَانًا وَالْبَيْتَهُ † *How easy in nature, or disposition, was such a one! [and how gentle was he!]*. (S, TA.)

دَمِثٌ: see دَمِثٌ, in two places.

دَمِثٌ: see the next paragraph, in three places.

دَمِثٌ *Even, or soft*; applied to a valley, and to anything: (T:) or a place *soft and even*; (Mgh, TA;) as also دَمِثٌ, (A,) and دَمِثٌ, or دَمِثٌ; the last also explained as a subst., meaning *an even, or a soft, tract of land*; app. an inf. n. used as a subst.: (Mgh:) or دَمِثٌ [in one copy of the S erroneously written دَمِثٌ, and in another دَمِثٌ] signifies a *soft and sandy place*; and its pl. is دَمَائِثٌ: (S:) or a place *soft to the tread*; as also دَمِثٌ: and so this last applied to a tract of sand (رَمْلَةٌ); as though it were an inf. n. used as an اسم [here meaning an epithet; wherefore it is used alike as masc. and fem. and sing. and dual and pl.]: and [for this reason] دَمِثٌ signifies also *plain, or soft, tracts of land*; pl. [of pauc.] أَدْمَائِثٌ and [of mult.] دَمَائِثٌ: (M:) or دَمَائِثٌ has this last meaning; and its sing. is دَمِثَةٌ [with ة added to transfer the word from the category of epithets to that of substantives]; and دَمَائِثٌ consist of sands and of what are not sands: دَمَائِثٌ likewise is applied to *what is [or are] even and soft*; and its sing. is دَمِثَةٌ [like as دَمِثَةٌ is sing. of خَرَائِبٌ]: (T: [but for دَمِثَةٌ, in this last instance, I find دَمِثَةٌ: if this be right, the pl. is agreeable with analogy; but if دَمِثَةٌ be the sing., the pl. is anomalous:]) and دَمِثٌ is applied to sand, as meaning *not cohering*. (TA.) It is said in a trad., مَا لِي دَمِثٌ فَبَالَ فِيهِ, (Mgh,) or دَمِثٌ, (A, Mgh,) accord. to different readings, i. e. [He turned to] a *soft and even place [and made water upon it]*. (Mgh.) And you say, نَزَلْنَا بِأَرْضٍ مَيْثَاءَ دَمِثَاءَ [We alighted, or alighted and abode, in a tract of land even, or soft, or soft and even]. (A.) — Hence, (T,) † *A man easy in nature, or disposition*, (T, M, TA,) and *generous*; (T;) as also دَمِثٌ: (TA:) and in the same sense دَمِثَةٌ is applied to a woman; (T;) or دَمِثَةٌ; (TA;) she being likened to land so termed, because such is the best, or most productive, of land. (T, TA.) And دَمِثٌ الأَخْلَاقِ † *A man easy in natural dispositions*. (A.)

دَمِثَةٌ, as a subst.: see دَمِثٌ, (of which, also, it is the fem.,) in two places.

دَمِثٌ: see دَمِثٌ: see دَمِثٌ.

دَمِثٌ: see دَمِثٌ, in two places.

دَمِثَةٌ, as a subst., and as fem. of دَمِثٌ: see دَمِثٌ, in two places.

أَدْمِثٌ *The place of the مَلَّةُ [or hot ashes]* (S, L, K) *when bread has been baked there*. (S, L.)

دمج

1. دَمَجٌ, [aor., accord. to a rule of the K, t,] inf. n. دَمَجٌ; (S, A, K;) and دَمَجٌ (S, A, Mṣb, K) and دَمَجٌ, as also دَمَجٌ; (S, K;) *It* (a thing,

§, A) entered, and became firm, *في شئ* in a thing: (§, K:) or it became firm and consolidated: (A:) or it entered, and became concealed, in a thing: (A'Obeyd, §, Mṣb:) and the first and second, he (a wild animal) entered into his covert among trees: (A, TA:) and in like manner, the first, a man into his house or tent; as also *دمج*. (L.) — [Hence,] *دمج بعضه في بعض* [It became intricate]; said of darkness. (A, TA.) — And *دمج أمرهم* † Their affair, or case, was, or became, right, just, or sound, and consistent. (A, TA.) — And *دمجت الأرتب*, (M, K,) aor. 2, inf. n. as above, (TA,) The hare went quickly, with short steps: (M, K:*) and in like manner *دمج* is said of a camel. (M.) — See also 4.

2: see 1.

3. *دامجه*, (A, L,) inf. n. *دماج*, (L,) † He agreed with him, [and he aided him, (see 6,)] *عليه* [against him, or respecting it, or to do it]. (L, A.) — And † [He soothed, coaxed, wheedled, or cajoled, him, as though concealing enmity: for its inf. n.] *مدامجة* is like *مداجاة*. (§.)

4. *دمج* He wrapped a thing in a garment, or piece of cloth. (§, K. [Said in the TA to be tropical: but for this there is no reason that I can see.]) — He rolled up tightly *طومار* [or scroll]; syn. *شد إدراجة*. (A, TA.) — He twisted: or he twisted well a rope: or he twisted it firmly, making it slender. (TA.) And *دمجت*, said of a female comber and dresser of hair, (A, L,) She rolled, or made round, (*أدرجت*) and made smooth, the locks of a woman's hair: (A:) or she plaited such locks; as also *دمجت*, inf. n. *دمج*. (L.) — † He, or it, made a horse lean, lank, or light of flesh, or slender, or lank in the belly. (TA.) *إدماج* [as inf. n. of *أدمج*, not of *أدمج*,] signifies † The being slender in the waist, or middle. (KL.) [See also 7.] — *دمج كلامه* † He disposed his words in a closely-connected order: (A:) or he made his speech vague. (Mṣb.)

5. *تدمج في ثيابه* † He wrapped himself in his clothes, in consequence of his feeling the cold. (A.)

6. *تدامجوا* † They agreed together: (A:) [they conspired together:] they leagued together, (A,) and aided one another. (§, A, K:*) You say, *تدامجوا عليه* † They aided one another, (§,) or leagued together, and aided one another, (A, TA,) against him. (§, A, TA.)

7. *اندمج*: see 1. — Also, said of a horse, † He was, or became, lean, lank, or light of flesh, or slender, or lank in the belly. (A, TA.)

8. *ادمج*: see 1.

دمج A plaited, or braided, lock of hair. (L, K:*)

دمج A [friend, or companion, such as is termed] *خدن*; and an equal. (K.)

صلح دماج (§, A, K) and *دماج* (A, K) † A peace, or reconciliation, that is secret, or concealed: (K, TA:) or as though secret, or concealed; from *مدامجة* [inf. n. of §]: (§:) or firmly established: (A, K:) or complete, and firmly established: (Az, §:) or that is not made with any malicious intention. (AA.) And *أمر دماج* † A right, or just, affair or case.

(TA.) The saying of a poet, cited by IAḡr,

يُحَاوِلْنَ صَوْرًا أَوْ دِمَاجًا عَلَى الْخَنَى

[which may app. be correctly rendered Do they (referring to women) seek to affect a severing of the tie of union, or a confirming thereof notwithstanding the calamities of fortune?] is explained as meaning, they make a show of union outwardly sound but inwardly unsound; from *أدمج الحبل* signifying “he twisted firmly the rope.” (TA.)

دماج: see the next preceding paragraph.

دموج inf. n. of 1. (§, A, K.) — Also Smoothness; or the being smooth: in this sense extr., inasmuch as it [is an inf. n. that] has no un-augmented triliteral-radical verb belonging to it. (L.)

دمج: see *مدمج*.

ليل دامج † Dark night: (§, K,* TA:) or night of intricate darkness. (A.)

مدمج, applied to a man, † Well knit together, like a rope firmly twisted; as also *مدمج*: and in like manner, *مدمجات الخلق*, applied to women, † of a frame well knit together; and so *دمج*, of which ISd found no singular. (L.) And accord. to Lth, *مدمج*, applied to the back, and to a limb, or member, means † [Well compacted, or rounded, and smooth;] as though made round and smooth (*أدرجت وملمست*) as when the female comber and dresser of hair plaits the locks of a woman's hair: (TA:) [or this may be a mistranscription for *مدمج*; for it is said that] *مدمج* signifies round and smooth; syn. *مدمج*; (K;) or *مدمج مع ملاسته*: (§:) and, applied to a back, made smooth. (L.) — Also † An arrow that is used in the game called *الميسر*. (§, K.) El-Hārith Ibn-Hillizeh says,

أَلْفَيْتَنَا لِلضَّيْفِ خَيْرَ عِمَارَةٍ

إِلَّا يَكُنْ لَبْنٌ فَعَطْفُ الْمَدْمَجِ

[Thou hast found us to be, for the guest, the best tribe: if there is not any milk, then is the shuffling of the gaming arrow]: meaning, if there is not any milk, we shuffle the gaming arrow for [the purpose of deciding who shall supply] the camel to be slaughtered, and we slaughter it for the guest. (§.)

مدمج: see the next preceding paragraph.

مدماجة A turban; syn. *عمامة*; (AHeyth, K;) a rare instance of the addition of *ة* to the

measure *مفعال*: or it seems to be an epithet applied to a turban, meaning firmly wound. (AHeyth.)

مدمج: see *مدمج*. — Also Round, or rounded; as an epithet applied to a *نصل* [i. e. the head of an arrow or of a spear &c.] (§.)

دمر

1. *دمر*, aor. 2, (T, M, A, Mṣb, &c.) inf. n. *دمار* (T, M, MF, TA) and *دمارة* (MF, TA) and *دمور*, (MF,) or *دمار* is a simple subst., (Mṣb,) and *دمور* is an inf. n. of *دمر* in a trans. sense, (TA,) It (a people, T, M, A, or a thing, Mṣb) perished: (T, M, A, Mṣb, TA:) or perished utterly. (TA.) — See also 2. — *دمر عليهم*, (S,* M, A, K,) aor. 2, (§, M,) inf. n. *دمور* (§, M, A, K) and *دمر*, (M,) He intruded upon them; went, or came, in to them without permission: (S,* M, A, K:*) or intruded upon them in an evil manner. (K.) It is said in a trad., *من سبق طرفه استئذانه فقد دمر* He whose look precedes his asking permission [does that which is as bad as the act of him who] enters without permission. (§,* TA.) And it is said, *إذا دخلت* *الدور إياك والدومور* When thou enterest houses, [meaning, desirest to enter them,] beware of entering without permission. (A.)

2. *دمره*, (§, Mṣb,) and *دمره*, (T, M, A,) and *دمر عليه*, (T, §, Mgh, Mṣb,) and *عليهم*, (M, A,) inf. n. *تدمير*; (T, §, M, K;) and *دمره*, (M, TA,) inf. n. *دمور*, (K, TA,) and, accord. to the K, *دمار* [which is omitted in the CK] and *دمارة*, but this is wrong, (MF, TA,) for the second and third of these three inf. ns., (TA,) or all of them, (MF,) are of *دمر* in the intrans. sense explained above; (MF, TA;) He (God, M, TA) destroyed, (§, M, Mgh, Mṣb, K,*) or destroyed utterly, (A, TA,) him, or it, or them. (§, M, A, Mgh, Mṣb, TA.) And *دمر السيل المكان* The torrent destroyed the place. (TA from a trad.) — *دمر*, (TK,) inf. n. as above, (§, K,) He (a sportsman) fumigated his *قترة* [or lurking-place] with fur, or soft hair, [of camels,] in order that the wild animals might not perceive his smell. (§, K.) [See also the act. part. n., below.]

3. *دامر الليل* † He passed the night sleepless: (A:) or he endured, or braved, the difficulty, or trouble, of the night, and passed it sleepless. (K.)

دمر: see *دامر*, in two places.

دمارة A ewe, or she-goat, having little milk. (K.) — And One short in make. (TA.) — Applied to a woman, and to others, [i. e. applied also to a company of people, *جماعة*, (TK,)] *Wont to intrude upon others; to go, or come, in to them without permission.* (K,* TA.)

دمار, (§, A, Mṣb,) a simple subst., (Mṣb,) and *دمارة* (MF, TA) and *دمور*, (MF, [but see 1,]) *Perdition*: (§, A, Mṣb, &c.) or utter perdition. (TA.) You say, *حل بهم الدمار* Perdition [or

utter perdition] befell them. (A.) And مَا رَأَيْتَ مَا رَأَيْتَ مِنْ خَسَارَتِهِ وَدَمَارَتِهِ [What sawest thou of his error and his perdition and his state of destruction?]. (T.)

دَمُورُ : see the next preceding paragraph.

دَمَارَةٌ : see دَمَارٌ, in two places.

دَمَارِيٌّ : see تَدْمَرِيٌّ.

دَامِرٌ A man in a state of perdition, in whom is no good. (M.) And رَجُلٌ خَاسِرٌ دَامِرٌ (Yağkoob, T, M, A) and خَسِرٌ وَدَمِرٌ (Lh, T, M) [A man erring and perishing]: Lh says that دَمِرٌ in the latter phrase is an imitative sequent to خَسِرٌ : but [ISd says,] I think that خَسِرٌ is a verbal epithet, and دَمِرٌ a possessive epithet. (M.) [See also art. خَسِر.]

دَامِرِيٌّ : see تَدْمَرِيٌّ.

دَيْمِرِيٌّ A sharp and pertinacious man. (K.) [And so دَيْمِرِيٌّ, q. v.]

تَدْمَرِيٌّ, applied to a man, Ignoble, or mean. (M.) — يَرْتَوِعُ تَدْمَرِيٌّ (T, S, M) and تَدْمَرِيٌّ and دَمَارِيٌّ (M) A jerboa that is small and short: (S:) or of vile make, (T, M,) with broken nails, (M,) and tough flesh: (T, TA:) or the kind called the مَاعِزُ of jerboas, (T, M,) short and small, without nails to its legs, and not quickly overtaken: it is smaller than the شَفَارِيٌّ: (M:) this latter is the ضَانُ thereof, and is characterized by its having a nail in the middle of its leg, in the place of the spur of the cock. (T.) — Hence, (TA,) أَذُنٌ تَدْمَرِيَّةٌ + A small ear. (K.) = Any one: so in the saying, مَا فِي الدَّارِ تَدْمَرِيٌّ (Fr, T, K*) and تَدْمَرِيٌّ (K) and دَامِرِيٌّ (A, TA) [There is not in the house any one]; like تَامِرِيٌّ &c. (TA.) One says also of a beautiful woman, مَا رَأَيْتَ تَدْمَرِيًّا أَحْسَنَ مِنْهَا (K, TA,) i. e. [I have not seen] any one [more beautiful than she]. (TA.) = تَدْمَرِيَّةٌ an appellation of Certain dogs, not such as are called سَلُوقِيَّةٌ nor such as are called كُرْدِيَّةٌ. (M.)

مُدْمِرٌ A sportsman who fumigates his قُتْرَةٌ [or lurking-place] with fur, or soft hair, (M, A,) of camels, (M,) in order that the wild animals may not perceive his smell. (M, A.) — And hence, or because he rushes upon the game unperceived, and [as it were] without permission, † A shifful, or skilled, sportsman. (A.)

دمع

دَمَعٌ, aor. ٤, (S, Mṣb, K,) inf. n. دَمَعْتُ (S, Mṣb) and دَمَعَانٌ and دَمُوعٌ; (TA;) and دَمَعْتُ, (AO, S, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. دَمَعٌ; (AO, S, Mṣb, TA; [in one copy of the S, دَمَعٌ, which is a mistake;]) or only دَمَعْتُ, with fet-ḥ to the م; (AZ, Ks;) The eye shed

tears. (S, Mṣb, K.) — دَمَعُ الجُرْحِ † The wound flowed [with blood]. (TA.) And دَمَعَتِ الشَّجَّةُ † The wound on the head flowed with blood; its blood ran. (Mṣb.) — دَمَعَتِ الجَفْنَةُ † The bowl flowed [or overflowed] with its grease, or gravy. (TA.) And دَمَعٌ also signifies † The flowing from the strainer of the dyer. (TA.) — Aboo-'Adnán says, I asked El-'Oḳeylee respecting this verse:

وَالشَّمْسُ تَدْمَعُ عَيْنَاهَا وَمَنْحَرَهَا *
وَهَنَ يَخْرُجْنَ مِنْ بَيْدٍ إِلَى بَيْدٍ *

[app. meaning † And the sun was shedding its fierce rays and its gossamer when they were going forth from deserts to deserts]: and he said, I think [that the poet means] it was the ظَهْرَةُ [or midday of summer when the heat was vehement], when what is called لُعَابُ الشَّمْسِ [and مَخَاطُ الشَّمْسِ, which latter is here the more appropriate term,] was flowing [in the air]: and El-Ghanawee says, when the beasts thirst, their eyes shed tears, and their nostrils flow. (TA.) = See also 4.

2. تَدْمِيعٌ Vehement flowing of tears from the eye. (KL.)

4. اِدْمَعُهُ (IAṣr,) inf. n. اِدْمَاعٌ (K,) † He filled it, [app. so as to make it overflow,] (IAṣr, K,) namely a bowl, (IAṣr,) or a vessel; (K;) as also دَمَعَهُ [if this be not a mistranscription for the former]. (TA.)

5. تَدْمَعُ [He shed tears; or wept]. (Occurring in a version of the Gospel of St. John, xi. 35: but perhaps post-classical.)

10. هُوَ يَسْتَدْمِعُ [app. He draws forth tears]. (TA.)

دَمْعٌ Tears; the water, or fluid, of the eye; (S, Mṣb, K;) whether from grief or joy: (K:) originally an inf. n.: (Mṣb:) [but having a pl., both of mult. and of pauc.: for] the pl. [of mult.] is دَمُوعٌ (K) and [of pauc.] اِدْمَعٌ: (TA:) and دَمْعَةٌ [is the n. un., signifying] a single drop thereof; [i. e. a tear:] (S, K:) if from joy, it is cool; or if from grief, hot. (TA.) — دَمْعُ دَاوُدَ [David's tears;] a certain well known medicine: (Sgh, K:) [perhaps the fruits of a species of coix, namely coix lachryma, now called دَمْعُ أَيُّوبَ, or Job's tears, which are hard and stony, and are said to be strengthening and diuretic.] — بَكَتِ السَّمَاءُ دَمْعَ السَّحَابِ سَالٌ [The sky wept, and the tears of the clouds flowed]. (TA.) — شَرِبَ دَمْعَةَ † [He drank the tear of the vine]; i. e., wine. (A, TA.) — دَمُوعُ الجَفْنَةِ † [The tears, meaning] the grease, or gravy, of the bowl. (TA.)

[دَمْعٌ masc. of] دَمْعَةٌ A woman quick to shed tears: (S, K:) or quick to weep, abounding with tears; (L;) as also دَمِيعٌ, without ٤; (Lh, L;) of which latter, which is applied also to a man, the pl. is دَمْعَاءٌ, applied to men, and دَمْعِيٌّ, ap-

plied to men and to women, and دَمَائِعُ, applied to women. (L.) [See also دَمُوعٌ.]

دُمُوعٌ A mark made with a hot iron in the part where the tears run, (El-Aḥmar, S, K, TA,) of a camel; (El-Aḥmar;) said by Aboo-'Alee, in the "Tedhkireh," to be a small line. (TA.)

دَمْعَةٌ : see دَمْعٌ, in two places.

قَدَحٌ دَمْعَانٌ † A bowl that is full so as to overflow (L, K,* TA) from its sides. (L, TA.)

دَمَاعٌ Water of the eye arising from disease or old age; not tears: (S:) or, as some say, the traces of tears upon the face: thus in the handwriting of Aboo-Zekereeyà, in the margin of a copy of the S. (TA.) — دَمَاعُ الكَرْمِ (S, A,) or دَمَاعُ, like دَمَانٌ (K,) and thus written by Sgh, with teshdeed, (TA,) † What flows from the grape-vine in the days of the [season called] رَبِيع. (S, A, K,* TA.)

دِمَاعٌ A mark made with a hot iron upon the فِي النَّاطِرِ [app. a mistake for فِي النَّاطِرِ, meaning upon the place of the vein at the edge of the nose, commencing from the inner angle of the eye,] running down to the nostril, (K, TA,) so says ISh, (TA,) or to the nostrils: (CK:) sometimes there are two such marks. (TA.)

عَيْنٌ دَمُوعٌ An eye that sheds many tears: or quick to shed tears: and عَيْنٌ دَمَاعَةٌ [has the former signification]. (TA.) [See also دَمِيعٌ.]

— تُرَى دَمُوعٌ † Earth, or soil, from which water exudes: (TA:) and دَمَاعٌ دَمَاعٌ, and دَامِعٌ, † earth, or soil, that exudes moisture; (K;) or that seems as though it exuded moisture, or almost did so. (TA.)

دَمِيعٌ : see دَمِيعٌ.

دَمَاعٌ and its fem., with ٤: see دَمُوعٌ, in two places. — يَوْمٌ دَمَاعٌ † A day in which is [fine rain such as is called] رَذَاذ. (K, TA.)

دَمَاعٌ : see دَمَاعٌ.

عَيْنٌ دَامِعٌ [act. part. n. of دَمَعٌ]. You say, عَيْنٌ دَامِعَةٌ An eye shedding tears; an eye of which the tears are flowing: (Mṣb:) pl. دَوَامِعٌ. (TA.) — شَجَّةٌ دَامِعَةٌ † A wound on the head from which blood flows (A, IAth, Mgh, TA) in small quantity, (A, TA,) or in drops, (IAth, TA,) like tears; (IAth, Mgh, TA;) ranking after that termed دَامِيَّةٌ: (S, Mgh, K:) A'Obeyd says, (S,) the دَامِيَّةُ is that which bleeds without a flowing of blood from it; (S, Mgh;) and when the blood flows from it, it is termed دَامِعَةٌ, with the unpointed ع: (S:) yet the author of the K says, in art. دَمِيعٌ, [as on the authority of A'Obeyd,] that the دَامِعَةُ is before the دَامِيَّةُ; and charges J with error in saying the contrary. (TA.) [See also دَمِيعَةٌ.] — جَفْنَةٌ دَامِعَةٌ † A bowl flowing [or overflowing] with its grease, or gravy. (TA.) — تُرَى دَامِعٌ : see دَمُوعٌ.

مَدْمَعٌ The channel of the tears; or part where

the tears run: (TA:) or the place where the tears collect in the sides of the eye: pl. مَدَامِغُ, which comprises the inner and the outer angles of the eyes: (Az, TA:) or the pl. signifies the inner angles, (المَأْتِي,) which are the extremities of the eye [or eyes]. (§.) — The pl. also signifies † Waters which drop, or drip, from the side of a mountain. (Aboo-'Adnán.) And it may also signify Flowings of tears. (Ḥam p. 551.)

مَدْمُوعٌ A camel marked with the mark called دَمْعٌ. (K.)

دمع

1. دَمَعَهُ, (S, Mgh, Mṣb, K,) aor. ʿ (IDrd, Mṣb, K) and ʿ, (IDrd, K,) inf. n. دَمَعٌ, (S, Mṣb,) He broke his head so that the wound reached the دِمَاغ [or brain]: (S, K:) or he broke the bone of his دِمَاغ: (Mṣb:) or he struck it, namely, a person's head, so that the stroke reached to the دِمَاغ: (Mgh:) and he struck his دِمَاغ, (K, TA,) and broke the interior of the skull, next the دِمَاغ. (TA.) And دَمَعَتَهُ الشَّمْسُ The sun pained his دِمَاغ. (IDrd, K.) — Also, inf. n. as above, † He overcame, or subdued, and abased, him, or it: like as the truth does falsehood: and hence قَدِمَعَهُ in the Kur [xxi. 18], meaning † so that it may overcome it, or prevail over it, and abolish it: or, accord. to Az, so that it may do away with it, in such a manner as to render it despicable, or ignominious. (TA.) And دَمَعَهُ signifies † He overcame him, or prevailed over him, much, so as to subdue him, or abase him. (TA.) — [Hence, app.,] دَمَعَتِ الأَرْضُ † [The produce of] the land was eaten. (IAar, TA.) — And دَمَعَهُ بِمِطْفَأَةِ الرِّضْفِ † He slaughtered for them a lean sheep or goat: (K:) so says Lh, except that he does not explain the verb, which is thus explained by Ibn-'Abbád and Z: (TA:) or, as some say, a fat sheep or goat. (K.) — دَمَعَتْ حَوِيَّتَهَا, [the verb written in the L and TA without teshdeed, so that it is app. دَمَعَتْ, but it may be † دَمَعَتْ,] She (a woman) made, or put, a دَامِغَة [q. v.] to her حَوِيَّة [or stuffed thing whereon she rode upon her camel]. (ISh, L, TA.)

2. دَمَعٌ, inf. n. تَدْمِيعٌ, † He made a ثَرِيدَة [or mess of crumbled, or broken, bread,] soft with grease, or gravy. (Ibn-'Abbád, A, K.) — See also 1, in two places.

الدِّمَاغُ a word of which the signification is well known; (S, Mṣb;) [The brain;] the marrow of the head; (K;) or the stuffing of the head: (TA:) or [app. a mistake for "and" (what is termed)] أَمْرُ الرَّأْسِ or أَمْرُ الْهَامِ [in one copy of the K "and"] أَمْرُ الدِّمَاغِ is a thin skin, like a pouch, in which it is contained: (K:) [these three terms, أَمْرُ الْهَامِ and أَمْرُ الرَّأْسِ and أَمْرُ الدِّمَاغِ, appear all to signify the meninx; (see أَمْرُ); but the first and second of them seem to have been mistaken by the author or transcribers of the K for different explanations of الدِّمَاغِ:] the pl.

[of pauc.] is أَدْمِغَةٌ (S, Mṣb, K) and [of mult.] دَمْعٌ. (TA.)

دَمِيعٌ and مَدْمُوعٌ Having his head broken so that the wound reaches the دِمَاغ [or brain]: (IDrd, K:) the former is likewise applied to a woman: and the pl., applied to men and to women, is دَمْعِي. (IDrd, TA.) — Also, both words, † Stupid; foolish; or unsound, or dull, or deficient, in intellect: † مَدْمُوعٌ is incorrectly used by the vulgar in this sense; (K, TA;) as though meaning overcome, so as to be subdued, or abased, by the devil: it is said in the "Námoos" that this last word may be correct as having an intensive signification; but it may admit of such a signification, and yet may be incorrect, not heard from persons of chaste speech. (TA.)

دِمَاغَةٌ A wound in the head, reaching the دِمَاغ [or brain]; (S, Mgh, Mṣb, K;) with which there is no living: (Mṣb:) it is the last [in degree] of [the wounds termed] شَجَاغ [pl. of شَجَّة]; these being ten, as follows: [1] قَاشِرَةٌ, also called حَارِصَةٌ (S, K, TA) and حَرِصَةٌ, or, as some think, the قَاشِرَة or حَرِصَة is different from حَارِصَة or حَرِصَة: (TA:) [2] سَبْحَاقُ: [3] دَامِيَةٌ: [4] مَتَلَّاحِمَةٌ: [5] مَنَقَلَةٌ: [6] مَوْضِعَةٌ: [7] هَاشِمَةٌ: [8] مَنَقَلَةٌ: [9] أَمَّةٌ (S, K, TA,) also termed مَأْمُومَةٌ: (TA:) [10] دَامِغَةٌ: (S, K, TA:) and A'Obeyd adds دَامِغَةٌ, with the unpointed ع, after دَامِيَةٌ; (S;) or, accord. to F, who pronounces J to have erred in saying thus, before دَامِيَةٌ: but J is right in this case. (TA.) [See شَجَّةٌ دَامِغَةٌ, voce دَامِغٌ. Several other terms are mentioned in the TA; but these, which will be found in their proper arts., appear to be all syn. with some that are mentioned above. See also شَجَّةٌ.] — Also A spadix (طَلْعَةٌ) that comes forth from amid the broken portions of the قَلْب [or heart of the palm-tree], long and hard, and, if left, mars the palm-tree; (S, K, TA;) wherefore, when its existence is known, it is detached. (TA.) — And An iron above the مَوْخِرَة [or hinder part] of the [camel's saddle called] رَحْل; (Aḡ, K;) also called غَاشِيَةٌ: (TA:) or an iron with which the back of the رَحْل is fastened: (JK:) the pl. is دَوَامِغٌ: ISh says that the دَوَامِغ are above the middle of the heads, or upper extremities, of the [curved pieces of wood called] جُنُونِ [pl. of جُنُونٌ]; and sometimes they are of wood, firmly bound; and i. q. حَذَارِيفٌ, pl. of حَذْرُوفٌ [q. v.]: [but] Az says that when the دَامِغَة is of iron, it is placed across, or athwart, above the two extremities of the جُنُونِ, and nailed with two nails, the حَذَارِيف being fastened upon the heads of the cross-pieces, in order that it, or they, may not become disconnected. (TA.) [What it is, I am unable further to explain. It is perhaps thus called because so placed that a person is liable to have his head wounded by it.] — And A piece of wood placed across between two poles, upon which is hung the skin for water or milk. (JK, Ibn-'Abbád, K.)

دِمَاغٌ One that wounds so as to reach the دِمَاغ

[or brain]; and that breaks the head or the like. (Ibn-'Abbád, K.) And حَجَرٌ دَامُوعَةٌ A stone that does so much, or vehemently: the ʿ denoting intensiveness of signification. (Ibn-'Abbád, K.)

مَدْمُوعٌ: } see دَمِيعٌ.
مَدْمُوعٌ: }

دمل

1. دَمَلُ الأَرْضِ, (T, S, M, Mgh, Mṣb, K,) aor. ʿ, (T, M, Mṣb,) inf. n. دَمَلٌ and دَمَلَانٌ, (M, K,) He put the land into a right, or proper, state: (M, K:) or he did so with دَمَالٌ, (S, M, Mgh, Mṣb, K,*) i. e., [he manured it with] سِرْقِين (S) or سِرْقِين (M, Mṣb, K,) or سَمَاد; (Mgh;) or † أَدْمَلَهَا has this latter signification; (M;) and so دَمَلَهَا. (T in art. دَبَل.) — And [hence,] دَمَلُ الشَّيْءِ, (S in art. دَبَل, and Mṣb,) aor. ʿ, inf. n. دَمَلٌ, (Mṣb,) † He put the thing into a right, or proper, state; prepared it, or improved it; (S in art. دَبَل, and Mṣb;) as also دَبَلَهُ. (S in that art.) And دَمَلُ بَيْنِ الْقَوْمِ, (S, M, K,*) aor. ʿ, (M,) inf. n. دَمَلٌ, (TA,) † He made peace, effected a reconciliation, or adjusted a difference, between the people; (S, M, K, TA;) as also † دَمَلُ الجُرْحِ. (Ibn-'Abbád, K.) — دَمَلُ الجُرْحِ, (T, M, K,*) aor. ʿ, (M,) † It (a remedy) healed the wound: (T, M, K,*) [and † أَدْمَلَهُ has a similar meaning; for] إِدْمَالٌ signifies the healing a wound; and causing it to skin over. (KL.) = دَمَلٌ: see 7.

3. دَامِلُهُ, (T, M, K,) inf. n. مَدَامِلَةٌ, (S,) † He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; (T, M, K;) in order to effect a reconciliation between himself and him: (T, M, TA:) مَدَامِلَةٌ is similar to مَدَاجَاةٌ. (S.) Abu-l-Ḥasan says,

* شَبِثْتُ مِنَ الإِخْوَانِ مَنْ لَسْتُ زَانِلًا *
* أَدَامِلُهُ دَمَلٌ † السِّقَاءِ المَخْرُوقِ *

[† I hated, of the brethren, him whom I was not ceasing to treat gently, with the gentle treatment of the water-skin, or milk-skin, having in it many holes, or rents]: (T, M:) thus using an inf. n. with a verb to which it does not properly belong. (M.) And one says, دَامِلُ الْقَوْمِ, (so in a copy of the S,) or أَدْمِلُ الْقَوْمِ, (so in two other copies of the S, [but only the former agrees with the context,]) meaning إِطْوَهُمْ عَلَى مَا فِيهِمْ [i. e. † Treat thou the people with gentleness, notwithstanding what fault, or the like, there may be in them: see a phrase similar to this explanation voce بَلَلٌ]. (S, TA.)

4: see 1, in two places: — and see also 3.

5. تَدَمَلَتِ الأَرْضُ The land was, or became, put into a right, or proper, state, with دَمَالٌ, i. e. سِرْقِين. (M, K.)

6. تَدَامَلُوا † They made peace, or became reconciled, one with another. (M, K, TA.)

7. اِنْدَمَلُ † It (a wound, T, S, M, Mgh, Mṣb)

healed; or became in a healing state; (M, K;) as also **دَمَل**, (M, K,) aor. ـ : (K:) or became healed, (Mgh,) or nearly healed, (T, S, Mgh,) as also **دَمَل**, originally **ادَمَل**, (AA, TA,) and in a healthy state: (T, Mgh:) from **دَمَل** الأَرْض: (Mgh:) or gradually recovered. (Mgh.) And † He became nearly recovered from (من) his disease, (T, M,*) and from a wound, (T,) and from his pain. (M.)

8. **ادَمَل**: see 7.

Q. Q. 1. **دَوَمَل** بَيْنَ الْقَوْمِ: see 1.

دَمَل Gentle treatment. (M, K.) See also 3.

دَمَل: see **دَمَل**.

دَمَال [Dung, such as is called] **سَرْجِين** (S) or **سَرْجِين**, (T, M, K,) and the like; (T;) [used for manuring land;] as also **دَبَال**: (M in art. **دَبَل**;) or compost of dung and ashes, or of dust, or earth, and dung: (Mgh:) and camels' or similar dung, and dust, or earth, trodden by the beasts. (M, K.) — [Hence,] † A means [of kindling] of war; like as **دَمَال** [signifying dung] is a means of kindling of fire. (S, TA.) — Rotten dates: (Aḡ, T, S:) or rotten, black, old dates: (M, K:) [in the CK, **التَّمَر** is erroneously put for **التَّمَر**:] [and] such are called **دَمَال**. (M.) — Refuse that the sea rejects, (Lth, T, M,*) **كَبَر**, consisting of dead creatures therein, (Lth, T,) and the like, ('Eyn, TT,) such as [the shells, or shell-fish, called] **أَصْدَاف** and **مَنَاقِب**, (Lth, T, TA,) or **صَدَف** and **مَنَاقِب**, (M,) and **نَبَاح**. (Lth, T, M, TA.) [The last word is erroneously written in one place, in the TT, **نَبَاح**; and in another place, in the same, **سَبَاح**.] — An unsoundness, or infection, in the spadix of the palm-tree, (M, Mgh, K,) so that it becomes black, (M, K,) before it attains to maturity, (M, Mgh, K,) or before it is fecundated: (IDrd:) also termed **دَمَان**, [q. v.] (Mgh, TA,) from **دَمَن** meaning **سَرْجِين**. (Mgh.)

دَمَل (T, S, M, Mḡb, K) and **دَمَل** (S, M, K) A kind of purulent pustule, or imposthume; (T, S;) i. q. **خَرَج**; (M, K;) well known: (Mḡb:) [said to be] an appellation applied as ominating good, (M, O,) like **مَفَازَة** applied to a place of destruction; (O;) or because it tends to healing: (T:) said by IF to be Arabic: (Mḡb:) by Aḡ said to be used in Arabic: (T:) [app. of Pers. origin:] in Pers. **دُنْبَل**, and **دُنَابَر**: (MA:) [now vulgarly pronounced **دَمَل** and **دَمَل**: and applied to any pimple or pustule, and to a boil: see **حَبْن**:] the pl. (of **دَمَل**, T, S) is **دَمَائِل**, (T, S, M, K,) which is anomalous, (M,) or **دَمَائِل** [agreeably with analogy]. (Mḡb.)

دَمَال One who manures land with [دَمَال, i. e.] **سَرْجِين**. (M.)

دَمَائِي The **دَمَائِي** [q. v.] of the jerboa. (Ibn-'Abbád, TA.) [See also **دَمَائِي**.]

دملج

Q. 1. **دَمَلَج**, (JM, TA,) inf. n. **دَمَلَجَة** and

دَمَلَج, (K, TA,) He made, or wrought, a thing, (K, JM, TA,) as, for instance, a bracelet, (TA,) evenly or equably, or justly or properly, (K, JM, TA,) and well. (JM, TA.) [And He made a thing round and smooth; like **دَمَلَقَه**: see the pass. part. n., below.] It is said in a trad., **دَمَلَجَ** **اللَّهُ نُورَهُ** [God has made his pearls round and smooth]. (TA.) Accord. to Lh, **دَمَلَجَ جَسْمَهُ** signifies His body was, or became, rounded, or compacted, (طَوِي) so that his, or its, flesh was firm, or hard. (TA.)

دَمَلَج and **دَمَلَج**: see the next paragraph, in three places.

دَمَلُوج (S, Mgh, K) and **دَمَلُوج** (S, K) and **دَمَلُوج** (K) An armllet; a bracelet for the arm; syn. **مَعْضَد**; (S, Mgh, K;) i. e. the ornament thus called: (Mgh, TA:) pl. of the first **دَمَائِلَج**; (S;) [and of the second and third **دَمَائِلَج**.] You say, **أَلْقَى عَلَيَّ دَمَائِلَجَهُ** [He put (lit. cast) upon me his armllets]. (S.) — Also the first and † second A smooth stone. (TA.) — And [the pl.] **دَمَائِلَج** Hard lands: (K:) so in the L and the Tekmileh. (TA.)

دَمَلُوج i. q. **مَدْرَج أَمْلَس** [Round, as though rolled like a scroll, and smooth]: (S, K:) and a stone, and a solid hoof, smooth and round; as also **دَمَلُوج** and **دَمَلُوك**. (S in art. **دَمَلُوك**.) A rájiz says, (S, TA,) namely, El-'Ajjáj, (so in a copy of the S,)

* **كَأَنَّ مِنْهَا الْقَصَبَ الْمَدْمَلَجَا** *
* **سَوْقٌ مِنَ الْبُرْدِيِّ مَا تَعَوَّجَا** *

[app. describing a certain animal, or animals, and meaning As though her, or their, round and smooth leg-bones were stalks of the papyrus, not crooked]. (S, TA.)

دملص

دَمَلِص and **دَمَلِص** and **دَمَالِص**: see art. **دَلِص**.

دملق

Q. 1. **دَمَلَقَه** He made it smooth and even: [or smooth and round:] like **دَمَلَجَه** and **دَمَلَكَه**. (TA) And **دَمَلَقَ** It was made smooth and round: or smooth like the hand, and, accord. to some, hard. (TA.)

دَمَلُوق and **دَمَلُوق**: see **دَمَلُوق**.

دَمَلُوق: see **دَمَلُوق**, in two places. — Also A sort of truffle, (AḤn, TA,) smaller than the **عَرْجُون**, (JK, AḤn, K, TA,) the shortest thereof (AḤn, TA) found in sands and meadows; (JK, AḤn, K, TA;) it is good, (AḤn, TA,) and seldom becomes black (JK, AḤn, TA) while fresh; (JK;) and it is the sort of which the head is like a **مِظَلَّة** [q. v.]: (AḤn, TA:) pl. **دَمَائِلُوق**. (JK.)

دَمَائِلُوق: see **دَمَلُوق**. — Also An old man bald

in the fore part of his head. (TA.) And **دَمَائِلُوق** **الرَّأْسِ** Having the head shaven. (En-Nadr, K.) — Also, applied to a woman's vulva, **Wide**, (Ibn-'Abbád, K,) and, some add, **large**. (TA.)

دَمَلُوق, applied to a stone, (JK, S, K,) and to a solid hoof, like **دَمَلُوك** and **دَمَلُوج**, (S,) and **دَمَلُوق** (JK, K) and **دَمَلُوق** (K) and **دَمَلُوق** (JK, TA) and **دَمَلُوق**, (JK, K,) Smooth and round: (S, K:) or very round: (JK:) or, accord. to Aboo-Kheyreh, **دَمَلُوق** signifies a stone smooth like the hand, and, some add, hard: the pl. [of **دَمَائِلُوق** and **دَمَلُوق** and **دَمَلُوق**] is **دَمَائِلُوق** and [that of **دَمَلُوق** is] **دَمَائِلُوق**. (TA.)

دملك

Q. 1. **دَمَلَكَه** He made it smooth and round: (S;) or smooth and even: like **دَمَلَقَه**. (TA in art. **دَمَلُوق**.)

Q. 2. **تَدَمَلَك** It was, or became, smooth and round: (S, TA:) [or smooth and even: see above.] Said of a girl's breast, **It became round and prominent**: (Lth, K:) one should not say **تَدَمَلَك**. (Lth, TA.)

دَمَلُوك: see what follows.

دَمَلُوك Smooth and round; applied to a solid hoof; like **دَمَلُوق** and **دَمَلُوج**; and as applied to an iron head of an arrow or of a spear &c.: (S;) and so **دَمَلُوك** applied to a stone: (M, K:) or the latter, thus applied, signifies [simply] round: (S;) and the former, **smooth and even**; or **made smooth and even**; syn. **مُحَلَّق** [in the CK **مُحَلَّق**]; applied to a stone, and to an arrow: (M, K:) and i. q. **مُفْتَوِل مَعْصُوب** [app. as meaning compact, or firm, in make; as though twisted]. (K.)

دمن

1. **دَمَن** الأَرْض, (S, K,) aor. ـ , (TK,) inf. n. **دَمَن**, (TA,) i. q. **دَمَلَهَا**; (S, K;) i. e. He put the land into a right or proper state, prepared it, or improved it, [or manured it,] with [دَمَان, i. e. dung such as is termed] **سَرْجِين**. (TA.) — **دَمَن**, (S, M, K,) aor. ـ , (K,) inf. n. **دَمَن**, (KL,) † He bore rancour, malevolence, malice, or spite, (S, M, K, TA,) of long continuance, (M, K, TA,) **دَمَنَتْ قُلُوبُهُمْ عَلَيْهِ** against him: (S, M, TA:) and **دَمَنَتْ قُلُوبُهُمْ عَلَيْهِ** † Their hearts bore rancour, malevolence, malice, or spite, (S, TA,) of long continuance. (TA.) [Perhaps from **دَمَنَتْ النَّخْلَةُ** said in the TK to signify **The palm-tree became rotten and black**: see **دَمَان**, below.] — The inf. n. **دَمَن** also signifies **The being lasting, continual, or permanent**. (KL.) [And † **اندمن** app. signifies **It was, or became, of long continuance**: see a usage of its part. n. **دَمِنَة** voce **مَدْمِن**.]

2. **تَدَمِين**, (M, K,) inf. n. **دَمِنَة**, (M, K) and **دَمِنَة** (M) **دَمِن** in, or upon, the place. (M, K.) And **دَمِن** الشَّاءِ **الْمَاءِ** The sheep, or goats, dunged in the water.

(S, TA.) — **دَمِنَ الْقَوْمَ الدَّارَ** (S,) or **المَوْضِعَ**, (M,) *The people, or party, blackened [by the dung of their cattle, or by their cooking,] (S, M,) the house, or abode, (S,) or the place. (M.)* — **دَمِنَ فُلَانٌ فَنَاءَ فُلَانٍ** (T,) or **بَابِهِ**, (K,) † *Such a one came, and kept, or clave, to the court, or yard, of such a one, (T, TA,*) or [simply] kept, or clave, to his door. (K.)* [Freytag assigns this signification (which he renders “semper stetit ad alicujus portam”) to **أَدْمَنَ** followed by an accus. case, as on the authority of the K.] — And **دَمِنَهُ**, (Kr, M, K,) inf. n. as above, (K,) *He granted him, or conceded to him, indulgence, or facilitation. (Kr, M, K.)*

4. **أَدْمَنَهُ**, (T, S, M, Mṣb, K,) inf. n. **أَدْمَانٌ**, (Mṣb,) *He did it continually, or perpetually: (S, K:) he kept, or clave, to it (T, M, Mṣb, TA) without desisting from it, or without quitting it, (M,) constantly, perseveringly, or assiduously, (Mṣb,) or inseparably; (TA;) namely, drinking, (T,) and wine, (T, M,) &c. (M.)*

[5. **دَمِنَ** app. signifies *It (water, or a place,) had dung of sheep or goats, or of camels, fallen into it, or upon it: see its part. n. مَدْمِنٌ, below.]*

[7: see 1, last sentence.]

دَمَانٌ: see **دَمَانٌ**.

دَمَانٌ [Dung, such as is called] **سُرْقِين**, (T, M, K,) or **سُرْقِين**, (Mṣb,) *that has become compacted, (T, M, Mṣb, K,) and formed a cake upon the ground: (T:) and camels', sheep's, goats', or similar, dung; syn. بَعْرٌ: (S, M, K:) also, (T,) or **دَمْنَةٌ**, of which the former word is the pl. [or rather coll. gen. n.], (TA,) [dung of the kind called] **بَعْرٌ**, and mud, or clay, that have become mixed together, at a watering-trough or tank, (T, TA,) and compacted, or caked: (T:) and remains of water in a watering-trough or tank. (TA.) See also **دَمْنَةٌ**, in three places. — **إِذَا مَالٌ دَمِنَ مَالٍ** is a phrase like **إِذَا مَالٌ مَالٍ**, (S, TA,) and means † *Such a one is a manager, or tender, of cattle, or camels &c., (K, TA,) who keeps to them inseparably. (TA.)**

دَمْنَةٌ: see the next preceding paragraph. Also *A trace, (M,) or traces, (K,) of a house or an abode: (M, K:*) and the traces of men [in a place where they have sojourned]; and a place which they have blackened; (S, M, Mṣb, K, TA;) where they have left marks of the dung of cattle; a patch of ground which the people who have occupied it have blackened, and where their cattle have staled and dunged: (TA:) [a black, or dark, patch of compacted dung and urine of cattle:] a place near to a house or an abode: (M, K:) a place in which [dung such as is called] **سُرْقِين** has become compacted, or caked: (M, TA:) and a piece of **زَيْلٍ** [i. e. **سُرْقِين**]: (TA:) pl. **دَمْنٌ** (S, M, K) and **دَمْنٌ**, (M, Mṣb, K,) or [rather] the latter is a [coll.] gen. n.: (M:) [accord. to Az,] † **دَمْنٌ** signifies *what men have blackened [where they have sojourned, consisting] of the traces of بَعْرٌ &c.; and is a gen. n., and**

also pl. of **دَمْنَةٌ**. (T.) It is said in a trad., **إِيَّاكُمْ وَخَضْرَاءَ الدَّمِينِ**, meaning † *Avoid ye the beautiful woman that is of bad origin: she is thus likened to the herbage that grows in the دَمْنٌ; that appears to be in a flourishing condition, but is unwholesome as food, and of stinking origin. (M.)* [See also **أَخْضَرُ**: and see **عُشْبَةُ الدَّارِ**, in art. **عُشْب**.] — Also † *Rancour, malevolence, malice, or spite, (T, S, M, Mṣb, K, TA,) of long continuance († **مُدْمِنٌ** M, or **قَدِيرٌ** K, and **ثَابِتٌ** TA) in the bosom: it is said that it is not thus termed unless of long continuance: (M, TA:) pl. **دَمْنٌ** (T, K) and [coll. gen. n.] **دَمْنٌ**. (Mṣb, K.)*

دَمَانٌ [Dung such as is called] **سُرْقِين** (M) or **سُرْقِين** (K, TA) *with which land is manured; (TA:) [as also **دَمَالٌ** and **دَبَالٌ**.] — And **أَشْهَس**. (M, K.) — Also, (Aḡ, Sh, T, S, M, IAth, K,) or † **دَمَانٌ**, with **دَامَم**, like other words significant of diseases and the like, as in the “Ghareeb” of El-Khattábee, or, accord. to the “Towsheeh,” both of these, and † **دَمَانٌ**, (TA,) and † **دَمْنٌ**, (M, K,) and † **أَدْمَانٌ**, (Ibn-Ábi-z-Zinád, T, IKtt, K,) *Rottenness and blackness of a palm-tree: (M, K:) or the state of a palm-tree إِذَا أَنْسَغَتْ*, as Aḡ says, (T, S, [and the like is said in the M, (أَنْ تَنْسَعُ التَّخْلَةَ)] but Sh says, correctly, إِذَا أَنْشَقَتْ [when it splits], (T,) in consequence of rottenness and blackness: (T, S, M:) or, accord. to IAth, *corruptness and rottenness of fruits (الشمر) [perhaps a mistranscription for التمر i. e. dates] before their coming to maturity; as also **دَمَالٌ**: (TA:) or **دَمَانٌ** and **دَمَالٌ** both signify *an unsoundness, or infection, in the spadix of the palm-tree, (Mgh and TA in art. **دَمَل**), so that it becomes black, (TA ib.,) before it attains to maturity, (Mgh and TA ib.,) or before it is fecundated. (TA ib.)* — Also **دَمَانٌ**, (M, K,) or in this sense it is correctly † **دَمَانٌ**, (TA,) *One who manures land with [the dung called] سُرْقِين*. (M, K, TA.) — [Golius adds the signification of “Tormentum, supplicium,” as from the KL, in my copy of which the only explanation given is *“a rottenness that infects a palm-tree:”* he seems to have found in his copy of that work **عَقُوبَتِي**, either alone, or followed by some words imperfectly written.]**

دَمَانٌ and **دَمَانٌ**: see the next preceding paragraph.

دَمَانٌ: see **دَمَانٌ**.

دَمُونٌ *Bad, foul, or unseemly. (K.)*

دَمِينِي The [hole called] **دَامَمَ** of a jerboa: (K:) because of its continuance therein. (TA.)

أَدْمَانٌ *A certain tree of the [kind called] جَنْبَةٌ*. (K.) [Golius read **مِنَ الْجَنْبَةِ** i. e. “of Paradise,” for **الْجَنْبَةِ**.] — Also, accord. to the K, *A certain canker, disease, or bane, of palm-trees: but this is **أَدْمَانٌ**. (TA.)*

أَدْمَانٌ: see what next precedes, and **دَمَانٌ**.

هذا **مَدْمِنُهُ** [thus in the TA: app. either **مَدْمِنُهُ**, and if so meaning *This is their place of continuance, or مَدْمِنُهُ*, meaning *the place where their cattle dung and staled.*

مُدْمِنٌ الْخَمِيرُ, (S,) or **مُدْمِنٌ الْخَمِيرُ**, (T,) *A man who is a continual drinker of wine; (S;) an incessant drinker of wine: (T, TA:) likened in a trad. to an idolater. (TA.)*

مُدْمِنٌ *A place in which, or upon which, cattle have dunged and staled. (K, TA.)* And water into which the dung of sheep or goats, or of camels, has fallen. (S.)

مُدْمِنٌ: see **دَمْنَةٌ**, last sentence.

(دمى or دمو)

1. **دَمِي**, (T, S, M, MA, Mṣb, K,) [held by some to be originally **دَمُو**] like **رَضِي**, (S, K,) which is from **الرَّضْوَانُ**, being thus [with **ي**] because of the kesreh, (S,) [but most hold the last radical to be **ي**,] and **دَمِي**, (TA as from the Mṣb, [but not in my copy of the latter work,]) aor. **يَدْمِي**, inf. n. **دَمَا** or **دَمِي** (T, S, M, MA, Mṣb, K) and **دَمِي**, (S, MA, [but in the Mṣb it seems to be indicated that it is **دَمِي**,]) said of a thing, (S,) or of a wound, (Mṣb,) and **دَمِيَّتٌ** said of the arm or hand, (T,) *It bled; blood issued from it: (Mṣb:) [and] it was, or became, bloody; i. e., smeared, or defiled, with blood. (MA.)*

2. **دَمِيَّتُهُ**, (S, M, K,) inf. n. **تَدْمِيَّةٌ**, (S,) i. q. **أَدْمِيَّتُهُ**, (S, M, K,) i. e. [I made him to bleed;] *I struck him, or smote him, so that blood issued from him: (S:) [and I made him bloody; for] **دَمَاهُ** signifies [also] he smeared him, or defiled him, or made him to be smeared or defiled, with blood. (MA.)* Hence the prov., **وَلَدِكَ مِنْ دَمِي** (MA.) *Thy son is he who made thy two heels to be smeared with blood; (TA in art. **وَلَد**;) i. e., whom thou thyself broughtest forth; (K and TA in that art.;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA in that art.) — **دَمِيَّ الهَاشِيَةَ** † *It (pasture, or herbage,) fattened the cattle so as to make them like what are termed **دَمِي** [pl. of **دَمِيَّةٌ**]. (M.) — **دَمِيَّتٌ لَهُ**, inf. n. as above, † *I made a way easy to him. (K, TA.) — † I made, or brought, [a thing] near to him. (K.)* You say, **دَمِيٌّ لَهُ فِي كَذَا وَكَذَا** † *He made, or brought, near to him [some object of desire in such and such cases]. (Th, M.) — † I appeared to him. (K.)* One says, **خُذْ مَا دَمِي لَكَ** † *Take thou what has appeared to thee. (Th, M.)***

4: see 2.

10. **اسْتَدْمَى** *He (a man) stooped his head, blood dropping from it; (M;) as also **اسْتَدَامَر**, formed by transposition from **اسْتَدْمَى**. (Kr, TA in art. **دَوَمَر**.) — **اسْتَدْمَى غَرِيْبَهُ** † *He acted gently with his debtor; as also **اسْتَدَامَهُ**: (Fr, M and K in art. **دَوَمَر**;) judged [by ISd] to be formed by transposition from the latter. (M in that art.) —**

استدَمى مودته He looked, or watched, or waited, for his love, or affection: [formed by transposition] from *استَدَامَ*. (M in art. دور.)

دَمْر [Blood;] one of the [four] *أَخْلَاط* [or humours], (M,) well known: (T, M, K:) accord. to some, (Mḡb,) it is originally *دَمَو*: (S, Mḡb:) or it is originally *دَمَى*; (Zj, Mbr, S, M, Mḡb, K;) thus in the correct copies of the K; (TA; [in some copies *دَمَى*, and in the CK *دَمَى*];) though deviating from other words of the same form in respect of its pl. [which see below]; (Mbr, S;) as is shown by its dual, (Zj, M,) which is *دَمَيَان*, (T, S, M, Mḡb, K,) whereby [also] the letter gone from it is shown to be *ي*; (Mbr, S;) but it has also for its dual *دَمَان*; (T, M, Mḡb, K;) and some of the Arabs say *دَمَوَان*; (S, M;) in which last, however, [accord. to ISd,] the *و* is substituted for *ي*, though generally *و* is changed into *ي*: (M:) and this original form is used by a poet, [namely, Ḥoseyn Ibn-El-Ḥomám, accord. to one of my copies of the S,] in his saying,

فَلَسْنَا عَلَى الْأَعْقَابِ تَدْمَى كَلُومَنَا
وَلَكِنَّ عَلَى أقدامنا يَقَطُرُ الدَّمَى

[And we have not our wounds bleeding upon the heels; but upon our feet the blood drops]: (S:) or it is originally *دَمَى*; (Sb, T, S, M, Mḡb;) as is shown by its pls., (Sb, S,) which are *دَمَى* (Sb, T, S, M, K) and *دَمَى* (Sb, S, M, K,) also pronounced *دَمَى*; (TA;) like as *دَلْوَى* and *دَلْوَى* have for their pls. *دَلْوَى* and *دَلْوَى*; for if it were like *قَعَا* and *عَصَا*, it would not have such pls. (Sb, S.) *دَمْر* is ignored by Ks; but is used by poetic license; (M;) or it is a dial. var. of *دَمْر*. (K in art. دور.) *دَمْرَة* has a more special signification than *دَمْر*, the two words being like *بَيَاضَة* and *بَيَاض*; (S;) [i. e.] it signifies *A portion of blood*: (T, M, K:) or it is a dial. var. of *دَمْر*, (M, K,) accord. to IJ. (M.) The dim. of *دَمْر* is *دَمْرَى*. (S.) [Hence,] *رَجُلٌ ذُو دَمْرٍ* A man seeking to obtain, or prosecuting for, [the revenge of] blood. (TA.) *دَمْرُ فُلَانٍ فِي ثَوْبِ فُلَانٍ* is a saying of the Arabs, meaning † *Such a one is the slayer of such a one*. (Ham p. 632.) *الدَّمْرُ الدَّمْرُ* or *والهَدْمُ الهَدْمُ*, or *والهَدْمُ الهَدْمُ*, is a saying of the Arabs, meaning *If thy blood be sought, my blood shall be sought; and if thy blood go for nought, my blood shall go for nought*: or, accord. to the latter reading, as is said in the Nh, *and where thou shalt be buried, I will be buried*: or *thine abode shall be mine abode*. (JM in art. هدم, q. v.) See also an ex. voce *دَمْرَة*. — *دَمْرُ الْأَخْوَيْنِ*. — *دَمْرَة* [The red, resinous, inspissated juice called dragon's blood;] what is called *العندَمْر*; (S;) i. q. *القاطر المكي*; (K; voce مَطَّ) now called *دَمْرُ الْغَزَالِ* or a species thereof; (TA;) [vulgarly *مَكَّة*; and also called *دَمْرُ الشَّعْبَانِ*;] what is called in Pers. *سَيَاوَشَان*. (K.) — *دَمْرُ الْغَزَالِ* A certain herb, or leguminous plant, having a beautiful

blossom: (M, K:) accord. to Lth, *دَمْرَة* *الغزالان* is the name of a certain herb, or leguminous plant, having a blossom. (T.) — *بَنَاتُ دَمْرٍ* A certain plant, (M, K,) well known; (K;) a certain red plant. (T in art. بني.) *الدَّمْرُ* The cat: (M, K:) mentioned by En-Nadr in "The Book of Wild Animals." (M.)

دَمْرَة: see the next preceding paragraph.

الدَّمْرَى, said to be the original form of *دَمْر*: see *دَمْر*.

دَمْر Bleeding; having blood issuing from it: (S, Mḡb:) [and] *bloody*; i. e. *smearred*, or *defiled*, with blood: and *دَامِرٌ* signifies the same [in both senses]. (MA.)

دَمْرَة An image, or effigy, (S, M, Mgh, K,) of ivory and the like, (S,) or of marble, (M, K,) variegated, decorated, embellished, or coloured, (M, Mgh, K,) in which is redness like blood: (Mgh:) or an image, or effigy, in a general sense: (Kr, M, K:) accord. to Abu-l-'Alá, because originally painted with red, as though from *الدَّمْر*: and any beautiful female is likened thereto, because adorned: (TA:) metonymically applied to † a woman: (IAḡr, T:) or anything that is deemed beautiful in respect of whiteness: (TA:) and an idol: (Lth, S, K:) said in the R to be so called because of the shedding of blood at the place thereof for the purpose of propitiation; but MF says that this derivation requires consideration: more probably because it is decorated: (TA:) pl. *دَمْرَى*. (S, Mgh, K.) Accord. to MF, it is also pronounced *دَمْرَة*. (TA.) One says, *أَحْسَنُ مِنَ الدَّمْرِيَّةِ*, meaning *More beautiful than the image of ivory*. (Har p. 611.) And *الدَّمْرَى* is an oath of the Pagan Arabs, meaning *No, by the idols*: or, as some relate, it is *لَا وَالدَّمْرَةِ*, meaning *No, by the blood of what is sacrificed upon the stones set up to be worshipped*: so in the Nh. (TA.) — The pl., *دَمْرَى*, also signifies *Garments upon which are pictures or effigies*. (S.) — See also *دَمْر*, last sentence but two.

دَمْرَة: see the next preceding paragraph.

دَمْرِيَّة, as in the Tekmileh; in the K, erroneously, *دَامِيَّة*, (TA,) *Good*, or *good fortune*, and *prosperity*. (K, TA.)

دَمْرَى [Of, or relating to, blood;] rel. n. from *دَمْر*; as also *دَمْرِي*. (S.) — [In the phrase *خُذْ مَا دَمْرِي*, in Freytag's Lex., *دَمْرِي* is a mistake for *دَمْرَى*: see 2, last sentence.]

دَمْرَى dim. of *دَمْر*, q. v. (S.)

دَمْرِي: see *دَمْرِي*.

الدَّمْرِيَّة, meaning *Hectic fever* (*حمى الدقي*) is a vulgar word of the dial. of Egypt. (TA.)

دَامِر: see *دَمْر*. [And see the next paragraph.] —

دَامِي الشَّفَةِ, (M, K,) applied to a man, (M,) [lit. *Having a bleeding lip*,] means † *poor*. (M, K, TA.) — *شَجَرَةٌ دَامِيَّةٌ* † *A beautiful tree*. (TA.)

دَامِيَّة, (S, K,) or *شَجَرَةٌ دَامِيَّةٌ*, (T, M, Mḡb,) A wound in the head that bleeds but does not flow with blood (T, S, M, Mḡb, K) as yet: (M:) such as flows with blood is termed *دَامِعَةٌ*. (T, Mḡb.) [See *شَجَرَةٌ*.]

دَامِيَّة: see *دَمِيَّة*.

دَمِيَّة Red; applied to a garment, or piece of cloth: (M:) or anything in the colour of which is blackness and redness: (T:) [of a dark red colour, like blood:] or anything intensely red: (S:) applied in this last sense [particularly] to a horse &c.: (S, K:) or, applied to a horse, of a sorrel colour (*أَشْفَرٌ*) intensely red, like the colour of blood: (T:) or, so applied, of an intense sorrel colour: (M:) and *كَمِيَّةٌ دَمِيَّةٌ* of an intensely red bay colour: (S, TA:) or of an intense red colour like that of blood: (TA:) or intensely red in the back [and] as far as the thin and soft parts of the belly: and *أَشْفَرٌ دَمِيَّةٌ* of which the sorrel colour is overspread, in its upper portion, with a yellowness like the colour of the yellow [or gilded] bay: (A'Obeyd, T:) and *نُونٌ دَمِيَّةٌ* a colour in which is blackness. (M.) *سَهْمٌ دَمِيَّةٌ* An arrow upon which is the redness of blood (S, K) that has adhered to it so that it inclines to blackness: a man, when he shot at the enemy with an arrow, and hit, and the enemy then shot it at him with blood upon it, used to put it in his quiver, auguring good from it: or, as some say, it means *an arrow which the archers shoot by turns, one at another*; an explanation reducible to that before mentioned: (S:) or *an arrow which one shoots at his enemy and the latter then shoots at the former*: (M:) or *an arrow shot once*. (T.)

مُسْتَدِمٌ Having blood dropping from the nose, while stooping the head. (As, S, K.) — † One who draws forth his debt from his debtor with gentleness. (As, S, K.)

دن

1. *دَنَّ*: see R. Q. 1, in four places. — *دَنَّ* is mentioned by Golius and Freytag (by the former as from the S) as though it were the verb of which *دَنَّ* (q. v.) is the inf. n.; but I find no authority for it: and if *دَنَّ* have a verb, it should, accord. to rule, be *دَنَّ*, aor. *يَدَنَّ*.]

2: see R. Q. 1.

4. *ادَنَّ*, (T, K,) inf. n. *ادَنَّان*, (T, TA,) He (a man, T, TA) remained, stayed, abode, or dwelt, (T, K, TA,) [as though set in the ground like a *دَنَّ*]: (T, TA:) on the authority of Aboo-Turáb, (T,) or Ibn-El-Faraj. (TA.)

R. Q. 1. *دَنَّ* It buzzed, or made a buzzing sound; syn. *صَوَّتَ*, and *طَنَّ*, (K,) and *طَنَّطَنَ*; (Sh, T, TA;) as also *دَنَّ*, and *دَنَّ*; said of the fly, (K,) [and of the bee, and of the hornet, and the like; for] *دَنَّ* [inf. n. of *دَنَّ*] (Lth, T, M, K) and *دَنَّ* [inf. n. of *دَنَّ*] (Lth, T, M) and *دَنَّ* [a simple subst.] (M) signify

the *buzzing* (صَوْتٌ, Lth, T, M, K) of the fly, (M, K,) or the bee, (Lth, T,) and the hornet, (Lth, T, M, K,) and the like. (M.) — And [hence,] *He* (a man) *spoke in a low, gentle, or soft, tone, so that his speech was not understood*; (A'Obeyd, K, TA;) [as also ↓ دَنٌّ; for] دَنْدَنَةٌ [inf. n. of the former] (A'Obeyd, T, S, M, K) and دَنِينٌ [inf. n. of ↓ دَنٌّ] and ↓ دَنْدِنٌ (M, K) signify the *speaking in a low, gentle, or soft, tone*, (A'Obeyd, T, S,) or *in the manner termed هَيْبَةً*, (M, K,) so that the *speech is not understood*: (A'Obeyd, T, S, M:) or دَنْدَنَةٌ signifies [merely] the *speaking in a low, or faint, tone*: (M:) accord. to IATH, it is a little above what is termed هَيْبَةً. (TA.) A poet says,

* نَدْنِدُنٌ مِثْلُ دَنْدَنَةِ الذَّبَابِ *

[We buzz in our speech like the buzzing of the fly]. (Sh, T.) And it is said in a trad., حَوْبًا نَدْنِدُنٌ (S,) or حَوْبِيًّا (M, JM, TA,) which is thus explained: the Prophet asked an Arab of the desert, "What dost thou say in the تَشَهُدُ?" [see this word, which means the repetition of a form of words at the close of the ordinary prayers:] and he answered, "I ask of God Paradise, and seek protection of Him from the fire [of Hell]: but as to thy دَنْدَنَةٌ and the دَنْدَنَةٌ of Mo'adh, I do not approve it:" and the Prophet said, حَوْبِيًّا نَدْنِدُنٌ; (M, JM;*) i. e. [We speak with a low, or faint, voice] about those two things, namely, the seeking Paradise and the praying for protection from the fire [of Hell]; and on account of them: (JM:) accord. to some, it is from دَنْدَنٌ حَوْلَ الْمَاءِ *He went round about the water*: [hence it may mean *we utter our prayer respecting them with a low, or faint, sound, as though we were buzzing round about them like flies*; seeking to enter the one, and to keep outside the other:] Aṣ says that it may be from the signification of the sound [of buzzing], or from that of going round about: (TA:) or, accord. to one relation, the Prophet said, عَنْهُمْ نَدْنِدُنٌ [From a consideration of them we utter our prayer with a low, or faint, voice;] i. e. our دَنْدَنَةٌ arises from them; and is because of them: and hence, (JM,) دَنْدَنٌ means also *He* (a man, JM) *went to and fro in one place*. (JM, TA.)

دَنْ A wine-jar: (MA:) a [jar of the kind called] حَبٌّ: (S:) or [a jar] in form like a حَبٌّ: (Mṣb:) or a large رَافُودٌ [or earthen jar, smeared inside with pitch, long in the lower part], (M, K,) in form like the حَبٌّ, (M,) but taller; (M; in the K, or taller than the حَبٌّ;) uniform in make, [tapering to the bottom,] having at the lower end what resembles the قَوَسٌ [or tapering top] of a helmet: (M:) or smaller than the حَبٌّ, having a pointed lower extremity, [so I render عَسْعَسٌ, (agreeably with the TK,) regarding it as a dial. var., or perhaps a mistranscription, of عَضْعَضٌ, which properly signifies the "os coccygis,"] (M, K,) so that (M) it will not sit [upright] without one's digging a hole for it: (M, K:) IDrd says that it is a genuine Arabic word: (M:) pl. [of mult.] دِنَانٌ (T, S, M, Mṣb)

[and دَنْدَنَةٌ and (of pauc.) اُدْنُنٌ and اُدْنٌ, as appears from the following saying of IAgar, quoted by Az:] one says دَنْ and اُدْنُنٌ and اُدْنٌ and دِنَانٌ and دَنْدَنَةٌ. (T.) [See an ex. in a verse of El-Aqshah cited voce اِرْتَسَامٌ.]

دَنْ A bending, or curving, in the back [so that it resembles a دَنْ: see اُدْنٌ]: (M, K:) and a nearness [to the ground] in the neck and breast, (M, K,) and a stooping, (M,) and lowness, therein, (M, K,) by original natural constitution: it is in a man, (M,) and in a horse or the like, and any quadruped: (M, K:) or shortness, and lowness, or depression, of the neck: (R, TA:) or, in a horse, shortness of the fore legs: or, accord. to Aṣ, in any quadruped, nearness of the breast to the ground; which is one of the worst of faults: (S:) or, accord. to AZ, in a camel, a leaning forward, with shortness of the fore legs: and, accord. to AHeyth, in a horse or similar beast, shortness of the fore legs, and a consequent nearness of the neck to the ground. (T.)

دَنَّةٌ A certain insect resembling an ant: (K:) so called because of its shortness. (TA.)

دَنْبِيَّةٌ The [kind of cap called] قَنْسُوَةٌ, of a Kāḍee; likened to a دَنْ: (K;) a قَنْسُوَةٌ worn by Kāḍees, as though so called in relation to the دَنْ, because high and round: (Har p. 109:) accord. to Esh-Shereshee, originally دَنْبِيَّةٌ; a قَنْسُوَةٌ pointed at the extremity, [in my original اطراف is erroneously put for الطرف,] worn by Kāḍees and great men: not a genuine Arabic word, but of the dial. of El-'Irāq. (TA.)

دَنْدِنٌ syn. with دَنْدَنَةٌ: see R. Q. 1, in two places. — Also *Herbage* (S, M, K) and *trees*, (M, K,) or *dry herbage*, (Aṣ, T,) becomes black, (Aṣ, T, S, K,) or *wasted and black*, (M,) by reason of oldness: (Aṣ, T, S:) or *what is broken in pieces of [the species of barley-grass called] هَيْبِيٌّ, when it has become black and old*: or the stems (أَصُولٌ) of old and wasted trees: (M:) accord. to Lth, the stems (أَصُولٌ) of trees: but the right explanation is that given above on the authority of Aṣ. (T.)

دَلَالِدٌ The دَلَالِدُ [or lower parts, that are next the ground,] of garments. (K.)

اُدْنٌ One whose back resembles the دَنْ: (IAgar, T;) [i. e.] *having a bending, or curving, in the back*; (S, M, K;) applied to a man; (S;) *hump-backed*: (Fr, TA in art. عَجْر:) and *having the neck and breast near [to the ground]*, (M, K,) and *stooping*, (M,) and *low*, (M, K,) by original natural constitution: applied to a man, (M,) and to a horse or the like, and any quadruped: (M, K:) or, applied to a horse, *short in the fore legs*: (S:) or, applied to a camel, *leaning forward, with shortness of the fore legs*: (AZ, T:) or, applied to a horse or the like, *short in the fore legs, and consequently having his neck near to the ground*: (AHeyth, T:) Aṣ said that no اُدْنٌ ever outstripped except that of the Benoo-Yarbooa: (M:) fem. اُدْنَةٌ. (M, K.) [See also دَنْنٌ.] — Also, applied to a house, or chamber, or tent, (بَيْتٌ), [for which Golius appears to have read

دَنْبِيَّةٌ,] *Low, or depressed*, [app. in its roof.] (S, K.)

دَنَا

1. دَنَا, aor. -; and دَنُوٌ, aor. -; inf. n. دَنَاةٌ, (AZ, Lh, T, S, M, Mṣb, K,) of the former verb, and of the latter also, (AZ, Lh, T, M,) and دَنُوٌ, of the former, (Fr, T,) or of the latter, (AZ, T,) and [of the latter] دَنُوَةٌ; (S, K;) *He* (a man) *was, or became, low, ignoble, or mean, in his actions*; and *cared not for what he did, nor for what was said to him*: (ISk and T in explanation of the former verb, and S in explanation of both verbs:) or the former verb, (AZ, T,) or each, (Lh, T, M, K,) *he was, or became, bad, corrupt, or foul, in respect of the belly and the genital member* [i. e. in respect of appetite for food and for sexual enjoyment]; *not caring for what he did, nor for what was said to him*: (AZ, Lh, T, M, K:) and the former verb, (S,) or each, (M, K,) [accord. to some,] *he was, or became, such as is termed دَنْبِيٌّ*, i. e. خَسِيسٌ [app. as meaning contemptible]; (S, M, K;) like دَنَا, aor. دَنُوٌ, inf. n. دَنَاوَةٌ; (Mṣb;) and *destitute of good*: (S:) but some make a distinction between the verbs with ء and the verb without ء; saying that the meaning "he was, or became, خَسِيسٌ" is that of دَنَا, without ء; (T, Mṣb;) and the truth is, that the verbs with ء have the meanings assigned to them by AZ and Lh; (T;) or signify *he was, or became, low, ignoble, or mean*: (Mṣb;) or these two verbs also signify, (K,) or signify as some say, (M,) *he was one in whom was little or no good; contemned or contemptible, mean, paltry, or of no weight or worth*. (M, K.) — دَنْبِيٌّ, (M, K,) aor. -, (K,) inf. n. دَنَا, (S, M,) *He was, or became, hump-backed*. (S, M, K.)*

4. ادْنَا *He committed an action such as is termed دَنْبِيٌّ*. (M, K.)*

5. ادْنَاهُ *He, or it, incited him to دَنَاةٌ* [i. e. low, ignoble, or mean, conduct; &c.: see دَنَا and دَنُوٌ, of which دَنَاةٌ is an inf. n.]. (K.)

دَانِيٌّ (AZ, Lh, T, S, M, Mṣb, K) and دَانِيٌّ, (Lh, T, S, M, K,) applied to a man, *Low, ignoble, or mean, in his actions*; *not caring for what he does, nor for what is said to him*: (S:) or *bad, corrupt, or foul, in respect of the belly and the genital member* [i. e. in respect of appetite for food and for sexual enjoyment]; *not caring for what he does, nor for what is said to him*: (AZ, Lh, T, M, K:) and [accord. to some,] i. q. خَسِيسٌ [app. as meaning contemptible]; (S, M, K;) like دَنْبِيٌّ, without ء; (Mṣb;) and *destitute of good*: (S:) but some make a distinction between دَنْبِيٌّ and دَانِيٌّ; saying that the latter means خَسِيسٌ; (T, Mṣb;) and the former, as explained by AZ and Lh; and this is the truth; (T;) or that دَانِيٌّ means لَيْبِيٌّ [i. e. low, ignoble, or mean, as contr. of كَرِيمٌ]: (Mṣb:) دَانِيٌّ is also applied to an action: (M, K.)* [see 4:] and signifies likewise, (K,) or as some say, and so دَانِيٌّ, (M,) *one in whom is little or no good*;

contemned or contemptible, mean, paltry, or of no weight or worth : (M, K:) the pl. of دَنِىٌّ is اَدْنِيَّةٌ, (AZ, T, M,) or اَدْنِيَّةٌ, (Lh, T, TA,) or اَدْنِيَّةٌ, (K, TA,) like اَشْرَافٌ pl. of شَرِيفٌ, (TA,) and دَنَاءٌ, (K,) which is anomalous, (TA,) or دَنَاءٌ. (M.)

دَنِيَّةٌ A low, or base, quality, property, natural disposition, habit, practice, or action; syn. نَقِيصَةٌ; (S, K;) or such as is blamed; also pronounced دَنِيَّةٌ. (TA in art. دنو, q. v.)

دَانِيٌّ: see دَنِىٌّ, in two places.

اَدْنًا [More, and most, low, ignoble, or mean, in his actions; &c.]. You say, هُوَ اَدْنًا مِنْهُ [He is more low, &c., than he]. (Zj, T.) Fr says that اَدْنِيٌّ in the Kur ii. 58 is [for اَدْنًا] derived from دَنَاءَةٌ: accord. to one reading, it is اَدْنًا. (TA.) = Applied to a man, (M,) Hump-backed: (S, M, K:*) fem. دَنَائِيٌّ. (K,* TA.)

دنر

دَنَرٌ, (T, M, K,) inf. n. تَدْنِيرٌ; (K;) and تَدْتَرٌ; (A;) † It (a man's face) glistened (T, M, A, K) like a دِينَارٌ. (TA.) — دَتْرٌ He (a man, TA) had many دَنَائِرٌ [pl. of دِينَارٌ]. (K.) — See also the pass. part. n., below.

5: see 2.

دُنَيْبِرٌ: see the next paragraph.

دِينَارٌ, an arabicized word, (M, K,) from the Persian [دِينَار], (M,) or from دِينَ آر, meaning "the law brought it" [into being or circulation]: (Er-Rághib:) some say, (TA,) its original is دِنَارٌ; one of its ن being changed into ي, (S, Mṣb, K,) to render it more easy to be pronounced, (Mṣb,) or that it may not be confounded with inf. ns., such as كَذَابٌ; (S, K;) and hence its pl. is دَنَائِرٌ, (M, Mṣb,) and its dim. دُنَيْبِرٌ: (M:) this is the opinion generally obtaining: others say that it is of the measure فِعْعَالٌ; but this opinion is contradicted by the absence of the ي in [the second syllable of] the pl.; for were it so, its pl. would be like دِيَامِيْسٌ, pl. of دِيَامِيْسٌ: (Mṣb:) [it is the name of A certain gold coin;] its weight is seventy-one barley-corns and a half, nearly, reckoning the دَانِقٌ as eight grains of wheat and two fifths; but if it be said that the دَانِقٌ is eight grains of wheat, then the دِينَارٌ is sixty-eight grains of wheat and four sevenths: it is the same as the مِثْقَالٌ. (Mṣb.)

دِينَارِيٌّ A kind of wine or beverage, so called in relation to Ibn-Deenár el-Hakeem, or because like the دِينَارٌ in its redness. (TA.)

مُدْتَرٌ, applied to a دِينَارٌ, (M, K,) and to gold, (TA.) Coined. (M, K, TA.) — Also A man having many دَنَائِرٌ [pl. of دِينَارٌ]. (M, K.) — Also † A horse having specks, or small spots, exceeding what are termed بَرَشٌ: (AO, T, S, M, K:) or having black and white spots like دَنَائِرٌ: (Mgh:)

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or having a spotting (تَدْنِيرٌ) of black intermixed with whiteness predominating over blackness: (TA:) and of a white colour predominating over blackness, with a round blackness intermixed with the former colour upon his back and rump: (M:) or of a white hue intermixed with red, (أَصْهَبٌ) marked with round black spots. (A.) — Also † A garment, or piece of cloth, with marks, or figures, like دَنَائِرٌ. (A.)

دنس

1. دَنَسٌ, nor. -, inf. n. دَنَسٌ (S, A, K) and دَنَسَةٌ, (K,) It (a garment, S, A, K) was, or became, dirty, filthy, foul, sullied, defiled, or polluted; (S, M, A, K;) as also تَدْنَسُ: (S, M, A:) and in like manner † said of a man's honour, (K, TA,) and † of his disposition. (TA.)

2. دَنَسَةٌ, (S, M, A, K,) inf. n. تَدْنِيسٌ, (S, K,) He, or it, made it (namely a garment, S, A, K) dirty, filthy, or foul; sullied, defiled, or polluted, it. (S, M, A, K.) And in like manner, دَتَسٌ † [He sullied his honour;] he did to him that which disgraced him. (A, K.) And دَتَسَةٌ † [The evilness of his disposition sullied his honour]. (A, TA.)

5: see 1.

دَنَسٌ Dirt; filth; soil, or pollution: (S, M, A, K:) pl. اَدْنَسٌ. (M.) [Hence,] هُوَ يَتَّصِنُ † [He preserves his honour from pollutions], and † مِنَ الْمَدَائِسِ † [from causes of pollution, مَدَائِسٌ being pl. of مَدْنَسَةٌ, a noun of the same kind as مَبْخَلَةٌ and مَجْبِنَةٌ]. (A, TA.)

دَنَسٌ Dirty, filthy, foul, sullied, defiled, or polluted: (M, K:) [pl. اَدْنَسٌ, agreeably with analogy, and دَنَسَةٌ, contr. to analogy; but the latter is perhaps post-classical.] You say, قَوْمٌ دَنَسٌ and مَدَائِسٌ [A people dirty, filthy, &c.; both in a proper and in a tropical sense]. (K.) And الْجَبِيْبُ وَالْجَبِيْبُ وَالْجَبِيْبُ † [He is foul in character, conduct, or the like]. (A.)

دَنَسٌ: and its pl. مَدَائِسٌ: see مَدْنَسَةٌ.

مَدَائِسٌ: see دَنَسٌ.

دنف

1. دَنَفٌ, (S, M, Mgh, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. دَنَفٌ; (M, Mṣb;) and اَدْنَفٌ; (S, M, Mgh, Mṣb, K;) or, accord. to Sb, one does not say دَنَفٌ, though they sometimes said دَنَفٌ, for he regarded this as a possessive epithet; (M;) said of a sick man, (S, Mgh, K,) He had a constant, or chronic, disease: (Mṣb: [see دَنَفٌ, below:]) or he was, or became, heavy, (S, Mgh, K, TA,) by reason of disease, (Mgh, TA,) and near to death, (Mgh,) or at the point of death: (TA:) or he became emaciated by disease so as to be at the point of death. (M.) — And [hence,] دَنَفَتِ الشَّمْسُ, and اَدْنَفَتْ, † The sun was near

to setting, and became yellow. (S, K, TA.) — And دَنَفَ الْأَمْرُ †; The thing, or event, was, or became, near (K, TA) to passing. (TA.)

4. اَدْنَفٌ: see 1, in two places. = اَدْنَفَةٌ, said of a disease, (S, Mgh, Mṣb, K,) It rendered him constantly, or chronically, ill; or clave to him constantly: (Mṣb:) or it rendered him heavy [so that he was near to death, or at the point of death: see 1]: (S, Mgh, K:) or, said of God, He caused him to become emaciated by disease so as to be at the point of death. (M.) Thus the verb is trans. as well as intrans. (S, Mṣb.) — And اَدْنَفْتُ الْأَمْرَ † I caused the thing, or event, to be near, or brought it near, (K, TA,) to passing. (TA.)

دَنَفٌ A constant, or chronic, disease; (S, M, K;) such as infects, or pervades, the person or the inside: or, as some say, any disease, whatever it be. (M.) = Also, (S, M, K,) and دَنَفٌ, (S, M, Mṣb, K,) the latter held by Sb to be a possessive epithet, as he disallowed the verb دَنَفٌ, (M,) A man having a constant, or chronic, disease; (S, M, Mṣb, K;) such as infects, or pervades, his person or his inside: or, accord. to some, having any disease: or emaciated by disease so as to be at the point of death: and مُدْنَفٌ and مُدْنَفٌ signify the same: (M:) or these two signify rendered heavy by disease [so as to be near to death, or at the point of death: see 1]: (S, Mgh, K:) [and Freytag adds دَانَفٌ, explained as meaning "interitui obnoxius," as from the Ḥam; in which I only find (p. 624) authority for دَنَفٌ, signifying being at the point of death or destruction:] دَنَفٌ is used alike as masc. (Fr, T, S, M, K) and fem. (S, M, K) and sing. (Fr, T, S, M, K) and dual (S, M) and pl., (Fr, T, S, M, K,) as though it were an inf. n. used as an epithet: (M:) but if you say دَنَفٌ, you vary it for the fem. and dual and pl., (T,* S, M, K,) saying اِمْرَأَةٌ دَنَفَةٌ, (S, M,) &c., (S,) i. e., saying also رَجُلَانِ دَنَفَانِ, (TA,) and قَوْمٌ اَدْنَفَانِ, (M,) or رَجَالٌ اَدْنَفَانِ: (TA:) and sometimes دَنَفٌ has a dual form and a pl.; (K;) [i. e.] one may say اِدْنَفَانِ and اِدْنَفَانِ. (Fr, T.) — Applied to the sun, it means † Near to setting, (M, TA,) and (TA) becoming yellow. (T, TA.) So in the saying (of El-'Ajjáj, T, TA),

* وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفًا *

† [And the sun had almost become near to setting, and to turning yellow]. (T, M, TA.) [See Q. 2 in art. زحلف.]

دَنَفٌ: see دَنَفٌ, in two places.

دَانِفٌ: }
مُدْنَفٌ: } see دَنَفٌ.
مُدْنَفٌ: }

دقق

1. دَقَّقَ, aor. ² and -, inf. n. دُقُّوقٌ, He pursued small, little, or minute, things. (JK, Ibn-'Abbád,

Z, K. [See also 2.] [Two other significations assigned to دتق in the CḲ and in the Lexicons of Golius and Freytag belong to دتق.]

2. دتق, (S, Mgh, TA,) inf. n. تَدْنِيْقُ, (Mgh, K,) *He went to the utmost point [in his dealings &c.]:* (S, K, TA:) *he was minute, observant of small things, nice, or scrupulous:* (Mgh:) *he examined minutely into his dealings and expenses.* (So accord. to an explanation of the act. part. n. in the TA.) Hence the saying, لَا تُدْتَقُوا فِيمَنْتَقِي عَلَيْكُمْ [Go not ye to the utmost point against others, for in that case the utmost point may be gone to against you]. (S, TA.) And the saying of El-Ḥasan, (Mgh, TA,) لَعَنَ اللَّهُ الدَّائِقَ وَمَنْ دَتَّقَ (TA,) or وَمَنْ دَتَّقَ بِهِ (Mgh,) [May God curse the دائق and him who has been minute, &c., in his dealings, or and him who has been minute, &c., therewith;] as though he meant to forbid the considering and examining a paltry or contemptible thing: (TA:) or, as some relate it, وَأَوَّلَ مَنْ أَحْدَثَ الدَّائِقَ [and the first who innovated the دائق], meaning El-Ḥajjáj. (Mgh.) — [Hence,] دتق, metonymically, signifies †The being niggardly, stingy, or avaricious. (Az, TA.) — Also The continuing to look at a thing; (S, K;) as also تَرْتِيْقُ: [or rather each has this signification elliptically; for] you say, رَتَّقَ دَتَّقَ إِلَيْهِ النَّظَرَ and رَتَّقَ [meaning He continued looking at it]. (S.) [See رتق.] And in like manner, The looking weakly. (S, TA.) And دتق بَصْرَهُ He looked hard, and sharply, or intently. (JK.) — Also †The approaching of the sun to setting. (S, K, TA.) You say, دَتَّقَتِ الشَّمْسُ †The sun became near to setting. (JK, TA.) [See also رتقت.] — And دتق †He (a man) died: (JK, TA:) or †he was near to dying; inf. n. as above. (TA.) — And دتقت عَيْنَهُ, (JK, K, TA, [accord. to the CḲ دتقت, which is wrong,]) inf. n. تَدْنِيْقُ, (S, TA,) †His eye sank, or became depressed, in his head: (JK, S, K, TA:) or, accord. to Az, the more correct explanation is, the ball, or globe, of his eye became prominent, and apparent. (TA.) — And دتق وَجْهَهُ, (Lth, K, TA, [in the CḲ, erroneously, دتق,]) inf. n. تَدْنِيْقُ, (Lth, TA,) His face exhibited emaciation, arising from fatigue or disease. (Lth, K, TA.)

دُنُوْقُ [a pl. of which the sing. is not mentioned] Persons niggardly, or parsimonious, in expenditure, towards their households (IAḡr, K, TA) and themselves. (IAḡr, TA.)

دَنِيْقُ One who alights by himself, (TA,) and eats by himself in the daytime, and in the moonlight by night, lest the guest should see him: (K, TA:) mentioned by IAḡr, on the authority of Abul-Mekárim: and so كَيْصُ and صَوْصُ. (TA.)

دَاتِقُ: see the next paragraph.

دَاتِقُ Foolish; stupid; having little, or no, intellect, or understanding: (K:) and so دَاتِقُ. (TA.) — †A thief. (JK, Ibn-'Abbád, K, TA.) — Emaciated and falling down, or emaciated

and tottering; expl. by مَهْزُولٌ سَاقِطٌ: (AA, S, K:) or falling down, or tottering, (سَاقِطٌ) by reason of emaciation: (JK:) applied to a man (AA, K) and to a she-camel. (K.) — Having a constant, or chronic, disease, and oppressed thereby so as to be at the point of death. (AA, TA.) — Also, and دَاتِقُ, (JK, S, Mgh, Mḡb, K,) the former, accord. to some, the more chaste, arabicized [from the Pers. دَانَكُ or دَانَكُ], (Mḡb,) and دَانَاتِقُ, (JK, S, K,) like as they said دَرَهْمٌ and دَرَهَامٌ, (S,) [but دَانَاتِقُ seems to have been disallowed by Sb, either as unused or as post-classical,] The sixth part of a dirhem (or drachm); (S, Mḡb, K;) [i. e.] two carats; (Mgh;) [i. e.] two grains of the خَرْنُوبُ [or carob], with the ancient Greeks, for the dirhem with them was twelve grains of the خَرْنُوبُ; but the دائق of the Muslims is two grains of the خَرْنُوبُ and two thirds of a grain of the خَرْنُوبُ, for the dirhem of the Muslims is sixteen grains of the خَرْنُوبُ: (Mḡb:) and the sixth part of the deenár: (TA: [but this I find nowhere else: see دِينَارٌ: and see also رَطْلٌ:]) the pl. of دائق is دَوَاتِقُ and دَوَانِيْقُ; (Mgh, TA;) the former is said by Az to be pl. of دَاتِقُ; and the latter, of دَاتِقُ; and it is said that every pl. of the measure فَوَاعِلُ or مَفَاعِلُ may be lengthened with ي, so that one may say فَوَاعِيْلُ and مَفَاعِيْلُ: (Mḡb:) or, accord. to Sb, دَوَانِيْقُ is pl. of دَانَاتِقُ, though this be not in their speech. (TA.) [Also A small silver coin, the sixth part of the coin called دِرْهَمٌ.] The dim. is دَوِيْنِيْقُ. (TA.)

دَانَاتِقُ: see the next preceding paragraph, in two places.

دَوَانِيْقِي [rel. n. from دَوَاتِقُ pl. of دَاتِقُ], (El-Mekeen, "Hist. Sarac." p. 104,) or دَوَانِيْقِي [rel. n. from دَوَانِيْقُ pl. of دَانَاتِقُ, (TA,) [Of, or belonging or relating to, dáníks: and hence,] a surname of the 'Abbásee Khaleefeh Aboo-Jaḡfar El-Manḡoor; (El-Mekeen, TA;) because of his extreme niggardliness. (El-Mekeen.)

دَوِيْنِيْقُ: see دَاتِقُ, last sentence.

مُدْتَقِي One who examines minutely into his dealings and expenses: used in this sense by the people of El-'Iráq. (TA.) — عَيْنٌ مُدْتَقَةٌ An eye of which the ball, or globe, is prominent, and apparent: so accord. to AZ; and Az holds this to be the correct explanation, rather than an eye sunk, or depressed, in the head. (TA.)

دنو

1. دَنَا, (T, M, Mgh, Mḡb, K, &c.,) first pers. دَنُوْتُ, (T, S,) aor. يَدْنُو, (T, Mḡb,) inf. n. دَنْوُ (T, S, M, Mḡb, K) and دَنَاوَةٌ, (M, K,) He, or it, was, or became, near; drew near, or approached; (T, M, Mgh, Mḡb, K;) as also ادْنَى; (IAḡr, T, K;) and دَنْوِي, inf. n. تَدْنِيَّةٌ; (IAḡr, T;) and ادْنَى, inf. n. مَدَانَةٌ; (KL, but only the inf. n. is there mentioned;) and ادْنَى, inf. n. ادْنَاءٌ: (TA:) it is either in person, or substance, or in

respect of predicament, and in place, and in time: (El-Ḥarállee, TA:) you say, دَنَا مِنْهُ, (M, Mgh, Mḡb,) and دَنُوْتُ مِنْهُ, (T, S,) and إِلَيْهِ, (M, Mḡb,) and لَهُ, (TA,) and عَلَيْهِ occurs in a verse of Sá'ideh as meaning مِنْهُ, (M,) He, or it, and I, was, or became, near, &c., to him, or it: (T, M, Mgh, Mḡb:) [and in like manner you use the other verbs mentioned above, except ادْنَى, which is immediately trans.: or دَنَا مِنْهُ with دَنَاوَةٌ for its inf. n. means, or means also, He was near to him in respect of kindred; was related to him: for] دَنَاوَةٌ is syn. with قَرَابَةٌ (S, M, K) and قَرَابَةٌ [i. e. Between them two is relationship]; (M, K:) you say, بَيْنَهُمَا دَنَاوَةٌ meaning قَرَابَةٌ [i. e. Between them two is relationship]; (S;) and مَا تَزْدَادُ مِنَّا إِلَّا قُرْبًا وَدَنَاوَةً (S;) [Thou increasest not save in nearness and relationship to us]. (ISK, T, S.) A rájiz says,

مَا لِي أَرَاهُ دَالِغًا قَدْ دَنَى لَهْ

meaning دَنْوِي لَهْ [i. e. What hath happened to me that I see him walking gently or with short steps, or rendered lowly by age, having been approached by death?]: it is from دَنُوْتُ, but the و is changed into ي because of the kesreh before it, and then the ن is made quiescent: and there are similar instances of contraction of verbs: but [ISd says,] I know not دَنْوِي except in this instance; and Aḡ used to say of the poem in which this occurs, This rejez is not ancient: it is app. of Khalaf El-Aḡmar or some other of the Muwelleds. (M.) One says also, دَنَتِ الشَّمْسُ لِلْغُرُوبِ and أدْنَتْ [The sun was, or became, near to setting]. (M.) — مَا كَانَ دَنِيًّا, (T, M, K, TA, [in the CḲ, دَنْوِي,]) like مَا كَانَ دَنِيًّا وَلَقَدْ دَنَا (M, accord. to the TT; and so in the CḲ; [app. a mistranscription occasioned by a misunderstanding of what here follows;]) the ي [in دَنْوِي] being substituted for و because of the nearness of the kesreh; all on the authority of Lḡ; (M;) and دَنُو, aor. يَدْنُو, without ء, inf. n. دَنَاةٌ, with ء, (ISK, T,) and دَنُو; (T;) or دَنَا, aor. يَدْنُو, inf. n. دَنَاوَةٌ; (Mḡb;) [i. e.] He (a man, T, M) was, or became, such as is termed دَنْوِي; (T, M, Mḡb, K;) and دَنْوِي; (Mḡb;) meaning weak; contemptible (خَسِيْسٌ); not profitable to any one; who falls short in everything upon which he enters: (T: [like مَدْنٌ:]) or low, ignoble, or mean; (سَاقِطٌ); weak; (M, K;) such as, when night affords him covert, will not quit his place, by reason of weakness: (M:) or low, ignoble, or mean, (تَيْبِيْسٌ) in his actions, or conduct; bad, evil, or foul; accord. to the explanation of دَنَا by Es-Sarakustee: but some distinguish between دَنْوِي and دَنْوِي; making the former to signify "low, ignoble, or mean;" and the latter, خَسِيْسٌ [app. as meaning contemptible]. (Mḡb, and so the latter is explained in the Mgh.)

السَّمَاءِ الدُّنْيَا [The nearest heaven; i. e. the lowest;] the heaven that is the nearest to us: (T, TA:) also called سَمَاءَ الدُّنْيَا [which means the heaven of the present world; as will be seen from what follows]. (TA.) See also exs. of the fem. in the paragraph commencing with the words هُوَ أَبْنٌ عَمْرٍ دُنْيِي, in four places. — Also Former, and first; and fore, and foremost; opposed to آخِرٌ. (TA.) [Hence,] لَقَيْتُهُ أَدْنَى دُنْيِي (S, K, TA) and أَدْنَى دُنَا (K, TA, [in the CK, erroneously, ادنى دنى and ادنى دنى]) i. e. I met him the first thing. (S, K.) [And أَدْنَى الفَمِ The fore, or foremost, part of the mouth.] And الدُّنْيَا [for الدَّارُ الدُّنْيَا, and السَّيِّئَةُ الدُّنْيَا, The former dwelling, or abode, and life; i. e. the present world, and life, or state of existence]; contr. of الآخِرَةُ: (M, K:) [or] it is so called because of its nearness: (T, S:) [and may be rendered the sub-lunary abode, &c.: and the inferior abode, &c. It also signifies The enjoyments, blessings, or good, of the present world, or life; worldly blessings or prosperity, &c.] And sometimes it is with tenween, (K, TA,) when used indeterminately: (TA:) [thus,] IAqr mentions the saying مَا لَهُ دُنْيَا وَلَا آخِرَةٌ [as meaning He has none of the enjoyments, or blessings, of the present world, nor in prospect any enjoyments, or blessings, of the world to come]; with tenween. (M, TA.) And you say, بَاعَ دُنْيَاهُ بِأَخْرَتِهِ [He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]. (Z, TA in art. بَاعَ.) And ابْنُ الدُّنْيَا means The rich man. (Msb in art. ابْنِي.) — Also More, and most, apt, fit, or proper: thus in the Kur [xxxiii. 59], in the phrase ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ [That will be more, or most, apt, fit, or proper, that they may be known]; (Ksh, Mgh;) i. e., that they may be known to be free women, as distinguished from female slaves, who did not cover their faces. (Jel.) — Also Less [in number or quantity &c.], and least [therein]; opposed to أَكْثَرٌ. (TA.) وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرٌ, in the Kur [lviii. 8], means Nor less in number than that, nor more in number. (Bd.) And وَنَسْتَدِينُهُم مِّنَ الْعَذَابِ الَّذِي دُونَ الْعَذَابِ الْأَكْبَرِ, in the Kur [xxxii. 21], lit. And we will assuredly make them to taste of the smaller punishment besides the greater punishment], means, accord. to Zj, whatever punishment is inflicted in the present world and the punishment of the world to come. (M.) — Also Worse, [or inferior in quality,] and worst; or more, and most, low, ignoble, base, vile, mean, or weak; opposed to خَيْرٌ. (TA.) It is said in the Kur [ii. 58], أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ [Will ye take in exchange that which is worse, or inferior, for that which is better? or], accord. to Zj, meaning that which is less in value [for that which is better]? ادنى being thus, without .: Fr says that it is here from الدَّاءُ: and Zuheyr El-Kurkubee [or (accord. to some) El-Furkubee] read أَدْنًا. (T.)

مدن, applied to a she-camel, (M,

K,) and to a woman, (M,) Near to bringing forth. (M, K.)

مدن, applied to a man, Weak; (S, TA;) contemptible (خسيس); not profitable to any one; who falls short in everything upon which he enters; [like دني]; (TA;) or falling short of accomplishing that which it behooves him to do: (AHeyth, T:) also, for the sake of rhyme, [by poetic license,] written مدن. (T.)

ده

R. Q. 1. دَهْدَه, (JK, S, K,) inf. n. دَهْدَمَةٌ, (JK,) He rolled a stone down; (S, *K, *TA;) as also دَهْدَى (S, K,) inf. n. دَهْدَاةٌ and دَهْدَاةٌ: (S:) or he cast stones, or a thing, from a higher to a lower place. (JK.) — And He turned over a thing, one part upon another; (K;) as also دَهْدَى. (TA.) — And He collected together camels to drive them. (JK.)

R. Q. 2. تَدَهَّدَه, said of a stone, (S, K,) &c., (S,) It rolled down; (S, *K, *TA;) as also تَدَهَّدَى (S, K.) — And hence, He, or it, was quick. (Har p. 108.)

إِلَّا دَهٌ فَلَا دَهٌ, (JK, and so in some copies of the K,) or إِلَّا دَهٌ فَلَا دَهٌ, (As, IAqr, S, TA, and so in copies of the K,) a saying of the Arabs, meaning If this thing be not now, it will not be after the present time: (As, S, K:) As says, I know not its origin, but I think it to be Pers., and to mean, if thou strike not him, or it, now, thou wilt not strike him, or it, ever: (S:) accord. to IAqr, it is said to a man when he is at the point of accomplishing his want in respect of a creditor of his, or in respect of his blood-revenge, or in respect of paying honour to a friend of his; (TA;) and means if thou seize not the opportunity now, thou wilt never meet with it: (K, TA:) accord. to Lth, (TA,) it means, if thou avenge not his blood, or if thou slay him not in blood-revenge, now, thou wilt never do so. (JK, TA.) Accord. to As, one says also, لَا دَهٌ فَلَا دَهٌ, meaning I will not accept either of the two actions proposed. (TA.) Az says that this saying shows ده to be Pers., and to mean The act of striking: you say to a man, دَه, meaning Strike thou: and he says, I have seen it written with kesr in the book of AZ. (TA.) دَه in Pers. means Give thou: and metonymically, the act of striking. (TA.)

دَه دَه A cry by which camels are chidden; (IAqr, TA;) a cry by which camels are called to their young ones. (K in art. دوه.) — دَه دَرِينٌ, or دَه دَرِينٌ: see art. دهدر.

دَه: see دَه, last two sentences.

دَهْدَمَةٌ A hundred camels, and more; (JK, K;) as also دَهْدَمَانٌ and دَهْدَمَانٌ: (K:) or the second of these three words signifies many camels. (JK, S.)

دَهْدَمَانٌ: see what next precedes, in two places: and what next follows.

دَهْدَاهُ Small, or young, camels: (JK, S, K:) pl. دَهَادِه. (S, *K.) A rájiz says,

* قَدْ رَوَيْتُ إِلَّا دَهْدِهِينَا * قَلِيصَاتٍ وَأَبْيَكِرِينَا *

[They had satisfied their thirst, except some small, or young, camels; little young she-camels and little young he-camels]: as though he formed from دَهْدَاهُ the pl. دَهَادِه; and from this, the dim. دَهْدِهِيَّة; and from this, the pl. دَهْدِهِيْن [in the nom. case دَهْدِهِيُون]: (S, TA:*) and in like manner, أَبْيَكِرِين as pl. of أَبْيَكِرٌ, dim. of أَبْيَكُرٌ, pl. of بَكُرٌ. (S.) [Accord. to a passage imperfectly written in the TA, it seems to signify also Many small, or young, camels; and so, as there written, دَهْدَان, app. for دَهْدَمَانٌ.] — One says also, الدَهْدَاةُ مَا أَدْرَى أَيُّ الدَهْدَاهِ هُوَ الدَهْدَاةُ, the last on the authority of Ks, meaning I know not what one of men he is. (S, TA.)

دَهْدَوَةٌ, (K, [accord. to the TA دَهْدَوَةٌ, but this is a mistake,]) or دَهْدَوَةٌ, (IB,) The thing which the جَعَل [or species of black beetle called cantharus] rolls, (IB, K, TA,) consisting of dung which it collects, (IB, TA,) in a round form; (TA;) and so دَهْدَوَةٌ and دَهْدِيَّة, [the last of these, for alleviation of the utterance,] also without teshdeed. (IAqr, K.)

دَهْدَمَانٌ: see دَهْدَمَةٌ.

دَهْدِهِيْن: see دَهْدَاهُ.

دهدر

دهدر a noun signifying What is false, or vain; a lie; syn. كَذِبٌ and بَاطِلٌ: as also دَهْدَرِيْن, (K,) its dual, (TA,) or دَه دَرِيْن, or دَه دَرِيْن: (as in different copies of the S:) whence دَهْدَرِيْن and دَهْدَرِيَّة are epithets applied to a liar; or a great or habitual liar: and accord. to AZ, the Arabs used to say, دَهْدَرَانِ لَا يُغْنِيَانِ عَنْكَ شَيْئًا [Lies will not avail thee aught]: and دَهْدَرٌ signifies the same as دَهْدَرِيْن. (TA.) — دَهْدَرِيْن is also a noun, (K,) i. e. a verbal noun, (TA,) signifying He was, or has become, unoccupied, or without work; syn. بَطَلٌ; (K;) like سَرَعَانٌ for سَرَعٌ, and هَيَّاتٌ for بَعْدٌ. (TA.) Hence the prov., (TA,) دَهْدَرِيْن سَعْدُ الْقَيْنِ, (As, K,) without the conjunction و [after the first word], and دَهْدَرِيْن being written as one word, (TA,) meaning Saqd the blacksmith became, or has become, unoccupied, or without work; not being employed because of the people's being diverted from other things by drought (As, K) and distress. (TA.) Some say سَاعِدُ الْقَيْنِ: and Aboo-'Obeydeh Maqmar Ibn-El-Muthennà relates it thus: دَهْدَرِيْن سَعْدُ الْقَيْنِ, with سعد in the accus. case, and says that دَهْدَرِيْن is governed in the accus. case by a verb understood; apparently meaning that it is a noun signifying الباطل, dual of دَهْدَرٌ, not a verbal noun, as though the prov. meant Cast ye away what is false, or vain, and Saqd the blacksmith: but what he says is not correct. (TA.) Or a certain blacksmith asserted his name to be Saqd

for some time, and then his lying became manifest; so this was said to him; meaning, *Thou hast added falsehood to falsehood, O Saad the blacksmith.* (K.) It is also related separately; (K;) and so J and others relate it; saying *ده درين*: (TA:) [in one copy of the S, I find it written *ده درين*: in another, *ده درين*:] *ده* being an imperative from *الدَّهْر*; its final radical letter being transposed to the place of the medial, so that it becomes *دوه*, and the *و* being then rejected because of the two quiescent letters, (K,) so that it becomes *ده*, like as is done in the case of *قُل*: (TA:) and *درين* being from *دَر*, “it was consecutive;” (K;) by the dual form being meant repetition, as in the case of *تَبَيَّنَ* &c.: (TA:) so that the meaning is *Be thou very lying (K) and cunning, (TA,) O Saad (K) the blacksmith*: (TA:) and this explanation, says IB, is good, except inasmuch as that the *د* in *درين* thus derived should be with fet-*h*; or, he adds, it may be with damm to assimilate it to the *د* in *ده* [like as *الْقَيْن* is terminated with *kesr* to assimilate it to *درين*]. (TA.) Or the origin of the saying was this: Saad the blacksmith was a Persian, who went about the districts of El-Yemen, working for the people; and when he became without work in a district, he used to say, in Persian, *ده بدرود*: [so in a copy of the S; and this, or *ده بدرود*, is the correct reading: in another copy of the S, *ده بدرود*: and in the copies of the K, *ده بدرود*:] (S, K:*) meaning, [O town, or village,] *farewell*: to acquaint them that he was going forth on the morrow: (K:) or meaning I am going forth to-morrow: (S:) in order that he might be employed: and they arabicized the expression, and made him the subject of a prov. with respect to lying; and said, When ye hear of the blacksmith's departure at night, he is assuredly coming in the morning. (S, K.) Some say that the prov. is elliptical, for *كَلِمَةُ سَعْدِ بْنِ سَعْدٍ* [False is the saying of Saad &c.]. (TA.) [This is mentioned in the S in art. *در*.]

دهدرية: see above, first sentence.

دهدى

Q. 1. *دهدى*, inf. n. *دهداة*: see R. Q. 1 in art. *ده*.

Q. 2. *تدهدى*: see R. Q. 2 in art. *ده*.

دهداة: see *دهداة*, in art. *ده*.

دهدوة [app. originally *دهدوية*, like as *قوة* is held by some to be originally *قوية*,] and *دهدية* [likewise originally *دهدوية*,] and the latter also without teshdeed [for alleviation of the utterance]: see *دهدوة*, in art. *ده*.

دهر

1. *دهرهم امر*, (JK, A, K,) and *دهرهم امر*, (S, TA,) aor. -, (K,) *An event befell them (S, A) from fate, or fortune*: (A:) or *an evil event befell them.* (JK, K.) In a trad. respecting the

death of Aboo-Talib occur these words [as said by him]: *لَوْ لَا أَنَّ قُرَيْشًا تَقُولُ دَهْرَهُ الْجَزَعُ لَفَعَلْتُ* [Were it not that the tribe of Kureysh would say, *Impatience hath befallen him, (or, perhaps, constrained him, from دَهْرٌ signifying “fate,” or overcomes him, see what follows,) I would do it*]. (TA.) — *دهره*, (Bd in xlv. 23,) inf. n. *دهر*, (K,) *He overcame, conquered, subdued, overpowered, or mastered, him; gained the mastery, prevailed, or predominated, over him; or surpassed him.* (Bd ubi suprâ, B,* K.)

3. *مُشَاهَرَةٌ* and *دَهَارًا* is like *مُشَاهَرَةٌ* [i. e. it means *He made an engagement, or a contract, or bargain, with him to work, or the like, for a long period, or for a constancy; like as مُشَاهَرَةٌ means “for a month”*]. (K.) And in like manner one says, *دَهَارًا* and *اسْتَأْجَرَ مُدَاهِرَةً* [He hired him for a long period, or for a constancy]. (Lh, TA.)

Q. Q. 1. *دهورة*, (S, K,) inf. n. *دهورة*, (TA,) *He collected it together, and threw it into a deep place.* (S, K.) — *دهور القمر* *He made the mouthfuls large, (S, A,) or round, (Az,) and gulped them down.* (Az, A.)

Q. Q. 2. *تدهور* *It (sand) poured down, and for the most part fell.* (Msb.) — And hence, *He, or it, fell down, from a higher to a lower place.* (Msb.) — And *It (the night) for the most part went*: (Msb:?) or *departed, or retreated.* (K, TA.)

دهر (T, S, M, K, &c.) and *دهر* (M, K,) the latter either a dial. var., agreeably with the opinion of the Basrees in cases of this kind, and therefore such cases are limited by the authority of hearsay, or it is so written and pronounced because of the guttural letter, and so is accordant to a universal rule, agreeably with the opinion of the Koofees, (ISd,) *Time, from the beginning of the world to its end*; (Esh-Shâfi'ee, Az, Msb, Er-Râghib;) as also *حين*: (Esh-Shâfi'ee, Az:) this is the primary signification: (Er-Râghib:) and *any long period of time*; (Z, Mgh, K, Er-Râghib;) thus differing from *زَمَان*, which will be explained below: (Er-Râghib:) and *a portion of the longest period of time*: (Az:) or *دهر* signifies, (S, A,) or signifies also, (Az, Msb,) *time; or a time; or a space, or period, of time; syn. زَمَان*, (Sh, Az, S, A, Mgh, Msb,) *whether long or short*: (Msb:) or this is the proper signification of *زَمَان*, but not of *دهر*: (Er-Râghib:) and *† a division of the year*: and *† a less period*: (Az, Msb:) Az says, I have heard more than one of the Arabs say, *أَقَمْنَا عَلَى مَاءٍ كَذَا دَهْرًا* [We stayed at such a water a long time, or a time]; and *هَذَا الْمَرْعَى يَكْفِينَا دَهْرًا* [This pasture-land will suffice us a long time, or a time]; but one does not say that *الدَّهْر* is four times, or four seasons, because its application to *† a short period of time* is tropical, and an extension of its proper signification: (Msb:) or it signifies *i. q. أَبَد* [meaning a long unlimited time; or an extended indivisible space of time; or duration without end; time without end]; (S, Msb;) it differs

from *زَمَان* in having no end: (Khâlid Ibn-Yezed:) or a prolonged, or lengthened, term; syn. *أَبَدٌ مَمْدُودٌ*: (K, in some copies of which, in the place of *أَبَد*, we find *أَمَد*:) and *† the period, or duration, of life; an age*: (Kull p. 183:) the present state of existence: (Msb:) and *† a thousand years*: (K:) pl. [of pauc.] *أَدَهْرٌ* (K) and [of mult.] *دَهْوَرٌ*: (S, A, K:) both said to be pls. of *دهر*, and no other pls. are known as those of *دهر*; the form *أَدَهَارٌ* not having been heard. (TA.) — You say *دَهْرٌ عَلَيْهِ* and *دَهْوَرٌ* [A long time and long times, or an age and ages, &c., passed over him, or it]. (A.) — And *كَانَ ذَلِكَ دَهْرَ التَّجْمِيرِ* *That was in the time of God's creation of the stars; meaning, in the beginning of time; in ancient time.* (A.) — [And *أَوَّلُ الدَّهْرِ* *In the beginning of time.* — And *يَبْقَى الدَّهْرُ* *It remains for ever.* — And *لَا آتِيهِ الدَّهْرُ* *I will not come to him, ever.* See also *دَاهِرٌ*.] — And *صَامَ الدَّهْرَ* [He fasted ever, or always]. (TA in art. *اول*, &c. [See a trad. cited voce *آل*, in that art.]) — [Hence, because, in one sense, time brings to pass events, good and evil,] *الدَّهْرُ* was applied by the Arabs to *Fortune*; or *fate*: and they used to blame and revile it: and as the doing so was virtually blaming and reviling God, since events are really brought to pass by Him, Moḥammad forbade their doing thus. (Az, Mgh, TA, &c.) It is said in a trad., *لَا تَسْبُوا الدَّهْرَ*, (S, Mgh, TA, &c.,) or, accord. to one reading, *فَإِنَّ اللَّهَ هُوَ الدَّهْرُ*, (S, Mgh, TA, &c.,) in which some explain *الدَّهْر* in the first proposition as having a different meaning from that which it has in the second, whereas others assign to it the same meaning in both cases: (TA:) the meaning of the trad. is, *Revile ye not [fortune, or] the Efficient of fortune; for the Efficient of fortune is God*: (Az, S, TA, &c.:) or, accord. to the second reading, *for God is the Efficient of fortune.* (TA.) Hence, (TA,) some reckon *الدَّهْرُ* as one of the names of God: (K, &c.:) but some disallow this: and some say that it is allowable if meant to signify, as rendered above, *the Efficient of fortune.* (TA, &c.) — *دَهْرٌ زَوْجٌ* *A husband prepared for the accidents or calamities of fortune.* (S in art. *بهر*. [See *بهر*].) — *دَهْرٌ* also signifies *An evil event or accident; a misfortune; a calamity.* (K.) See also *دهارير*. [And see 1.] — Also *A purpose; an intention*: (S, K:) *a desire*: (TA:) *the scope, or end that one has in view.* (K, TA.) You say, *مَا دَهْرِي كَذَا*, (S, TA,) and *مَا دَهْرِي كَذَا*, (TA,) *My purpose, or intention, (S, TA,) and my desire, and my scope, or the end that I have in view, (TA,) is not such a thing.* (S, TA.) — Also *† A custom, or habit, (S, K,) that is constant, or permanent, (Kull p. 183,) or that lasts throughout life.* (TA.) You say, *مَا ذَاكَ بِدَهْرِي* *† That is not my custom, or habit, (S,) that lasts throughout my life*: (TA:) and *مَا دَهْرِي بِكَذَا* *† My habit throughout life is not so.* (TA.)

دهر: see *دهر*.

chamber: and the anterior apartment of a large tent or pavilion: accord. to the MA, a large tent: accord. to some copies of the K, i. q. حَيْثُ: accord. to some, حَيْثُ, which reading is preferred by the author of the TK, who explains دهليز, from the "Burhán," as meaning "absurd words:" accord. to some, حَيْثُ, which I think the right reading, meaning a bowed, or curved, structure: Golius seems to have found another reading in the K, namely, حَيْثُ: pl. دَهَالِيزُ. (S, Mgh, K.) — [Hence,] اَبْنَاءُ الدَّهَالِيزِ + Foundlings, (K, TA,) whose fathers are unknown. (TA.) [They are so called because they are generally abandoned at the entrances of mosques or private houses, whence they are usually taken by persons who adopt them.]

دهر

1. دَهَمَ (S, Mgh) and دَهَمَ (Mgh), aor. -, (S, Mgh), inf. n. دَهْمٌ, (TA,) It (an event, S, Mgh) came upon them, or happened to them, suddenly, unexpectedly, without their being aware of it, or without any previous cause; surprised them; took them by surprise, or unawares: (Mgh:) or دَهَمَكَ and دَهَمَكَ, aor. -, it (anything) came upon thee so as to overwhelm thee, or cover thee, or as a thing that overwhelmed thee, or covered thee. (Th, K.) And دَهَمَتِ الرِّجَالُ [The horsemen came upon them suddenly, &c.]: and AO says that دَهَمَتِ is a dial. var. thereof. (S.) See also دَهَمٌ, below.

2. دَهَمَتِ النَّارُ الْقَدْرَ, inf. n. تَدْهِيمٌ, The fire blackened the cooking-pot. (Ish, K.)

4. ادْهَمَهُ It (an action done to him, Th, TA) displeased, grieved, or vexed, him, (Th, K,) and angered him. (Th, TA.)

5. [تَدْهِمٌ is said by Golius, as on the authority of the K, to be syn. with تَدَامٌ (meaning تَدَامٌ); but app. on no other ground than that of his finding it there said that التَّدْهِمُ is syn. with التَّدَامُ.]

9. ادْهَمَ, inf. n. ادْهَامٌ, He (a horse) became black, (S, K,) i. e. black. (S, K, TA.) And ادْهَامَ, inf. n. ادْهَامٌ, It (a thing) was, or became, black. (S, K.) [Hence,] ادْهَامُ النَّوْعِ The seed-produce [became of a dark green colour, or] was overspread with blackness, by reason of abundance of moisture, or irrigation. (JK, TA.) And in like manner, ادْهَامَتِ الرُّوْحَةُ [The meadow became of a dark green colour, &c.]. (JK.) And ادْهَامَتِ الخَضْرَاءُ [The greenness became intense [so as to appear blackish, or so as to appear black when viewed from a distance]]. (TA.)

11. ادْهَامٌ: see the next preceding paragraph, in four places.

دَهْرٌ A malicious, or mischievous, or grievous, act, by which one takes others unawares, or by surprise. (TA from a trad.) — Also, (S, TA,)

or دَهْرٌ, (JK, and so in one place in the TA,) A numerous company: (Lth, JK, TA:) or a multitude: pl. دَهْوَمٌ. (S.) A rájiz says,

* جِئْنَا بِدَهْمٍ يَدْمُرُ الدَّهْوَمَا *
* مَجْرٍ كَانَ فَوْقَهُ النُّجُومَا *

[We came with a numerous company that would overwhelm the other numerous companies; a great army, as though the stars were above it]. (S, TA.) [See also دَهْمَاءٌ, voce دَهْمٌ.] And one says, اَيُّ دَهْمٍ اَللّٰهُ هُوَ, and مَا اَدْرِيْ اَيُّ الدَّهْمِ هُوَ (JK, K, TA,) or اَيُّ الدَّهْمِ هُوَ, and اَيُّ دَهْمِ اللّٰهِ هُوَ, (so in the CK and in my MS. copy of the K,) i. e. I know not what one of the creation, or of mankind, he is, and what one of the creatures of God he is. (K, TA.)

دَهْمٌ: see the next preceding paragraph, in three places. — Also pl. of اَدْهَمٌ [q. v.]. (TA.)

دَهْمَةٌ Blackness: (JK, S, Mgh, K:) and a deep ash-colour [without any tinge of white: see اَدْهَمٌ]. (ISd, TA.) — Also A brown ewe (نَعَجَةٌ حَمْرَاءُ): [see also دَهْمَاءٌ, voce دَهْمٌ:] and sing. of دَهْمٌ signifying a certain sort [or breed] of sheep or goats. (JK. [But I do not find either of these two significations in any other lexicon.])

الدَّهْمَانُ The night: opposed to الوَضَاحُ meaning "the day." (L in art. وضح.) [Hence,] ثَنِي دَهْمَانَ The prayer of nightfall: opposed to بَكْرُ الوَضَاحُ meaning "the prayer of morning." (L and K in that art.: but in the CK and in a MS. copy of the K, instead of دَهْمَانَ we find دَهْمَانَ.)

دُهَامِيَّةٌ: see اَدْهَمٌ: — and see دُهَامِيَّةٌ.

الدَّهْمِيَّةُ Calamity, or misfortune; (JK, S, K;) as also الدَّهْمِيَّةُ; (S, K;) and الدَّهْمِيَّةُ, (JK, S,) dim. of الدَّهْمَاءُ [fem. of اَدْهَمٌ], so called because of its darkness: (S, TA:) or الدَّهْمِيَّةُ signifies black, dark, trial or conflict and faction or sedition or the like; and the dim. form is used to denote enhancement: (Sh, TA:) and الدَّهْمِيَّةُ signifies black, dark, calamity or misfortune: (TA:) calamity, or misfortune, is termed الدَّهْمِيَّةُ because of its darkness: (TA:) or, originally, (S,) this was the name of the she-camel of 'Amr Ibn-Ez-Zebbán Edh-Dhuhlee, who was slain, with his brothers, and their heads were put upon her, (S, K, TA,) in sacks hung upon her neck, and she returned to Ez-Zebbán: (TA:) whence the saying, اَثْقَلُ مِنْ حِمْلِ الدَّهْمِيَّةِ [Heavier than the burden of Ed-Duheyim]: (S:) and اَشْأَمُ مِنْ الدَّهْمِيَّةِ [More unlucky than Ed-Duheyim]: (S, K, TA:) or, as some say, seven brothers were slain in a warring and plundering expedition, and were put upon Ed-Duheyim; and hence the name became proverbial as applied to any calamity or misfortune. (TA.) — دَهْمِيٌّ also signifies Foolish, or stupid. (K.)

اِبِلٌ دُهَامِيَّةٌ Certain camels: so called in relation

to الدُّهَامُ, the name of a certain stallion-camel. (TA.)

الدَّهْمِيَّةُ: see الدَّهْمِيَّةُ.

اَدْهَمٌ Black; (JK, S, Mgh, Mgh, K;) as also دَهَامٌ: (K:) the former is applied in this sense to a horse, (S, Mgh, TA,) and to a camel, &c.: (TA:) or, applied to a camel, of a deep ash-colour without any tinge of white; (As, S, Mgh, K;) when of a deeper hue, so as to be very black, he is termed جَوْنٌ: (S:) or, as some say, applied to a camel, like اَصْفَرٌ, [in this case meaning black with some intermixture of yellow,] but less black: (TA:) fem. دَهْمَاءٌ; which, when applied to a sheep (S, M, Mgh, K) or goat, (S, Mgh,) means of a pure or an unmixed brown colour (خَالِصَةٌ): (S, M, Mgh, K:) pl. دَهْمٌ. (TA.) The Arabs say, مَلُوكُ الخَيْلِ دَهْمَاءٌ [The kings of horses are the black thereof]. (TA.) And قَرَسٌ اَدْهَمٌ بَيْهَمٌ A black horse in which is no intermixture of colours. (TA.) And لَا اَتِيكَ مَا حَنَّتِ الدَّهْمَاءُ [I will not come to thee as long as she (among the camels) that is of a deep ash-colour without any tinge of white reiterates her yearning cry after her young one; meaning, ever]. (Lh, TA.) And حَدِيْقَةٌ دَهْمَاءٌ Black ashes. (TA.) — دَهْمَاءَةٌ and مَدَهْمَاءَةٌ † [A walled garden] green inclining to black. (K.) Hence, (K,) مَدَهْمَاءَتَانِ (S, K,) in the Kur [lv. 64], (S, TA,) [Two gardens (جَنَّتَانِ)] of which the greenness inclines to blackness; for every green plant, when its abundance and its moisture, or irrigation, are complete, inclines to blackness: (Zj, TA:) or black by reason of intense greenness arising from abundant moisture, or irrigation; and everything that is green (اَخْضَرٌ) the Arabs term اَسْوَدٌ. (S, TA.) — اَرْبَعٌ دَهْمٌ [A place of alighting or abode] recently occupied by the tribe; [because blackened by their fires &c.]: pl. اَرْبَعٌ دَهْمٌ. (TA.) And اَثَرٌ اَدْهَمٌ A new, or recent, mark, trace, or vestige: (As, K:) and اَغْبَرٌ means one that is "old, becoming effaced:" (As, TA:) and the former means also old, becoming effaced; (K;) as some explain it; (TA:) thus having two contr. significations. (K.) And وَطْءَةٌ دَهْمَاءٌ A new, or recent, footstep, or footprint: and اَغْبَرَةٌ means "becoming effaced:" or the former means one that is becoming effaced, because it has become obscure to him who seeks it; (JK;) or an old footstep, or footprint: and اَغْبَرَةٌ means one that is "new, or recent." (S.) [See also اَغْبَرٌ.] — الدَّهْمَاءُ also signifies † The cooking-pot: (JK, S, A, K:) or the black cooking-pot: (Ish, TA:) and the old cooking-pot. (K.) [But it is implied in the TA that this last meaning is a mistake, occasioned by an omission; and that, instead of القَدْرُ والقَدِيْمَةُ, (in the CK القَدْرُ القَدِيْمَةُ) we should read, القَدْرُ وَالْوَطْءَةُ الدَّهْمَاءُ القَدِيْمَةُ, explained above. Accord. to Golius, on the authority of a gloss in the KL, اَبُو اَدْهَمٍ signifies The great cooking-pot in which a whole sheep is cooked at once.] — And The twenty-ninth night of the [lunar] month: (JK, K:) because of its blackness. (TA.) And

[the pl.] **الدَّهْمُ** *Three nights of the [lunar] month [during which is the change of the moon]:* (K:) because they are black. (TA.) — See also **الدَّهْمِيرُ**. — [Used as a subst.,] **أُدْهَمُ** signifies also *A shackle or fetter, or a pair of shackles or fetters;* syn. **قَيْدٌ**: (S, K:) because of the blackness thereof: accord. to AA, *of wood:* (TA:) or *a heavy shackle or fetter or pair of shackles or fetters:* (JK:) pl. **أُدَاهِمُ**: (JK, S, K:) it has this form of pl., which is proper to subst., because the quality of a subst. is predominant in it. (TA.) — And [the fem.] **دَهْمَاءٌ** signifies *† A multitude, or large number:* (K:) and *† a company of men;* (Ks, S, K:*) and *multitude thereof:* (Ks, TA:) or *† the generality, the common mass, or the main part [thereof]:* (Z, TA:) or *† the commonalty, or common people.* (Mbr, Har p. 671.) [See also **دَهْمَرٌ**.] — Also, **دَهْمَاءٌ**, *The aspect, appearance, mien, guise, or garb, of a man.* (JK, S, K:) — And **الدَّهْمَاءُ** *A certain herb, or tree, green, and broad in the leaves;* (JK:) or *a certain broad herb, (K,) having leaves and twigs, resembling the قَرْوَةُ;* (TA:) *with which one tans.* (JK, K.)

مُدَاهِمَةٌ: see the next preceding paragraph, in two places.

مُدَاهِمَةٌ *A catamite;* i. q. **مَأْبُونٌ** and **مُتَقَرٌّ** and **مُتَقَرٌّ** (AA, TA in the present art. and in art. **مُتَقَرٌّ** (AA, TA in the present art. and in art. **مُتَقَرٌّ** (K, TA.)

دهن

1. **دَهْنَةٌ**, (S, Mgh, Mṣb, K, &c.) aor. ², (S, Mṣb,) inf. n. **دَهَنُ** (MA, Mṣb, K, KL) and **دَهْنَةٌ**, (K,) *He anointed it* (MA, Mgh, Mṣb, * KL) *with دهن*, (Mgh, Mṣb,) i. e., (Mṣb,) *with oil* (MA, Mṣb, KL) *ḡc.*; (Mṣb;) [oiled it; or greased it;] namely, his head, (MA, Mgh,) or his mustache, (Mgh,) or his hair, &c.: (Mṣb:) or *he moistened it;* namely, his head, &c.: (K:) and **دَهْنَةٌ**, inf. n. **تَدَهِينٌ** signifies the same [but app. in an intensive sense, or as applying to many objects]: (TA:) and **إِدْهَانٌ** [inf. n. of **أِدْهَنُ**] is like **تَدَهِينٌ**. (AHeyth, TA.) — [Hence,] **دَهْنُ الْأَرْضِ**, said of rain, (S, K,) *† It moistened the ground slightly, or a little:* (S, TA:) or *it moistened the surface of the ground.* (K.) — And [hence also,] **دَهْنَتْهُ بِالْعَصَا** (S, K*) *† I struck him* (S, K, TA) *gently* (TA) *with the staff, or stick;* (S, K, TA;) like as one says, **بِالسَّيْفِ** and **بِالسَّيْفِ**. (TA.) And **دَهْنَتْهُ بِالْعَصَا وَهْنَاتٌ** *† I struck him [gently] with the staff or stick [some gentle strokes: دَهْنَاتٌ being pl. of **دَهْنَةٌ**, which is the inf. n. of un.].* (So in a copy of the S.) — [Hence, likewise,] **دَهْنٌ** signifies also *He* (a man, TA) *played the hypocrite.* (K, TA.) And you say, **دَهْنٌ فَلَانًا**, aor. ², inf. n. **دَهْنٌ**, meaning *He acted with such a one hypocritically.* (TK. [See also 3.]) — **دَهْنَتْ**, (K,) and so in more than three copies of the S,) and **دَهْنَتْ**, aor. ²; (K,) and so in some copies of the S in lieu of **دَهْنَتْ**; and **دَهْنَتْ**, aor. ²; (AZ, K;) inf. n. [of the first] **دَهَانَةٌ** (S, K) and [of the second or third or of both] **دِهَانٌ**;

(K;) *† She* (a camel) *had little milk.* (AZ, S, K, TA.) [See **دَهِينٌ**.] — And **دَهِنٌ**, inf. n. **دَهْنٌ**, [or, as appears to be probable from what follows and from general analogy, **دَهْنٌ**,] said of a man, *† He was, or became, weak:* and also, *foolish, or stupid:* and [app. soft, flaccid, or flabby; for] **دَهْنٌ** signifies the *being soft, flaccid, or flabby;* or *softness, flaccidity, or flabbiness.* (JK.) [See **دَهِينٌ**.]

2: see 1, first sentence.

3. **مُدَاهِنَةٌ** and **إِدْهَانٌ** signify the same; (S, Mṣb, K;) i. e. *† The endeavouring to conciliate;* syn. **مُصَانَعَةٌ**: (S, TA:) or *the making peace with another; or becoming reconciled with another:* (Mṣb:) or *the pretending the contrary of, or what is different from, that which one conceals in his mind:* (K:) and the former signifies also the *acting with dishonesty, or dissimulation:* or *† the latter has this signification;* and the former signifies the *striving to outwit, deceive, beguile, or circumvent;* syn. **مُؤَابَاةٌ**: (TA:) or **دَاهِنَةٌ** signifies *I hid, concealed, or covered;* syn. **وَارَيْتُ** [accord. to four copies of the S; but probably this is a mis-transcription for **وَارَيْتُ**, meaning *I strove to outwit, deceive, beguile, or circumvent, as is indicated in the TA]; and **أِدْهَنْتُ** signifies *I acted with dishonesty, or dissimulation:* (S:) or **إِدْهَانٌ** is [originally] like **تَدَهِينٌ** [as has been stated above]: but is used as denoting the act of *treating with gentleness or blandishment, soothing, coaxing, wheedling, beguiling, or deluding;* and *abstaining from restraint or prohibition:* (AHeyth, TA:) or it originally signified the *anointing* such a thing as a hide *with some oil or the like:* and as such a thing is rendered soft to the sense [of feeling], it was used tropically, or metaphorically, to denote ideal softness, absolutely: hence, the *treating with gentleness or blandishment, soothing, coaxing, wheedling, beguiling, or deluding, was termed مُدَاهِنَةٌ*: then this tropical signification became commonly known, and conventionally regarded as proper: and then the word [**مُدَاهِنَةٌ** or **إِدْهَانٌ**, or rather each of these words,] was tropically used as signifying the *holding a thing in light, or little, or mean, estimation, or in contempt:* so in the 'Ináyeḥ. (MF, TA.) It is said in the Kur [lxviii. 9], **وَدُّوا لَوْ تَدَهَّنُوا فَيُدْهِنُونَ** *† They wish that thou wouldst endeavour to conciliate [them], and in that case they will endeavour to conciliate [thee]:* (S, TA:*) or *that thou wouldst be soft, pliant, or gentle, in thy religion, and in that case they will be soft, pliant, or gentle:* (TA:) or *that thou wouldst be soft, pliant, or gentle, to them, and in that case they will be so to thee:* (Jel:) or, accord. to Fr, *that thou wouldst be an unbeliever, and they will be unbelievers.* (TA.)*

4. **ادِهِنُ**, inf. n. **إِدْهَانٌ**: see 1, first sentence: and see 3, in six places. [See also its act. part. n., below.] — **الإِدْهَانُ** is also syn. with **الإِبْقَاءُ**, which, accord. to I Amb, is the primary signification: in the copies of the K erroneously written **الإِنْقَاءُ**. (TA.) One says, **لَا تُدْهِنْ عَلَيْهِ**, meaning *لا تُبْقِ عَلَيْهِ* [Show not thou mercy to him; or pity not him; or pardon not him].

(I Amb, TA.) **وَمَا أَدْهَنْتُ إِلَّا عَلَى نَفْسِكَ**, i. e. *[Thou didst not show, or hast not shown, mercy, save to thyself].* (Lh, TA.) — One says also, **أَدْهَنْتُ فِي أَمْرِهِ**, meaning *I fell short in his affair, or case.* (JK.) — And **أُدْهِنُ** *He* (a camel) *was affected with the vertigo termed دَهْنٌ.* (JK.)

5: see what next follows.

8. **أَدْهَنَ**, of the measure **افْتَعَلَ**, *He anointed himself with دهن*, (S, Mgh, Mṣb, K,*) i. e. *oil, ḡc.*; (Mṣb;) [oiled, or greased, himself;] as also **تَدَهَّنَ**. (S.)

Q. Q. 2. **تَدَهَّنَ** *He* (a man) *took a مدهن* [q. v.]. (S.)

دَهْنٌ: see **دَهْنٌ**. — **عَيْشٌ دَهْنٌ** *Bad and scanty [means of subsistence].* (JK.)

دُهْنٌ *Oil*, (MA, Mṣb, KL,) *ḡc.*, (Mṣb,) [i. e. *grease of any kind,*] or **دُهْنٌ** [i. e. *oil*] of *sesame ḡc.*, (Mgh,) *with which one anoints,* (Mgh, Mṣb,) [or *greases,*] or *moistens,* (K,) *the head or mustache,* (Mgh,) or *the hair ḡc.*, (Mṣb,) or *the head ḡc.*: (K:) it is well known: (S:) and **دُهْنَةٌ** signifies *a portion thereof:* (K:) [or this latter, being the n. un., signifies *a particular oil or kind of oil;* like as the former does when it is prefixed to another noun:] you say **دُهْنُ الْبَانِ** (S and Mgh and Mṣb in art. **بُونٌ**) and **دُهْنَةُ بَانٍ** (TA in the present art. from a poet) [both meaning *oil of ben*]: the pl. (of **دُهْنٌ**, S, Mṣb, and Bq in lv. 37) is **دِهَانٌ** (S, Mṣb, K, and Bq ubi suprâ) and **أُدْهَانٌ**; (K;) [the latter a pl. of pauc.; both pls. signifying *kinds of oil ḡc.*;] or **الدَّهَانُ** signifies *that with which one anoints;* (Bq ubi suprâ;) or it has this signification also: (TA:) you say, **دَهْنَتْهُ بِالْدِهَانِ** [meaning *I anointed him with oils or with ointment*]: (S, in which this is mentioned as an ex. of the pl. of **دُهْنٌ**;) and hence the prov. **كَالدِهَانِ عَلَى الْوَبْرِ** *Lihe* [ointment or] *that with which one anoints [upon fur, or soft hair].* (TA.) [See also **دِهَانٌ** below.] — Also *† Weak rain:* (AZ, S:) or *rain such as moistens the surface of the ground;* (JK, K;) and so **دَهْنٌ**: (K:) pl. **دِهَانٌ**. (AZ, S, K.) — And *A vertigo (دَوَارٌ) that affects the camel.* (JK.)

دُهْنٌ *A kind of tree with which beasts of prey are killed,* (JK, K,) and *by means of which they are taken:* (JK:) it is a noxious tree, like the **دَفْلَى** [q. v.]: (TA:) n. un. with **ة**. (K.) — And *Such as is large, of trees.* (JK.)

دُهْنٌ *Oily, or greasy.* (KL.) You say also **رَجُلٌ مُدْهَانٌ**, meaning *دُهْنُ الشَّعْرِ* [A man having oily, or greasy, hair]. (TA.) [See also **دَهِينٌ**.]

دَهْنَةٌ; pl. **دَهْنَاتٌ**: see 1.

دُهْنَةٌ: see **دُهْنٌ**. — Also *Odour:* so in the saying **هُوَ طَيِّبٌ الدُّهْنَةُ** [He, or it, is sweet in respect of odour]. (K. [Erroneously written and explained by Golius in his Lexicon.]

دُهْنَةٌ *A [desert such as is termed] فَلَآةٌ*: (K:)

or a place of sands : (JK:) or a place all sand : (TA:) [or a desert of reddish sand. Hence,] with the article ال, A certain place [or desert tract] belonging to Temeem, in Nejd, (S, K, TA,) extending to the distance of three days' journey, in which is no water; (TA;) as also الدهنى; (S, K;) this latter occurring in poetry. (TA.) [The same appellation is also applied to The great desert of which the central part lies towards the S. E. of Nejd.]—Also A certain red herb, (K,) having broad leaves, used for tanning. (TA.)

[دهنية An oily quality.]

دهان A red hide. (S, K. [See also دهين.])

Hence, in the Kur [lv. 37], فَكَانَتْ وَرْدَةً كَالدَّهَانِ, i. e. And shall become red, (S,) or of a rose-colour, (Zj, L in art. ورد,) or of a red colour inclining to yellow, (L in that art.,) like the red hide : (S, Bd, Jel:) or like the hide that is of a pure red colour : (TA:) or like that [oil] with which one anoints; see دهن: or it is pl. of دهن: (Bd:) [thus] it means, accord. to Aboo-Is-hak [Zj], and shall become [red, &c., and] of various colours, by reason of the very great terror, like diverse oils: or, accord. to Er-Raghib, like the dregs of oil, or of olive-oil; for this is another signification of الدهان. (TA.)—Also A slippery place. (JK, K.) And A smooth road: or long and smooth. (TA.)

دهين [Anointed with oil, &c.; i. q. † مدهون] and مدهونة. You say لحيته دهين (K) and دهينة (TA) and † داهن (K,) [the last, properly, a possessive epithet,] meaning مدهونة [i. e. A beard anointed with oil, &c.]. (K, TA.)—And A hide intensely red. (JK. [See also دهان.])—Also, applied to a she-camel, (JK, S, K,) † Having little milk: (S, K:) or having very little milk; (JK;) not yielding a drop of milk (JK, TA) when her dug is squeezed: (JK:) accord. to Er-Raghib, having the meaning of an act. part. n., i. e. that yields as much as that with which one may anoint himself: or, as some say, having the meaning of a pass. part. n., because she is anointed [or as though she were anointed] with the milk, by reason of its scantiness; and this is the more probable, because it has not the affix ة: pl. دهن. (TA.)—And, applied to a stallion, † That does not impregnate at all: as though because of the paucity of his seminal fluid. (TA.)—And Weak; applied to a man, and to a thing: one says, أَتَيْتَ بِأَمْرٍ دَهِينٍ, [Thou didst, or saidst, or thou hast done, or said, a weak thing]: and Ibn-Hiraweh says,

* لِيَنْتَرِعُوا تَرَاتِ بَنِي تَمِيمٍ *
* لَقَدْ ظَنُّوا بِنَا ظَنًّا دَهِينًا *

[In order that they might wrest the inheritance of the sons of Temeem, verily they have opined of us a weak opining]. (TA.)

دهان A seller of oil: (MA, TA:) and a maker of oil. (MA.) [In the present day, it is applied to A painter of houses &c.]

دهين: see دهين.

Bk. I.

مدهن A camel affected with the vertigo termed دهن. (JK.)

مدهن, with damm, (S, Mṣb, K, &c.) only, (S,) to the م and ه, (Mṣb, TA,) extr. [in form], (Fr, TA,) for by rule it should be مدهن, (Mṣb,) or it was مدهن originally, (Ltb, TA,) The utensil (آلة) for دهن [or oil, &c.]; (K, TA;) i. e. (TA) the thing [or pot or vase] in which دهن is put; (T, Mṣb, TA;) a flask, or phial, (قارورة) for دهن: (S, K:) [and † مدهنة, occurring in this art. and in art. وقب in the TA, signifies the same:] pl. مداهن. (S.)—And † A place, (M, K, TA,) or a small hollow or cavity, in a mountain, (S, TA,) in which water remains and collects, or collects and stagnates: (S, M, K, TA:) or any place excavated by a torrent: (K:) or water exuding in stone. (TA.)

أفهدنا [act. part. n. of 4, q. v.]—أفهدنا الحديث أنتم مدهنون, in the Kur [lvi. 80], means Do ye then reject this announcement? or disbelieve &c.? (TA:) or hold in light, or little, or mean, estimation, (Bd, Jel,) and reject, &c.? (Jel.)

مدهنة A place where oil is made; an oil-mill. (MA.)

مدهن: see مدهنة.

† قوم مدهنون † A people, or company of men, upon whom are [visible] the traces of ease and plenty, welfare, or well-being. (S, K, TA.)

أرض مدهونة: see دهين.—[Hence,] أرض مدهونة † Land moistened slightly, or a little, by rain: (S, TA:) or having its surface moistened by rain. (TA.)

دهان: see مدهان.

دهى and دهو

1. دهى, aor. يدهى, (JK, K,) inf. n. دهى and دهاة and دهاة; (K;) and دهى, aor. as above, inf. n. دهى; (JK;) and دها, (JK, TA,) aor. يدهو, (JK,) or يدها [or يدهى], (TA,) inf. n. دهاة (JK, TA) and دهاة; (JK;) and دهو, aor. يدهو, (JK,) [inf. n. app. دهاة;] He possessed cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; and excellence of judgment; (K, TA;) he was, or became, such as is termed داه and دهى and ده. (JK.) [See دهاة, below.]—دهوته, (JK, TA,) inf. n. دهو; (TA;) and دهيته, (JK,) third pers. دهاة, inf. n. دهى; (TA;) I treated him with cunning, &c. (JK, * and TA in explanation of the former.) [Both signify also I outwitted, deceived, deluded, beguiled, or circumvented, him.]

And دهيت means I was turned, or kept, from a thing, or an affair, by deceit, or guile. (JK, TA.)—Also دهاة, inf. n. دهى, He attributed, or imputed, to him cunning, &c.; expl. by نسيه إلى الدهاء [an inverted phrase]: or he attributed, or imputed, to him a vice, or fault, or the like; blamed him, censured him, found fault with him,

or detracted from his reputation: or he smote him with a داهية, i. e. great, formidable, grievous, or distressing, thing or event or accident or action: and † دهاة signifies the same: (K:) thus in the K, with teshdeed: but in the M and Tekmileh it is said that دهيته and دهوته signify I attributed, or imputed, to him cunning (الدهاء); without mention of تدهية [inf. n. of دهى]. (TA.)—You say also دهاة الأمر, aor. يدهى, The thing, or event, befell him: (Mṣb:) and دهته داهية [a calamity befell him]. (S.) And ما دهاك What befell, or hath befallen, thee? (S.)

2: see above.

3. دهاة, (inf. n. مداهاة, M in art. ارب, and K in art. وارب, &c.) He strove, or endeavoured, to outwit, deceive, delude, beguile, or circumvent, him; syn. آربه, (S in art. ارب,) and وآربه, (K in art. وارب,) and ناكراه. (TA in art. نكر.)—And داهى بداهية, inf. n. as above, He smote people with a calamity. (TA.)

4. اداهة He found him to be such as is termed داه [i. e. cunning, &c.], (IDrd, TA,) or داهية [which signifies the same in an intensive sense]. (JK.)—[دهى preceded by ما is also used as a verb of wonder.] A poet says,

* أبا خالد ما كان أدهى مصيبة *
* أصابت معددا يوم أصبحت ثاوريا *

Aboo-Khālid, how great was the calamity that befell Ma'add on the day when thou diedst [or wast slain]! (Ḥam p. 440.)

5. تدهى [He acted cunningly;] he did as do the دهاة [or cunning, &c., pl. of داه]. (ISd, K.)

6. تدهاى [He affected, or pretended, to possess دهاة; i. e., to be cunning, &c.]. (IAar, K in art. خزر: see 1 and 2 in that art.)

ده: see داه, in two places. — إله داه فلا داه: see art. ده.

دهوة: see دهاة.

دهى: see دهاة. — Also A large [bucket such as is called] غرب. (AA, TA.)

دهواة: see the next paragraph.

دهية: see داهية. — It is also used as a corroborative: (ISk, S:) you say داهية دهاية (ISk, JK, S, Mṣb) and † دهواة (ISk, JK, S, Mṣb, K) and † دهوية (JK, K,) meaning A severe, grievous, or distressing, calamity or misfortune: (JK:) or a very severe or grievous or distressing [calamity]. (K.)

دهوية: see what next precedes.

دها (in which the ه is converted from ي, not from و, S) and † دهى (JK, S, K) and † دهو (JK, TA) [are all inf. ns., and] are syn., (JK, S, K, TA,) signifying Cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; (TA in art. احد) i. q. ارب, (K,) and نكر: (S, K:) and excellence of judgment. (S, K.)

[It is said in the S, app. with reference to دَهَاءٌ, that the dual is دَهَيَاوَانٌ: but this is the regular dual of دَهِيَاءٌ; like حَمْرَاوَانٌ, dual of حَمْرَاءٌ.]

دَهِيٌّ: see what next follows, in three places.

دَاهٍ and دَهٍ (JK, K) and دَهِيٌّ, part. ns. of دَهَى and دَهِيٌّ and دَهْوٌ [respectively], (JK,) and دَاهِيَّةٌ, applied to a man, Cunning; i. e. possessing intelligence, or sagacity; or intelligence mixed with craft and forecast: and excellent in judgment: (S, K:) i. q. مُنَكَّرٌ [as syn. with نَكَّرٌ]: (TA, and JK in explanation of دَاهِيَّةٌ:) knowing, or skilful, in affairs: (TA:) or دَهِيٌّ signifies [simply] intelligent: (AA, K:) and دَاهِيَّةٌ is [an intensive epithet, signifying very cunning; i. e. possessing much intelligence, &c.]; from دَهَاءٌ explained above: or [it means one who is as though he were calamity, or misfortune, personified;] from الدَاهِيَّةِ in the sense commonly known [which see below]: (TA in art. اِحْد:) the pl. (of دَاهٍ, JK, TA) is دَهَائَةٌ, and (of دَهٍ, JK, TA) دَهَوْنٌ, (JK, K, TA,) and of دَهِيٌّ (JK, M, TA) and دَهْوَاءٌ, in the K, erroneously, اَدَهِيَّةٌ and دَهْوَاءٌ. (TA.) — [Hence,] الدَاهِي The lion. (K.)

دَاهِيَّةٌ A calamity, a misfortune, an evil accident; (JK, M, S, B;) a great, formidable, grievous, or distressing, thing or event or accident or action; (S, K;) and دَهِيَّةٌ signifies the same: (JK, TA:*) [the dim. of the former, دَوِيَّةٌ, generally means a great calamity &c.; being an instance of what is termed تَصْغِيرُ تَعْظِيمٍ:] the pl. of دَاهِيَّةٌ is دَوَاهٍ: (M, S, B, TA:) and دَوَاهِي الدَّهْرِ means the great, formidable, grievous, or distressing, events of fortune that befall men. (S, TA.) — See also دَاهٍ, in two places.

دَوِيَّةٌ: see the next preceding paragraph.

أَدَهِيٌّ [More, and most, cunning, &c. Hence,] أَدَهِيٌّ مِنْ قَيْسِ بْنِ زُهَيْرٍ [More intelligent, or sagacious, than Keys the son of Zuheyr]: a prov. (Meyd.)

مَدَهَى and مَدَهِيٌّ pass. part. ns.; (JK, TA;) Treated with cunning, &c. (TA in explanation of the former.)

دو

2. دَوَى He took his way in the دَوَى [q. v.] (M, K.) And دَوَى فِي الْأَرْضِ He went away into the country, or in the land. (T.) Ru-beh uses the phrase دَوَى بِهَا as signifying He passed by them; meaning, by them, a male [wild] ass and his she-asses. (T.) And it is said of the دَوِيَّةٌ that it is thus called صَارَ فِيهَا بِمَنْ لَاتَهَا تَدَوَى بِمَنْ صَارَ فِيهَا, i. e. Because it makes away with those who are in it. (T.) — See also art. دَوَى.

دَوَى and دَوِيَّةٌ (T, S, M, K, the latter [erro-

neously] written in the CK دَوِيَّةٌ) A desert, or waterless desert; syn. مَعَاذَةٌ, (S, M,) or فَلَاةٌ; (K;) as also دَوَى (S) and دَاوِيَّةٌ, (S, M, K,) in which the first و, which is quiescent, [in دَوِيَّةٌ, for دَوَوِيَّةٌ,] is changed into ا because of the fet-ḥah before it, though this instance is not to be copied as a model, (S,) and دَاوِيَّةٌ: (M, K:) or دَوَى signifies a wide فَلَاةٌ: (M:) or a level land; likened by Dhu-r-Rummeh to the hand of the purchaser, meaning when he strikes his hand upon that of another in token of the ratification of a bargain: and دَوِيَّةٌ, a land of which the extremities are far apart, level, and spacious; said to be so called because of the sound termed دَوَى that is heard in it; [and if so, these two words (the latter of which is also mentioned in art. دَوَى) belong to one and the same art.]; or because it makes away with those who are in it; [see 2, above;] and دَاوِيَّةٌ and دَوِيَّةٌ signify the same: (T:) it is also said that دَوَى is [in origin] a Pers. word; as though he who traversed the دَوَى said to his companion دَوُو دَوَى, meaning "Hasten: Hasten:" (TA:) or, as some say, a certain region, four nights' journey in extent, like a shield, vacant, traversed by means of the stars, in which one feared losing his way, on the way from El-Başrah to Mekkeh, was named الدَوَى for this reason, from the Persians' hastening one another while crossing it by saying دَوُو دَوَى. (T.) — [Hence,] بَنَاتُ الدَوَى + The wild asses. (T in art. بَنَى.)

دَوَى [a rel. n. from دَوَى;] One inhabiting a دَوَى. (S.) [Hence the saying,] مَا بِهَا دَوَى, (S, K, TA, [in the CK, erroneously, دَوَى,]) and دَوَى, (S, B, K, TA, [in the CK, erroneously, دَوَى,]) and دَوَى, as in the M, or دَوَوَى, as in the K, (TA,) i. e. [There is not in it (meaning بِاللَّيْلِ in the house)] any one (S, M, K) of those who inhabit the دَوَى: like as one says مَا بِهَا طَوْرِي, and دَوَوَى. (S.) — See دَوَى, with which it is also syn. (S.)

دَوَوَى and دَوَوِيٌّ or دَوَوِيٌّ: see the next preceding paragraph.

دَوِيَّةٌ: see دَوَى, in two places.

دَاوِيَّةٌ and دَوَوِيَّةٌ: see دَوَى, in four places.

دَوَوَاءٌ: see art. دَوَد.

دوا

1. دَاوَى, (AZ, T, S, M, M, S, B, K, [mentioned in the T in art. دَوَى,]) second pers. دَاوَيْتُ, (S, K,) aor. دَاوَى, inf. n. دَاوِيٌّ (S, M, M, S, B, K) and دَاوَى; (Lth, T, K;) and دَاوَى (AZ, T, S, M, K) and دَاوَى (M, K,) this last from IAp, (M,) or from AZ, (TA,) He, (a man, S, M, M, S, B, K,) and it, (a limb, or member, M, S, B,) was, or became, diseased, disordered, or distempered; he was, or became, sick, or ill; (AZ, T, S, M, M, S, B, K;) he was, or became, attacked by a disease, or disorder, &c., in his

inside: (T, TA:) and يَدَوَى, inf. n. دَاوَى, signifies the same: (M, S, B;) and جَوْفُهُ + جَوْفُهُ [his belly, or chest, was, or became, diseased, &c.]. (TA.)

4. دَاوَى and دَاوَى: see above, in two places. — You say also to a man when you suspect him, دَاوَى, inf. n. دَاوَى; and دَاوَى, inf. n. دَاوَى; [i. e. + Thou hast done a thing that has made thee an object of suspicion; or thou hast become an object of suspicion.] (T, S, M, K.) — دَاوَى He [or it] affected him with a disease, or disorder, &c.; (S, K;) [or caused him to be diseased, &c.]; thus the verb is trans. as well as intrans. (S.) — And دَاوَى + He suspected him; thought evil of him; as also دَاوَى [without ء]. (AZ, TA in art. دَوَى.)

دَاوَى A disease, disorder, distemper, sickness, illness, or malady; syn. مَرَضٌ, (Lth, T, S, M, M, S, B, K,) or عِلَّةٌ; (Mgh;) external or internal: (Lth, T:) [it is both physical and moral:] signifying also a vice, defect, fault, or blemish; external or internal: so that one says, دَاوَى الشَّيْءِ أَشَدُّ الْأَدْوَاءِ [The vice of avarice is the most grievous of vices]: (Lth, T, TA:) for the pl. is دَاوَاةٌ, (S, M, M, S, B, K,) the only instance of a sing. memdood having a pl. memdood: (IKh, TA:) hence also, دَاوَى دَاوَى, (Mgh,) or دَاوَى, but IAth says that the correct word is دَاوَى, (TA,) i. e. [What vice is] more grievous, (Mgh,) or worse, (TA,) [than niggardliness?] occurring in a trad.: and the saying of a woman, كُلُّ دَاوَى لَهُ دَاوَى, meaning Every vice that is in men is in him: (Lth, T, TA:) and دَاوَى مَيِّتِ الدَّاءِ One whose evilness is dead, (K and TA in art. بَلِه,) so that he is not cognizant of it; (TA in that art. ;) said of a person when he does not bear malice towards him who does evil to him. (Lth, T, and TA in the present art.) دَاوَى الغَيْلِ: see art. الدُّبِّ. دَاوَى الثَّعْلَبِ: see art. ثَعْلَب. دَاوَى الأسدِ [The disease of the lion] means الحمى [app. الحمى, i. e. fever]. (AM, TA.) دَاوَى الظَّبْيِ (S, TA,) or دَاوَى ظَبْيِي (M, TA,) [The disease of the gazelle, or of a gazelle,] accord. to AA, (M, TA,) means + health, or soundness, and briskness, or sprightliness; (TA;) or no disease; like as [it is said that] there is no disease in the gazelle: (S, M:) or, accord. to El-Umawee, بَنَى دَاوَى ظَبْيِي means that when he desires to leap, he pauses a little and then leaps: but A'Obeyd prefers the former explanation. (M.) دَاوَى الملوكِ [The disease of kings] means + the enjoyment of plenty and pleasure and softness or delicacy. (TA.) دَاوَى الكرامِ [The disease of the generous], + debt and poverty. (TA.) دَاوَى الصَّرَائِرِ [The disease of fellow-wives], + constant evil. (TA.) دَاوَى البطنِ [The disease of the belly], + trial, or dissension, or the like, (الفتنة,) in which one cannot find the right way to act. (TA.) — دَاوَى as an epithet, (Lth, Sh, T, M, and so in some copies of the K,) or دَاوَى, (S, and so in other copies of the K,) applied to a man, Diseased,

disordered, distempered, sick, or ill; or having a disease, disorder, &c.: (Lth, Sh, T, S, M, K:) the former is [originally an inf. n., and therefore is] also applied to a woman; (A, TA;) or it is [originally دَوِيٌّ] of the measure فَعِلٌ, and the fem. is دَاةٌ, (Lth, T, M, TA,) which is also mentioned in the A as applied to a woman, as well as دَاةٌ; (TA;) and the dual is دَاَانٌ; and the pl. اَدْوَاةٌ: (Lth, Sb, Sh, T, TA:) and دَوِيٌّ signifies the same; (S, K;) fem. with ه: and so دَوِيٌّ; [as though originally دَوِيٌّ or دَوِيٌّ, of the measure فَعِيلٌ or فَعِيلٌ, like جَبِيْدٌ and سَيِّدٌ;] fem. with ة: (K:) or, accord. to the O, دَوِيٌّ, of the measure فَعِيلٌ, applied to a man; and دَوِيَّةٌ, of the measure فَعِيْلَةٌ, applied to a woman: or, accord. to the T, دَوِيٌّ, of the measure فَعِيلٌ, applied to a man; and دَوِيَّةٌ, of the measure فَعِيْلَةٌ, applied to a woman. (TA.) The saying, in a trad., *وَالْاِثْمُ فِيمَنْ اَتَتْهُ مَا بَاعَكَ دَاةٌ* means [And otherwise, his oath shall be, that he did not sell to thee] a girl having a disease, or vice, or the like: and similar to this is the saying, *رَدَّ الدَّاءُ بِدَاةِهِ* That which had a vice, or the like, was returned because of the vice, &c., thereof. (Mgh.)

دَاةٌ:

دَوِيٌّ:

اَدْوَاةٌ:

دَوِيٌّ:

see the next preceding paragraph.

دَوَج

1. دَوَجٌ, (IAqr, K,) aor. يَدْوُجُ, (IAqr,) inf. n. دَوُجٌ, He (a man, IAqr) served, or did service. (IAqr, K.)

دَاَجَةٌ [as pl. of دَاَجٌ, agreeably with analogy,] The followers of an army. (K.) = Also A small want: (K:) or a want [absolutely]; i. q. حَاَجَةٌ, as some say: (TA:) or it is an imitative sequent to حَاَجَةٌ. (K, and S in art. دَج. [See دَاَجٌ in that art.]) It is said in a trad., *مَا تَرَكْتُ مِنْ حَاَجَةٍ وَلَا دَاَجَةٍ* [I left not a want nor a small want: or a want of any kind: or] this means I left not any act of disobedience to which I was enticed. (TA voce حَاَجَةٌ.)

دَوَح

1. دَاَحَتِ الشَّجَرَةَ, (K,) aor. تَدْوُحُ, (TA;) and دَاَحَتِ; (A, TA;) The tree became great. (A, K.) — دَاَحَ بَطْنُهُ, (K,) and دَاَحَ, (A, K,) and دَوُحٌ, (TA,) or تَدْوُحٌ, (so in a copy of the A,) His belly became swollen, or inflated, (A,) or big, (K,) and hung down, (A, K,) by reason of fatness or disease: (A, TA:) and so دَاَحٌ and اِنْدَحِي. (TA.) And دَاَحَتِ سُرُرَهُمْ [Their navels became swollen, and hung down]. (TA.)

2. دَوُحٌ, inf. n. تَدْوِيْحٌ, He dispersed, or scattered his property; (L, K;) as also دَوِيْحٌ. (L.) — See also 1.

4: and 5: and 7: see 1.

دَاَحٌ Variegated, decorated, or embellished, work, [or gengans,] which one waves about to children, and with which one soothes, pacifies, or quiets, them: (S, K:) [a coll. gen. n.: n. un. with ة, meaning a piece of such work, or a gengaw:] whence, (K,) one says, *الدُّنْيَا دَاَحَةٌ* [The world is a gengaw, or gaudy toy]. (S, K.) [And hence,] دَاَحَةٌ [as a proper name] means + The world, or present state of existence: so said Abou-Hamzeh the Soofee, in explanation of the saying,

* نُوَلَّا حُبِّي دَاَحَةً * لَكَانَ الْمَوْتُ لِي رَاَحَةً *

[Were it not for my loving the world, death would be to me ease]: and AA confirmed this. (T, TA.) — And A kind of variegated, or figured, cloth or garment. (A, K.) [In this sense also it is a coll. gen. n.: n. un. with ة.] You say, *فَلَانٌ يَلْبَسُ الدَّاحَ* Such a one wears variegated, or figured, garments. (A, TA.) And *جَاءَ وَعَلَيْهِ دَاَحَةٌ* [He came having upon him a variegated, or figured, garment]. (A, TA.) — A bracelet consisting of several distinct portions like the strands of a rope, twisted together. (K.) — Lines, or streaks, upon a bull &c. (K.) — The species of perfume called خَلُوقٌ. (K.)

دَوُحٌ: see دَوُحَةٌ. — Also A very large tent of [goats'] hair. (IAqr, TA. [See also دَوُحَةٌ.])

دَاَحَةٌ: see دَاَحٌ, in four places.

دَوُحَةٌ A great tree, (S, A, Mṣb, K,) with spreading branches, (TA,) of whatever kind it be: (S, Mṣb:) pl. دَوُحٌ, (S, Mṣb, K,) [or rather this is the coll. gen. n. of the n. un. دَوُحَةٌ,] like as تَمْرٌ is of تَمْرَةٌ; (Mṣb;) and اَدْوَاِحٌ is pl. of دَوُحٌ: (TA:) and شَجَرَةٌ دَاَحَةٌ signifies the same; (A, K;) and the pl. is دَوَاِحٌ; (A, K;) or دَوَاِحٌ signifies great trees, one of which is called دَوُحَةٌ, and its sing., though it be not used, seems to be دَاَحَةٌ. (AHn, TA.) One says, *فَلَانٌ مِنْ دَوُحَةِ الْكُرْمِ* [Such a one is of a great generous stock]. (A, TA.) — Also A great [tent of the kind called] مِظَلَّةٌ. (TA. [See also دَوُحٌ.])

دَوَاِحٌ Very tall: so in a trad. in which it is said, *كَمْ مِنْ عَدْتِي دَوَاِحٍ فِي الْجَنَّةِ* [How many a very tall palm-tree is there in Paradise!]. (TA.)

دَوُحَةٌ: see شَجَرَةٌ دَاَحَةٌ.

دَوَاِحٌ A prominent, round belly: or a wide belly, low by reason of fatness. (TA.)

دَوَح

1. دَاَحٌ, (S, A, L, K,) aor. يَدْوُحُ, (S,) inf. n. دَوُحٌ, (L,) He (a man, S, A) was, or became, submissive, or abject, (S, A, L, K,) and lowly, or humble. (A, L.) — [Also + It (a man's head) was, or became, giddy, or vertiginous: used in

this sense in the present day, and probably in ancient times: see 2.] = As a trans. verb: see 2.

2. دَوُحٌ, (S, K,) inf. n. تَدْوِيْحٌ, (TA,) He subdued a country, and obtained dominion over its inhabitants; as also دَاَحٌ, (S, K,) aor. and inf. n. as above; (TA;) and دَوِيْحٌ, (K,) inf. n. تَدْوِيْحٌ: (TA:) and he subdued, or subjugated, a people. (L.) And, (S, A, K,) as also دَوِيْحٌ, (Aq, S,) and اِدَاَحٌ, (L,) He rendered (a man, S, L, or people, A) submissive, or abject, (S, A, L, K,) and lowly, or humble: (A:) and in like manner a camel. (L.) — † He trod a land much: (A:) or he traversed a country until he knew it and became acquainted with its roads. (L.) — † It (heat) weakened a man. (A, TA.) — † It (pain) made a man's head giddy, or vertiginous. (L.)

4: see 2.

لَيْلٌ دَاَحٌ A dark night. (K.)

دَوْد

1. دَاَدٌ, (S, M, Mṣb, K,) like خَاَفٌ, (Mṣb,) [sec. pers. دَاَدٌ,] aor. يَدَاَدُ, (S, M, Mṣb, K;) and دَاَدٌ, like قَاَلٌ, [sec. pers. دَاَدٌ,] aor. يَدْوُدُ; (Mṣb;) inf. n. دَوُودٌ; (M, L, K;) [in my copy of the Mṣb دَاَدٌ, which, I doubt not, is a mistranscription;] and اِدَاَدٌ, (T, S, M, A, Mṣb, K,) inf. n. اِدَاَدَةٌ; (Mṣb;) and دَوُدٌ, (T, S, M, A, Mṣb, K,) inf. n. تَدْوِيْدٌ; (Mṣb;) and دَوِيْدٌ; (M, L, and so in some copies of the K;) [see its part. n. مَدْوُوْدٌ, voce دَاَوْدٌ, below;] in other copies of the K دَوِيْدٌ [which is app. a mistranscription;] It (corn, or food, طَعَامٌ,) had in it دَوُدٌ (M, A, L, Mṣb, K) or سُوَسٌ (S, L) [i. e. worms, grubs, or maggots]; and became eaten thereby. (L.) *اَعَزَمْتُ عَلَيْكَ اَيُّهَا الْجُرْحُ اَنْ لَا تَزِيْدَ وَلَا تُدَيِّدَ* [I conjure thee, O wound, that thou increase not nor breed worms,] is a form of conjuration used by the Arabs. (A.)

2. دَوُوْدٌ: see above. = Also He played with the دَوُوْدَاةٌ, i. e. اُرْجُوْحَةٌ [or seesaw]. (K.)

4. اِدَاَدٌ: see 1, in two places.

دَوُوْدٌ a word of well-known signification, [Worms, grubs, maggots, and the like; including molluscs; as a coll. gen. n.: and, as a simple gen. n., the worm, grub, maggot, &c.:] pl. of دَوُوْدَةٌ [or rather, as already said, and as is implied in several of the lexicons, دَوُوْدٌ is a coll. gen. n.; therefore دَوُوْدَةٌ is the n. un. thereof]: and the pl. of دَوُوْدٌ is دَوِيْدَانٌ. (T, S, L, Mṣb. [In the K, دَوِيْدَانٌ is said to be pl. of دَوُوْدَةٌ: and in the L, as from the T, دَوُوْدَانٌ is said to be another pl. of دَوُوْدٌ: this, however, I regard as a mistake; for I do not find it in the T; but I there find added, after دَوِيْدَانٌ, “and دَوُوْدَانٌ is a tribe of Benoo-Asad.”]) J says that the dim. is دَوُوْدِيْدٌ, and that by rule it should be دَوُوْدِيْدَةٌ: but this is a mistake [unless it be meant that دَوُوْدِيْدَةٌ is the regular dim. of دَوُوْدَةٌ]: it is regularly دَوُوْدِيْدٌ, like as تَمْرٌ and قَمِيْحٌ are

regular dims. of **تَمَر** and **قَمَح**, which are pls. [or rather coll. gen. ns.] of **تَمْرَة** and **قَمْحَة**. (IB.)

دَوْدَة [n. un. of **دَوْد**, q. v. — Also] The *foetus in the belly of a mare from the fortieth day, when its make becomes apparent, until the end of the third month.* (Kr, TA voce **دَعْمُوس**, q. v.)

دَوْدَاة A *seesaw*; syn. **أَرْجُوحَة**: (K in this art., and T and S in art. **دو**;) and the *mark made by children upon the dust, or earth, like a path, or track, when they play [upon the seesaw], doing thus with their feet, moving forwards and backwards*: (S in art. **دو**;) or the *mark of the أرجوحة*: (M and K in that art. :) or the *sound of the أرجوحة*: (TA in the present art. :) and *cries, shouts, noises, or clamour; or a confusion, or mixture, of cries, shouts, &c.*: (K in this art. :) **دَوْدَاة** is [said by ISd to belong to art. **دو**, and to be] originally **دَوْدَوَة**: (M in art. **دو**;) the pl. is **دَوَادٍ**, (T and S* and M in that art.), explained by A_s as signifying the *marks of the أرجوح* [or *seesaws*] of children; (TA in the present art. :) and **دَوَادِي** occurs in a verse, in the gen. case, (S and M in art. **دو**;) by poetic license. (M in that art.)

حَيَّوَانٌ دَوْدِي [app. A worm-like animal]. (TA in art. **دو**.)

دَوْد: see **دَوْد**.

مَدَوْدٌ and **مَدَوْدٌ** (Msb) and **مَدَوْدٌ** and **مَدَوْدٌ** (L) [the last from **دَوْد**, confirming my opinion that **دَوْد** in some copies of the K is a mistranscription,] *Corn, or food, (طَعَامٌ,) having in it دَوْد [or worms, &c.];* (L, Msb;) and *becoming eaten thereby.* (L.)

مَدَوْدٌ: }
مَدِيدٌ: } see what next precedes.
مَدَوْدٌ: }

دور

1. **دَار**, aor. **يَدُورُ**, inf. n. **دَوْرَان** and **دَوْرَان** (S, M, A, Msb, K) and **دَوْرَان** (M) and **مَدَارٌ**; (Lth, T;) and **أَسْتَدَارُ**; (M, A, Msb, K;) and **أَدَارُ**; (M;) *He, or it, went, moved, or turned, round; circled; revolved; returned to the place from which he, or it, began to move.* (TA.) — You say, **أَدَارُوا** **حَوْلَهُ** and **أَسْتَدَارُوا** **حَوْلَهُ** and **أَسْتَدَارُوا** **حَوْلَهُ** and **أَسْتَدَارُوا** **حَوْلَهُ** *They went round it*: (A. :) and **أَسْتَدَارُوا** **حَوْلَهُ** and **أَسْتَدَارُوا** **حَوْلَهُ** *He went round the house [or Kaqbeh].* (Msb.) Z and others dislike the phrase **أَسْتَدَارُوا** **حَوْلَهُ**, [which seems to have been used in the same sense as **أَسْتَدَارُوا** **حَوْلَهُ**,] preferring the phrase **أَسْتَدَارُوا** **حَوْلَهُ**, because of the phrase **أَسْتَدَارُوا** **حَوْلَهُ**, signifying *He went round about in the circuit called الدَوَارُ, round the idol called by the same name.* (TA.) [**أَسْتَدَارُوا** **حَوْلَهُ** mostly signifies *It encircled, or surrounded, or encompassed, it.*] — [You say also, **أَسْتَدَارُوا** **حَوْلَهُ** *It* (a thing, as, for instance, a wine-cup) *went round, or circled, among them.* And] **أَسْتَدَارُوا** **حَوْلَهُ** [The firmament, or celestial orb

or sphere, revolved upon its axis]: (A. :) **دَوْرَانٌ** signifies the consecutive incessant motions of the several parts of the firmament. (Msb.) — Hence the saying **دَارَتِ الْمَسَائِلُ** [inf. n. **دَوْرٌ**] *The question formed a circle; one of its propositions depending for proof upon another following it, and perhaps this upon another, and so on, and the latter or last depending upon the admission of the first.* (Msb.) [And in like manner, **دَارَ**, inf. n. **دَوْرٌ**, signifies *He reasoned in a circle.*] — It is said in a trad., **إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ** [Verily time hath come round to the like of the state in which it was on the day of God's creating the heavens and the earth: this was said by Moḥammad after he had forbidden the practice of intercalating a lunar month, by which the Arabs had long imperfectly adjusted their lunar year to the solar.] (TA.) And one says, **دَارَتِ الْأَيَّامُ** [The days came round in their turns]. (S and Msb and K in art. **دول**.) And **يَوْمٌ لَا يَدُورُ فِي شَهْرِهِ** [A day of the week that does not come round again in its month: as the last Wednesday, &c.]. (Mujáhid, TA voce **دَبَارٌ** [q. v.]) [And **دَارَ** is said of an event, as meaning *It came about.* See an ex. in a verse cited in art. **اد**.] — **دَارَ بِهِ** *It went round with him; as the ground and the sea do [apparently] with a person sick by reason of vertigo, or giddiness in the head.* (L in art. **ميد**. [See also 4.]) — One says also, **اسْتَدَارَ بِهَا فِي قَلْبِي** *He comprehended [as though he encircled] what was in my heart.* (A.) — And **فَلَانَ يَدُورُ** *Such a one has within the circuit of his rule and care four wives, or women.* (A.) And **فَلَانَ يَدُورُ حَوْلَ فُلَانَةٍ وَيَجْمَعُهَا** [Such a man has within his power and care such a female, and toys, dallies, mantons, or holds amorous converse, with her]. (A and TA in art. **حوض**.) And **أَنَا أَدُورُ حَوْلَ ذَلِكَ الْأَمْرِ** [I have within my compass, or power, and care, that thing or affair]. (S and A in art. **حوض**.) — See also 4, in four places.

2. **دَوْرَهُ**, (K,) inf. n. **تَدْوِيرٌ**, (S,) *He made it round [i. e. round, meaning both circular and spherical];* (S, K;) as also **أَدَارَهُ**. (TA.) — See also 4, in two places. — [One says also, **دَوْرَ الْإِرَاءَةِ فِي** **أَدَارِهَا** *He turned about, or revolved, thoughts, or ideas, or opinions, in his mind, respecting an affair: like as one says, قَلَّبَ الْفِكْرَ فِي أَمْرٍ.*]

3. **دَوْرَهُ**, inf. n. **مَدَاوِرَةٌ**, **دَوَارٌ**, *He went round about with him; syn. دَارَ مَعَهُ.* (M, K.) — [And hence, **أَدَارَهُ** *He circumvented him.*] Abou-Dhu-eyb says,

* حَتَّى أُتِيحَ لَهُ يَوْمًا بِمَرْقَبَةٍ *
 * ذُو مِرَّةٍ بِدَوَارِ الصَّيْدِ وَجَاسُ *

[Until there was prepared for him, one day, in a watching-place, an intelligent person, acquainted with the circumvention of game]: **وَجَاسُ** is here made trans. by means of **ب** because it means the

same as **عَالِمٌ** in the phrase **عَالِمٌ بِهِ**. (M.) [Or the meaning of the latter hemistich is, *a person possessing skill in circumventing game, attentive to their motions and sounds.*] — **أَدَارَهُ** also signifies **أَدَارَهُ** *He endeavoured to induce him to turn, or incline, or decline; or he endeavoured to turn him by deceit, or guile; or from the thing; and عَلَيْهِ to it; syn. لَأَوْصَهُ.* (M, K.) It is said in the trad. respecting the night-journey [of Moḥammad to Jerusalem, and his ascension thence into Heaven], that Moses said to Moḥammad, **لَقَدْ دَاوَرْتُ بَنِي إِسْرَائِيلَ عَلَى أَدْنَى مِنْ هَذَا فَضَعُفُوا** [† Verily I endeavoured to induce the children of Israel to incline to less than this, and they were unable]: or, accord. to one relation, he said **رَاوَدْتُ**. (TA.) See also 4. — **أَدَارَ الْأُمُورَ** *He sought to find the modes, or manners, of doing, or performing, affairs, or the affairs*: (A. :) **أَدَارَةُ** is like **المُعَالَجَةُ** [signifying the labouring, taking pains, applying one's self vigorously, exerting one's self, striving, or struggling, to do, execute, or perform, or to effect, or accomplish, or to manage, or treat, a thing; &c.]. (S, K.) Suḥeym Ibn-Wetheel says,

* أَخُو عَمْسِينَ مُجْتَمِعٌ أَشَدِّي *
 * وَنَجَدْنِي مَدَاوِرَةَ الشُّؤُونِ *

[Fifty years of age, my manly vigour full, and vigorous application to the management of affairs has tried and strengthened me]. (S.)

4. **أَدَارَهُ**, (S, M, A, K,) and **دَوْرَهُ**, (M, A, K,) and **أَدَارَهُ**, (M, TA,) and **دَوْرَهُ**, (S, K,) and **أَدَارَهُ**, and **أَسْتَدَارَهُ**, (M, K,) *He, or it, made, or caused, him, or it, to go, move, or turn, round; to circle; to revolve; to return to the place from which he, or it, began to move.* (TA.) You say, **أَدَارَ الْعِمَامَةَ عَلَى رَأْسِهِ** [He wound the turban round upon his head]. (A.) And **أَدَارَ الزُّعْفَرَانَ فِي الْمَاءِ** [He stirred round the saffron in the water, in dissolving it]. (A and TA in art. **دومر**.) And

* دَارَتْ بِهِ دَوَائِرُ الزَّمَانِ *

[The revolutions of fortune, or time, made him to turn round from one state, or condition, to another]. (A.) And **أَدِيرُ بِهِ**, and **دِيرُ بِهِ**, (S, A, K,) and **دِيرُ بِهِ**, (K,) [the first and second lit. signifying *He was made to turn round; by which, as by the third also, is meant] he became affected by a vertigo, or giddiness in the head.* (S, * A, * K. [See also 1.]) — **أَدَارَهُ عَلَى الْأَمْرِ** *He endeavoured [to turn him to the thing, i. e.] to induce him to do the thing: and أَدَارَهُ عَنْهُ he endeavoured [to turn him from it, i. e.] to induce him to leave, or relinquish, it; (T, A;) or i. q. لَأَوْصَهُ; as also دَاوَرَهُ, q. v. (M, K.) — إِدَارَةٌ [the inf. n.] also signifies *The giving and taking, from hand to hand, without delay: and agreeably with this explanation is rendered the phrase in the Kūr [ii. 282] تَجَارَةٌ حَاضِرَةٌ تَدِيرُونَهَا بَيْنَكُمْ, [Ready merchandise, which ye give and take among yourselves, from hand to hand, without delay; i. e., not on credit]. (TA.) — See also 1: — and 2, in two places.**

5. **تَدِيرُ الْمَكَانَ** *He took the place as a house, or an abode.* (A.) [The **ي** in this verb takes the place of **و**, as in **دِيرٌ** and **أَيَّةٌ** &c.]

10. **استدار** [It had, or assumed, a round, or circular, form; it coiled itself, or became coiled; it wound, or wound round;] it was, or became, round. (KL.) You say, **استدار القمر** [The moon became round, or full: see also the act. part. n., below]. (A.) And **نَقَتْ نُوْبًا كَأَعْصَابَةِ عَلَى** [She wound a piece of cloth like the fillet upon the round of her head, leaving the crown uncovered]. (Mgh and L and Mṣb voce **مَعْجَرٌ**.) — See also **ل**, in six places. — And see **4**.

دَارٌ, [originally **دَوْرٌ**, as will be seen below, *A house; a mansion; and especially a house of a large size, comprising a court; or a house comprising several sets of apartments and a court; (see **بَيْتٌ**); a place of abode which comprises a building, or buildings, and a court, or space in which is no building: (T, M, K:) as also **دَارَةٌ**: (M, K:) or the latter is a more special term; (S;) meaning any particular house; the former being a generic term: (MF:) accord. to IJ, it is from **دَارٌ**, aor. **يَدُوْرٌ**; because of the many movements of the people in it: (M:) it is of the fem. gender: (S, Mṣb:) and sometimes masc.; (S, K:) as in the **Qur** xvi. 32, as meaning **مَوْضِعٌ**, or **مَوْضِعٌ**, (S,) or as being a gen. n.: (MF:) pl. (of pauc., S) **أَدْوَارٌ** and **أَدْوَرٌ** (S, Mṣb, K) and **أَدْرٌ**, (Abu-l-Ḥasan, AAF, Mṣb, K,) formed by transposition, (Mṣb,) [for **أَدْوَرٌ**] and **أَدْوَارٌ** (T, K) and **أَدْيَارٌ** (T) and **أَدْوَرَةٌ** (T, K,) and (of mult., S) **دِيَارٌ** (S, Mṣb, K,) like as **جِبَالٌ** is pl. of **جَبَلٌ**, (S,) and **دَوَارٌ** (T) and **دِيَارَةٌ** (M, K) and **دَوْرٌ** (T, S, M, Mṣb,) like as **أَسَدٌ** is pl. of **أَسَدٌ**, (S,) and **دَيْرَانٌ** (T, M, K) and **دَيْرٌ** and **دَيْرَةٌ** (T, K) and **دِيَارَاتٌ** [pl. pl.] and **دَارَةٌ** [quasi-pl. n.] and **دَوَارَاتٌ** [pl. of **دَوَارٌ**] and **دَوَارَاتٌ** [pl. of **دَوْرٌ**], (M, K,) and [pl. of **دَارَةٌ**] **دَارَاتٌ**. (T.) The dim. is **دَوِيرَةٌ**. (Har p. 161.) [Hence, **دَارُ الضَّرْبِ** *The mint: &c.*] — Also *Any place in which a people have alighted and taken up their abode; an abode; a dwelling.* (T, Mgh.) Hence the present world is called **دَارُ الْفَنَاءِ** [*The abode of perishableness; or the perishable abode*]: and the world to come, **دَارُ الْبَقَاءِ** [*The abode of everlastingness; or the everlasting abode*]; and **دَارُ الْقَرَارِ** [*The abode of stability; or the stable abode*]; and **دَارُ السَّلَامِ** [*The abode of peace, or of freedom from evil*]. (T.) [And hence, **دَارُ الْحَرْبِ**: see **حَرْبٌ**.] [Hence, also,] **دَارٌ** is applied to *A burial-ground.* (Nh from a trad.) — [And hence,] **اسْتَأْذِنَ عَلَيَّ رَبِّي** [*Ask thou permission for me to go in to my Lord*] in his *Paradise.* (TA from a trad. respecting intercession.) — And **سَأْرِيكُمْ دَارَ** **سَأْرِيكُمْ** in the **Qur** [vii. 142, *I will show you the abode of the transgressors*], meaning *Egypt*: or, accord. to Mujāhid, *the abode to which the transgressors shall go in the world to come.* (TA.) — [Hence, also,] **دَارٌ** signifies *i. q.* **بَلَدٌ** [*A country, or district: or a city, town, or village*]. (Mgh, K.) — And, with the art. **ال**,*

[*El-Medeeneh; the City of the Prophet.* (K.) — And hence, (TA,) **دَارٌ** also signifies *† A tribe*; syn. **قَبِيلَةٌ**: (A, K:) for **أَهْلُ دَارٍ**: (TA:) as also **دَارَةٌ**: (K:) pl. of the former, **دَوْرٌ**. (A, Mṣb.) You say, **مَرَّتْ بِنَا دَارَ بَنِي فَلَانٍ** *† The tribe of the sons of such a one passed by us.* (A.) And in the same sense **دَار** is used in a trad. in which it is said that there remained no **دَار** among which (فيها) a mosque had not been built. (TA.) — Mṣb states that it is said to signify also *A year*; syn. **حَوْلٌ**; and if this be correct, which he does not hold to be the case, it is from **الدَّوْرَانُ**, like as **حَوْلٌ** is from **الْحَوْلَانُ**: or, as some say, *i. q.* **دَهْرٌ** [as meaning *a long time, or the like*]. (Har p. 350.) — And **الدَّارُ** is the name of *A certain idol.* (Mṣb, K.) — [دار and **دير** explained by Freytag as meaning “*Medulla liquida in ossibus*” are mistakes for **رَارٌ** and **رَيْرٌ**.] **دَوْرٌ** an inf. n. of **دَارٌ**. (S, M, &c.) — [Hence, *The circumference of a circle*: see **تَكْسِيرٌ**.] — And *A turn, or twist, of a turban, (T, A,) and of a rope, or any other thing: (T:) pl. أدْوَارٌ. (A.)* **دِيرٌ**, originally with **و**; (T, S;) or originally thus, with **ي**, (M, [and so accord. to the place in which it is mentioned in the A and Mṣb and K,]) as appears from the occurrence of the **ي** in its pl. and in the derivative **دِيَارٌ**, for if the **ي** were in this case interchangeable with **و** it would occur in other derivatives; (M;) [or this is not a valid reason, for **دِيَارٌ** is held by J to be originally **دَوِيَارٌ**, i. e. of the measure **فَيْعَالٌ**; and ISd himself seems in one place to express the same opinion; in like manner as **دَوِيَارٌ** is held by the latter to be originally **دَوِيوْرٌ**; and **تَدِيرٌ** is evidently altered from **تَدَوْرٌ**]; *A convent, or monastery, (خَبَانٌ) of Christians: (M, K:) and also the صَوْمَعَةٌ [i. e. cloister, or cell,] of a monk: (A:) the pl. is أدْيَارٌ (S, M, K) and دُوِيْرَةٌ. (Mṣb.)* — [Hence,] **رَأْسُ الدَّيْرِ** [lit. *The head of the convent or monastery*] is an appellation given to *† Any one who has become the head, or chief, of his companions.* (IAqr, S, A, K.) **دَارَةٌ**: see **دَائِرَةٌ**, in two places. [Hence,] **دَارَةُ الْقَمَرِ** *The halo (هَالَةٌ) of the moon*; (S, A, Mṣb, K;) as also **دَوَارَةٌ**: (K* and TA in art. **حَلَقٌ**;) pl. **دَوَارَاتٌ**. (Mṣb.) Dim. **دَوِيْرَةٌ**. (Har p. 609.) One says, **فَلَانٌ وَجْهَهُ مِثْلُ دَارَةِ الْقَمَرِ** [*Such a one's face is like the halo of the moon*]. (TA.) And **لَا تَخْرُجْ عَن دَائِرَةِ الْإِسْلَامِ حَتَّى يَخْرُجَ الْقَمَرُ مِنْ دَارَتِهِ** [*Go not thou forth from the circle of El-Īslām until the moon go forth from its halo*]. (A.) — Also *A round space of sand*; (K;) as also **دَوِيْرَةٌ**, incorrectly written in the K **دَوِيْرَةٌ** (TA) [and in some copies **دَوِيْرَةٌ**]; and **دَوِيْرَةٌ**: pl. of the first **دَوَارَاتٌ** and **دَوْرٌ**: (K:) and pl. [or rather coll. gen. n.] of the second **دَيِّرٌ**: (TA:) or **دَارَةٌ** signifies, accord. to Aṣ, *a round tract of sand with a vacancy in the middle*; as also **دَوِيْرَةٌ**, or, as others say, **دَوِيْرَةٌ**, and **دَوَارَةٌ** and **دَوِيْرَةٌ**; and sometimes people sit and drink there. (T.) —

And *Any wide space of land among mountains: (K:) it is reckoned among productive low lands: (AHn:) or a plain, or soft, tract of land encompassed by mountains: (A:) or a wide and plain space of land so encompassed: (Aṣ:) or i. q. دَوِيْرَةٌ, except that this is always plain, or soft, whereas a دَارَةٌ may be rugged and plain, or soft: (Abou-Fak'as, Kr:) or any clear and open space among sands. (TA.)* — And *Any place that is surrounded and confined by a thing.* (T, A.) — See also **دَارٌ**, in three places. — **دَارَةٌ**, determinate, (M, K,) and imperfectly decl., (M,) *Calamity, or misfortune.* (Kr, M, K.)

دَوِيْرَةٌ: see **دَارَةٌ**: — and see also **دَائِرَةٌ**.
دَوِيْرَةٌ: } see **دَارَةٌ**.
دَوِيْرَةٌ: }
دَوِيْرَةٌ: }
دَارِيٌّ *A man (A) who keeps to his house; (M, K;) who does not quit it, (M, A,) nor seek sustenance; (M;) as also دَائِرِيٌّ. (K.)* — And hence, (S,) *† A possessor of the blessings, comforts, or conveniences, of life: (S, K:) pl. دَائِرِيوْنٌ. (S.)* — Also *A camel, or sheep or goat, that remains at the house, not going to pasture: fem. with ة: (A:) or a camel that remains behind in the place where the others lie down; (M, K;) and so a sheep or goat. (M.)* — See also **دَيَّارٌ**. — *A sailor that has the charge of the sail.* (M, K.) — *A seller of perfumes: so called in relation to Dāreen, (S, A, K,) a port of El-Bahreyn, in which was a market whereto musk used to be brought from India. (S, K.)* It is said in a trad., **مِثْلُ الْجَلِيْسِ الصَّالِحِ مِثْلُ الدَّارِيِّ**, [The similitude of the righteous companion who sits and converses with one is that of the seller of perfumes: if he give not to thee of his perfume, somewhat of his sweet odour clings to thee]. (S.) **دَيَّارِيٌّ**: see **دَوِيْرَةٌ**.
دَائِرِيٌّ: see **دَارِيٌّ**.
دَيَّرَانِيٌّ (anomalous [as a rel. n. from **دَيَّرٌ**], M) and **دَيَّرٌ** *The master, (صَاحِبٌ, S, M, K,) or an inhabitant, (T, A,) of a دَيْرٌ [i. e. convent, or monastery]. (T, S, M, A, K.)*
دَوَارٌ: see the next paragraph, in three places.
دَوَارٌ *A vertigo, or giddiness in the head; (S,* A,* K;) as also دَوَارٌ. (M, K.)* — Also, and **دَوَارٌ**, (S,) or **الدَّوَارُ** and **الدَّوَارُ**, (T, M, K,) and (but less commonly, TA) **الدَّوَارُ** and **الدَّوَارُ**, (M, K,) *A certain idol, (T, S, M, K,) which the Arabs set up, and around it they made a space, (T,) round which they turned, or circled: (T, M:) and the same name they applied to the space above mentioned: (T, M:) it is said that they thus compassed it certain weeks, like as people compass the Ka'beh: (MF:) or certain stones around which they circled, in imitation of people compassing the Ka'beh. (IAmb.)* Imra-el-Kays says,
 * عَدَارِي دَوَارٍ فِي مَلَاءٍ مُدْبِلِ *
 [Virgins making the circuit of *Dunār*, in

long-skirted garments of the kind called مَلَاة: (S:) likening a herd of [wild] cows to damsels thus occupied and attired, alluding to the length of their tails. (TA.) الدَّوَارُ and الدَّوَارُ also signify *The Kaqbeh*. (Kr, M, K.) And دَوَارٌ (Th, M, [not دَوَّارَةٌ, as is implied in the K,]) *A circling tract (مُسْتَدَارٌ) of sand, around which go the wild animals*: (Th, M, K:) a poet says,

* بَدْوَارٍ نَبِيٍّ ذِي عَرَارٍ وَحَلَبٍ *

[In the sandy tract around a pool of water left by a torrent, containing plants of the kinds called 'arār and hullab]. (Th, M.)

دَوِيرَةٌ: see دَارٌ and دَارَةٌ, of each of which it is the dim.

دِيرٌ: see دَارَةٌ.

دِيرَةٌ: see دَارَةٌ, in two places: — and see also دَائِرَةٌ.

دَوَّارٌ [Turning round, circling, or revolving,] applied to the firmament, or celestial orb. (A.) — Applied likewise to time, or fortune; (M, K;) as also دَوَّارِيٌّ (S, M, A, K,) which is said to be a rel. n., but is not so accord. to AAF, though having the form thereof, like كُرْسِيٌّ (M,) the كُي being a corroborative: (Mṣb voce وَخَشِيٌّ) thus in the saying,

* وَالذَّهْرُ بِالْإِنْسَانِ دَوَّارِيٌّ *

(S, M, * A, * K, *) occurring in a poem of El-'Ajjāj, (S,) and دَوَّارٌ (M, K,) i. e. *And time, or fortune, turns man about from one state, or condition, to another*: (S, M, * A, * K, *) or *turns him about much*. (Mṣb in art. وَحَشٌ) — See also دَوَّارٌ, in two places.

دَوَّارٌ: see دَوَّارٌ, in three places.

دَوَّارٌ بِالدَّارِ دَيَّارٌ (S, M, A, K,) originally دَوَّارٌ, of the measure فَيْعَالٌ (S,) and دَوَّارِيٌّ (S, M, K,) and دَوَّارٌ (M, K,) in which a و is changed into ي (M,) [دَوَّارٌ being originally دَوَّارٌ] and دَوَّارِيٌّ (M,) *There is not in the house any one*: (S, M, K:) the broken pl. of دَيَّارٌ and دَوَّارِيٌّ is دَوَّارِيٌّ; the و being unchanged because of its distance from the end of the word. (M.) ISd says, in the عَوَيْصُ, that Yaḥkoob has erred in asserting دَيَّارٌ to be used only in negative phrases; for Dhu-r-Rummeh uses it in an affirmative phrase. (MF.) — See also دَوَّارِيٌّ.

دَوَّارِيٌّ: see the next preceding paragraph.

دَوَّارَةٌ: see دَارَةٌ, in two places: — and see also دَوَّارَةٌ, in two places: — and دَائِرَةٌ. — Also [or perhaps دَوَّارَةٌ] *The pieces of wood which the water turns so as to make the mill turn with their turning*. (Mgh.) — And *A pair of compasses*. (T, K, * TA.)

دَوَّارَةٌ and دَوَّارَةٌ, of the head, *A round part or portion*. (M, K.) — And of the belly, *What*

winds, or what has, or assumes, a coiled, or circular, form, (مَا تَحْوِيٌّ, [so in the M and L, in the K مَا يَحْوِيٌّ, which is evidently a mistake,]) *of the guts, or intestines, of a sheep or goat*. (M, L, K, *) — Accord. to IAḡr, (T,) دَوَّارَةٌ and دَوَّارَةٌ are applied to *Anything [round] that does not move nor turn round*: and دَوَّارَةٌ and دَوَّارَةٌ to a *thing that moves and turns round*. (T, K, TA.) — See also دَوَّارَةٌ.

دَوَّارِيٌّ: see دَوَّارٌ, in two places.

دَائِرَةٌ, in which the ة is added for the purpose of transferring the word from the category of epithets to that of subst., and as a sign of the fem. gender, (Ináyeḥ,) *The circuit, compass, ambit, or circumference, of a thing*; (T, K, TA;) as in the phrases دَائِرَةُ الْحَاوِيِّ *the circuit of, or what surrounds, the solid hoof*, (TA,) or *the circuit of hair around the solid hoof*, (T,) and دَائِرَةُ الْوَجْهِ *the circuit of the face, or the parts around the face*; (TA;) and دَائِرَةٌ signifies the same: (K:) pl. of the former دَوَّارَاتٌ; and of the latter دَائِرَاتٌ. (TA.) [Hence one says, هَذَا أَوْسَعُ دَائِرَةٍ مِنْ ذَلِكَ, meaning † *This is wider in compass, or more comprehensive, than that*. See also 10, third sentence.] — *A ring*: (M, K:) or *the like thereof*; *a circle*: and *a round thing*: as also دَارَةٌ; pl. as above. (T.) See an ex. voce دَارَةٌ. — *The circular, or spiral, curl of hair upon the crown of a man's head*: (T, M, K:) or *the place of the ذَوَابَّة*. (IAḡr, M, K.) Hence the prov., مَا أَقْسَعَتْ لَهْ دَائِرَتِي [The circular, or spiral, curl of hair upon the crown of my head did not stand erect on account of him]: said of him who threatens thee with a thing but does not harm thee. (M.) — [What is called, in a horse, *A feather*; or *portion of the hair naturally curled or frizzled, in a spiral manner or otherwise*]: pl. دَوَّارَاتٌ. (T, S, Mṣb.) In a horse are eighteen دَوَّارَاتٌ, (AO, T, S,) which are distinguished by different names, as الْبَقْعَةُ and الْقَالِغُ and التَّاحِضُ and اللَّطَاءُ [&c.]. (AO, T.) — *The round thing [or depression] (T) that is beneath the nose*, (T, K,) which is likewise called نُونَةٌ; (T;) as also دَوَّارَةٌ (T, K) and دَائِرَةٌ (T.) [But the دَائِرَةٌ in the middle of the upper lip is *The small protuberance termed حُرْمَةٌ*, q. v.] —

A turn of fortune: (AO:) and especially *an evil accident*; *a misfortune*; *a calamity*; (A, * TA;) as also دَوْرَةٌ: (TA:) *defeat*; *rout*: (S, K:) *slaughter*; *death*: (TA:) pl. as above. (A, Mṣb, &c.) You say, دَارَتْ عَلَيْهِمُ الدَّوَّارَاتُ *Calamities befell them*. (M.) And hence, دَائِرَةُ السُّوءِ [and السُّوءُ, in the Kur ix. 99 and xlvi. 6,] (S, Mṣb) *Calamity which befalls and destroys*. (Mṣb. [See also art. سَوَاءٌ.]) — Also *A piece of wood which is stuck in the ground in the middle of a heap of wheat in the place where it is trodden, around which the bulls or cows turn*. (TA.)

دَوَّارَةٌ: see دَارَةٌ. — Also *i. q. مَجْلِسٌ* [A sitting-place, &c.]. (Seer, M.)

دَوَّارَةٌ: see دَارَةٌ. — Also *i. q. مَجْلِسٌ* [A sitting-place, &c.]. (Seer, M.)

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دَوَّارَةٌ: see دَارَةٌ. — Also *i. q. مَجْلِسٌ* [A sitting-place, &c.]. (Seer, M.)

or celestial orb, [&c.] (T, A.) — [And hence, † *The point upon which a question, or the like, turns*. Pl. مَدَارَاتٌ.]

مَدَارٌ: see مَدَوَّرٌ: — and see what next follows.

مَدَارٌ بِهِ and مَدَوَّرٌ بِهِ [He is affected by a vertigo, or giddiness in the head: see 4]. (A.)

مَدَارَةٌ *A skin made round, and sewed*, (S, K,) *in the form of a bucket*, (S,) with which one drains water. (S, K.) A rájiz says,

* لَا يَسْتَقِي فِي النَّزْحِ الْمَضْفُوفِ *

* إِلَّا مَدَارَاتُ الْغُرُوبِ الْجُوفِ *

[Nothing will draw water in a well of which most of the water has been exhausted, to which many press to draw, except the kind of buckets made of a round piece of skin, of ample capacity]: i. e. one cannot draw water from a small quantity but with wide and shallow buckets: but some say that مدارات should be مداراة, from المَدَارَةُ *holding it to be for الدَّلَاة*; and reading لَا يَسْتَقِي. (S, TA.) — Also *A garment of the kind called إِزَارٌ figured* (K, TA) *with sundry circles*: pl. مَدَارَاتٌ. (TA.)

مَدَوَّرَةٌ, thus preserving its original form, (K,) not having the و changed into ل, (TA,) [in the CK, erroneously, مَدَوَّرَةٌ,] *She-camels which the pastor goes round about and milks*. (K.)

مَدَارٌ and مَدَوَّرٌ [Made round, meaning both circular and spherical; rounded; and simply round: the former word is the more common: of the latter, see an ex. in a verse cited voce يَلْبَسُ: and see also مُسْتَدِيرٌ.]

مُسْتَدَارٌ [a noun of place and of time from اسْتَدَارَ, agreeably with a general rule]: see دَوَّارٌ.

مُسْتَدِيرٌ [Having, or assuming, a round, or circular, form; round, or circular: see also مَدَوَّرٌ]. You say قَمَرٌ مُسْتَدِيرٌ مُسْتَدِيرٌ [A round, or full, shining moon]. (A. [Accord. to the TA, the latter epithet is added as an explicative of the former; but this I think an evident mistake.])

دوس

دَوَّاسٌ, aor. يَدْوِسُ (S, M, Mṣb,) inf. n. دَوَّسٌ (S, M, A, Mgh, K) and دَيَّاسٌ (M, A, K) and دَيَّاسَةٌ (A, K,) *He trod, trod upon, or trampled upon*, (M, A, Mgh, Mṣb, K,) a thing, (S, M, Mgh,) or the ground, (Mṣb,) *vehemently*, (Mgh, Mṣb,) with the foot. (S, Mgh, Mṣb, K.) You say, دَاسُوهُ بِأَقْدَامِهِمْ [They trod, or trampled, upon him, or it, with their feet]. (A.) And دَاسَ الْخَيْلُ تَدْوِسُ الْقَتْلَى بِالْحَوَافِرِ [The horses trample upon the slain with the hoofs]. (A.) — دَاسٌ (S, A,) or الْحَنْطَةُ (Mṣb,) or الْحَبُّ (M,) aor. يَدْوِسُ (S, Mṣb,) inf. n. دَيَّاسَةٌ (S, A, Mgh,) or دَوَّسٌ and دَيَّاسٌ, but some say that دَيَّاسٌ is not of the language of the Arabs, and some say that it is tropical, as though from دَاسٌ in the

sense explained above, (Mṣb,) or the professors of practical religion use it in the place of دِيَاَسَةٌ by a kind of license, relying upon the understanding of the hearer or reader, or do so erroneously, (Mgh,) *He trod, or thrashed, (M, Mgh, Mṣb,) the wheat, (Mgh, Mṣb,) or grain, (M,) either by the feet of beasts, or by repeatedly drawing over it the مَدَوَسُ [q. v. infra] until it became تَبِين [or cut straw]; (Mgh;) as also دَأَسُوهُ دَوَسُ الحَصِيدِ (M.) You say, دَأَسُوهُ [They trod, or trampled, upon him, or it, with the treading of reaped corn]. (A.) — دَأَسَهُ, (IAqr, TA,) inf. n. دَوَسٌ, (IAqr, A, K,) *He abased him. (IAqr, A, K.)* — نَزَلَ العَدُوُّ بَيْنِي فَلَانِ The enemy [came upon and] slew the sons of such a one, and went through the midst of their dwellings, and made havoc among them. (TA.) — دَأَسَهَا, (A, TA,) inf. n. دَوَسٌ, (A, K,) † *Inivit eam; scil., feminam: (A:) vehementer inivit eam: (A, K:) [in the former, this signification is given as proper, though that immediately preceding is said to be tropical: in the TA, the latter is said to be tropical:]* *conscendit et vehementer inivit eam. (TA.)* — دَأَسَهُ, (S, M, A, Mṣb,) inf. n. دَوَسٌ, (Mṣb, K,) or دِيَاَسٌ, (Aṣ, A, Mgh,) † *He polished it; namely, a sword, (S, M, A, Mgh, Mṣb, K,) and the like, (K,) or some other thing. (Mṣb.)* — Hence, دَوَسٌ also signifies † *The framing, and dressing up, of deceit, guile, or circumvention: (Aṣ, A, TA:) [agreeably with which explanation the verb, دَأَسَ, is probably used, though not mentioned in the A nor in the TA:] or simply, the act of deceiving, beguiling, circumventing, and practising artifice. (TA.)* You say, أَخَذْنَا فِي الدَّوَسِ † *We set about the framing, and dressing up, of deceit, guile, or circumvention: (A:) or we set about deceiving, &c. (TA.)**

4: see دَأَسَ الطَّعَامَ, in the paragraph above.

7. انداس *It (wheat [or grain]) was, or became, trodden, or thrashed. (S,* TA.) [See 1.]*

دِيس: see the next paragraph.

دَوَسٌ *The lion (K, TA) that tramples upon his prey. (TA.) — A courageous man; (K;) and any one that tramples upon his opponents, or adversaries: (TA:) and [in like manner] دِيسٌ, originally دَوَسٌ, a courageous and strong man, that tramples upon every one who alights with him to fight: pl. of the latter, دَيْسَةٌ. (AZ, TA.) — † Every one skilful (K, TA) in his art; because he abases (يَدْوَسُ) every one who contends with him. (TA.)*

دَأَسَ [act. part. n. of دَأَسَ; *Treading, &c.*] — دَأَسَةٌ [the fem.] (A) and [its pl.] دَوَأَسٌ (M, A, TA) *The bulls, or cows, that tread, or thrash, wheat, or grain. (M, A, TA.)* — أَتَسَمَرَ الخَيْلُ The horses, or horses with their riders, came to them following one another. (S, K.) = Also q. أَنْدَرٌ [A place in which wheat or grain is trodden out; like مَدَأَسَةٌ: or reaped wheat collected together; or wheat collected together in

the place where it is trodden out]; (K;) so accord. to Hishám: or, as some say, he *that treads, or thrashes, wheat, and bruises it, in order that the grain may come forth from it. (TA.)* = دَوَسٌ [pl. of دَأَسَ, like as بَزَلٌ is pl. of بَزَلَ,] † *Polishers of swords or the like; syn. صَقَلَةٌ. (IAqr, K, TA. [In the CK, and in a MS. copy of the K, صَقَلَةٌ, which is evidently a mistake.]*

مَدَأَسٌ, (K,) but by rule it should be مَدَأَسٌ, (Mṣb,) and so, accord. to En-Nāwawee, it is also written, as though meaning “an instrument for treading,” (MF,) originally مَدَوَسٌ, (TA in art. مَدَس.) *A certain thing that is worn on the foot (Mṣb, K) by a man; (Mṣb;) [a shoe, or sandal, or a pair of shoes or sandals, of any kind; accord. to present usage: or, accord. to Golius, a kind of high-heeled shoe or sandal, generally used by peasants, and fastened with thongs or with a button or the like:] pl. أَمَدَسَةٌ [which is a pl. of pauc., and the only pl. mentioned]. (Mṣb.)*

مَدَوَسٌ *The thing [or machine, a kind of drag,] with which wheat is thrashed, (S, M, Mgh, L, K,) by its being drawn over it (Mgh, L) repeatedly; called also جَرَجَرٌ (Mgh) [and نَوْرَجٌ, q. v.]; and so مَدَوَسٌ. (K.) — † A polishing-instrument; (S, K;) an instrument with which swords &c. are polished; (Mṣb;) a piece of wood upon which is a مَسَنٌ [or polishing-stone], with which the sword is polished: (M:) pl. مَدَوِيسٌ. (S.)*

طَرِيقٌ مَدَوَسٌ [A trodden road: or] a road much trodden; (TA;) as also مَدَوَسٌ. (A, TA.)

مَدَوَسٌ: see what next precedes.

مَدَأَسَةٌ *A place in which wheat [or grain] is trodden, or thrashed. (S, K.) [See also دَأَسَ.]*

مَدَوِيسٌ: see مَدَوَسٌ.

دوف

1. دَأَفَهُ, (T, M, Mṣb,) first pers. دَفَفْتُهُ, (S, K,) aor. يَدْوِفُهُ, (T, Mṣb,) inf. n. دَوَفٌ; (T, M, Mṣb, K;) and دَأَفَهُ, (M, TA,) inf. n. دَوَافَةٌ; (TA;) *He mixed it; (M, K;) generally meaning medicine, and perfume: (M:) and (K) he moistened it, (S, Mṣb, K,) namely, medicine, &c., (S,) with water &c., (S, Mṣb,) or with water and the like: (K:) or دَأَفَهُ فِي المَاءِ [he steeped it in water], namely, perfume, &c.: (T:) and دَأَفَهُ, aor. يَدِفُهُ, inf. n. دَيْفٌ, is a dial. var. thereof: (Mṣb:) and فَادَهُ, aor. يَفُوذُهُ signifies the same. (Aṣ, TA.) [Also, app., *He bruised, brayed, or pounded, it; or powdered, or pulverized, it; namely, musk: see مَدَوَفٌ, below.]**

4: see the preceding paragraph.

كَبَابُوسٌ *Incubus, or nightmare; syn. دُوفَانٌ. (Ibn-'Abbád, K.)*

دَائِفٌ act. part. n. of 1. (T, TA.) — And, applied to musk, i. q. مَدَوَفٌ, q. v. (TA.)

مَدَوَفٌ (T, S, M, Mṣb, K) and مَدَوُوفٌ, (S, M, Mṣb, K,) the latter of the dial. of Temeem, (M,) and [said to be] the only instance of the kind, (S, Mṣb, K,) i. e., of a pass. part. n. of a trilateral-radical verb with a medial و, (S, Mṣb,* TA,) except مَضُوفٌ (S, Mṣb, K) as a variation of مَضُونٌ (S, Mṣb,) though Mbr asserts it to be agreeable with a rule obtaining in all similar cases, which none [other] of the leading authorities allows, (Mṣb,) and مَدَوَفٌ and مَضُونٌ are the usual forms, (S, TA,) *Mixed: (M, Mṣb:) or moistened: or bruised, brayed, or pounded; or powdered, or pulverized: (S, K:) applied to perfume, (T,) or to musk: (S, M, K:) as also دَائِفٌ. (TA.)*

دوك

1. مَدَاكٌ, aor. يَدُوْكُ, inf. n. دَوُكٌ and مَدَاكٌ, *He bruised, brayed, or pounded, it; (S, K;) and did so finely, or pulverized it; (TA;) namely, perfume, (S, TA,) &c. (TA.)* Also, inf. n. دَوُكٌ, *He bruised it, and ground it, like as does a camel a thing with his breast [when lying upon the ground]. (Z, TA.)* — And دَاكِبًا, (AA, K,) aor. يَدُوْكُ, inf. n. دَوُكٌ, (AA,) *He compressed her; namely, a woman; (AA, K;) and so بَاكِبًا. (AA.)* And *He leaped her; namely, a stallion, the mare: (TA:) and in like manner said of an ass. (IDrd, TA.)* — And دَاكُهُ, (IDrd, K,) aor. as above, inf. n. دَوُكٌ, (IDrd,) *He plunged him (a man) in water or dust. (IDrd, K.)* — And i. q. أَسْرَهُ [He made him captive; &c.]. (TA.) = دَاكُ القَوْمِ *The people, or party, fell into a state of confusion (K, TA) in respect of their case, or affair, and went round about [in perplexity]. (TA.)* بَاتَ القَوْمُ يَدُوْكُونَ (S,) or دَوُكٌ, occurring in a trad., (TA,) inf. n. دَوُكٌ, (S, TA,) means *The people passed the night in confusion, and in going round about [in perplexity]: (S:) or in a state of confusion, and commotion, or disturbance, and disagreement. (TA.)* — And *The people, or party, became diseased, or sick. (Abu-r-Rabeeḥ El-Bekráwee, Abou-Turáb, K.)*

6. تَدَاوَكُوا *They straitened one another (S, K) in war, or battle, (S,) or in evil, or mischief, (S, K,) and in contention, or altercation. (K.)*

دَوُكٌ *A species of mother-of-pearl-shell, or oyster-shell. (IDrd, TA.)*

دَوُكٌ: see مَدَاكٌ.

دَوُكَةٌ and دَوُكَةٌ *Evil, or mischief; and contention, or altercation; (S, K, TA;) and a confused state of affairs: pl. of the former دَوُكٌ and دَيْكٌ, and of the latter دَوُكٌ. (TA.)* One says, وَقَعُوا فِي دَوُكَةٍ and دَوُكَةٌ [They fell into evil, &c.]. (S, K.) And Ru-beh says,

فَرَبَّمَا نَجَيْتُ مِنْ تِلْكَ الدَّوُكِ

[And seldom, or often, I escaped from those evils, &c.] (TA.)

دَوْكَة; and its pl. دُوكُ: see the next preceding paragraph, in three places. — Also *Disease*, or *sickness*. (Aboo-Turáb, TA.)

مَدَاكُ i. q. صَلَاةٌ (K,) i. e., (TA,) *A stone upon which perfume is bruised, brayed, or pounded*; (S, TA;) as also دُوكُ (TA) and مِدْوَكُ (K:) or this last signifies *a stone with which perfume is bruised, brayed, or pounded*: (S, TA:) F's making this word and the first to signify the same requires consideration. (TA.)

مِدْوَكُ: see the next preceding paragraph.

دول

1. دَالٌ i. q. دَارٌ. (TA.) You say, دَالَتِ الْيَوْمَ, (S, Mṣb, K,) aor. تَدُولُ, (Mṣb,) inf. n. دَوْلٌ, (KL,) meaning *دَارَتْ*; (S, Mṣb, K;) [i. e.] *The days came round [in their turns]*. (KL.) — دَوْلٌ also signifies *The changing of time, or fortune, from one state, or condition, to another*; (K;) and so دَوْلَةٌ. (TA.) [Hence,] one says, دَالَتْ لَهُ الدَّوْلَةُ [The turn of fortune was, or became, in his favour; or] *good fortune came to him*: and دَالَتْ عَلَيْهِ الدَّوْلَةُ [The turn of fortune was, or became, against him; or] *good fortune departed from him*. (MA.) — [Golius assigns to دَالٌ, with دَوْلَةٌ for its inf. n., as on the authority of the S and KL, two significations app. from two meanings of دَوْلَةٌ, one of which he seems to have misunderstood, and to neither of which do I find any corresponding verb: they are "Obivit alter alterum in bello:" and "superior evasit." There are many inf. ns. that have no corresponding verbs.] — دَالٌ, aor. يَدُولُ, (T, K,) inf. n. دَوْلٌ and دَانَةٌ, (K,) or دَوْلَةٌ, (T,) *He became notorious [either in a bad or in a good sense]*; expl. by صَارَ شَهْرَةً, (IAḡr, T, K,) i. e. مَشْهُورًا. (TK.) — دَالٌ الثَّوْبُ, aor. يَدُولُ, *The garment, or piece of cloth, was, or became, old, and worn out*. (AZ, S.) [Hence,] جَعَلَ وَدَّهُ يَدُولُ; *His love, or affection, was beginning to become, or at the point of becoming, worn out*. (AZ, S, TA.) — See also 7.

2. دَوْلٌ *He wrote a d.* (TA.)

3. دَاوَلٌ, [inf. n. مَدَاوَلَةٌ,] *He made to come round [by turns, or to be by turns]*: hence the saying in the Kṡr [iii. 134], وَتِلْكَ الْأَيَّامُ نَدَاوَلُهَا, *And those days, we make them to come round [by turns] to men*: (S, * K, * TA:) or this means, *we dispense them by turns to men*; (Bḡ, Jel;) to these one time, and to these another; (Bḡ;) or one day to one party, and one day to another. (Jel.) You say, دَاوَلْتُ الشَّيْءَ بَيْنَهُمْ, *I dispensed the thing among them by turns, and they had, or received, or took, it by turns*. (Bḡ on the passage of the Kṡr quoted above.) مَدَاوَلَةٌ also signifies *The giving a turn of fortune, or good fortune*. (KL. [See what next follows.])

4. اِدَالَةٌ, (M, K,) inf. n. اِدَالَةٌ, (T, TA,) [signifying *He gave him a turn of good fortune, or a turn to prevail over another in war, &c.*], is

from اِدْوَالَةٌ. (T, M, K, TA. [See what next precedes.]) Hence, [in the CK from اِدْوَالَةٌ,] the saying, اِدَالْنَا اللَّهُ مِنْ عَدُوِّنَا [God gave us, or may God give us, a turn to prevail over our enemy]. (S, K.) And اِدَالْنَاكَ اللَّهُ مِنْ عَدُوِّكَ and اِدَالْنَاكَ اللَّهُ مِنْ عَدُوِّكَ [May God appoint thee, or give thee, a turn to prevail over thine enemy]. (Ḥam p. 547.) And اِدَالْنَا اللَّهُ زَيْدًا مِنْ عَمْرٍو [God gave to Zeyd a turn to have the superiority over 'Amr;] i. e. God took away the turn of good fortune, or the good fortune, (الدولة), from 'Amr, and gave it to Zeyd. (Ḥar p. 118.)

Hence, also, (TA,) El-Ḥajjáj said, اِنِّ الْاَرْضَ سَتَدَالُ مِنَّا كَمَا اِدَلْنَا مِنْهَا [Verily the earth will be given a turn to prevail over us, like as we have been given a turn to prevail over it]; (Lth, T, TA;) meaning that it will consume us, like as we have consumed [of] it. (T, TA.) And [hence] اِدَالَةٌ signifies غَلَبَةٌ [or Victory]: (S, K:) or [rather], as some say, it signifies نَصْرَةٌ [i. e. aid against an enemy]: (Ḥar ubi suprâ:) you say, اَللّٰهُمَّ اِدْنِيْ عَلٰى فُلَانٍ O God, aid me against such a one. (S, and Ḥar ubi suprâ. [In the former, and اِنصُرْنِيْ عَلَيْهِ, as an explicative adjunct: in the latter, اِيْ نَصْرِنِيْ عَلَيْهِ, for اِنصُرْنِيْ.]])

6. تَدَاوَلُوْهُ They took it, or had it, by turns. (S, Mṣb, K. See 3.) You say, تَدَاوَلْنَا الْاَمْرَ We took [or did] the affair by turns. (M.) And تَدَاوَلْنَا الْعَمَلَ وَالْاَمْرَ بَيْنَنَا We did the work, and the thing, or affair, by turns, among us. (T.) And تَدَاوَلُوا الْبَاطِلَ They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like; syn. تَبَطَّلُوا بَيْنَهُمْ. (Az and K in art. بطل.) And تَدَاوَلَتْهُ الْاَيْدِي The hands took it by turns. (S.) And تَدَاوَلَتِ الرِّياحُ رَسْرَ The winds blew by turns upon, or over, the remains that marked the site of the house [so as to efface them]; one time from the south, and another time from the north, and another time from the east, and another time from the west. (Az, TA in art. عور.) And, of a thing, you say, تَدَاوَلُ (T) or يَتَدَاوَلُ بِهِ (S) [meaning *It is taken, or done, by turns*]. And تَدَاوَلَتِ الْاَرْضُ بِالرَّغْمِ [The land was pastured on by turns]. (S and K in art. وطلب.) تَدَاوَلُوْهُ also signifies *They made frequent use of it; i. e., used it time after time, or turn after turn; namely, a word or phrase: but perhaps in this sense it is post-classical: see an ex. in De Sacy's "Chrest. Arabe," sec. ed., p. 141 of the Arabic text.*] And تَدَاوَلَتِ الْاَشْيَاءُ The things alternated; or succeeded one another by turns, one taking the place of another: (L in art. نسخ:) and [in like manner] الْاَزْمَنَةُ [the times]. (Mṣb and K in that art.) [See also 6 in art. دفو.]

7. اِنْدَالُ الْقَوْمِ The people, or party, removed, or shifted, from one place to another. (S.) — اِنْدَالُ مَا فِي بَطْنِهِ What was in his belly, (M, K,) of intestines or peritonæum, (M,) came forth, (M, K,) in consequence of its being pierced. (M.) — And اِنْدَالٌ It (the belly) became wide,

and near, or approaching, to the ground. (M, K.) Also (K) *It (the belly) was, or became, flaccid, flabby, or pendulous*; (S, O, K;) and so دَالٌ. (K.) — And *It (a thing) dangled, or moved to and fro; and hung*. (M, K.)

دَالٌ One of the letters of the alphabet, (د,) the place of utterance of which is near to that of ت: masc. and fem.; so that you say دَالٌ حَسَنٌ and دَالٌ [a beautiful د]: the pl. is اِدْوَالٌ if masc., and دَالَاتٌ [if fem.; the latter the more common]. (TA.) — Also *A fat woman*. (Kh, TA.) — See also دَالَةٌ.

دَوْلٌ an inf. n. of دَالٌ in senses explained above. (K, KL.) — Also i. q. دَوُوٌ [A bucket]: (K:) [an arabicized word from the Pers. دَوُو: or] formed from دَوُوٌ by transposition. (TA.)

دَوْلٌ, as an epithet applied to نَبَلٌ [or arrows] i. q. مُتَدَاوِلٌ. (IAḡr, M, K,*) So in the saying,

يَلُوذُ بِالْجَوْدِ مِنَ النَّبْلِ الدَّوَلِ

[app. relating to a wild animal, and meaning *He seeks, or takes, refuge in the copious rain from the arrows received in turns by one after another of the herd*]. (IAḡr, M.) — See also دَوْلَةٌ.

دَالَةٌ i. q. شَهْرَةٌ [Notoriousness, &c.]: pl. [or rather coll. gen. n.] دَالٌ. (IAḡr, T, K.) — [Accord. to the K, it is also an inf. n.: see 1.]

دَوْلَةٌ *A turn, mutation, change, or vicissitude, of time, or fortune, (K, TA,) from an unfortunate and evil, to a good and happy, state or condition*; (TA;) [i. e.,] *relating to good*; as دَوْرَةٌ, on the contrary, relates to evil: (Aḡ, T and M in art. دبر:) [therefore meaning *a turn of good fortune; a favourable turn of fortune: or] good fortune [absolutely]*: (KL:) *a happy state or condition, that betides a man*: (MF:) [also] *a turn which comes to one or which one takes [in an absolute sense]*; syn. نَوْبَةٌ (K in art. نوب:) and [particularly] (K) *a turn (عَقْبَةٌ) [to share] in wealth, and [to prevail] in war*; as also دَوْلَةٌ: ('Eesà Ibn-'Omar, * T, * S, * M, K,*) or each is a subst. [in an absolute sense, app. as meaning *a turn of taking, or having, a thing,*] from تَدَاوَلُوا signifying "they took, or had, the thing by turns." (Mṣb:) or دَوْلَةٌ is in wealth; and دَوْلَةٌ is in war; (Aboo-'Amr Ibn-El-'Alà, T, S, M, Mṣb, K;) this latter being when one of two armies defeats the other and then is defeated; (Fr, T;) or when one party is given a turn to prevail (تَدَالٌ) over the other: one says, كَانَتْ قَد رَجَعَتْ فِي الْحَرْبِ لَنَا عَلَيْهِمُ الدَّوْلَةُ [The turn to prevail over them in war was ours]: (S:) and دَوْلَةٌ عَلَى هُوَلَاءِ [The turn to prevail against these returned]; as though meaning *الهِرَّة*: so says Fr: but دَوْلَةٌ, he says, is in religions and institutions that are altered and changed with time: (T:) accord. to Zj, (T,) or A'Obeyd, (so in two copies of the S,) دَوْلَةٌ signifies *a thing that is taken by turns*; and دَوْلَةٌ, the act [of taking by turns]; (T, S;) and *a transition from one state, or condition, to another*: (T: [in this last sense, app. an inf. n.: see 1, third sentence:]) you say, صَارَ الْغَيْءُ دَوْلَةً بَيْنَهُمْ, meaning [The

(or *spoil, &c.*,) became] a thing taken by turns among them: (S:) and the saying, in the Kur [lix:7], كَيْ لَا يَكُونَ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ means *That it may not be a thing taken by turns [among the rich of you]:* (T:) or دَوْلَةٌ relates to the present life or world; and دَوْلَةٌ, to that which is to come: (M, K:) and it is said that the former of these two words signifies *prevalence, predominance, mastery, or victory*; and the latter, *the transition of wealth, blessing, or good, from one people, or party, to another*: (TA:) the pl. (of دَوْلَةٌ, S, Mṣb) is دَوْلٌ (S, M, Mṣb, K,) like as قَصْعٌ is pl. of قَصْعَةٌ (Mṣb,) and (of دَوْلَةٌ, T, S, Mṣb), دَوْلٌ (T, S, M, Mṣb, K) and دَوْلَاتٌ (S, TA,) and دَوْلٌ (M, K) is [a quasi-pl. n.] of both, because, as IJ says, دَوْلَةٌ is regarded as though it were originally دَوْلَةٌ. (M.) — [In post-classical works, it signifies also *A dynasty: and a state, an empire, or a monarchy.*] = Also *The حَوْصَلَةُ [or stomach of a bird; its triple stomach: or only its first stomach; the crop, or craw]: because of its اِنْدِيَالٌ [or flaccidity].* (Ibn-'Abbād, K.) And *The قَانِصَةٌ [which may here mean the same as the حَوْصَلَةُ, for this is one of the meanings assigned to it, and this explanation of دَوْلَةٌ is not given by Ibn-'Abbād: or it may here mean the intestines, of a bird, into which the food passes from the stomach: or the gizzard].* (K.) — And *The شَقِيقَةُ [or faucial bag of the he-camel].* (Ibn-'Abbād, K.) — And *A thing like a مِرَادَةٌ [or leathern water-bag] with a narrow mouth.* (Ibn-'Abbād, K.) — And *The side of the belly.* (K.) [But accord. to Ibn-'Abbād, مَا أَعْظَمَ دَوْلَةَ بَطْنِهِ means *How large is his navel!* (TA.)

دَوْلَةٌ: see the next preceding paragraph, in nine places: — and see also what next follows, in two places.

دَوْلَةٌ (T, S, K) and دَوْلَةٌ (Ibn-'Abbād, TA) [and دَوْلَةٌ, as appears from what follows]; as also تَوْلَةٌ (T, S) [and تَوْلَةٌ and تَوْلَةٌ; *A calamity, or misfortune*: (T, Ibn-'Abbād, S, K:) pl. دَوْلَاتٌ (S) and دَوْلَاتٌ and دَوْلَاتٌ. (Ibn-'Abbād, TA.)

You say, جَاءَ بِدَوْلَاتِهِ (S) [and بِدَوْلَاتِهِ] and بِدَوْلَاتِهِ (Ibn-'Abbād, TA) and بِدَوْلَاتِهِ, as also بَتَوْلَاتِهِ (Abou-Málik, K.) *He, or it, came with, or brought, or brought to pass, his, or its, calamities, or misfortunes*: (Ibn-'Abbād, S, K.)*

دَوْلَةٌ: and جَاءَ بِدَوْلَاتِهِ } see دَوْلَةٌ.
جَاءَ بِدَوْلَاتِهِ:

دَوِيلٌ *A plant that is a year old,* (S, M, K,) and *dry*: (M, K:) or *two years old,* (AZ, K,) and *worthless*: (AZ, TA:) or especially *what is dry* of the [plants called] نَصِيٌّ and سَبَطٌ: (M, K, TA:) or any plant broken and black. (TA.)

دَوَالِيٌّ *A sort of grapes of Et-Táif,* (M, K,) black inclining to redness. (M.) [See also دَوَالِيٌّ, in art. دَلْو.]

دَوَالِيٌّ *i. q. مَدَاوِلَةٌ, [in the CK, erroneously, used in an imperative sense [with its*

verb and the objective complement thereof understood before it, and thus meaning دَاوِلُ الْفِعْلِ مَدَاوِلَةٌ *Make thou the action to come round, or to be, by turns*]: (M, K:) or it may be rendered as meaning that the thing happened in this manner [i. e. *the action being made to come round, or to be, by turns*]: (Sb, M:) or it means [i. e. *a taking, or doing, (a thing) by turn after (another's) doing so, and may be rendered virtually in the same manner as above, i. e. let the action be done by turns: or the action being done by turns*]: (S, O, K: [in the PS, تَدَاوُلًا بَعْدَ تَدَاوُلٍ, which better explains the two manners in which it is said to be used:]) IAar says that it is an invariable expression, like هَذَاذِيكَ and هَذَاذِيكَ; and is from the phrase تَدَاوَلُوا الْأَمْرَ بَيْنَهُمْ, said of persons when this takes a turn and this a turn. (T, TA.) 'Abd-Beni-Hāṣ has says,

إِذَا شَقَّ بُرْدٌ شَقَّ بِالْبُرْدِ مِثْلَهُ *
دَوَالِيكَ حَتَّى لَيْسَ لِلْبُرْدِ لَابِسٌ *

[When a burd (a kind of garment) is rent, the like thereof is rent with the burd, the action being done by turns, so that there is no wearer of the burd; it having been rent so as to fall off]: (S:) the poet is speaking of a man's rending the clothing of a woman to see her person, and her rending his also. (T, TA. [This verse is related with several variations: see another reading of it voce هَذَاذِيكَ, in art. هَذَا; with another explanation of it.]) — Ibn-Buzurj says, (T,) sometimes the article ال is prefixed to it, so that one says الدَوَالِيكَ, (T,) meaning *One's walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side,* (T,) or one's *urging, or pressing forward, and striving,* (T,) [in the CK, erroneously, اِن يَتَحَفَّرُ, in his gait, or pace, (K,) when he moves about his shoulder-joints, and parts his legs widely, in walking. (T, K, TA. In the copies of the K, جَال [or جَاهَك] is erroneously put for حَاك, the reading in the T, TA. [The author of the TK follows the reading جَال; and has fallen into several other evident mistakes in explaining this expression; which is itself, in my opinion, when with the article ال, a mistake for الدَوَالِيكَ, mentioned in art. دَلِك.]) A poet uses the phrase يَمْشِي الدَوَالِيكَ as meaning *Walking, or going, in the manner explained above*: (Ibn-Buzurj, T and TA in the present art.) or يَمْشِي الدَوَالِيكَ. (TA in art. دَلِك.)

مُنْدَالٌ as meaning *Dangling, or moving to and fro; and hanging*; is said by Seer to be of the measure مَفْعَلٌ from التَّدْوِي, and formed by transposition; and if so, it has no inf. n.; for the word that is formed by transposition has no inf. n. (M. [But for this assertion I see no satisfactory reason.])

مُتَدَاوِلٌ: see دَوْلٌ. — [الكَلَامُ الْمُتَدَاوِلُ] signifies, in modern Arabic, *The language commonly used.*

دَوْلَابٌ
دَلِبٌ: see art. دَوْلَابٌ

دوم

1. دَامَرٌ, aor. يَدُومُ and يَدَامُرُ; (S, M, Mṣb, K;) the sec. pers. of the pret. when the aor. is يَدُومُ being دَمَّتْ; and when the aor. is يَدَامُرُ, دَمَّتْ; (M;) and accord. to Kr, (M,) you say also دَمَّتْ, aor. تَدُومُ, which is extr., (M, K,) and not of valid authority, held by the lexicologists [in general] to be anomalous like مَتَّ having for its aor. تَمَوْتُ, and فَضَّلَ of which the aor. is يَفْضُلُ, and حَضَرَ of which the aor. is يَحْضُرُ, and said by Abou-Bekr to be a compound of the pret. of which the aor. is تَدَامُرُ with the aor. of which the pret. is دَمَّتْ; (M;) inf. n. دَوْمٌ and دَوَامٌ [which is the most common form] and دَيْمُومَةٌ [originally دَيْمُومَةٌ, like قَيْدُودَةٌ originally قَيْدُودَةٌ, &c.]; (S, M, Mṣb, K;) *i. q. ثَبَّتَ [as meaning It (a thing, S, M, Mṣb) continued, lasted, endured, or remained]: (Mṣb, TK:) and it became extended, or prolonged; syn. اَمْتَدَّ: (TK:) and [it continued, lasted, endured, or remained, long;] its time was, or became, long: (TA:) and *i. q. بَقِيَ [as syn. with ثَبَّتَ (explained above) and as meaning it continued, lasted, or existed, incessantly, always, endlessly, or for ever; it was, or became, permanent, perpetual, or everlasting]: (Mṣb in art. بَقِيَ:) and اِسْتَدَامَرَ signifies the same as دَامَرٌ [in all of these senses]: (TA:) [but Mṣr says, اِسْتَدَامَرَ السَّفَرُ [The journey continued, or continued long,] is not of established authority. (Mgh.) [Hence, دَامَرٌ مَلِكُهُ *May his dominion be of long continuance.*] And دَامَرَ عَلَى الْأَمْرِ; (MA;) and دَامَرَ عَلَيْهِ, [and دَاوَمَهُ, as is shown by a usage of the act. part. n. in art. دَمِنَ in the S, &c.,] (S, MA,) inf. n. مَدَاوِمَةٌ; (S;) *He kept continually, or constantly, to the thing, or affair.* (S, MA.) دَامَرٌ مَا دَامَرٌ means *Continuance*; because مَا is a conjunct noun to دَامَرٌ; and it is not used otherwise than adverbially, like as inf. ns. are used adverbially: you say, لَا أَجْلِسُ مَا دَمَّتْ قَائِمًا, i. e., لَا دَوَامَرٌ قَائِمًا [I will not sit during the continuance of thy standing]; (S, TA;) [or as long as thou standest; or while thou standest; for] مَا denotes *time*; and دَامَرٌ زَيْدٌ قَائِمًا means *Stand thou during the period of Zeyd's standing.* (Ibn-Keysán, TA.) [And دَامَرَ عَلَى الدَّوَامِرِ means *Continually, or constantly*; like دَائِمًا.] — Said of rain, it means *It fell, or descended, consecutively, continuously, or constantly.* (Mṣb.) Some say, (M,) دَامَتِ السَّمَاءُ, aor. تَدِيمِرُ, inf. n. دِيمِيرٌ, (M, K,) which, if correct, should be included in art. دِيمِرٌ, (M,) meaning *The sky rained continually*; as also دَوَمَّتْ and دِيمَتِ, (M, K,) in which last the و is changed into ي as it is in دِيمَةٌ, (M,) and اِدَامَتِ: (K:) or *rained such rain as is termed دِيمَةٌ*; (M in art. دِيمِرٌ;) and so دِيمَتِ, inf. n. دِيمِيرٌ; (S in art. دِيمِرٌ;) and اِدَامَتِ. (Z, TA.) [See also دَوْمٌ, below.] IAar cites the following verse, (M, TA,) by Jahm Ibn-Shibl, (TA in this art.) or Ibn-Sebel, (TA in art. سَبَل, in which, also, the verse is cited,) in praise of a horse, as is said in "the Book of Plants" of Ed-Deenāwaree, and in**

thing.] (T.) [When no objective complement is expressed, it seems to mean † *He paused, and acted with deliberation, or in a patient or leisurely manner, or he waited in expectation*; app. from the same verb as syn. with *دَوَّرَ*; and thus, like one who hovers about a thing: see *حَوَّرَ*; and see also *اِنْتَظَرَ*.] And *استدامه* † *He acted with moderation, gently, deliberately, or leisurely, in it*; (S, M, K, TA;) namely, an affair, or a case: (S:) or *he sought, desired, asked, or demanded, its continuance, or long continuance, or endless continuance*: and so *داومه* (M, K, TA) in both of these senses: (K, TA:) or *he asked him to render a thing continual &c.*: (Mgh, Mṣb, TA:) and also † *he acted gently and deliberately in it*; namely, an affair, or a case: (Mṣb:) and † *he acted gently with him*; (Fr, T in art. *دِير*, M, Mṣb, K;) i. e., another person, (Mṣb,) or his creditor; as also *استدماه*, (Fr, T, M, K,) which we judge to be formed from the former by transposition, because we do not find it [in this sense] to have any inf. n. (M.) A poet says, (T, S, Mṣb,) namely, Keys Ibn-Zuheyr, (S,)

- * فَلَا تَعْجَلْ بِأَمْرِكَ وَاسْتَدِمَّهُ
- * فَمَا صَلَّى عَصَاكَ كَمُسْتَدِيرٍ

(T, S, Mṣb,) i. e. † [Therefore haste not in thine affair, but act with moderation, gently, deliberately, or leisurely, therein]; for no one has straitened thy staff by turning it round over the fire, (T,) meaning, no one has managed thine affair soundly, like one who acts with moderation, &c. (T, Mṣb.) And another says, (S,) namely, Mejnoon, (TA,)

- * وَإِنِّي عَلَى لَيْلَى لَنَارٍ وَإِنِّي
- * عَلَى ذَاكَ فِيمَا بَيْنَنَا أَسْتَدِيرُهَا

meaning † [And verily I am blaming Leylā; and verily, notwithstanding that,] I look for her aiding me by good conduct [in the matter that is between us]. (S.) You say also, *أَسْتَدِيرُ اللَّهَ*, *أَسْتَدِيرُكَ* I seek, or desire, or ask, of God the continuance, or long continuance, or endless continuance, of thy favour, or the like. (Mgh, TA.)* And *أَسْتَدِيرُ اللَّهَ عَزَّكَ* I ask God to continue, or continue long, &c., thy might, or power, &c. (Mṣb.) The phrase *استدام ليس الثوب*, meaning [He continued long the wearing of the garment, or] he did not hasten to pull off the garment, may be from the saying *استدملت عاقبة الأمر*, meaning I looked, or watched, or waited, for the end, or issue, or result, of the affair, or case. (Mṣb.) — Also *He* (a man) *stooped his head, blood dropping from it*: formed by transposition from *استدمني*. (Kr, TA.)

دَامَرُ for *دَائِرُ*: see the latter word.

دَوَّرَ an inf. n. of *دَوَّرَ* [q. v.]. (S, M, Mṣb, K.) — [Hence,] *مَا زَالَتْ السَّمَاءُ دَوَّرًا دَوَّرًا* The sky ceased not to rain [in the manner of the rain termed *دَوَّرًا*]; and so *دَوَّرًا دَوَّرًا*; (M, K;) [in the CK, erroneously, *دَوَّرًا*]; in which the *دَوَّرًا* is interchangeable with the *دَوَّرًا*; (M;) mentioned by AHn,

on the authority of Fr. (TA.) — See also *دَائِرُ*, in two places. — Also [The *cucifera Thebaica*; (Delile, “*Floræ Egypt. Illustr.*,” no. 941;) or *Theban Palm*; so called because abundant in the Thebais; a species of fan-palm; by some called the *gingerbread-tree*, because its fruit resembles gingerbread: accord. to Forskål, (under the heading of “*Flora Arabiæ Felicis*,” in his “*Flora Egypt. Arab.*,” p. cxxvi.) *Borassus flabelliformis*; a name applied (after him) by Sonnini to the Theban palm; but now generally used by botanists to designate another species of fan-palm:] the *tree of the مَقْل*; (S, M, Mṣb, K;) a well-known kind of tree, of which the fruit is [called] the *مَقْل*: (TA:) n. un. with *ة*: AHn says that the *دَوْمَة* [is a tree that] becomes thick and tall, and has [leaves of the kind termed] *خوص*, like the *خوص* of the date-palm, and racemes like the racemes of a date-palm. (M, TA.) Accord. to Aboo-Ziyād El-Aḡrābee, (AHn, M,) The *نَبَق* [which properly signifies the fruit of the *سَدْر*, but here app. means, as it does in the present day, the tree called *سَدْر*, a species of lote-tree, called by Linn. *rhamnus spina Christi*, and by Forskål *rhamnus nabeca*,] is also thus called, (AHn, M, K,) by some of the Arabs: accord. to 'Omárah, *great [trees of the kind termed] سَدْر*: (AHn, M:) and, (M, K,) accord. to IAḡr, (M,) *big trees of any kind*. (M, K.) [See also *دَوْمَة*, below.]

مَا زَالَتْ السَّمَاءُ دَوَّرًا دَوَّرًا: whence the saying *دَوَّرًا دَوَّرًا*: see *دوم*.

دَوَّرًا: see *دَوَّرًا*.

دَوْمَة n. un. of *دَوَّرَ*. (M, TA.) [Also, app., as in the present day, and as appears from what follows, *A single fruit of the tree called دَوْمَة*.] — And † *A testicle*; (K;) as being likened to the fruit of the *دَوْمَة*. (TA.) — [Golius also explains it, as on the authority of the K, as meaning “*Ebriosa mulier*,” and Freytag, as meaning “*mulier vinum vendens*,” both are wrong: it is mentioned in the K as the name of a woman who sold wine.]

دَوْمَة A lasting, or continuous, and still rain: (Aḡ, M, and TA voce *ضَرْبٌ*, q. v. :) or rain in which is neither thunder nor lightning; the least of which is the third of a day or the third of a night; and the most thereof, of any period: (AZ, S in art. *دِير*;) or rain that continues some days: (Mṣb;) or rain that continues long and is still, without thunder and lightning: (K, TA;) or rain that continues five days, or six, (M, K,) or seven, (K,) or a day and a night, (T in art. *دِير*, M, K,) or more; (T, TA;) or the least whereof is a third of a day or of a night; and the most thereof, of any period: (K, TA:) pl. *دَوْمَاتٌ*, (S, M, K,) the *و* being changed [into *ي*] in the pl. because it is changed in the sing., (M,) and *دَوْمَاتٌ*, (Abu-l-'Omeythil, T, K,) and [coll. gen. n.] *دَوْمَاتٌ*. (Sh, T, TA.) [See also *مدامر*.] — Hence other things are thus termed by way of comparison. (S.) It is said in a trad. (S, M) of 'Aisheh, (M,) *كَانَ عَمَلُهُ دَوْمَةً* (S, M, Mṣb) † *His work was incessant [but moderate, or not excessive]*; (Mṣb;)

referring to Moḡammad; (T, S, M, Mṣb;) on her being asked if he preferred some days to others: (T:) she likened it to the rain termed *دَوْمَة* in respect of continuance and moderation. (T, M.) And it is related of Ḥudheyfeh that he said, mentioning *فَتَن* [i. e. trials, or probations, or conflicts and factions, &c.], *إِنَّمَا لَاتَبْتَكَرُ دَوْمًا دَوْمًا*, meaning † [Verily they are coming to you] filling the earth, or land, [and] with continuance. (T.)

دَامَاءٌ (in the CK [erroneously] *دَامَاءٌ*) The sea, or a great river; syn. *بَحْرٌ*; (M, K;) because of the continuance of its water: (M:) originally *دَوْمَاءٌ*, or *دَوْمَاءٌ*: if the latter, the change of the *و* into *ا* is anomalous. (TA.)

الدَوْمَاءُ: see 1, near the end of the paragraph. *دَوْمَاءٌ* and *دَوْمَاءٌ*, held by Aboo-'Alee to be from *الدَوَامَرُ*, and therefore to belong to the present art.: (TA:) see art. *دم*. — The latter is also an inf. n. of *دَامَرُ* [q. v.]. (S, M, Mṣb, K.)

دَوَامَرٌ † *A vertigo, or giddiness in the head*; i. q. *دَوَارٌ*. (S, M, K, TA.) [In the CK, *دَوَارٌ* is erroneously put for *دَوَامَرٌ*.] You say, *أَخَذَهُ دَوَامَرٌ* † [A vertigo took him, or attacked him]. (S.) And *دَوَامَرٌ بِهِ* † [He has a vertigo]. (Aḡ, TA.)

دَوَامَرٌ: see what next follows.

دَوَامَةٌ † The *فَلَكَةٌ* [or round thing, i. e. top,] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string: (S, M, K:*) the derivation of the word has been explained above: see 2, in two places: (T, S:) pl. [or rather coll. gen. n.] *دَوَامَرٌ*. (M, K.) — *دَوَامَةٌ* † [The whirlpool of the sea; so in the present day;] the middle of the sea, upon which the waves circle (*تَدَوَّرُ* [i. e. *تَدَوَّرُ*]). (TA.)

دَائِرٌ [Continuing, lasting, enduring, or remaining: being extended or prolonged: (see 1, first sentence:)] continuing, lasting, enduring, or remaining, long: (TA:) [and continuing, lasting, or existing, incessantly, always, endlessly, or for ever; permanent, perpetual, or everlasting: (see, again, 1, first sentence:)] and *دَوَامَرٌ* signifies the same as *دَائِرٌ*, (S, M, K,) applied to shade; (S, M;) being an inf. n. used as an epithet: (M:) and *دَوْمَرٌ*, also, (M, K,) [of the measure *فِعُولٌ*, originally *دَوْمَرٌ*,] like *دَوْمَرٌ*, (M,) signifies the same as *دَائِرٌ* [app. in the last of the senses explained above; being of a form proper to intensive epithets]: (M, K:) Laḡeet Ibn-Zurárah says,

- * شَتَّانَ هَذَا وَالْعِنَانُ وَالنَّوْمُ
- * وَالْمَشْرَبُ الْبَارِدُ وَالظِّلُّ الدَّوْمُ

[Different, or widely different, are this and embracing and sleeping and the cool drinking-place and the continual shade]. (IB, TA.) And the Jews are related, in a trad. of 'Aisheh, to have said [to the Muslims], *عَلَيْكُمْ السَّامُ الدَّامَرُ*, meaning *May everlasting death come upon you*; saying *السَّامُ* in the place of *السَّلَامُ*, and] suppressing the *ي* [or rather the hemzeh] because of [their desire to assimilate *الدائم*

to] السامر. (TA.) [Hence دائماً meaning *Continually*: and *always*, or *for ever*.] — Also † Still, or *motionless*; said, in this sense, of water; (S, M, Mgh, Mṣb, K, TA;) and so دَوْرٌ. (M, TA.) — It is also said of that which is in motion, [as signifying † *Going round*, *revolving*, or *circling*, (see 1,)] as well as of that which is still, or motionless; thus having two contr. meanings: so says Aboo-Bekr. (TA.) — [Hence,] † مَرَقَةٌ مَرَقَةٌ + [Broth into which is put much grease so that this swims round upon it]: which is extr., because the و in this instance should by rule be changed into a hemzeh. (M. [The meaning is there indicated by the mention of this phrase immediately after دَوْرَ المَرَقَةِ, q.v.])

مَرَقَةٌ دَاوِمَةٌ: see the next preceding paragraph.

دَيُّومٌ: see دائرٌ, first sentence.

أَدْوَمٌ [More, and most, continual, lasting, &c.] You say, هُوَ أَدْوَمٌ مِنْ كَذَا [It is more continual, or lasting, &c., than such a thing]: from الدَّوَامِ. (IJ, M.)

مُدَامٌ Continual, or lasting, rain. (IJ, M, K.) [See also دِيمَةٌ, above.] — And Wine; as also † مُدَامَةٌ: (T, S, M, K:) so called because it is made to continue for a time (T, M) in the دَن, (T,) or in its receptacle, (M,) until it becomes still after fermenting: (T:) or because, by reason of its abundance, it does not become exhausted: (Sh, T:) or because of its oldness: (AO, T:) or because it is the only beverage of which the drinking can be long continued: (M, K:) or because the drinking thereof is continued for days, to the exclusion of other beverages. (A, TA.)

مُدَامَةٌ: see what next precedes.

مِدْوَمٌ and مِدْوَامٌ A stick, or piece of wood, (M, K,) or some other thing, (M,) with which one stirs the boiling of the cooking-pot. (Lh, M, K.)

أَرْضٌ مَدِيْمَةٌ (Yz, S, M, K, TA, [in the CK, erroneously, مَدِيْمَةٌ,]) and † مَدِيْمَةٌ (M, TA.) Land upon which have fallen rains such as are termed دِيمِرٌ [pl. of دِيْمَةٌ]. (Yz, S, M, K, TA.)

مُدِيرٌ i. q. رَاعِفٌ (S, K) [Having blood flowing from his nose: or, accord. to the PṢ and TḲ as meaning having a continual bleeding of the nose].

أَرْضٌ مَدِيْمَةٌ: see مَدِيْمَةٌ.

مِدْوَمٌ: see مِدْوَامٌ.

مَتَدَوِمَاتٌ, applied to birds, means *Going round*, or *circling*, over a thing: and this is meant by † مَتَدَوِمَاتٌ, which is used for the former word, in the saying [of a rájiz], describing horses,

* كَالطَّيْرِ تَبْقَى مَتَدَوِمَاتِهَا *

i. e. Like birds when thou lookest at, or watchest, those of them that are going round, or circling, over a thing: (S, TA:*) or مَتَدَوِمَاتٌ signifies *waiting*, or *watching*. (TA.)

مَتَدَوِمَاتٌ: see what next precedes.

مُسْتَدِيرٌ: see 10. Accord. to Sh, (TA,) it

signifies † *Exceeding the usual bounds in an affair*; *striving*, or *labouring*, therein; or *taking pains*, or *extraordinary pains*, therein. (T, TA.)

دون

1. دَانَ, aor. يَدُونُ, inf. n. دَوْنٌ; and † أَدِينُ, (S, K,) with damm, (K,) inf. n. إِدَانَةٌ; (S;) *He*, or *it*, *was*, or *became*, such as is termed دَوْنٌ; (S, K;) [i. e.] *low*, *base*, *vile*, &c.: or *weak*: (K:) mentioned by Er-Rághib on the authority of IḲt: (TA:) so say some: but accord. to others, دَوْنٌ has no verb. (S, TA.) لَمَرِيْدُنْ, (as in my copies of the S,) or لَمَرِيْدُنْ, (as in the TA,) at the end of a verse of 'Adee, as some relate it, [perhaps the only authority for these two verbs,] is accord. to others لَمَرِيْدُنْ, from دَتِي meaning "he, or it, was, or became, weak." (S, K.)

2. دَوْنُ الدِّيَوَانِ, (inf. n. تَدْوِيْنٌ, TA,) *He wrote*, *composed*, or *drew up*, the register [&c.]. (S, Mṣb, K, TA.)* And دَوْنُ الدَّوَابِيْنِ *He instituted*, *appointed*, or *arranged*, the registers for the prefects, or administrators, (Mgh, Mṣb,) and the Kádees, (Mgh,) or others: (Mṣb:) said of 'Omar; who is related to have been the first that did this, (Mgh, Mṣb,) among the Arabs. (Mṣb.) And دَوْنُ التَّكْتِبِ *He collected the writings*. (Mgh.) [And دَوْنُ شِعْرِ فُلَانٍ *He collected the poetry of such a one*.] And تَدْوِيْنٌ signifies also *The writing* [a person's name &c.] *in a ديوان* [or register]. (KL.) You say, دَوْنَهُ *He wrote it* [in a register]. (MA.) [And *He registered him*.]

4. مَا أَدْوَنَهُ, inf. n. إِدَانَةٌ: see 1. — مَا أَدْوَنَهُ [as meaning *How low*, *base*, *vile*, &c., is he, or it!] is [asserted to be] a phrase not used, (Aḡ, T, K, TA,) because [it is said that] دَوْنٌ has no verb. (Aḡ, T, TA.)

5. تَدَوْنٌ *He was*, or *became*, in a state of complete richness, wealth, or competence. (IAḡr, T, K.) [See also تَدَوْنٌ. Perhaps both are correct, as dial. vars.]

دَوْنٌ *Low*, *base*, *vile*, *mean*, *paltry*, *inconsiderable*, or *contemptible*; (Fr, T, S, M, Mṣb, K;) applied to a man &c.: (T, Mṣb:) and *inferior*, i. e. *lower*, *baser*, *viler*, &c., in grounds of pretension to respect or honour [or in any approvable quality]: (Lth, T:) and such as falls short [of a thing]; used in this sense as a prefixed noun: (Ḥam p. 686:) [see below what is said of its usage as a prefixed noun by Lth and by Sb: and used as an epithet, scanty, or deficient; applied to anything:] and *of a middling sort*; *between good and bad*; applied to a man and to a commodity: (M:) and also *high*, or *eminent*, in rank or condition; noble, or honourable: (T, K:) thus it bears two contr. significations (K) [and significations intermediate between those two]. A poet says,

• إِذَا مَا عَلَا السَّرَّ وَرَامَ الْعَلَاءَ •
• وَيَقْنَعُ بِالذُّوْنِ مَنْ كَانَ دُونًا •

[When the man is high in rank, or nobility, he

seeks highness: and he who is low is content with that which is low]. (S.) Accord. to the most common usage, (Mṣb,) or accord. to what is asserted to be the most common usage, (Lh, M,) one says رَجُلٌ مِنْ دُونٍ (T, M, Mṣb, K) and

شَيْءٌ مِنْ دُونٍ (M, Mṣb) *A man who is* [of a kind that is] *low*, *base*, &c., and *a thing that is* [of a kind that is] *low*, *base*, &c.: (Mṣb:) but sometimes they said رَجُلٌ دُونٌ and شَيْءٌ دُونٌ, without مِنْ; (M, Mṣb;) and ثَوْبٌ دُونٌ *a bad* [or an inferior] *garment*, or *piece of cloth*: (M:) or one should not say رَجُلٌ دُونٌ; (T, K;) for the Arabs did not use this phrase. (T.) Accord. to Lth, one says, هَذَا دُونٌ ذَاكَ [This is the inferior of that], when meaning to denote by it low estimation, using the nom. case: (T:) [but this is uncommon, if allowable:] Sb says that دَوْنٌ is not used in the nom. case as a prefixed noun: as to the saying in the Kur [lxxii. 11, an instance similar to which occurs also in vii. 167], مَتَى وَمَتَى الصَّالِحُونَ وَمَتَى دُونُ ذَلِكَ

[i. e. *Of us are the righteous, and of us are a party below that party in rank or estimation*]; (M, TA;) or, as another says, دَوْنٌ is here in the accus. case but in the place of a noun in the nom. case because it is generally used as an adv. n. (TA.) — As an adv. n., دَوْنٌ signifies *Below*, contr. of فَوْقٌ; (S, K;) as denoting a falling short of the [right or approved] limit; (S;) or denoting *low*, or *mean*, estimation or condition; (Lth, T, M;) or a condition lower, baser, viler, &c., than that of another, in grounds of pretension to respect or honour [or in any approvable quality]; (Lth, T;) [and hence, inferior to, beneath, under, or short of, another in rank, height, size, &c.]; and less than another, and more deficient than another: (Fr, T:) and also above; i. q. فَوْقٌ; (T, K;) in highness, or eminence, of rank or condition, or in nobility; (T;) [and hence, exceeding another, and more than another:] thus bearing two contr. significations. (K.)

You say, زَيْدٌ دُونَكَ meaning *Zeyd is* [below thee, or] *in a condition lower, baser, viler, &c., than thine, in grounds of pretension to respect or honour* [&c.]: and when one says, "Verily such a one is high, or eminent, in rank or condition," or "is noble," another replies, ذَاكَ دَوْنٌ meaning *And above that*. (T.) — Also *Beneath*, *below in situation*, or *under*; syn. تَحْتٌ. (T, TA.) Using it in this sense, you say, دُونَ قَدَمِكَ حُدَّ عَدُوُّكَ [May the cheek of thine enemy be beneath thy foot]: (T, TA:) and جَلَسَ دُونَهُ [He sat below him]. (TA.) — Also *Before in respect of place*, or *in front*: and [the contr., namely,] *behind*, or *beyond*. (T, M, K.) [You may say, using it in the former sense, جَلَسَ دُونَهُ *He sat before him*, or *in front of him*: (see Ḥam p. 86:) and, using it in the latter sense,] you say, هَذَا أَمِيرٌ عَلَى مَا دُونِ جَيْهُونِ *This* [man] *is governor, or prince, over what is beyond* [the river] *Jeyhoon*. (TA.) — And i. q. قَبْلٌ [generally signifying *Before in respect of time*; but as some say, in respect of place also, which may perhaps be here meant]: (T:) and [the contr., namely,] i. q. بَعْدٌ [generally meaning *after in respect of time*; but as

some say, in respect of place also, which may perhaps be here meant]. (Fr, T, TA.) — It signifies also *Nearer than another thing*: (S, Mṣb, K:) so in the phrase **هَذَا دُونَ ذَلِكَ** [This is nearer than that]; (S, Mṣb;) or **هَذَا دُونَهُ** [this is nearer than he, or it]. (K.) [Hence,] one says also, **أَدْنُ دُونِكَ** meaning *Draw thou near in the space that is between me and thee*: (AHeyth, T:) [or *approach thou nearer to me*:] or *draw thou near [or nearer] to me*. (IAḡr, T, M, K.) And **يَزِيدُ يَغْضُ الطَّرْفَ دُونِي**, a saying of a poet, means *Yezeed lowers the eye towards a spot between me and him*. (AHeyth, T.) **خَشَعَتْ حَاوَتْ طَرْفَهُ**, also, has a similar meaning: see 1 in art. **خَشَع**. So, too, has the phrase **حَاوَتْ طَرْفَهُ**, see 3 in art. **حَاوَتْ**. And hence,] one says, **دُونَ الشَّيْءِ جَمَاعَةً** [In the way of, or to, the river, or on this side of the river, or nearer than the river, is a company of men; or] *before thy reaching the river [there is to be found, or encountered, a company of men]*. (K.) And **دُونَ قَتْلِ دُونَ الْأَسَدِ** [In the way of, or to, the slaying of the lion, or] *before thine attaining to the slaying of the lion, terrors [are to be encountered]*. (T, TA.) [And **دُونَهُ خَرَطَ الْقَتَادَ**: see 1 in art. **خَرَطَ**.]

And **حَالَ دُونَ الشَّيْءِ** [It intervened as an obstacle in the way to the thing; or] *it prevented from attaining the thing*. (W p. 71.) [And **لَيْسَ دُونَهُ شَيْءٌ** *There is nothing intervening as an obstacle in the way of, or to, him, or it.*] And [hence,] **هِيَ نَافَتْ دُونَ مَالِهِ**, and **نَفْسِهِ**, and **أَخِيهِ**, and **جَارِهِ**, *He was slain in defence of his property, and of himself, and of his brother, and of his neighbour*. (Occurring in a trad. commencing with the words **الغُرْبِيُّ شَيْدٌ**, in the “*Jāmi' es-Ṣagheer*,” and thus explained in the margin of a copy of that work.) [And **نَبَحَ دُونَهُ** is a modern phrase meaning *He defended him as though by barking in the way to him.*] — [Hence,] also *i. q.* **عَلَى** [as meaning *Against*; denoting defence by means of intervention: see an ex. in a verse cited voce **شَخْصٌ**. (Fr, T, TA.) — And *i. q.* **عِنْدَ** [meaning *At, near, nigh, by, or near by; with, or present with; &c.*]. (Fr, T, Ibn-Es-Seed.) Accord. to Ez-Zowzane, it has this meaning in the saying of Imra-el-Kays, [describing a horse,]

- فَأَلْحَقْنَا بِالْبَادِيَاتِ وَدُونَهُ
- جَوَاحِرَهَا فِي صِرَّةٍ لَمْ تُزِيلِ

(TA, but only the former hemistich is there given,) *i. e.* *And he made us to overtake the foremost of the wild animals, while near to him were those that lagged behind, in a herd, not dispersed*. (EM p. 48.) — And *i. q.* **غَيْرَ** [as meaning *Other than, beside, or besides, exclusively of, or not as used before a substantive or an adjective*]. (K.) Hence, in the *Kur* [xxi. 82], **وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ** [And who should do work other than, or beside, that]. (Fr, TA.) And in the same [iv. 51 and 116], **وَيَغْفِرُ مَا دُونَ ذَلِكَ** *But He will forgive what is other than that*: or, as some say, *what is less than that*. (Er-Rāghib, TA.) And so, it is said, in the trad., **لَيْسَ فِيهَا دُونَ خَمْسِ أَوْاقٍ**, [though

صَدَقَةٌ [There is no poor-rate to be exacted in the case of what is other than, or not, or rather less than, five ounces]. (K.) So, too, it is said to mean in the trad., **أَجَازَ الْخُلْعَ دُونَ عَقَاصِ رَأْسِهَا** [He allowed the divorcing a wife for a gift, or compensation, other than the **عَقَاصِ** (q. v.) of her head: in the CK, in which **الْخُلْعَ** is erroneously put for **الْخُلْعَ**, this is given as an ex. of **دُونَ** in the sense of **سِوَى**, which is syn. with **غَيْرَ**]: or the meaning is, *for anything, even for the **عَقَاصِ** of her head*. (K, TA.) — It is also used (M, K, TA) as a subst. (M, TA) with **مِنْ** prefixed to it, [very often in this case, in the *Kur* and elsewhere, as meaning **غَيْرَ**, and sometimes in other senses explained above,] and likewise with **بِ**, (M, K, TA,) though rarely. (K.) One says, **هَذَا دُونَكَ** and **هَذَا مِنْ دُونَكَ** [This is below thee, or above thee: &c.]. (M, TA.) And it is said in the *Kur* [xxviii. 23], **وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ** (M, TA) *And he found in a place below them two women*: (Bd:) or *beside them, or exclusively of them*. (Jel.) One says also, **دُونَكَ لِي** or **دُونَكَ لِي** [meaning *This belongs to me exclusively of thee*]; *i. e.* *thou hast no right nor share [with me] in this*. (Kull p. 186.) The phrase **فِيهِمْ مَنْ لَيْسَ دُونَهُ** [app. as meaning *Among whom was such as was not below him in respect of knowledge of poetry*] is used by Akh in his book on rhymes. (M, TA.) — It also denotes a command, (T, K,) and an incitement (Fr, T, S, K) to do a thing. (S.) Using it in the former sense, you say, **دُونَكَ الدَّرْهَمَ**, meaning *Take thou the dirhem*; (T;) or **دُونَكَ الشَّيْءَ** and **دُونَكَ الشَّيْءَ**, meaning *Take thou the thing*: (M:) and using it in the latter sense, you say, **دُونَكَ**, (S, K, TA,) meaning *Keep thou, cleave thou, cling thou, or hold thou fast, to him; and take care of him*: (TA:) or **دُونَكَ زَيْدًا** *Keep thou, &c., to Zeyd, taking care of him*. (T.) Temeem [meaning a party of the tribe so named] said to El-Ḥajjāj, when he had slain, *i. e.* crucified, Ṣāliḥ Ibn-'Abd-er-Raḥmān, “*Permit us to bury Ṣāliḥ*,” and he replied, **دُونَكَمُوهُ** [Take ye him]. (S, TA.) — And it also denotes a threat. (T, K.) So in the sayings **دُونَكَ صِرَاعِي** [Beware thou of wrestling with me] and **دُونَكَ قَتْمَرَسِ بِي** [Beware thou, and then set thyself against me to do evil if thou canst]. (T, TA.) — It is said that no verb is derived from it: (T, S, M, Mṣb:) but some assert that **دَانَ** and **أَدَيْنَ** [mentioned in the first paragraph of this art.] are derived from it. (S.) — The dim. of **دُونَ** is **دَوِينٌ**: (Ḥam p. 404:) and **دَوِينَةٌ** occurs as a dim. in a verse of a post-classical poet; but, [ISd says,] of what word I know not, unless they said **دَوِينَةٌ** [for **دُونَ**]. (M.)

دُونَةٌ: } see the next preceding sentence.
دَوِينٌ: }
دَوِينَةٌ: }
دَيَوَانٌ: see the next paragraph.
دَيَوَانٌ, an arabicized word, (AO, M, Mṣb, &c.,) from the Pers. [دِيَوَان]; (AO, M, &c.;) [though

some hold it to be of Arabic origin:] J says, (TA,) it is originally **دَوَانٌ**, but **ي** is substituted for one of the **و**; as is shown by its pl., (S, Mṣb,) which is **دَيَاوِينٌ**; (S, M, Mṣb, K;) for if the **ي** were radical, they would say **دَيَاوِينٌ**; (S;) but accord. to IDrd and IJ, (IB, TA,) it has this latter pl. also: (M, IB, K, TA:) Sb says that the **و** in **دَيَوَانٌ**, though after **ي**, is not changed into **ي**, as it is in **سَيِّدٌ**, because the **ي** in the former word is not inherent; that word being of the measure **فَعَالٌ**, from **دَوْنَتْ**; (M;) [i. e.] it is from **دَوْنٌ** meaning “*he collected the writings*,” as is shown by their saying **دَوْنُوِينٌ**, (M,) which is the dim.: (Mṣb:) ISk says that **دَيَوَانٌ** is with **كسر** only [to the **د**]; (M;) but one says **دَيَوَانٌ** also, (K,) which is mentioned by Ks, as post-classical, and by Sb; like **بَيِّنَاتٌ**: (M:) the meaning is *A دفتر [or register]*: (Shifā el-Ghaleel, TA:) or *a collection of written leaves or papers [forming a book, generally for registration]*: (ISk, M, Mgh, K:) or *a register of accounts; an account-book*: (Mṣb:) and *a register of soldiers and pensioners [and others]*: (IAth, K:) the first who instituted, or appointed, or arranged, such a book, (Mgh, Mṣb, K,) among the Arabs, (Mṣb,) for the prefects, or administrators, (Mgh, Mṣb,) and the *Kādees*, (Mgh,) is said to have been 'Omar: (Mgh, Mṣb, K:*) accord. to El-Māwarde, it is *a register of what concerns the rights, or dues, of the state, relating to the acts of the government, and the finances, and the military and other administrators thereof*: (TA:) then any book was thus called: and especially the *poetry of some particular poet*; so that this meaning became [conventionally regarded as] a proper signification thereof; (Shifā el-Ghaleel, TA;) *i. e.* *a collection of poetry [of a particular poet]*. (TA.) [Hence,] one says, **فُلَانٌ مِنْ أَهْلِ الدِّيَوَانِ**, meaning *Such a one is of those whose names are written in the register*. (Mgh.) [Also *Such a one is of the keepers of the register*; or, *is of the registrars*. (And sometimes it has another meaning, which see below.) And hence the saying] **الشَّعْرُ دَيَوَانٌ** [Poetry is the register of the Arabs]: because they used to refer to it on their differing in opinion respecting genealogies and wars or fights and the appointing of stipends or allowances from the government-treasury, like as the people of the **دَيَوَانِ** [properly so called] refer to their **دَيَوَانِ** in a case that is doubtful to them; or because it was the depository of their sciences, and the preserver of their rules of discipline, and the mine of their histories. (Ḥar p. 263.) — Afterwards, also, it was applied to signify *An account, or a reckoning*. (Mṣb, TA.) — And *Writers [of accounts or reckonings]*. (TA.) — And *A place of account or reckoning*, (Mṣb, TA,) and *of writers [of accounts or reckonings]*. (TA.) — [Also *A council, court, or tribunal*: see **دَسْتٌ**. Hence **أَهْلُ الدِّيَوَانِ** sometimes means *The people of the council, court, or tribunal*. — And also, in the present day, *A long seat, formed of a mattress laid against the side of a room, upon the floor or upon a raised structure or frame, with cushions to lean against*; or *two or more of such mattresses &c. similarly placed.*]

دِيَوَانِي ^أ *Of, or belonging to, a ديوان*. (TA.)

دِيَوَانِ dim. of دِيَوَان, q. v. (M, * Mṣb.)

ذِكُّ أَقْلٍ is used by IJ in the phrase ذِكُّ أَقْلٍ الْأَمْرَيْنِ وَأَدْوَانَهُمَا [That is the lesser of the two affairs, or cases, and the lower, baser, &c., of them]: but [ISd says that] this is strange, because [he held that], like أَحْنَكُ, it has no verb belonging to it. (M.)

دوى

1. دَوَى, (S, M, Mṣb, K,) aor. يَدْوَى, (Mṣb,) inf. n. دَوَى, *He was, or became, diseased, disordered, distempered, sick, or ill*: (S, M, Mṣb, K:) and *he was, or became, affected with consumption, or ulceration of the lungs*. (M.) — [Hence,] دَوَى صَدْرَهُ + *His bosom was, or became, affected with rancour, malevolence, malice, or spite*. (S.)

2. دَوَى, (T, S, M, K,) inf. n. تَدْوِيَةٌ, (T, S, K,) *He, or it, made a sound; or what is termed دَوَى*; (T, M;) [i. e., a confused and continued sound; such as the rustling, or murmuring, of the wind; and the rustling of a bird; and the humming, or buzzing, of bees; and the rumbling of thunder; or the distant sound of rain and of thunder;] accord. to some, particularly said of thunder [as meaning it made a rumbling sound]; (M;) or it (a cloud) thundered: (KL:) and he (a stallion-camel) brayed so as to make a [rumbling] sound such as is termed دَوَى to be heard. (T, S, K.) — [Also,] said of a bird, *It circled in the air without moving its wings*: (Mṣb:) or, accord. to Aḡ, one says of a dog, دَوَى فِي الْأَرْضِ [he went round upon the ground]; like as one says of a bird, دَوَى فِي السَّمَاءِ, meaning “it circled in its flight, rising:” he says that التَّدْوِيرُ is not upon the ground, nor التَّدْوِيَةُ in the sky; and he finds fault with the first of the verses of Dhu-r-Rummeh cited in the second paragraph of art. دَوَى: but some say that the two verbs are dial. vars., both meaning *he went round about*. (S. [See also دَوَى, in two places.]) — See also 2 in art. دَوَى. — Also, (T, S, M, K,) inf. n. as above, (S, K,) said of milk, (T, S, M, K,) and the like, (K,) and of broth, (T, S, M,) *It was, or became, overspread with the thin skin termed دَوَايَةٌ*. (T, S, M, K.) And, said of water, *It was, or became, overspread with what was raised and scattered by the wind*, (M, K,) *resembling what is termed دَوَايَةٌ*. (M.) — And [hence,] دَوَاتِ الْأَرْضِ + *The land became overspread with various herbage; as though it were the دَوَايَةُ of milk*. (T.) — دَوَيْتُهُ, (inf. n. as above, TA,) *I gave him the دَوَايَةَ of milk*, (M, K,) or of broth, to eat it. (M.) — And دَوَى *He sold [and app. made also (see مَدَوَى)] what is called دَوَاة*. (TA.)

3. دَاوَيْتُهُ, (T, S, M, Mṣb, K,) inf. n. مَدَاوَاةٌ, (T, S, Mṣb) and دَوَاةٌ, (T, S,) the latter allowable, (T,) *I treated him medically, curatively, or therapeutically*; (S, K;) *I cured him [مِنْ مَرَضِهِ] of his disease*; (T;) بِالِدَوَاةِ [with the remedy]:

(M, K:) and *I tended him carefully, or treated him*; syn. عَانَيْتُهُ; (K, TA; [in the CK, erroneously, عَانَيْتُهُ;]) namely, الْمَرِيضُ [the sick person]. (M, * TA.) You say, هُوَ يَدْوَى وَيَدَاوَى: see 4. And, of a person, (T,) or thing, (S,) دَوَى, without idghám, to distinguish between the measures فَعَلَ and فُعِلَ; (T, S;) meaning [He or] it was treated medically, &c.: (S:) and دَوَوَى بِأَدْوِيَةٍ [referring to hair] *It was treated [with remedies, such as oils and the like*. (M.) — And دَاوَى قَرَسَهُ, inf. n. دَوَاةٌ, with kesr to the د, *He fattened his horse, and fed him with fodder that showed its effect upon him*: (T:) or دَاوَيْتُ الْفَرَسَ *I tended the horse well; or took good care of him*. (M.) [See also دَوَاةٌ.]

4. أَدَاوَاهُ i. q. أَمْرَضَهُ [which signifies *He rendered him diseased, disordered, distempered, sick, or ill: and also he found him to be so*]. (S, K.) You say, هُوَ يَدْوَى وَيَدَاوَى [He renders, or finds one to be, diseased, &c., and treats medically, &c., or cures]. (S.) — And + *He suspected him; thought evil of him; a dial. var. of أَدَاوَاهُ*. (AZ, TA.) — And ادْوَى *He became a companion to a sick person*. (K.)

6. تَدَاوَى بِدَوَاةٍ, (Mṣb,) or بِالشَّيْءِ, (S,) *He treated himself medically, curatively, or therapeutically, [or he cured himself, with a remedy, or] with the thing*. (S.)

8. ادْوَيْتُ *I ate the thin skin, termed دَوَايَةٌ upon milk [or broth]*: (S:) or ادْوَى الدَوَايَةَ *He took and ate the دَوَايَةَ*. (M, K.)

دَوَى *Disease, disorder, distemper, sickness, illness, or malady*: (S, M, K:) and *consumption, or ulceration of the lungs*: (M:) or *internal disease in the chest*; whereas دَاةٌ signifies such as is external or internal. (Lth, T.) [Being properly an inf. n., it is app. used alike as sing. and pl. in all its senses: or it may, when signifying as explained above, have for its pl. أَدْوَاةٌ, which is pl. of دَاةٌ.] — See also دَوَى, below, in three places. — Also *Foolish; stupid; or unsound, dull, or deficient, in intellect*; (S, M, K;) applied to a man. (S.) — And (so applied, TA) *Cleaving to his place; (M, K;) not quitting it*. (M.) — See also دَوَاةٌ.

دَوَى and دَوَى (applied to a man, S) *Diseased, disordered, distempered, sick, or ill*: (T, M, K:) or *whose جَوْف [i. e. chest, or belly,] is in a bad, or corrupt, state, by reason of a disease*: (S:) the former word has a dual form and a pl., [which is دَوَوَانٌ,] and a fem., (M,) which is دَوِيَّةٌ: (S:) but دَوَى is used alike as masc. and fem. and sing. (S, M) and dual (M) and pl., (S, M,) being originally an inf. n. (S.) A poet uses ↓ the latter as meaning *disordered, or ill, by reason of intense drowsiness*. (M.) — [Hence,] one says, إِنَّهُ لَدَوَى الصَّدْرَ [meaning + *Verily he is one whose bosom is affected with rancour, malevolence, malice, or spite*: see 1, second sentence]: and a poet says,

وَعَيْنِكَ تُبْدِي أَنَّ صَدْرَكَ لِي دَوَى *
[+ *And thine eye shows that thy bosom is affected*

with rancour towards me]. (Lth, T.) — أَرْضٌ دَوِيَّةٌ *A land in which are diseases*: (Aḡ, T, S:) *a land that is unsuitable [or unhealthy]*; as also ↓ دَوِيَّةٌ and ↓ دَوِيَّةٌ. (M, K.)

دَوَاةٌ [vulgarly دَوَايَةُ, *An ink-bottle; and, more commonly, an inkhorn; i. e. a portable case with receptacles for ink and the instruments of writing, so formed as to be stuck in the girdle; the most usual kind is figured in my work on the Modern Egyptians, ch. ix.;*] *a certain thing*, (S, M, Mṣb, K,) *well known*, (M, K,) *from which one [takes the ink and instruments with which he] writes*: (S, Mṣb:) pl. ↓ دَوَاةٌ, (S, M, K,) [or rather this is a coll. gen. n.,] and دَوَاةٌ, (T, S, M, K,) which is pl. of دَوَى, (S, TA,) as also دَوَاةٌ, (M, K,) and دَوَايَاتٌ, (S, Mṣb,) which is applied to a number from three to ten [inclusive]. (S.) — Also *The rind, or skin, of the colocynth, and of the grape, and of the melon; and so دَوَاةٌ*. (K.)

دَوَاةٌ (T, S, M, Mṣb, K) and ↓ دَوَاةٌ (S, M, K, K) said in the Mṣb to be a subst. from دَاوَيْتُهُ, and ↓ دَوَاةٌ (M, K,) the last on the authority of El-Hejeree, and the first that which is commonly known, (TA,) *A medicine; a remedy*: (T, M, Mṣb, K:) pl. أَدْوِيَةٌ. (T, S.) The following verse is related as presenting an ex. of the second of these dial. vars.:

* يَقُولُونَ مَخْمُورٌ وَهَذَا دَوَاؤُهُ *
* عَلَى إِذْنِ مَنْشَى إِلَى الْبَيْتِ وَاجِبٌ *

[They say, “He is affected with the remains of intoxication;” and this is his remedy: on me, if the case be so, walking to the House of God is incumbent]: meaning that they said, “Flogging, and chastisement, is his دَوَاةٌ:” but he says, “On me is incumbent a pilgrimage walking if I have drunk it:” but it is said [by some] that دَوَاةٌ is only an inf. n. of دَاوَيْتُهُ, like مَدَاوَاةٌ. (S.) — دَوَاةٌ also signifies *Food*. (M, TA.) — And *The means by which a horse is treated, consisting in what are termed تَضْمِيرٌ and حَنْدٌ* [explained in the second paragraph of art. ضمير and the first of art. حند]: and the means by which a young woman, or female slave, is treated in order that she may become fat: and also applied to milk; because they used to effect the تَضْمِيرُ of horses by the drinking of milk, and to treat therewith the young woman, or female slave: and it is likewise called قَفِيَّةٌ; because she has it given to her in preference, like as the guest has, and the child. (S, TA.)

دَوَاةٌ: see the next preceding paragraph.

دَوَاةٌ: see دَوَاةٌ, in two places.

دَوَى *A sound*: (M:) or *a confused and continued sound (حَفِيْفٌ)*; as [the rustling, or murmuring,] of the wind; and [the rustling] of a bird; and [the humming, or buzzing,] of bees: (S, K:) and the distant sound of rain and of thunder: (T:) or, as some say, particularly the [rumbling] sound of thunder: (M:) [and a ringing in the

ears; as in the saying] **خَلَا بَطْنِي مِنَ الطَّعَامِ** [My belly became empty of food so that I heard a ringing in my ears]. (T.) = [It is also an epithet; whence] **أَرْضُ دَوِيَّةَ**: see **دَوِي**, last sentence.

دَوِي [an epithet; whence] **أَرْضُ دَوِيَّةَ**: see **دَوِي**, last sentence.

دَوَايَةَ A thin skin, (S, M,) a substance that resembles the pellicle of the egg, (Lh, M, K,) that overspreads the surface of milk (Lh, S, M, K) and of broth (S, M) and of [the kind of pottage called] **هَرِيْسَةَ** (Lh, M, K) and the like (K) when the wind blows upon it; (Lh, M, K;) as also **دَوَايَةَ**. (S, M, K.) — And in, or upon, the teeth, A greenness. (M, K.)

دَوَايَةَ: see the next preceding paragraph.

دَوَاتِي and **دَوَوِي** (MA) and **دَاوِي** (TA [app. **دَاوِي**]) The bearer of the **دَوَاةَ**. (MA, TA.) [In recent times, the Pers. word **دَوِيدَار**, or **دَوَادَار**, has generally been used instead, as the appellation of a certain office-bearer in several Eastern courts, having different functions in different instances.]

دَوَوِي: see what next precedes: = and see also art. **دَو**.

دَوَوِي: }
دَوِي: } see art. **دَو**.
دَوِي: }
دَوِيَّةَ: }

دَاو Much, or abundant, food; as also **مَدَو**. (M, K.) [The latter word erroneously written in the CK **مَدُو**.] — Milk having upon it what is termed **دَوَايَةَ**, like the pellicle of the egg: (K, TA:) and water overspread with a slight coat [of particles blown upon it by the wind]; as also **مَدَو**. (T.) And **مَرَقَةٌ دَاوِيَّةَ** and **مَدَوِيَّةَ** A mess of broth having much grease [floating upon its surface]. (M.)

دَايَةَ, mentioned in this art. in the M and TA: see art. **دَاي**.

دَوَاتِي: see **دَوَاتِي**.

دَوَايَةَ and **دَوَايَةَ**: see art. **دَو**.

مَدَو, applied to clouds (**سَحَابٌ**, S, K), **Thundering**: (K:) or **vehemently**, or **loudly**, **thundering**, and in a state of commotion. (S.) = See also **دَاو**, in three places. — [Hence,] **أَرْضُ مَدَوِيَّةَ** + Land overspread with various herbage; as though it were the **دَوَايَةَ** of milk: or **having abundant herbage of which nothing has been eaten**. (T.) — And **أَمْرٌ مَدَو** + An affair that is [as though it were] covered: (K:) or an affair of which one knows not what is behind it; as though it were covered and concealed by a **دَوَايَةَ**. (M.) = Also The maker, or manufacturer, of the **دَوَاةَ**. (TA: but there written **مَدَوِي**.)

ديبود

دَيَّبُوذ A garment, or piece of cloth, having a double woof; expl. by **ثَوْبٌ دُو نِيرَيْنِ** pl. **دَيَّبُوذٌ** [an anomalous form of pl.] and **دَيَّبِيذٌ**: (K:) or **دَيَّبُوذٌ** has this signification; expl. by **ثَوْبٌ نِيرَيْنِ**; [in form] as though [an irreg.] pl. of **دَيَّبُوذ**, of the measure **فَيْعُولٌ**: (S, L:) an arabicized word, from the Persian **دُو بُوَذ** [or **دُو بُوَذ**]: (A'Obeyd, S, L, K:*) sometimes arabicized with an unpointed **د** [for its final letter]. (S, L, K.) [See **نِيرَيْنِ**.]

دَيَّبُوذٌ: see above, in two places.

ديث

1. **دَاث**, aor. **يَدِيثُ**, inf. n. **دَيْثٌ**, It (a thing) was, or became, soft, or supple; and easy: whence the term **دَيُّوثٌ**. (Msb.) — [And hence,] **دَاث**, aor. as above, inf. n. **دَيَّاثَةٌ**, + He was, or became, [a nittol, or tame cuckold; or] without jealousy, and regardless of shame: so in the Nawadir of Aboo-'Alee Zekereeya Ibn-Hároon Ibn-Zekereeya El-Hejeree: (TA:) and **دَيَّاثٌ** signifies + the acting the part, or performing the office, [of a **دَيُّوث**, or wittol; or] of a pimp to one's own wife. (T, K.)

2. **دَيْثَةٌ**, [inf. n. **تَدْيِيثٌ**], He softened, or suppled, it; and made it easy. (Msb.) You say also, **مَطَارِقُ دَيْثُهُ البَطَارِقُ** The instruments called **مطارق** softened, or suppled, it; namely, a thing. (M.) — + He made it (a road) even, smooth, or easy to walk or ride upon. (M, TA.) — + He smoothed it; namely, an affair. (M.) — + He broke, or trained, him, namely, a camel, in some measure [so as to subdue his refractoriness]. (M.) — And in like manner, [He prepared it in some measure; namely,] a skin in the tan, or tanning-liquid: and a spear in the **ثِقَاف** [or straitening-instrument]. (M.) — + He subdued him; or rendered him submissive, (S, M, K,) and gentle; namely, a man. (M.) **دَيْثٌ بِالصَّغَارِ** occurs in a trad. as meaning + **ذَلَّلَ** [i.e. He was subdued, or rendered submissive, by abasement, or by tyranny, oppression, or injury]. (TA.) — And + It (time, or fortune,) tried him, or proved him, and rendered him experienced, and submissive. (M.)

5: see 1.

دَيَّاثَةٌ + The act, or conduct, of the **دَيُّوثٌ** [or wittol, &c.]. (Msb.) [See also **دَاث**, of which, in the sense assigned to it in the second sentence in this art., it is said to be the inf. n.] = It is also said to signify A distortion in the tongue: so in the Nh: or, as some say, the word in this sense is **دَوَّاثَةٌ**. (TA.)

دَيُّوثٌ, (written by some **دَيُّوثٌ**, without tesh-deed, which is strange, TA,) a word of well-known meaning, (K,) + [A wittol, or tame cuckold,] one to whose wife another man comes with his [the husband's] knowledge: (Th, M:) or one to whose wife other men go in so that he sees them; as though he had softened, or suppled, [or tamed,] himself to endure this: (M:) or one who is not jealous of him who

goes in to his wife: (Mgh:) or a pimp to his own wife: (T:) or one who is not jealous of his wife: (T, Msb:) or i. q. **قَدْزَعٌ**; i.e. one who has no jealousy: (S:) or a submissive, compliant, man, without jealousy: (A:) said to be an arabicized word from the Syriac: or from **مَدِيثٌ** as an epithet applied to a camel, explained below; and if so, tropical: (TA:) or from **دَاثٌ** [q. v.]. (Msb.)

مَدِيثٌ + A camel broken, or trained, so that his refractoriness is subdued: (T:) or + broken, or trained, but not thoroughly. (A.) — + A road beaten, or trodden, (S, A, TA,) and made even, or easy to walk or ride upon: (S, TA:) or that has been travelled until it has become plain, or conspicuous. (T, TA.)

ديخ

2. **دَيِّخ**, inf. n. **تَدْيِيخٌ**: see 2 in art. **دَوخ**, in two places.

ديد

2. **دِيد**: see 1 in art. **دود**.

دِيدٌ: } see **دَدْنٌ**.
دِيدَانٌ: }

دير

5. **تَدِيرٌ**: }
دِيرٌ: } see art. **دور**.
دِيرَانِي: }
دِيرٌ: }
دِيرَةٌ: }
دِيَارٌ: }
دِيَارٌ: }

ديص

1. **دَاَصَ**, aor. **يَدِيصُ**, (S, M, A, K,) inf. n. **دَيِّصَانٌ** (S, M, K) and **دَيِّصٌ**, (M,) He, or it, declined; turned aside, or from the right course or direction; syn. **زَاغٌ**, (M, K, TA,) in the copies of the S, [and in the CK, and in a copy of the A,] **رَاغٌ**, with **رَاءٌ** [instead of **زَايٌ**], (TA,) and **حَادَ**: (S, A, K:) he deviated from the road. (M, TA.) — He (a man, M) fled (M, K) from war, or battle. (K.) — It (anything) moved about beneath one's hand. (M, K.) You say, **دَاَصَتِ السَّلْعَةُ** (S, A,) or **الغَدَّةُ**, (S, M, K,) which is the same, (S,) inf. ns. as above, (M,) The ganglion wobbled, or moved to and fro, or went and came, (S, A, K,) being put in motion by the hand, (S,) or beneath the hand of him who put it in motion, (K,) or beneath the skin: (A:) or slipped about (**تَزَلَّقَتْ**) between the skin and the flesh. (M.) And in like manner you say, **دَاَصَتِ السَّمَكَةُ فِي المَاءِ** [The fish glided about, to and fro, in the water]. (A.) — Also, (K,) inf. n. **دَيِّصٌ**, (Ibn-'Abbád,) He was, or became, brisk, lively, or sprightly: (Ibn-'Abbád, K:) said of a groom. (Ibn-'Abbád.) — And He (a man, TA) was, or became, low, or vile, after highness of rank or condition. (K.)

7. انداص *It (a thing) slipped out (انسل)* from the hand. (S, M, K.) — انداص عَلَيْنَا بَشْرًا (S, M, K*) *He came upon us suddenly, or unawares, with evil, or mischief; syn. هَجَمَ (M,) or فَاجَأَ (K.)*

دَيْصٌ, (so in the TA,) or دَاصَةٌ, (so in a copy of the M,) *The motion of flight.* (M, TA.) [See also 1, and see دَائِصٌ.]

دَاصَةٌ: see دَيْصٌ. — Also pl. of دَائِصٌ [q. v.] (S, K.)

دَيُوصٌ, [so in the TA, but probably دَيُوصٌ, like its syn. دَوُوصٌ,] with kesr, *That moves about.* (Ibn-'Abbād, TA.)

دَيَّاصٌ *A man over whom one cannot get power: (S, K:) or strong in the muscles: (M:) or a man whom one cannot seize because of the strength of his muscles: (As, TA:) or a fat man: (K:) so it is said; and if it be correct, it is because, when he is seized, he slips away from the hand by reason of his abundance of flesh: (IF:) and with ة, a fat woman: (TA:) or a woman bulky, (A,) or fleshy, (AA, K, TA,) and short, (AA, A, K, TA,) and that quivers, or quakes [by reason of her abundance of flesh]: (AA, A, TA:) or a fleshy woman: and a short woman. (CK.)*

دَائِصٌ *A thief: pl. دَاصَةٌ. (S, K.) — One who comes and goes. (IB, TA.) — One who follows the magistrates, and goes round about a thing. (Ibn-'Abbād, K.) — The pl., mentioned above, also signifies Men who flee from war, or battle: or who put themselves in motion for flight. (TA.) — And The lowest or basest or meanest sort of mankind, or of people; because of their being much in commotion: (Kr, M:) one of such is termed دَائِصٌ. (M.)*

مَدَاصٌ *A diving-place, or plunging-place, in water: (El-Moheet, K:) a place in which fish go to and fro. (A.)*

مَدِيصٌ [app. *A place where a person, or thing, declines; or turns aside, or from the right course or direction: a meaning which seems to be indicated in the S and TA.*] A rájiz says,

* إِنَّ الْجَوَادَ قَدْ رَأَى وَبِيصَهَا *
* فَأَيْنَمَا دَاصَتْ يَدِصُ مَدِيصَهَا *

[*Verily the courser has seen its glistening; and wheresoever it turns aside, he turns aside at its place of turning aside.*] (S, TA.)

إِنَّهُ لَمُنْدَاصٌ بِالشَّرِّ (S, K) *Verily he is one who comes suddenly, or unawares, [upon others] with evil, or mischief; one who is wont to make [others] full [so I here render وَقَاعٌ] thereinto. (K.)*

ديف

1. دَاْفُهُ, aor. يَدِيْفُهُ, inf. n. دِيْفٌ: see 1 in art. دوف.

ديك

دِكٌّ *a cry used in chiding domestic cocks. (K.)*

دِيكٌ a word of well-known meaning, (S, K,) *The domestic cock; i. e. the male of the دَجَاجَةُ: (Msb, TA:) pl. (of mult. TA) دِيكَةٌ and دِيوكٌ (S, Msb, K) and (of pauc. TA) أُدْيَاكٌ. (K.)* Sometimes it is employed as meaning دَجَاجَةٌ, (K,) [which is a n. un., applied to the male and to the female,] and is therefore made [grammatically] fem., (TA,) [though still applying to the male, agreeably with a common license in the case of a masc. noun that has a fem. syn., and vice versa,] as in the saying,

* وَرَقَّتِ الدِّيَكُ بِصَوْتِ رَقَا *
[*And the cock muted with a sound, with vehement muting*]; (K;) because the دِيكُ is also a دَجَاجَةٌ: so says ISd. (TA.) — دِيكُ الجِنِّ [The cock of the jinn, or genii;] a certain little creeping thing, or insect, (دَوِيَّةٌ,) found in gardens. (Kzw.)

And the surname of the poet 'Abd-Es-Selám. (K.) — Solicitously affectionate; compassionate: (K:) or solicitously affectionate; affectionate to offspring; applied to a man, in the dial. of El-Yemen: so accord. to El-Muarrij; who says that hence the دِيكُ [or domestic cock] is thus called. (TA.) — † The [season called] ربيع [here meaning spring]; as though so called because of the various colours of its plants, or herbage, (K, TA,) and thus likened to the دِيكُ [or domestic cock]. (TA.) — One, and all, of the three stones on which the cooking-pot is placed: used alike as sing. and pl. (El-Muarrij, K.) — The protuberant bone behind the ear of the horse: (K:) IKh explains it as meaning a certain bone behind the ear; not particularizing a horse nor any other animal. (IB.)

[دِيكَةٌ is said by Golius, as on the authority of the K, in which it is not found, to be sometimes used as signifying *A domestic hen.*]

أَرْضٌ مَدَاكَةٌ and مَدَاكَةٌ and مَدِيكَةٌ *A land abounding with دِيكَةٌ [or domestic cocks]. (K.)*

أَرْضٌ مَدِيكَةٌ: see what next precedes.

ديمر

1. دَامَتِ السَّمَاءُ, aor. تَدِيمِرُ, inf. n. دِيمِرٌ: see 1 in art. دومر.

2. دِيَمَتِ السَّمَاءُ: and دِيمُوا said of horses: see 1 in art. دومر, in the latter half of the paragraph, in three places.

مَا زَالَتْ السَّمَاءُ دِيمًا دِيمًا: see دومر, in art. دومر.

دِيمَةٌ: see دِيمَةٌ.

دِيمَةٌ: see art. دومر.

دِيمُومَةٌ and دِيمُومَةٌ: see arts. دومر and دومر.

دِيمُومٌ: see دَائِمٌ, in art. دومر.

دِيمَةٌ and مَدِيكَةٌ: see art. دومر.

دين

1. دَانَ, (IAqr, S, K, TA,) aor. يَدِينُ, (IAqr,

M, K, TA,) [inf. n. دِينَ, (which see below,) in this and most of the other senses, or the inf. n. is دَيْنٌ, and دِينَ is a simple subst.,] *He was, or became, obedient; he obeyed: (IAqr, S, M, K, TA:) this is the primary signification: or, as some say, the primary signification is the following; namely, he was, or became, abased and submissive: (IAqr, K, TA:) or he was, or became, abased and enslaved and obedient. (S.)* You say, دَانَ لَهُ, (S,) and دِنْتُ لَهُ and دِنْتُهُ, (M, TA,) *He, and I, was, or became, obedient to him [&c.], or obeyed him [&c.]. (S, M, TA.)* And دِنْتُهُ, (M, K,) aor. أُدِينُهُ, (K,) *I served him, did service for him, or ministered to him, and acted well to him. (M, K.) — [Hence,] He became [a servant of God, or] a Muslim. (TK.)* You say, دَانَ بِالْإِسْلَامِ, inf. n. دِينَ, with kesr, [and دِيَانَةٌ,] *He became, or made himself, a servant of God by [following the religion of] El-Islám; [i. e. he followed El-Islám as his religion;] and so تَدِينُ. (Msb.)* And دَانَ بَكَذَا, (S,) and دِنْتُ بِهِ, (M, K,) inf. n. دِيَانَةٌ [and دِينَ]; and تَدِينُ بِهِ, [and تَدِينْتُ بِهِ; *He, and I, followed such a thing as his, and my, religion;]* (S, TA;) from دِينَ as signifying "obedience." (S.) And دَانَ بِدِينِهِمْ *He followed them in their religion; agreed with them, or was of one mind or opinion with them, upon, or respecting, their religion; took, or adopted, their religion as his. (TA.)* And the trad. of 'Alee, دِينَ يُدَانُ, *مَحَبَّةُ الْعُلَمَاءِ دِينَ يُدَانُ* [The love of the learned is a kind of religion with which God is served]. (TA.) In the phrase وَلَا يَدِينُونَ دِينَ الْحَقِّ [Nor follow the religion of the truth, or the true religion], in the Kur ix. 29, El-Islám is meant. (Jel.) — Also *He was, or became, disobedient; he disobeyed: and he was, or became, mighty, potent, powerful, or strong; or high, or elevated, in rank, condition, or state; noble, honourable, glorious, or illustrious. (IAqr, T, K.)* Thus it bears significations contr. to those mentioned in the first part of this paragraph. (MF.) — Also, (S, M, Msb, K,) first pers. دِنْتُ, (T, Mgh,) aor. as above, (T, S, Msb,) inf. n. دِينَ, (S, Msb,) from المَدَايِنَةُ, (Msb, [see 3,]) i. q. أَخَذَ الدَّيْنَ, (IKt, M, Msb, K,) or [rather] أَخَذَ دَيْنًا, (T,) [*He took, or received, a loan, or the lihe; he borrowed: or he took, or received, or bought, upon credit; which is the meaning generally obtaining: and اِدَّانٌ and اِدَّانٌ and اِدَّانٌ signify [in like manner] أَخَذَ دَيْنًا: (K:) or the first, i. e. دَانَ, signifies he sought, or demanded, a loan, or the like; (ISk, S, Mgh, Msb;) as also اِدَّانٌ and اِدَّانٌ: (S, Mgh:) and he became indebted, in debt, or under the obligation of a debt: (S:) and اِدَّانٌ and اِدَّانٌ and اِدَّانٌ signify اِدَّانٌ [he took, or received, by incurring a debt; i. e. he took, or received, or bought, upon credit; like أَخَذَ دَيْنًا; (M;) or the first and last of these three signify اِدَّانٌ, and اِدَّانٌ [which means the same]: but اِدَّانٌ signifies he gave, or granted, what is termed دِينَ [meaning a loan, or*

the like: or he gave, or granted, or sold, a thing upon credit]: (TA:) accord. to Esh-Sheybānee, this last verb signifies he became entitled to a debt from others [or from another]: Lth says that it (أَدَانَ) signifies he was, or became, such as is termed مَسْتَدِينٌ; [i. e. it is syn. with استدان, as it is said to be in the M and K;] but [Az says,] this, which has been mentioned on the authority of some one or more by Sh, is in my opinion a mistake; أَدَانَ means he sold upon credit; or became entitled to a debt from others [or from another]; (T, TA;) or he sold to persons upon a limited credit, or for payment at an appointed period, so that he became entitled to a debt from them: (S:) and accord. to Sh, أَدَانَ signifies he became much in debt. (T, TA.) El-Ahmar cites the following verse of El-'Ojeyr Es-Saloolee:

* نَدِينٌ وَيَقْضِي اللَّهُ عَنَّا وَقَدْ نَرَى *
* مَصَارِعَ قَوْمٍ لَا يَدِينُونَ ضَمِيحٌ *

[We incur debt, and God pays for us; and sometimes, or often, we see the places of overthrow of a people, who incur not debt, in a state of perdition]: in the S [and the T] ضَمِيحًا; but correctly as above; for the whole of the قَصِيدَةُ is مَخْفُوضَةٌ. (IB, TA.) And it is said in a trad., دَانَ, (S, K,) or, as some relate it, دَانَ, (K,) He bought upon credit, or borrowed, or sought or demanded a loan, of whomsoever he could, addressing himself to such as came in his way: (S, TA:) or both mean he bought upon credit avoiding payment: or he contracted a debt with every one who presented himself to him: (K, TA: [see also other explanations voce مَعْرُضٌ:]) أَدَانَ signifies he bought upon credit: (K:) or [thus and also] the contr., i. e. he sold upon credit. (T, K.) — It is also trans.; and so is أَدَانَ. (Mgh.) You say, دَانَتْهُ, (M, Mgh, K, [in the CK دَانَتْهُ is here put for دَانَتْهُ]) inf. n. دَانٍ; (TA;) and أَدَانَتْهُ, (M, Mgh, K,) inf. n. إِدَانَةٌ; (TA;) I gave him, or granted him, to a certain period, what is termed دَيْنٌ [meaning the loan, or the like; I lent to him: or I gave him, or granted him, credit; or sold to him, upon credit]: (M, K, TA:) so that he owed a debt: (TA:) and i. q. أَقْرَضْتُهُ [I gave him, or granted him, a loan, or the like]; (M, * Mgh, K;) as also دَانَتْهُ: (Mgh:) or دَانَتْهُ has this last meaning: (A'Obeyd, S, M:) and أَدَانَتْهُ signifies I sought, or demanded, of him a loan, or the like; syn. أَقْرَضْتُهُ مِنْهُ; as also اسْتَدْرَجْتُهُ مِنْهُ: (M:) or دَانَتْهُ has each of the last two meanings: (A'Obeyd, T, Mgh, K:) and signifies also I received from him a loan, or the like. (K.) And one says, أَدْرَجْتُ عَشْرَةَ دَرَاهِمٍ meaning Lend thou to me ten dirhems. (S, TA.) — دَانَهُ, (S,) first pers. دَانَتْهُ, (M, Mgh, K,) inf. n. دَانٍ (S, M, K) and دَانٍ, (M, K,) or the latter is the inf. n. and the former is a simple subst., (M,) also signifies He repaid, requited, compensated, or recompensed, him, (S, M, Mgh, K,) دَانِيَهُ for his deed: and so دَانِيَهُ, inf. n. دَانِيَةٌ and دَانِيَةٌ. (M.) And دَانَاهُمْ We did to

them like as they did to us. (Ham p. 10.) One says, كَمَا تَدِينُ تَدَانُ, (T, S, M,) a prov., (M,) meaning Like as thou repayest, or requitest, &c., thou shalt be repaid, or requited, &c.; (S, M;) i. e. according to thy deed thou shalt be repaid, or requited, &c.: (S:) or, as some say, like as thou doest, it shall be done to thee: (M:) or like as thou doest thou shalt be given, and repaid, &c. (T.) And it is said in a trad., اللَّهُمَّ دِنْتَهُمْ كَمَا دَانُوا, meaning O God, repay them, or requite them, &c., with [the like of] that which they do to us. (TA.) — اللَّهُ تَدِينُ مِنَ الْجَمَاءِ لِلْقَرْنَاءِ, a trad. of Selmán, means God will assuredly retaliate [for her that is hornless upon her that is horned]. (TA.) — And one says, مَنْ دَانَ نَفْسَهُ, i. e. He who reckons with himself [gains]. (Ham p. 10. [Or the verb may here have the meaning next following.]) — Also, دَانَهُ, He abased him, (T, S, K,) and enslaved him. (T, S.) Hence, (T,) it is said in a trad., الْكَيْسُ مَنْ دَانَ الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لَهَا بَعْدَ الْمَوْتِ [and works for that which shall be after death]: or, as some say, who reckons with himself: (T:) or, accord. to some, who overcomes himself. (TA.) And دَانَهُ, (K,) first pers. دَانَتْهُ, (T,) signifies He made him to do that which he disliked. (AZ, T, K.) And دَانَهُ He was made to do that which he disliked. (T.) — And دَانَتْهُ, inf. n. دَانٍ, I ruled, governed, or managed, him, or it. (M, TA.) And I possessed it; owned it; or exercised, or had, authority over it. (Sh, S, K, TA.) — دَانَ, (IAar, T, K,) aor. دَانٍ, (K,) [inf. n., app., دَانٍ, which see below,] signifies also He became accustomed or habituated, or he accustomed or habituated himself, to good or to evil: (IAar, T, K:) and, accord. to Lth, (T,) دَانٍ signifies he was accustomed or habituated: (T, M:) or, as some say, دَانٍ signifying “custom,” or “habit,” has no verb. (M.) — And He (a man, IAar, T) was, or became, smitten, or affected, by a disease. (IAar, T, K.)

2. تَدَانَهُ, (S, Mgh, Mgh, K,) inf. n. تَدَانٍ, (S, K,) He left him to his religion; (S, Mgh, Mgh, K;) left him and his religion, not opposing him in that which he held allowable in his belief. (Mgh.) — He believed him: so in the saying, دَانَهُ فِي الْقَضَاءِ [He believed him in respect of the judgment, or judicial decision], (T, M, Mgh, *) and دَانَهُ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ [in respect of what was between him and God]: (T, M:) but this is a conventional signification used by the professors. (Mgh.) — دَانَتْهُ الْحَالِفُ (T, TA) I confirmed the swearer (قَوَيْتُهُ [so in the TA, but in the T بِرَيْتُهُ, app. for بَرَّائْتُهُ, I held him, or pronounced him, to be clear, or quit, if not a mistranscription (for قَوَيْتُهُ,)] in that which he swore. (T, TA.) — See also 1, in the latter half of the paragraph. — دَانَتْهُ الْقَوْمُ I made him ruler, governor, or manager of the affairs, of the people, or company of men. (M.) And دَانَهُ الشَّيْءُ, (T, * TA,) inf. n. as above, (TA,) He made him to possess the

thing; to own it; or to exercise, or have, authority over it. (T, * TA.) El-Hotei-ah says, (T, S, M,) addressing his mother, (T,)

* لَقَدْ دَانَتْ أَمْرِي حَتَّى *
* تَرَكْتُهُمْ أَذَقَ مِنَ الطَّحِينِ *

(T, S, M,) meaning مَلَكْتُ [i. e. Verily thou hast been made to have the ordering of the affairs of thy sons until thou hast rendered them finer than flour]. (T, S.) And hence the saying, يَدِينُ الرَّجُلُ أَمْرَهُ i. e. يَمَلِكُ [The man shall be made to have the ordering of his affair, or affairs, or case]. (Sh, T.)

3. دَانَيْتَهُ, (S, M, A, K,) inf. n. مُدَانِيَةٌ and دِيَانٌ, (TA,) I dealt, or bought and sold, with him upon credit; (A, TA;) I dealt, or sold and bought, with him, giving upon credit and taking upon credit: (S, TA:) or I lent to him; or I gave him, or granted him, a loan, or the like; and he did so to me: (M, K:) or I dealt with him upon credit, giving or taking. (Ksh* and Bd in ii. 282.) — See also 1, in the latter half of the paragraph. — Each of the inf. ns. mentioned above is also syn. with مُحَاكَمَةٌ [The summoning another to the judge, and litigating with him: &c.]. (TA.)

4. ادان, inf. n. إِدَانَةٌ; as an intrans. v.: see 1, in the former half of the paragraph, in three places. — As a trans. v.: see 1, in the latter half of the paragraph, in four places: — [The following significations, namely, “Subegit,” and “Pensavit,” assigned to this verb by Golius as on the authority of the KL, and “Voluit sibi esse servum,” and “Servum cepit,” followed by an accus., assigned to it by him as on the authority of the S, I do not find in either of those works.]

5. تَدِين: see 1, in the former half of the paragraph, in three places.

6. تَدَانُوا They sold and bought, one with another, upon credit; and in like manner تَدَانِيًا is said of two persons: (S:) or they took, or received, or bought, upon credit [app. one of another]: and so إِدَانُوا [which is a variation of the former]. (M.) إِذَا تَدَانَيْتُمْ بَدِينٍ, in the Kur ii. 282, means When ye deal, one with another, (Ksh, Bd, Jel, Mgh,) upon credit, giving or taking, (Ksh, * Bd,) or by prepayment, (Jel, Mgh,) or lending or the like, (Jel,) &c. (Mgh.)

8. ادان, originally ادان: see 1, in six places.

10. استدان, as an intrans. v.: see 1, in the former half of the paragraph, in three places. — استدان He sought, or demanded, of him what is termed دَيْنٌ [meaning a debt]: and also i. q. اسْتَقْرَضْتُ مِنْهُ. (M.) See 1, in the latter half of the paragraph.

دَيْنٌ [is an inf. n. of 1: — and is also a simple subst., and] properly signifies [A debt; such as] the price of a thing sold [which the purchaser is under an obligation to pay]; and a dowry [which one engages to pay]: and a loan, or the like; syn. قَرْضٌ: (Mgh:) or it is [a debt] such as has an appointed time of falling due: what

has not such an appointed time is [properly, but not always,] termed قَرْضِي : (K:) and دَيْنَةٌ signifies the same as دَيْن (T, M, K) in the sense above explained: (K:) a valid دَيْن (دَيْنٌ صَحِيحٌ) is such as does not become annulled save by payment, or by one's being declared clear, or quit: compensation in the case of a contract which a slave makes with his owner to pay him a certain sum as the price of himself and on the payment thereof to be free is not a valid دَيْن, because it may become annulled without payment, and without his being declared clear, or quit; that is, by the slave's being unable to pay it: (KT:) in the language of the law, but not in the proper language, دَيْن is also applied to †[a debt incurred by] a thing taken unjustly, injuriously, or by violence; as being likened to a دَيْن properly so called: (Mṣb:) and it signifies also anything that is not present: [app. meaning anything to be paid, or done, at a future time:] (M, K:) the pl. [of pauc.] is اَدْيَانٌ (Lh, M, K) and [of mult.] دِيُونٌ (S, M, K) [and in the CK is added and دَيْنَةٌ, with kesr; but this is a mistranscription for دَيْتُهُ, as syn. with اُدَيْتُهُ, which follows it, connected therewith by و]: the pl. of دَيْنَةٌ is دِيَانٌ. (TA.) You say, مَا أَكْثَرَ دَيْتَهُ and دَيْتَتَهُ [How great in amount is his debt!]; both meaning the same. (AZ, T.) And جِئْتُ لَطَلَبِ الدَّيْنَةِ i. e. الدَّيْنِ [I came for the demanding of the debt]. (AZ, T.) And عَلَيْهِ دَيْنٌ [On him lies a debt; i. e. he owes a debt]: and لَهُ دَيْنٌ [To him is due a debt; i. e. he has a debt owed to him]. (S, TA.) And اشْتَرَى بِالْأَدْيَانِ [He bought upon credit]: (K:) and أَخَذَ الدَّيْنَ (IKt, M, Mṣb, K) or [rather] أَخَذَ دَيْنًا [signifies the same; or he took, or received, upon credit: or he took, or received, a loan, or the like; he borrowed]: (T, K:) and أَخَذَ بِدَيْنٍ [likewise signifies the same; or he took, or received, by incurring a debt]. (M.) And بَاعَ بِأَدْيَانِ [He sold upon credit]: (K:) and بَاعَهُ بِدَيْنٍ (TA) or بِدَيْنَةٍ (S) [I sold to him upon credit]: and أَعْطَيْتَهُ الدَّيْنَ [signifies the same; or I gave him, or granted him, credit: or I gave him, or granted him, the loan, or the like]. (M, K, TA.) — [Hence,] † Death; (K, TA;) because it is a دَيْن [or debt] which every one must pay when [the angel who is] the demander of its payment comes. (TA.) And hence the prov., رَمَاهُ اللَّهُ بِدَيْنِهِ † [May God smite him with his death]. (TA.) — Thaḥlebeh Ibn-'Obeyd says, describing palm-trees,

* تَصْمَنُ حَاجَاتِ الْعِيَالِ وَصَيْفِهِر *
* وَمَهْمَا تَصْمَنُ مِنْ دِيُونِهِر تَقْضُ *

[They comprise the wants of the household and of their guest; and whatever they comprise of their debts, they pay]; by the دِيُون meaning what is obtained of their fruit that is gathered. (M, TA.)

دَيْنٌ [is an inf. n. of 1: and is also used as a simple subst., signifying] Obedience; (T, S, M,

K;) as also دَيْنَةٌ : (K: [in the M it is said, without any restriction, that دَيْنَةٌ is like دَيْن:]; this is its primary meaning: and its pl. is اَدْيَانٌ: or, as some say, its primary meaning is that next following: (TA:) a state of abasement, (M, K, TA,) and submissiveness. (TA.) الله الدَّيْنُ means Obedience to, and the service of, God. (T, K,*) And the saying, in the Kur [iv. 124], وَمَنْ أَحْسَنُ وَدِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ means [And who is better] in obedience [than he who resigns himself to God?] (Er-Rághib, TA.) In like manner, also, in the same [ii. 257], لَا إِكْرَاهَ فِي الدِّينِ means [There shall be no compulsion] in obedience. (Er-Rághib, TA.) — A religion: (K, and in one of my copies of the S:) pl. as above: (S:) so termed as implying obedience, and submission to the law: [for ex.,] it is said in the Kur [iii. 17], إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ [Verily the only true religion in the sight of God is El-Islám]. (TA.) الدَّيْنُ is a name for That whereby one serves God. (S, K.) [It is applied to Religion, in the widest sense of this term, practical and doctrinal: thus comprehending الإِيمَانُ, which means "religious belief." And it [particularly] signifies [The religion of] El-Islám. (M, K.) And The religious law of God; consisting of such ordinances as those of fasting and prayer and pilgrimage and the giving of the poor-rate, and the other acts of piety, or of obedience to God, or of duty to Him and to men; syn. الشَّرِيعَةُ. (TA.) And The belief in the unity of God. (K.) And Piety, or pious fear, and abstinence from unlawful things; syn. الوَرَعُ. (S, K.) — Also A particular law; a statute; or an ordinance; syn. حُكْمٌ (K, and Jel in xii. 76) and قَضَاءٌ [which signifies the same as حُكْمٌ]. (Kátádeh, T, K.) It is said in the Kur [xii. 76], مَا كَانَ لِأَخِيهِ أَنْ يَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ, meaning He (Joseph) was not to take his brother as a slave for the theft according to the law of the king of Egypt; i. e., فِي حُكْمِهِ, (Jel,) or فِي قَضَائِهِ; (Kátádeh, T;) for his punishment according to him was beating, and a fine of twice the value of the thing stolen; not enslavement: (Jel:) or, accord. to El-Umawee, the meaning is, in the dominion of the King. (T.) — [A system of usages, or rites and ceremonies &c., inherited from a series of ancestors.] It is said in a trad., of the Prophet, كَانَ عَلَى دِينِ قَوْمِهِ, meaning He used to conform with the old usages obtaining among his people, inherited from Abraham and Ishmael, in respect of their pilgrimage and their marriage-customs (IAth, K, TA) and their inheritances (IAth, TA) and their modes of buying and selling and their ways of acting, (IAth, K, TA,) and other ordinances of the faith [&c.]; (IAth, TA;) but as to the belief in the unity of God, they had altered it; and the Prophet held no other belief than it: (IAth, K, TA:) or, as some say, the meaning here is, their dispositions, in respect of generosity and courage; from دَيْن in the sense next following. (TA.) — Custom, or habit; (AZ, T, S, M, K;) as also دَيْنَةٌ : (M, TA:) and business: (S, TA:) pl., as above, اَدْيَانٌ

(M, TA.) This, also, has been said to be the primary signification. (TA.) One says, مَا زَالَ دِينِي That has not ceased to be my custom, or habit. (T, TA.) — A way, course, mode, or manner, of acting, or conduct, or the like. (K.) — I. q. تَدْبِيرٌ [app. as meaning Management, conduct, or regulation, of affairs]. (K.) — State, condition, or case. (S, M, K.) ISh says, I asked an Arab of the desert respecting a thing, and he said to me, نَوَيْتَنِي عَلَى دِينٍ غَيْرِ هَذَا لِأَخْبَرْتَنِي [Hadst thou found me in a state other than this, I had informed thee]. (S, M.) — A property, such as is an unknown cause of a known effect; syn. خَاصِيَةٌ. (KL. [The significations of "Via" and "Signum" and "Opera," mentioned by Golius as from the KL, I do not find in my copy of that work.]) — Disobedience. (S, K.) [Thus it bears a signification the contr. of that first mentioned in this paragraph.] — Repayment, requital, compensation, or recompense: (S, M, K:) or, as some say, such as is proportioned to the deed of him who is its object. (TA.) Hence, مَالِكُ يَوْمِ الدَّيْنِ, i. e. [The King] of the day of requital, in the Kur [i. 3]: (M, T, TA:) or the meaning in this instance is the next but one of those here following. (T, TA.) — Retaliation, by slaying for slaying, or wounding for wounding, or mutilating for mutilating. (TA.) — A reckoning. (T, S, M, K.) [See the sentence next but one above.] Hence, in the Kur [ix. 36], ذَلِكَ الدَّيْنُ الْقَيُّمُ [is said to mean] That is the right, correct, or true, reckoning. (T, TA.) — Compulsion against the will: (K:) subdual, subjection, or subjugation; ascendancy: sovereign, or ruling, power; or power of dominion: (S, K:) mastery, or ownership; or the exercise, or possession, of authority. (K, TA.) — A disease: (Lh, IAḡr, T, S, M, K:) or, accord. to El-Mufaddal, an old disease. (IAḡr, T.) — [It is said to signify also] A constant, or a gentle, rain; as also دَيْنَةٌ : (K:) accord. to the book of Lth, [by which is meant the 'Eyn,] (T,) rain that has been constantly, (T,) or usually, (K,) recurring in a place: (T, K:) but this is a mistake of Lth, or of some one who has added it in his book: a verse of Eṭ-Ṭirimmáh, there cited as an ex., ends with وَدَيْنٍ, which is in that instance syn. with مَوْدُونٌ, meaning "moistened;" its و being the primal radical, not the conjunction و; and دَيْن as meaning any kind of rain being unknown. (T, TA.) — See also دَائِنٌ.

دَيْنَةٌ, (so in the TT, as from the T,) or دَيْتَةٌ, with kesr, (so in the TA,) A cause of death. (T, TA.)

دَيْنَةٌ: see دَيْنٌ, in five places: — and دَيْنٌ, in three places: — and دَيْنَةٌ.

دَيْنٌ Religious; or one who makes himself a servant of God; (S, Mṣb;) as also مُتَدِينٌ. (S.)

دَيَّانٌ A requiter, (S, M, K,) who neglects not any deed, but requites it, with good and with evil; (K, TA;) in this sense, with the article ال, applied as an epithet to God: (S, M, TA:) a subduer; (T, K;) applied to a man in this sense; (T;) and also, in the same sense, with the article

ال, to God: (TA:) a judge; a ruler, or governor; (T, K;) in these senses, likewise, applied to a man; and, with the article ال, to God: (T:) a manager, a conductor, or an orderer, (S, M, K,) of affairs of another. (S.)

دَائِنٌ A debtor; (S, M, Mṣb,* K;) as also ▼ مَدِينٌ and ▼ مَدْيُونٌ, (S,* M, Mṣb,* K,) this last of the dial. of Temeem, (M,) and ▼ مَدَانٌ (M, K) and ▼ مَدَانٌ: (K:) or all of these, (M, K,) or ▼ مَدْيُونٌ, (S, TA,) one much in debt: (S, M, K, TA:) and ▼ مَدَانٌ, constantly in debt: (Sh, T:) and دَائِنٌ signifies one who takes, or receives, a loan, or the like; who borrows; or who takes, or receives, or buys, upon credit: (Sh, T, Mṣb:) and also one who repays a debt: (Sh, T, TA:) thus bearing two contr. meanings: (TA:) or also one who gives, or grants, credit; or sells upon credit: (Mṣb:) pl. دَائِنُونَ, with which ▼ دَيْنٌ is syn. [as a quasi-pl. n.], as in the saying of a poet,

* وَكَانَ النَّاسُ إِلَّا نَحْنُ دَيْنًا *

[And the people, except us, were debtors]. (S.)

مَدَانٌ: see the next preceding paragraph.

مَدِينٌ: see دَائِنٌ. — [Also Repaid, requited, compensated, or recompensed: and reckoned with.]

أَتَانَا لَمَدِينُونَ, in the Kṛ [xxxvii. 51], means Shall we indeed be requited, and reckoned with? (S, TA.) [See also what follows, in two places.]

— Possessed; owned; had, or held, under authority: (TA:) [and hence,] a slave; fem. with ة: (S, M, K:) [or] so called because abased by work. (K.) غَيْرَ مَدِينِينَ, in the Kṛ [lvi. 85], accord. to Zj, means Not held under authority: but Fr says, I have also heard [it explained as meaning] not requited [for your deeds]. (T.)

[And it is said that] أَتَانَا لَمَدِينُونَ [mentioned above] means اَتَانَا لَمَمْلُوكُونَ [i.e. Shall we indeed be held in possession, or under authority, as servants of God?]. (M.)

مَدِينَةٌ A city; syn. مِصْرٌ: (S, K:) so called because had, or held, in possession, or under authority. (S,* TA.) [See also art. مدن.] —

أَنَا أَهْنُ مَدِينَتَهَا means I am he who is acquainted with it; (IAṣr, T,* M,* K;) like ابْنُ بَجْدَتِهَا [q. v.]. (IAṣr, T.)

مَدَانٌ: see دَائِنٌ, in two places.

مَدْيَانٌ, applied to a man, (S, M, K,) and also to a woman, (M, K,) without ة, (M,) One who gives, or grants, loans, or the like, (Sh, T, M, K,) to men, (M,) much, or often: (Sh, T, K:) and also, (Sh, T, K,) if you will, (Sh, T,) one who seeks, or demands, loans, or the like, much, or often: (Sh, T, K:) thus bearing two contr. significations: (K:) or one whose custom it is to take, or receive, by incurring debt, or to buy upon credit; and, to seek, or demand, loans, or the like: (S:) or it is an intensive epithet, signifying one having [many] debts: (IAth, TA:) pl. مَدَائِينٌ, (M, K,) masc. and fem. (TA.)

مَدْيُونٌ: see دَائِنٌ, in two places.

مَدِينٌ: see دَيْنٌ.