

ك in art. (دجى) accord. to Ks, as mentioned by IJ, who holds it to be [only] sing.; (Har p. 611;) and so, too, دَاجِيَةٌ, of which the pl. is دَوَاجٍ: (TA:) or دَجِيٌّ 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 دَيَاجِيٌّ اللَّيْلِ signifies the *darknesses, or intense darknesses, of night.* (S, K.) — You say also لَيْلَةٌ دَجِيٌّ [A dark night, or a night that covers everything]: and لَيَالٍ دَجِيٌّ [dark nights, &c.]; not pluralizing the latter word, because it is an inf. n. used as an epithet. (TA.) [See also دَاجٍ.]

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

دَجِيَّةٌ: see دَجَا, above: and see also art. دَجِيٌّ.

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

دَجِيٌّ: see what next follows, in two places.

دَجِيٌّ and لَيْلٌ دَاجٍ Dark night. (TA, and K in art. دَجِيٌّ.) And لَيْلَةٌ دَاجِيَّةٌ A dark night. (S.) — نَعْمَةٌ دَاجِيَّةٌ (K) and نَعْمَةٌ دَاجِيَّةٌ (IAqr, TA) An ample benefit, boon, or blessing. (IAqr, K. [Or, if the right reading in the former phrase be نَعْمَةٌ, both phrases may mean Ample enjoyment or good fortune.]) إِنَّهُ لَفِي عَيْشٍ دَاجٍ (S,) or عَيْشٍ دَاجٍ دَجِيٌّ (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.)

دَاجِيَّةٌ [fem. of دَاجٍ, q. v. : —] as a subst.: see دَجَا.

دَيَاجِيٌّ اللَّيْلِ: see دَجَا.

دجى

3. دَاجِيٌّ, mentioned in this art. in the K: see art. دَجُوٌ.

دُجَّةٌ: see art. دَجُوٌ: — and see also the paragraph here following.

دُجَّةٌ: see دَجَا, in art. دَجُوٌ. — Also The *lurking-place, or covert, (قُتْرَةٌ) of a hunter*: (S, K:) pl. دَجِيٌّ. (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 IAqr as having this meaning is دُجَّةٌ, when he says that the دُجَّةٌ 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,] دُجِيَّةٌ أمُّ دُجِيَّةٌ The bee. (T in art. امر.)

دَجِيٌّ: } see art. دَجُوٌ.
دَاجٍ: }

دحر

1. دَحْرَةٌ, (S, A, K,) aor. َ, (K,) inf. n. دَحْرٌ (S, A, K) and دَحَرَ, (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, اللَّهُمَّ اذْحُرْ عَنَّا الشَّيْطَانَ O God, drive away from us the devil. (TA.)

دَحْرٌ: see what next follows.

دَحْرٌ and دَحْرٌ 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 كَلَّ جَانِبٍ مِنْ كُلِّ دَحْرٍ, meaning [And they shall be darted at from every side] with that which driveth away, or expelleth, &c.; as though it were said بِدَاحِرٍ, or بِهَا يَدْحُرُ: so says Fr; but he does not approve of this reading. (TA.)

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

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

مَدْحُورٌ Driven, or removed, far away: so in the Kur vii. 17 and xvii. 19. (S.) And hence, الشَّيْطَانَ مَدْحُورٌ مِنَ رَحْمَةِ اللَّهِ The devil is driven away, or banished, from the mercy of God. (A.)

دحرج

Q. 1. دَحْرَجَ, inf. n. دَحْرَجَةٌ and دَحْرَاجٌ, (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. تَدَحْرَجُ quasi-pass. of Q. 1; (S, L, K;) [It (a thing) rolled along: and] it rolled down. (L, K.) — [And It became round.]

دَحْرُوجَةٌ The little ball [of dung] that is rolled along by the جُعَل [or species of black beetle called cantharus, and in which it deposits its eggs]: (S, K:) pl. دَحَارِيحٌ. (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 القُرْدُ or القُرْدُ, i. e. "ticks;" to which, in several different stages of growth,

the Arabs apply different appellations: (see حَمَانٌ:) 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-Nábigah says,

* أَضَحَّتْ يَنْفَرَهَا الْوِلْدَانُ مِنْ سَبَاٍ *
* كَأَنَّهُمْ تَحَتَّ دَقِيهَا دَحَارِيحٌ *

[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. سَبَاٍ; but not there explained.]

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

الْمَدْحَرَجُ [The roller; meaning] the جُعَل [or species of black beetle mentioned above, voce مَدْحَرَجٌ]. (IAqr, TA.) — هَالِبُ الشَّعْرِ and مَدْحَرَجٌ are [Two] days of winter. (K in art. هَلَب.)

دحس

1. دَحَسَتْ رِجْلُهُ, (S, A, K,) aor. َ, (S,) inf. n. دَحَسٌ (S, A) and دَحُوسٌ, (A, TA,) His foot slipped. (S, A, K.) And دَحَسَ said of a man, He slipped. (Msb.) — دَحَسَتْ الشَّمْسُ, (S, A, K,) aor. and inf. ns. as above, (TA,) † The sun declined (S, A, K) towards the place of setting, (TA,) عَنْ كَيْدِ السَّمَاءِ (S) or عَنْ بَطْنِ السَّمَاءِ (A) [from the meridian]; as though it slipped. (TA.) — دَحَسَتْ حُجَّتَهُ, (S, A, Msb, K,) aor. َ, (Msb,) inf. n. دَحُوسٌ, (S, K,) or دَحَسٌ, (Msb,) † His argument, plea, allegation, or evidence, was, or became, null, or void. (S, A, * Msb, K.) — See also 4, in two places.

4. اِدْحَسُ, (A, TA,) inf. n. اِدْحَاسٌ, (S,) He made (S, A, TA) a man's foot, (A, TA,) and a man, (TA,) to slip; (S, A, TA;) as also دَحَسٌ. (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 دَحَسَ, inf. n. دَحَسٌ. (TA; but in this instance, only the inf. n. of the latter verb is mentioned.) Thus in the Kur [xviii. 54, and xl. 5], لِيُدْحِضُوا بِهِ الْحَقَّ † That they may, or might, rebut thereby the truth. (TA.)

دَحَسٌ A slippery place; as also دَحَسٌ (S, K) and دَحُوسٌ (O, K) and مَدْحَسٌ (Freytag, from the Deewán of the Hudhalees,) [or مَدْحَسٌ?]: pl. دِحَاسٌ, (K,) [a pl. of the second,] like as جِبَالٌ is pl. of جَبَلٌ. (TA.) — Also Water that causes slipping: pl. اِدْحَاسٌ. (TA.)

دَحَسٌ: } see the next preceding paragraph.
دَحُوسٌ: }

دِحَاسٌ [Slipping] has for a pl. دَحُوسٌ: occur-