

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

* فَتَرَكَنَ كُلَّ حَدِيْقَةٍ كَالدَّرْهِمِ *

[So that they left every ridged-round spot of ground like the درهم]. (TA.) [But accord. to one reading, he said, كُلَّ قَرَارَةٍ; 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.]

دِرْهِمٌ :
دِرْهَامٌ :
دِرْبِيْمٌ :
دِرْبِيْمٌ :

see the next preceding paragraph.

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

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

دری

1. عَلِمَهُ دَرَى الشَّيْءِ He knew the thing; syn. عَلِمَهُ دَرَيْتَهُ; [and so دَرَى بالشَّيْءِ; for] you say, دَرَيْتَهُ (S, M, K) and دَرَيْتَ بِهِ (S, K), aor. اُدْرِي (M, K), inf. n. دَرِي (S, M, K) and دَرِي (L, M, K) and دَرِيَّةٌ (S, M, 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 دَرِيَانَةٌ (S, M, K) and دَرِيَانٌ and دَرِيَانٌ (M, K) and دَرِي (T, S, K), I knew it; (S, M, K;) syn. عَلِمْتُهُ (M, 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 Aboo-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; (Ham p. 24;) and therefore دَرِي 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 اُدْرِي وَاَنْتَ الدَّارِي *

[O God, I know not, but Thou art the knowing]: (S, TA: [in Ham, p. 24, it is cited as commencing with الدَّارِي, 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 اُدْرِي (S,) in which the ي is elided in consequence of the frequent usage of the phrase; (S, M;) like the phrases لَمْ اُبَلِّ and لَمْ يَكْ; (S;) and like أَقْبَلَ بَصْرِيَّةً لَا يَأَلُ [q. v. in art. الو]. (M.) [The saying وَلَا اَسْتَلَمْتُ لَا دَرَيْتَ وَلَا اَسْتَلَمْتُ &c. is explained in the latter part of

the first paragraph of art. الو.] One says, مَا اُدْرِي اَيُّ النَّاسِ هُوَ [I know not who of mankind he is]. (The Lexicons passim.) And IAar mentions the saying مَا دَرَيْتَهَا (M,) or دَرَيْتَهَا (TA,) as meaning Thou knowest not (مَا تَعْلَمُ) [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 ادراه:]) he hid, or concealed, himself, and deceived, deluded, &c. (S.) A rájiz says,

* كَيْفَ تَرَانِي اُدْرِي وَاُدْرِي *

* غَرَاتِ جُمْلٍ وَتَدْرِي غَرِي *

(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 he combed his head with the مَدْرِي: (M: [see Ham 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 مَدْرَاة. (TA.)

2: see above, last sentence. = دَرَيْتَ قَرَابَ المَعْدِنِ, inf. n. تَدْرِيَّةٌ, [I winnowed the dust of the mine to separate its gold: a dial. var. of دَرَيْتَ: or perhaps a mistake for the latter.] (M, K.)

3. دَارَاهُ (T, M, M, K) inf. n. مَدْرَاةٌ (T, S, Mgh, M, K) He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him: (S, M, K) 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 المَدْرَاةُ and المَدْرَاةُ: (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. دَرَى:) or دَارَاتُهُ means "I was fearful, or cautious, of him," as says AZ; or "of his evil, or mischief:" and دَارَيْتَ signifies I deceived, deluded, beguiled, circumvented, or outwitted; as also دَرَيْتَ: (T in art. دَرَى:) 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 رَاجِعَ عَنْهُ. (TA in art. رَجَع.)

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

M, M, K.) The reading وَلَا اُدْرَاهُ 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 دَرِيَّة. (TA.) [See also تَدْرَا.]

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

7. اِنْدَرَا for اِنْدَرِي is vulgar. (TA in art. دَرَى.)

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.) — اَتَى هَذَا الأَمْرَ مِنْ غَيْرِ دَرِيَّةٍ means This thing, or event, came without any act, or deed. (T, TA.)

دَرِيَّةٌ, without ء, A beast, (A, 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, (A, ISk, T, S, M,) so deceiving them, (ISk, T, M,) shooting, or casting, when he is able to do so: (A, ISk, T, S:) or, accord. to AZ, it is with ء, [دَرِيَّةٌ] because the دَرِيَّة is driven (تُدْرَى, 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, (Ham p. 75,) by aiming at which one learns to pierce or thrust [with the spear]. (Ham, K.) So in a verse cited voce دَرِيَّةٌ, in art. دَرَى. (Ham ubi supra.)

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-ḥ to the م and with kesr to the ر, (TA, [in the CK, erroneously,]) An iron instrument with which the head is scratched, called [in Pers.] سَرْخَاة; (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 مَسْقَاة, 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 مَدَارِي 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,] جَانِبُ المَدْرِي, or جَانِبُ المَدْرِي, (accord. to different copies of