

[thus used as a subst. ; as though] in the sense of **مَدْقُوقٌ**. (Mṣb, TA.) — [Hence, *Farina*,] You say, **جَرَى الدَّقِيقُ فِي السَّنْبِلِ** [*The farina pervaded the ears of wheat*]. (L in art. قمع.) And **حَمَلَ الدَّقِيقُ** [*It bore farina*] is said of seed-produce [or corn]. (TA in art. حنق. [See 4 in that art.])

**دُقَاةٌ**: see **دُقَّةٌ**: and **دُقَاتٌ**.

**دُقُوقَةٌ** *Bulls, or cows, and asses, that tread, or thrash, wheat or grain.* (JK, M, K.)

**دَقِيقَةٌ**: see **دَقِيقٌ**, in four places, in the latter part of the paragraph.

**دَقِيقِيٌّ**, (M, L, TA,) or **دَقَاتِيٌّ**, (O, K,) but the latter is disallowed by Sb, (M, L,) *A seller of دَقِيقٌ*, i. e. *flour, or meal.* (M, O, L, K, TA.)

**دُقِّيٌّ**: see **دُقَّةٌ**.

**دَقَاتٌ** One who breaks [or crushes] much, in any manner; or who bruises, brays, or pounds, much. (TA.) — See also **دَقِيقِيٌّ**.

**دُقَاةٌ** [in the CK, erroneously, **دُقَاةٌ**,] *A thing with which one breaks or crushes, or bruises, brays, or pounds, rice (Ibn-'Abbád, M, K) and the like.* (Ibn-'Abbád, 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-'Abbád, K.)

**دُقْدُقَاتٌ** *Small gibbous tracts of sand heaped up.* (El-Mufaḍḍal, K.)

**دُقَاتٌ**: see **دُقَّةٌ**.

**أَدُقُّ** [*More, and most, دَقِيقٌ*, 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 الحَوَافِرِ** *The place of falling of the hoofs of horses or the like [upon the ground].* (Ḥam p. 679.)

**مُدَقٌّ**: see what next follows, in two places.

**مُدَقٌّ** and **مُدَقَّةٌ** and **مُدَقٌّ**, (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 **مُفْعَلٌ**, (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 قُمَاشٌ [or cloth of any kind] &c. are beaten:* (Mṣb:) [also, the first, the wooden implement called **مُنْدَفٌ**, 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 **كُذَيْتٌ** and **بَيْزَرٌ** and **مُدَقٌّ**: (Mgh:) Az says that **مُدَقٌّ**, 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 **مُفْعَلٌ** [so that you say **مُدَقٌّ**]: (TA:) the pl. is **مَدَقَاتٌ**: and the dim. is **مُدَقِيٌّ**. (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.)

**مُدَقَّةٌ**: see the next preceding paragraph.

**مُدَقَّةٌ**, meaning *A kind of food, [a ball of minced meat &c., so called in the present day,] is post-classical.* (Sgh, K.)

**مَدْقُوقٌ** [*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 رَتَمٌ: and beaten, as a garment or the like in the process of washing and whitening it:]* pass. part. n. of **دَقَّةٌ**. (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 مَدَقَاتِ الأُمُورِ** [and **دَقَاتِيٌّ الأُمُورِ** + *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 subtleties, 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 الأُمُورِ* (in the S in art. سف), signifies, accord. to the PṢ, *small, or little, things &c.*] And you say, **أَسَفٌ إِلَى مَدَقَاتِ الكَسْبِ** + [*He pursued small means of gain.*] (TA in art. دقع.) And **أَسَفٌ إِلَى مَدَقَاتِ الأُمُورِ وَأَلَانِيهَا** [lit. + *He pursued small, or little, things, and the meanest, or most ignoble, thereof;* meaning *he became mean, or ignoble.* (M in art. سف.)

**مُدَقِيٌّ**: see **مُدَقٌّ**, near the end of the paragraph.

**مُسْتَدَقٌ** *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 سَاقٌ, or shank, next the ankle.*]

دقر

**دَقْرَارٌ** and **دَقْرَارَةٌ** *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 **دَقْرَارٌ** and **دَقْرَارَةٌ**: pl. **دَقْرَارِيٌّ**.

**دَقْرُورٌ** and **دَقْرُورَةٌ**: see above; and the latter, in what follows.

**دَقْرَارَةٌ**: see **دَقْرَارٌ**. — 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 abominable lie:* (TA:) *foul language: calumny; slander:* (K:) *forgery of tales.* (TA.) You say **فَلَانٌ يَقْتَرِي الدَّقَارِيْرَ** *Such a one forges lies,* (S,) or *abominable lies,* (TA,) and *foul language.* (S, TA.) — Also *Contrariety; opposition; and so دَقْرُورَةٌ: and contention, or altercation,* (K, TA,) *that wearies 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 Bejáwee slave, **أَخَذْتُكَ دَقْرَارَةً** *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 **دَقْرَارَةٌ**, i. e., **دُوْ نَمِيْمَةٍ**: (TA:) pl. as above. (K.)

دقع

1. **دَقَعٌ**, (S, Mṣb, K,) aor. ٔ, (Mṣb, K,) inf. n. **دَقَعٌ**, (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 ادقع: 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. حجل.) — *He was, or became, grieved, unhappy, or disquieted in mind; as also دَقَعٌ, inf. n. دَقَعٌ and دُقُوعٌ; and lowly, humble, submissive, or abased.* (TA.) — *He was, or became, lonely, 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 **دَقَعٌ**, 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 يَدَقَعُوا عِنْدَ مَا نَابَهُمْ** \*

\* **لِصْرَفِ 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. بَشْرَعِنَ اللَّبَنِ.* (K.) — **دَقَعٌ**, inf. n. **دَقَعٌ**, [mentioned