

[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. **قَمَحٌ**.) And **حَمَلَ الدَّقِيقُ** [*It bore farina*] is said of seed-produce [or corn]. (TA in art. **حَنْقٌ**. [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 **دَقَاتٌ**, (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**.

أَدُقٌّ [*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 **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 قُمَاشٌ [or cloth of any kind] &c. are beaten: (Mṣb:) [also, the first, the wooden implement called مِندَفٌ, 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-Meydánée:] but the particular terms for the thing used by the قَصَّارٌ [or whitener of cloth,*

for beating it, in washing,] are **كُذِبَتِيٌّ** 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 **مَفْعَلٌ** [so that you say **مُدَقٌّ**]: (TA:) the pl. is **مَدَاتٌ**: 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.)

مَدَاتٌ [a pl. of which the sing. is not mentioned and app. is not used]. You say, **يَتَّبِعُونَ مَدَاتٌ** [and **دَقَاتِيٌّ** + *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 subtilties, 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 مَدَاتِ الأُمُورِ (in the S in art. سف), signifies, accord. to the PṢ, small, or little, things &c.*] And you say, **أَسَفٌ إِلَى مَدَاتِ الكَسْبِ** + [*He pursued small means of gain.*] (TA in art. **دَقَعٌ**.) And **أَسَفٌ إِلَى مَدَاتِ الأُمُورِ والأَهْمِيَا** [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 سَاقِ, 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. ٤, (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 ادَّقَعٌ: 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 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. بَشَّرَعِنَ اللَّبَنِ.* (K.) — **دَقَعٌ**, inf. n. **دَقَعٌ**, [mentioned