

[the pl.] **الدَّهْرُ** *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.] **أُدْهَمِرُ** 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. **أُدَاهِمِرُ**: (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.)

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

مُدْهَمِرٌ *A catamite; i. q. مَأْبُونٌ* and **مُدْهَمِرٌ** and **مُدْهَمِرٌ** (AA, TA in the present art. and in art. دُثْرٌ) and **مُدْهَمِرٌ**. (K, TA.)

دهن

1. **دَهْنَةٌ**, (S, Mgh, Mṣb, K, &c.) aor. 2, (S, Mṣb) inf. n. **دَهَنَ** (MA, Mṣb, K, KL) and **دَهْنَةٌ**, (K,) *He anointed it* (MA, Mgh, Mṣb, *KL) *with oil* (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 **دَهَنَ**, inf. n. **تَدَهَيْنَ** signifies the same [but app. in an intensive sense, or as applying to many objects]: (TA:) and **إِدْهَانٌ** [inf. n. of **أُدْهِنَ**] is like **تَدَهَيْنَ**. (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,] **دَهَنَتْهُ بِالْعَصَا** (S, K*) *† I struck him* (S, K, TA) *gently* (TA) *with the staff, or stick*; (S, K, TA;) like as one says, **بِالسِّيفِ** and **بِالْعَصَا**. (TA.)

And **دَهَنَتْهُ بِالْعَصَا دَهْنَاتٌ** *† I struck him [gently] with the staff or stick [some gentle strokes]:* 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. **دَهَنَ**, 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 **دَهَيْنَ**.] — And **دَهِنَ**, inf. n. **دَهَنَ**, [or, as appears to be probable from what follows and from general analogy, **دَهَنَ**,] 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 **دَهَيْنَ**.]

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. **مُؤَارَبَةٌ**: (TA:) or **دَاهِنَتْ** 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 **أُدْهِنْتُ** signifies *I acted with dishonesty, or dissimulation*: (S:) or **إِدْهَانٌ** is [originally] like **تَدَهَيْنَ** [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 'Ináyeh. (MF, TA.) It is said in the Kur [lxviii. 9], **وَدُّوا لَوْ تَدَهَّنَ قَيْدَهُنَّوْنَ** *† 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. **إِدْهَانٌ**, 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 IAmb, is the primary signification: in the copies of the K erroneously written **الإِنْقَاءُ**. (TA.) One says, **لَا تَدَهِّنْ عَلَيْهِ**, meaning *Show not thou mercy to him; or pity not him*;

(IAmb, TA.) And **أُدْهِنْتُ إِلَّا عَلَى نَفْسِكَ**, i. e. *[Thou didst not show, or hast not shown, mercy, save to thyself]*. (Lh, TA.) — One says also, **أُدْهِنْتُ فِي أَمْرِهِ**, meaning *I fell short in his affair, or case*. (JK.) — And **أُدْهِنَ** *He (a camel) was affected with the vertigo termed دَهْنٌ*. (JK.)

5: see what next follows.

8. **أُدْهِنَ**, of the measure **أَفْتَعَلَ**, *He anointed himself with دَهْنٌ*, (S, Mgh, Mṣb, K,*) i. e. *oil, ḡc.*; (Mṣb;) [*oiled, or greased, himself*]; as also **تَدَهَّنَ**. (S.)

Q. Q. 2. **تَمَدَهَّنَ** *He (a man) took a مُدْهِنٌ* [q. v.]. (S.)

دُهْنٌ: see **دُهْنٌ**. — **عَيْشٌ دُهْنٌ** *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. بَوْنٌ) and **دُهْنَةُ بَانٍ** (TA in the present art. from a poet) [both meaning *oil of ben*]: the pl. (of **دُهْنٌ**, S, Mṣb, and Bḍ in lv. 37) is **دِهَانٌ** (S, Mṣb, K, and Bḍ 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*; (Bḍ ubi suprâ;) or it has this signification also: (TA:) you say, **دَهْنَتْهُ بِالْدَّهَانِ** [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. **كَالدَّهَانِ عَلَى الْوَبْرِ** *Like [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 **دُهْنٌ**: (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 دِفْلَى* [q. v.]: (TA:) n. un. with 2. (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 **دَهَيْنَ**.]

دَهْنَةٌ; pl. **دَهْنَاتٌ**: see 1.

دُهْنَةٌ: see **دُهْنٌ**. — Also *Odour*: so in the saying **هُوَ طَيِّبٌ الدُّهْنَةَ** [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:)