

above,] also signifies *He pursued small means of gain*; as also **ادفع**. (TA.)

4. **ادفع**: see 1; first and last sentences. — **ادفع له**, and **ادفعه**, *He acted exorbitantly towards him in reviling, &c., [as though he debased himself to him,] not shunning, or preserving himself from, foul speech.* (AZ.) — **ادفعه**, inf. n. **ادْفَاع**, *He caused him to cleave to the dust, or earth; meaning he abased him, or rendered him abject.* (KL; but only the inf. n. is there mentioned.) And **ادفعه الفقر** *Poverty caused him to cleave to the dust, or earth.* (Har p. 33.) [See the act. part. n., below.]

Q. Q. 1. **دَنَعَ** *He (a man) was, or became, poor, or needy: the ن being augmentative.* (TA.)

**دَفَع** [part. n. of **دَفَع**; *Cleaving to the dust, or ground, &c.:*] *grieved, unhappy, or disquieted in mind; as also دَفَعٌ; and lowly, humble, submissive, or abased:* (TA:) and **مُدْفَعٌ** [is syn. with **دَفَع** as signifying] *cleaving to the dust, or earth, and in a state of poverty:* (TA:) [the pl. of **دَفَع** is **دَفَعِي**; like as **وَجَعِي** is pl. of **وَجَع**, and **هَرَمِي** of **هَرَم**.] You say, **رَأَيْتُ الْقَوْمَ صَفَعِي دَفَعِي** [I saw the people, or company of men, struck by a thunderbolt, or struck by the enemy as with a thunderbolt,] *cleaving to the ground.* (TA.)

**الدَّفْعَاءُ**:  
**الدَّقِيعُ**:  
**الدَّفَاعُ**:  
**الدَّفَاعُ**: } see **أَدْفَعُ**.

**دَفَعُ الْبَيْدَيْنِ** *A camel that throws forth his fore legs, and scrapes the dust, or earth,* (K, TA,) *when he goes the pace, or at the rate, or in the manner, termed حَبَب.* (TA.)

**دَافِعٌ**: see **دَفَعٌ**. — *Content with what is mean, or vile; as also مَدْفَاعٌ: and both signify one who cares not for whatever has fallen into food or beverage or any other thing: or, as some say, who pursues mean, or vile, things:* (TA:) or the former signifies one who seeks, or pursues, small means of gain. (S, TA.)

**دَوْقَةٌ** *Poverty: and abasement, or abjectness:* (S, K:) and *calamity.* (TA.) You say, in imprecating, **رَمَاهُ اللَّهُ بِالدَّوْقَةِ** [May God afflict him with poverty: &c.]: (S:) or **رَمَاهُ اللَّهُ فِي الدَّوْقَةِ** [may God cast him into poverty: &c.]. (TA.)

**دَفِغُوعٌ**: see **أَدْفَعُ**.

**أَدْفَعُ** *Vehement hunger; (Ish, K;)* as also **دَفِغُوعٌ**. (S, K.) — **أَدْفَعُ دَفْعَاءً** [fem. of **أَدْفَعُ**] *Bad [millet]:* (IDrd, K:) of the dial. of El-Yemen. (IDrd.) — **أَرْضٌ دَفْعَاءٌ** *Land having in it no plants, or herbage.* (K.) — **الدَّقِيعَةُ**, [used as a subst.,] (Lh, S, Msh, K,) and **الدَّقِيعُ**, (Lh, S, K,) in which the م is augmentative, as it is in **دَرْدَاءٌ** syn. with **دَرْدَاءٌ**, (S,) and **الأَدْفَعُ**, and **الدَّفَاعُ**, and **الدَّفَاعُ**, (Lh, K,) *The dust, or earth:* (Lh,

S, Msh, K:) or *the fine dust or earth upon the face of the ground.* (TA.) One says, in imprecating, **بِغِيهِ الدَّقِيعَةُ**, and **الدَّقِيعُ**, and **الأَدْفَعُ**, *May the dust, or earth, be in his mouth.* (Lh.)

**مُدْفَعٌ**: see **دَفَعٌ**. — *Fleeing: hastening, or going quickly.* (Ibn-'Abbád, K.) — *Lean, or emaciated, in the utmost degree.* (Ibn-'Abbád, K.) — *Causing to cleave to the dust, or earth:* (S, K:) applied in this sense to poverty. (S.)

**مُدْفَعٌ**: see **دَفَعٌ**.

**مِدْفَاعٌ**: see **دَفَعٌ**. — *Vehemently, or excessively, desirous; eager; or covetous:* (K:) pl. **مِدْفَاعِي**. (TA.) — **إِبِلٌ مِدْفَاعِي** *Camels that eat the herbage until they make it to cleave to the ground by reason of its paucity.* (S.)

دقل

4. **ادقل النَّخْلُ**, (inf. n. **إِدْقَالٌ**, TA,) *The palm-trees produced dates such as are termed دَقْلٌ: (S, Msh, K:) or the dates of the palm-trees became دَقْلٌ.* (Es-Sarakustee, Msh.) — **ادقلت** *The sheep, or goat, was, or became, lean, or emaciated, and small in body; despised and little in the eyes of beholders.* (K.)

**دَقْلٌ** *Weakness of the body (IAqr, K) of a man.* (IAqr, TA.)

**دَقْلٌ** [A certain kind of palm-trees;] i. q. **حَصَابٌ** [not as meaning "palm-trees having much fruit," but as an appellation applied by the people of El-Bahreyn to the palm-trees which others call **دَقْلٌ**: see art. **حَصَبٌ**]: (S, O, TA:) in the K, **الدَّقِيعُ** is erroneously put for **الدَّقِيعُ**: (TA:) n. un. with ة: (S:) Az says that **دَقْلٌ** signifies species (الأنون), of which the sing. is **نُونٌ**, [but here meaning varieties,] of palm-trees; and the dates thereof are bad, though the **دَقْلَةُ** may be abundant in fruit; and some have red dates, and some have black; the body of the dates being small, and the stones being large: (TA:) accord. to AHn, the term **دَقْلٌ** is applied to any palm-trees [of which the varieties are] unknown: the n. un. **دَقْلَةٌ** is syn. with **حَصْبَةٌ**, of which the pl. is **حَصَابٌ**: and what are termed **أَدْقَالٌ** [pl. of **دَقْلٌ**] are the worst of palm-trees, and their dates are the worst of dates. (O, TA.) — Also [The fruit of the trees thus called; described above;] the worst of dates: (JK, S, Msh, K:) or a bad kind of dates: (Mgh:) or dates of which the kinds are unknown: (M, K:) accord. to Es-Sarakustee, the fruit of the **دَوْمٌ**: n. un. with ة. (Msh.) A rájiz says,

\* **لَوْ كُنْتُمْ تَمْرًا لَكُنْتُمْ دَقْلًا**  
\* **أَوْ كُنْتُمْ مَاءً لَكُنْتُمْ وَشَلًا**

[If ye were dates, ye would be dates of the worst kind; and if ye were water, ye would be such as distils scantily, in interrupted drops, from a mountain or rock]. (TA.) — Also The mast (سهم) of a ship; (S, K;) from the same word in the first of the senses explained above; (S;) in Pers., **تبرِ كَشْتِي**, (MA, PSh,) and **سُونٌ**;

(MA;) i. e., (or so **دَقْلَةٌ** [the n. un.], JK,) the tall piece of mood of a ship, (JK, T, M, Mgh,) fixed in the midst thereof, (JK, T, M,) for the sail, (JK,) i. e., upon which the sail is extended, (T,) or [rather] to which the sail is suspended; (Mgh;) as also **دَوْقَلٌ**. (K.)

**دَقْلَةٌ** n. un. of **دَقْلٌ** [which see throughout]. (T, S, &c.) — **دَقْلَةٌ شَاةٌ** and **دَقْلَةٌ** and **دَقِيلَةٌ** and **مُدْقَلٌ** *A sheep, or goat, lean, or emaciated, and small in body; despised and little in the eyes of beholders: pl., of any but the last, دَقَائِلٌ: (K:) or, as ISd thinks, the pl. of **دَقِيلَةٌ** is **دَقَائِلٌ**, unless it be formed by the rejection of the augmentative letter [in the sing.]. (TA.)*

**دَقِيلَةٌ**: } see the next preceding paragraph.  
**دَقِيلَةٌ**: }

**دَوْقَلٌ**: see **دَقْلٌ**, last sentence.

**مُدْقَلٌ**: see **دَقْلَةٌ**.

دك

1. **دَكَّ**, aor. **دَكَّ**, (S,) inf. n. **دَكٌّ**, (S, K,) *He broke, or crushed, in any manner; or bruised, brayed, or pounded; i. e., beat with a thing so as to break or crush; i. q. دَقَّى.* (S, K.) *He threw down, pulled to pieces, or demolished.* (K.) *He broke a wall, and a mountain.* (Lth, TA.) *He beat a thing and broke it so as to lay it even with the ground.* (S.) Hence the saying in the Kur [lxix. 14], **فَدَكَّتَا دَكَّةً وَاحِدَةً**, (S,) i. e. *And they shall be beaten together with one beating, and the whole shall become fine dust: or they shall both be spread with one spreading, so as to become an even ground.* (Bd.) [For] **دَكَّ الْأَرْضَ**, (TA,) inf. n. as above, (K, TA,) means *He made even the elevations and depressions of the earth, or ground.* (K, TA.) **إِذَا دَكَّتِ الْأَرْضُ دَكًّا**, in the Kur [lxxxix. 22], means *When the earth shall be made level, without hills, (Ibn-'Arafah, Bd,) and without mountains: or it means, shall become fine dust scattered: (Bd:) or shall be shaken so that every building thereon shall be demolished and non-existent.* (Jel.) See also **دَكٌّ** below. — **دَكٌّ** also signifies

The spreading (كَبَسَ) [for which كَسَسَ is erroneously put in the CK] of earth, and making it even. (K.) When a roof, or flat house-top, has been spread with earth (كَبَسَ بِالتُّرَابِ), one says, **دَكَّ التُّرَابَ عَلَيْهِ** [Earth was spread upon it]: and **دَكَّ التُّرَابَ عَلَى الْمَيِّتِ**, inf. n. **دَكٌّ**, means *He poured earth upon the corpse.* (AZ, AHn.) — Also The filling up a well (K, TA) with earth; and so **دَكَّدَكَ**. (TA.) You say, **دَكَّدْتُ الرَّكِيَّ** *I filled up the wells with earth:* (S:) and **دَكَّدَكَ الرَّكِيَّ** *He filled up the wells with earth.* (TA.) — And **دَكَّهُ** signifies also *He pushed him, or thrust him; like صَكَّهُ and نَكَّهُ.* (As, TA.) — [Hence,] **دَكَّ جَارِيَتَهُ** *He (a man) distressed his young woman, or female slave, by throwing his weight upon her when*