

&c., like a **دُكَّان**, or bench upon which one sits : see 2.] = **دَكْن**, aor. ذ, (S, Mṣb, K,) inf. n. **دَكْنٌ**, (S, Mṣb,) It (a thing, TA, or a garment, S, or a horse, Mṣb) was, or became, of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mṣb, TA:) and **أَدَكَّنَ** [originally **أَدَتَكَّنَ**] signifies the same as **دَكْن** [app. **دَكْن**]. (TA.) And **دَكْن** said of a garment, It became dirty and dust-coloured. (TA.)

2. **دَكَّنَ الدُّكَّانَ** He made [or constructed] the **دُكَّان**. (TA.) — See also 1.

8: see 1.

دَكْنٌ and **دَكْنٌ**: see what next follows.

دُكْنَةٌ (S, K) and **دَكْنٌ** and **دَكْنٌ** [which last is the inf. n. of **دَكْن**] (TA) A blackish colour; a colour inclining to blackness: (S, K:) or a colour inclining to that of dust; [or brownness; i. e.] a colour between redness and blackness. (TA.)

دُكَيْنَةٌ [dim. of **دُكْنَةٌ** fem. of **أَدَكَّنَ**] A certain small reptile (**دَوَيْبَةٌ**), of such as are termed **أَحْنَاش**. (K.)

دُكَّانٌ A shop; [generally a small chamber, with an open front, along which extends a wide bench of stone or brick;] syn. **حَانُوتٌ**: (S, Mṣb, K:) and a **دِكَّةٌ** [or kind of wide bench, of stone or brick &c., generally built against a wall], (Mṣb, TA,) upon which one sits, (Mṣb,) [i. e.] constructed for the purpose of sitting upon it: (TA:) and the like of which is built against a leaning palm-tree, to support it: (Aṣ, AHāt, Mṣb:) if used as syn. with **حَانُوتٌ**, it is masc. and fem.: (Mṣb:) En-Nāwawee affirms it to be masc.: (TA:) accord. to some, (Mṣb,) a Persian word, [originally **دُكَّانٌ**,] (S,) arabicized; (S, Mṣb, K:) and if so, the ن is a radical letter: (MF, TA:) IKṭṭ and several others say that the ن is a radical, and that the word is derived from the verb first mentioned above: but Es-Sarakūṣṭee says that the ن is augmentative accord. to Sb, and in like manner says Akh; and that the word is from the phrase **أَكْنَةٌ دُكَّانٌ** meaning "an expanded hill:" (Mṣb:) the pl. is **دُكَّانِينَ**. (S, K.)

أَدَكَّنَ A thing, (S, TA,) [or a garment, (see 1,)] or a horse, (Mṣb,) of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mṣb, TA:) and a garment dirty and dust-coloured: (TA:) fem. **دُكْنَاءٌ**; (Mṣb, TA;) applied also to a serpent: pl. **دُكْنٌ**, applied also to clouds. (TA.) In the following verse, Lebeed applies it as meaning A wine-skin that has become in good condition in respect of its colour and odour by reason of its oldness; (S;) or a blackish, or black, wine-skin: (EM p. 169:)

* **أُغْلِي السِّبَاءَ بِكُلِّ أَدَكَّنَ عَاتِي** *
* **أَوْ جَوْنَةٍ قَدِ حَتَّتْ وَفَضَّ خِتَامَهَا** *

(S, EM:) i. e. I buy wine at a high price, together with every blackish, or black, old, wine-skin, or wine-jar smeared with pitch, from which one has ladled out, the sealed clay upon its mouth having been broken. (EM.) — **ثَرِيدَةٌ دُكْنَاءٌ** [A mess of crumbled bread moistened with broth] having a large quantity of seeds with which it is seasoned: (K:) [app. because of its colour: but SM says,] as though the said seeds were put one upon another on it. (TA.)

دل

1. **دَلَّ**, aor. **يَدُلُّ**, He, or it, directed; directed aright; guided; or caused to take, or follow, a right way or course or direction. (IAṣr, T.) And **دَلَّ** He (a man) was directed, directed aright, guided, &c. (IAṣr, T.) You say, **دَلَّهْ عَلَيْهِ**, (S, M, K,) aor. as above, (S, M,) inf. n. **دَلٌّ**, (M,) or **دَلْوَةٌ**, (S, K,) and **دَلَالَةٌ**, (S, M, K,) [but this is afterwards said in the M to be a simple subst., as it is also in the Mṣb, and so is **دَلْوَةٌ** in the M,] and **دَلَالَةٌ**, (S, K,) which is of higher authority than **دَلَالَةٌ**, (S,) and **دَلَالَةٌ**, (K,) and [perhaps] **دَلِيلِي**, [which see below, voce **دَلَالَةٌ**,] (K,) or this is a simple subst., (M,) He directed him, or rightly directed him, or guided him, to it; (S, M, K;) namely, the way, (S,) or a thing: (M:) or he showed him it; namely, the way. (TA.) And **دَلَّهَ الطَّرِيقَ** [He directed him to the way; or showed him the way]. (TA.) And **دَلَّ الشَّيْءَ**, and **دَلَّ الشَّيْءَ**, aor. as above, inf. n. **دَلْوَةٌ**, [He indicated the thing, by a word &c.] said of a man; as also **دَلَّ** [i. e. **ادَلَّ الشَّيْءَ**, &c.]. (Mṣb.) You say also, of a word, **يَدُلُّ عَلَى كَذَا** [It denotes, or signifies, such a thing]. (The lexicons passim.) — Accord. to Sh, you say, **دَلَّلْتُ بِهَذَا الطَّرِيقِ**, [aor. **أَدَلُّ**] inf. n. **دَلَالَةٌ**, i. e. I knew this way; and **دَلَّلْتُ بِهِ**, aor. **أَدَلُّ**, inf. n. **دَلَالَةٌ**: accord. to AZ, you say, **بِالطَّرِيقِ** **أَدَلَّلْتُ**, inf. n. **أَدَلَّلَانٌ**, [I was, or became, directed, or rightly directed, or guided, in the way:] and [Az says,] I heard an Arab of the desert say to another, **عَلَى** **أَمَّا تَنْدَلُّ** [meaning Wilt thou not be directed, or rightly directed, to the way?]: (T:) [for] **دَلَّ** signifies he was, or became, directed, or rightly directed, (M, K, TA,) to the way: (TA:) and IAṣr cites as an ex., (T.)

* **مَا لَكَ يَا أَحْمَقُ لَا تَنْدَلُّ** *
* **وَكَيفَ يَنْدَلُّ أَمْرٌ عَمَلٌ** *

[What aileth thee, O stupid, that thou wilt not be rightly directed? but how shall the dull and slack be rightly directed?]. (T, M, TA: but in the M, **يَا فُلَانٌ**; and in the TA, **يَا أَعُورٌ**.) And sometimes **دَلَّ** is quasi-pass. of **دَلَّهَ الطَّرِيقَ** [explained above: see 10 below]. (TA.) — **دَلَّتْ**, [sec. pers. **دَلَّلْتُ**] aor. **تَدَلُّ**, (S, Mṣb, K,) inf. n. **دَلٌّ**; (S, M, K) and **دَلَّتْ** of the class of **تَعَبَّ**, [sec. pers. **دَلَّلْتُ**, aor. **تَدَلُّ**] (Mṣb, MF, TA,) inf. n. **دَلَّلٌ**; (Mṣb;) and **تَدَلَّلْتُ**; (S,

M, Mṣb, K;) She (a woman) behaved in an amorous manner, or used amorous gesture or behaviour, with coquettish boldness, and feigned coyness or opposition; (S;) she behaved with boldness (M, Mṣb, K) towards her husband, (M, K,) and with amorous gesture or behaviour, and coquettishness, feigning opposition: (M, Mṣb, K:) [and **دَلَّتْ** also signifies she talked and jested in a pleasing manner, displaying a pleasant mien or guise: and in like manner **دَلَّ** is said of a man with his wife: see **دَلَّ**, below. See also 4.] — **دَلَّ** also signifies He gloried in, or boasted of, certain properties, or peculiar qualities. (IAṣr, T.) — Also, aor. **يَدُلُّ**, He favoured with, or conferred, a gift. (IAṣr, T.) — And **دَلَّ**, [aor., accord. to rule, **يَدُلُّ**,] He emboldened: so in the phrase, **مَا دَلَّكَ عَلَيَّ** [What emboldened thee, or hath emboldened thee, against me?]: and in the saying of Keys Ibn-Zoheyr,

* **أَطَّنَ الْجَلْمَ دَلَّ عَلَى قَوْمِي** *
* **وَقَدْ يُسْتَجِبَلُ الرَّجُلُ الْحَلِيمُ** *

[I think that forbearance hath emboldened against me my people: for sometimes the forbearing man is reckoned ignorant]: (T:) and **دَلَّ** signifies the same. (T and TA in art. **دَلَّ**.)

2: see what immediately precedes: — and for a meaning of **التَّدَلُّ** [inf. n. of **دَلَّ**], see **جَلَّدَ** **عَمِيرَةَ**, in the first paragraph of art. **جَلَّدَ**.

4. **ادَلَّ**: see 1. — **ادَلَّ عَلَيْهِ** He acted, or behaved, with boldness, or presumptuousness, towards him; syn. **انْبَسَطَ عَلَيْهِ**; (M, K;) as also **تَدَلَّلَ**: (M, Mgh, K:) and **هِيَ تَدَلَّلَتْ عَلَيْهِ** [and **تَدَلَّلَتْ**] She emboldens herself against him. (T.) Imrael-Keys says,

* **أَفَاطِمُ مَهْلًا بَعْضَ هَذَا التَّدَلُّ** *
* **فَإِنْ كُنْتَ قَدْ أَرْمَعْتَ صَرْمِي فَأَجْمِلِي** *

[O Fāṭimeh (فَاطِمَةُ being a contraction of **فَاطِمَةُ**), act thou gently: relinquish somewhat of this boldness; (or, as is said in the EM, p. 15, of this amorous gesture or behaviour, and coquettish boldness, and feigned coyness or opposition; see 1;) and if thou have determined upon cutting me, act with goodness, or moderation]. (TA.) — Also He confided in his love, and therefore acted presumptuously towards him. (IDrd, M, K.) In the copies of the K, **أَوْثَقَ** is here put in the place of **وَتَّقَ**. (TA.) [And in the CK, **وَتَّقَ** بِمَحَبَّتِهِ is put for **أَوْثَقَ** بِحَبَّتِهِ]. Hence, (TA,) one says, **أَدَلَّ فَأَمَلَّ** [He acted presumptuously, confiding in another's love, and disgusted]: (S, M, TA:) a prov. (M, TA.) — One says also, **هُوَ يُدَلُّ بِفُلَانٍ**, meaning [simply] He confides in such a one. (S.) — And **أَقْرَانَهُ** **ادَلَّ**, (S, M, K,) meaning **أَخَذَهُمْ مِنْ قُوَّتِي** [i. e. He overcame, or overpowered, his adversaries], (M, K,) in war, or battle: (S:) and so **عَلَى** **الْبَازِي صَيْدَهُ** [the hawk, his prey, or quarry]. (S, M, K.) — **ادَلَّ** said of a wolf, He became mangy, or