

ك in art. دجى) accord. to Ks, as mentioned by IJ, who holds it to be [only] sing.; (Har p. 611;) and so, too, † داجية, of which the pl. is دواج: (TA:) or دجى signifies the blackness of night, with clouds, so that one sees not star nor moon: or, as some say, [the state of the night] when it covers everything; not from the being dark: [see 1, first sentence:] (TA:) and دياجى † الليل signifies the darkneses, or intense darkneses, of night. (S, K.) — You say also ليلة دجى [A dark night, or a night that covers everything]: and ليل دجى [dark nights, &c.]; not pluralizing the latter word, because it is an inf. n. used as an epithet. (TA.) [See also داج.]

دجو A like, or an equal: and a [friend, or companion, such as is termed] دخن. (TA.)

دجى: see دجا, above: and see also art. دجى.

دجوة, applied to a she-goat, (K,) and to a she-camel, (TA,) Having full, ample, or long, hair or fur. (K, TA.)

دجى: see what next follows, in two places.

Dark night. (TA, and K in art. دجى.) And ليلة داجية A dark night. (S.) — نعمة داجية (K) and نعمة داجية (IAar, TA) An ample benefit, boon, or blessing. (IAar, K. [Or, if the right reading in the former phrase be نعمة, both phrases may mean Ample enjoyment or good fortune.]) (S,) إنه لفي عيش داج (TA,) app. means Verily he is in an easy or a tranquil, or a plentiful and pleasant, or a soft or delicate, state of life. (S, TA.)

داجية [fem. of داج, q. v.: —] as a subst.: see دجا.

دياجى الليل: see دجا.

دجى

3. داجى, mentioned in this art. in the K: see art. دجو.

دجة: see art. دجو: — and see also the paragraph here following.

دجة: see دجا, in art. دجو. — Also The lurking-place, or covert, (قتره) of a hunter: (S, K:) pl. دجى. (S.) — And A bee-hive. (KL.) — Of a bow, (K, TA,) A piece of skin (TA) of the measure of two fingers, put at the extremity of the thong, or strap, by which the bow is suspended, (K, TA,) having a ring in which is the extremity of the thong, or strap: but the word mentioned by IAar as having this meaning is دجة, when he says that the دجة is at [the distance of] four fingers from the notch of the bow into which enters the ring that is at the end of the string. (TA.) — And A sinew with which a bow is covered in the part of the stave that is held by the hand, lest it should break. (Sgh, TA.) [Golius says, as on the authority of the S, in which I find nothing of the kind, that it signifies A black patch, with which the extremity of a

bow is covered for the sake of ornament.] — Red wool: pl. as above. (TA.) — The young one of the bee: pl. as above. (TA.) And [hence,] † أم دجى The bee. (T in art. ام.)

دجى: } see art. دجو.
داج: }

دحر

1. دحره (S, A, K,) aor. دحر, (K,) inf. n. دحور (S, A, K) and دحر (T, K,) He (God, S) drove him away; expelled, or banished, him: he removed him; put, or placed, him at a distance, or away, or far away: (T, S, A, K:) he pushed, thrust, or repelled, him, (K,) with roughness, or violence, and ignominy. (TA.) It is said, in a form of prayer, اللهم اذحر عنا الشيطان O God, drive away from us the devil. (TA.)

دحور: see what next follows.

Driving away; expelling, or banishing: removing; putting or placing at a distance, or away, or far away: pushing, thrusting, or repelling, (K,) [with roughness, or violence, and ignominy: see the verb.] In the Kur [xxxvii. 8-9], some read كل جانب دحورا, meaning [And they shall be darted at from every side] with that which driveth away, or expelleth, &c.; as though it were said يداحر, or بما يدحر: so says Fr; but he does not approve of this reading. (TA.)

أدحر More [or most] violently and ignominiously repelled. (TA from a trad., cited voce أدحر.)

مدحرة [said in Har p. 210 to be syn. with the inf. n. دحور signifies A cause, or means, of driving away, &c.]

مدحور Driven, or removed, far away: so in the Kur vii. 17 and xvii. 19. (S.) And hence, الشيطان مدحور من رحمة الله The devil is driven away, or banished, from the mercy of God. (A.)

دحرج

Q. 1. دحرج, inf. n. دحرجة and دحراج (S, L, K,) [He rolled a thing along: and] he rolled a thing down. (L, K.) — [And He rounded a thing; made it round: see the pass. part. n., below.]

Q. 2. تدحرج quasi-pass. of Q. 1; (S, L, K;) [It (a thing) rolled along: and] it rolled down. (L, K.) — [And It became round.]

دحرجة The little ball [of dung] that is rolled along by the جعل [or species of black beetle called cantharus, and in which it deposits its eggs]: (S, K:) pl. دحارج. (S.) — It also signifies من القدر: [so in the L and TA: but the following verse, cited as an ex. of this signification, suggests that القدر is probably a mistranscription for القرد or القرد, i. e. "ticks;" to which, in several different stages of growth,

the Arabs apply different appellations: (see حنّان:) and this is rendered more probable by the fact that, in the L, د and ر are often written almost exactly alike: if so, the meaning is † A round tick; or a tick that has become round: likened, I suppose, to the little ball of dung above mentioned:] pl. as above: En-Nábigah says,

أضحت ينفرها ولدان من سبأ *
كانهم تحت دقها دحارج *

[app. describing a she-camel, and meaning, She became so that the children of Seba scared her away, as though they were round ticks biting her beneath her two sides]. (L, TA. [This verse is also cited in the M and TA in art. سبأ; but not there explained.]

مدحرج pass. part. n. of Q. 1 [as meaning Rolled along: and rolled down]. (TA.) — [And] Rounded; or round; syn. مدور. (S, K.)

المدحرج [The roller; meaning] the جعل [or species of black beetle mentioned above, voce مدحرجة]. (IAar, TA.) — هالب الشجر and مدحرج البجر are [Two] days of winter. (K in art. هلب.)

دحس

1. دحست رجله (S, A, K,) aor. دحس, (S,) inf. n. دحس (S, A) and دحوس (A, TA,) His foot slipped. (S, A, K.) And دحس said of a man, He slipped. (Msb.) — دحست الشمس (S, A, K,) aor. and inf. ns. as above, (TA,) † The sun declined (S, A, K) towards the place of setting, (TA,) عن بطن السماء (S) or عن كبد السماء (A) [from the meridian]; as though it slipped. (TA.) — دحست حجته (S, A, Msb, K,) aor. دحس, (Msb,) inf. n. دحوس (S, K,) or دحس (Msb,) † His argument, plea, allegation, or evidence, was, or became, null, or void. (S, A, Msb, K.) — See also 4, in two places.

4. ادحس (A, TA,) inf. n. ادحاض (S,) He made (S, A, TA) a man's foot, (A, TA,) and a man, (TA,) to slip; (S, A, TA;) as also دحس. (TA.) — It (rain) made a place slippery. (TA.) — † He (God, S, Msb, or a man, K) annulled, or rendered null or void, an argument, a plea, an allegation, or an evidence: (S, Msb, K:) he rebutted it; as also دحس, inf. n. دحس. (TA; but in this instance, only the inf. n. of the latter verb is mentioned.) Thus in the Kur [xviii. 54, and xl. 5], ليدحضوا به الحق † That they may, or might, rebut thereby the truth. (TA.)

دحس A slippery place; as also دحس (S, K) and دحوس (O, K) and مدحس (Freytag, from the Deewán of the Hudhalees,) [or مدحس?]: pl. دحاض (K,) [a pl. of the second,] like as جبّال is pl. of جبّ. (TA.) — Also Water that causes slipping: pl. ادحاض. (TA.)

دحس: } see the next preceding paragraph.
دحوس: }

دحاض [Slipping] has for a pl. دحس: occur-