. دحو , in art , داج see : المَدْحِيَّاتُ

Q. 1. دُخْدَر He gilded an earring: (K:) from the noun following. (TA.)

A white, (S,K,) or black, (K,) garment, or piece of cloth, (S, K,) which is laid up, or preserved [in a chest, or wardrobe, whence its name]: (S:) an arabicized word, originally رَار (S, K,) which is Persian, and means . (Ş.) [Golius, app. misled by the words اصل تحت دار است, in the KL of Ibn-Maaroof, probably corrupted in the copy of that work used by him, adds to the explanation "pannus albus" &c., as from the work above mentioned, "qui throno Regis Persici quondam insterni solebat: inprimis Darii."] \_\_\_ Also Gold; (K;) because preserved in chests. (TA.)

1. دخر, (Ṣ, A, Mṣb, Ķ,) aor. -; (Mṣb, Ķ;) and دخر, aor. -; (K;) inf. n. of the former, رخور, (Ş, A, Msb, K,) and (of the latter, TA) زخر K, TA; in the CK; دُخُر ) He was, or became, abject, mean, contemptible, or despicable. (Ş, A, Mşb, K.)

4. ادخره He (God, A, or a man, Msb) rendered him abject, mean, contemptible, or despicable. (S, A, Msb, K.)

. ذخر .see art : ادخر .8

applied to a man, Abject, mean, contemptible, or despicable. (S, TA.)

. دخر . see art مدخر

## دخرص

and with ة: see what follows.

ر خُرِيصٌ (T, Ṣ, Mgh, Mṣb, Ķ) and دِخْرِيصٌ ردخرصة لا And دخرص الا (,تخريض TA voce ريض,) or المرضة الم (AA, TA,) or the last two are sometimes used, (Mgh,) and are dial. vars. of the first, (Msb,) [A gore] of a shirt, (S, Mgh, TA,) and of a coat of mail, (TA,) or [any] garment; (Msb;) a piece with which it is widened; (Mgh;) that with which the body thereof is joined together to widen it; (TA;) i. q. تخريص, (K,) which is a dial. var.; (TA;) arabicized, (Lth, T, Msb,) from , Kth, K voce تخريص, which is Persian; (Lth;) called by the Arabs [in their proper language] بنيقة [q. v.]: (A 'Obeyd, IAar, Mab, TA:) or, as some say, Arabic: (Msb:) pl. (AA, Ş, Mgh, Mşb.) . دُخَاريصُ

(mentioned in this art. in the K): see it, entered; or went, came, passed, or got, in; contr. of خرج ; (K;) as also ادّخل , of the measure اَفْتَعَلَ, and ♦ اندخل, (Ṣ, Ķ,) this last occuring in poetry, but not chaste, (Ṣ,) and الدخل الم (K,) or this signifies it (a thing) entered by little and little. (S, O.) You say, المُضَاِّلُ مَسْنَا [like دُخُولًا حَسنًا I entered with a good entering]. (Ṣ.) And رَخُلْتُ البَيْتَ , i. e. [I entered the house, or ] I became within the house, and the like, (Mab,) correctly meaning إِلَى البِّيْتِ [&c., or في البيت &c., i. e. I entered into the house, &c.], the prep. being suppressed, and the noun put in the accus. case after the manner of an objective complement: for nouns of place are of two kinds, vague and definite; the vague being such as the six relative locations, خُلُفُ, and قُدَّامُ such as the six relative and تُحْتُ and , and , فَوْقٌ and , and the أَسْفَلُ and أَعْلَى and وَرَاءً and أَمَامُ and أَمَامُ and أَمْامُ and عَنْدَ and مِنْدُ and مِنْدُ and مِنْدُ and قَبَالَة, all which, and similar nouns of place, may become adverbs, because indefinite; for dost thou not see that what is to thee may be to another? but that which is definite, having make, and corporeal substance, and tracts that comprehend it, as a mountain and a valley and a market and a house and a mosque, the noun signifying such a thing cannot become an adverb; for you may not say, قُعَدْتُ الدَّارَ, nor ; قُمْتُ الوَادِي nor , نِمْتُ الجَبَلَ nor , صَلَّيْتُ المَسْجِدَ the phrases of this kind that occur being instances of the suppression of a prep.; as رَخُلُتُ البَيْتَ and صَعِدْتُ الجَبَلَ and صَعِدْتُ الوَادي (S, O, TA.) You say also, رُخُلُتُ عَلَى زَيْدِ الدَّارَ, meaning I entered the house after Zeyd, he being in it. (Msb.) [And simply رَخُلُ عَلَيْه He came in upon him: and also he came upon him; i.e. invaded him.] And رَحَلَ بامُواتِه, (Mab, TA,) and رُخُولٌ ، (MA,) inf. n. رُخُولٌ , (Mgh, Msb,) [like and عَلَيْهَا, (see أَهْلُ,) i. e. ! He went in to his wife or woman,] is a metonymical phrase, denoting الجماع, (Msb, TA,) i. e. الوطء, (Mgh, Msb, TA,) whether it be such as is allowed by the law or such as is forbidden, (Mgh,) generally such as is lawful. (Msb, TA. [See what in the first خَلُوة in the first paragraph of art. مَخَلُ بَعْضُهُ فِي And (c.) قصر .i.q. قصر .t.q. تَدَاخُلَ .q. بَعْضِ رَخَلَ بَعْضُ النَّجُومِ فِي بَعْضِ (For ex.,] you say, وَخَلَ بَعْضُ النَّجُومِ فِي [The stars became confused together]. (Mgh and TA in art. شبك: in the former coupled with He entered among دُخُلُ فيهم And اخْتُلُطْتُ them, so as to become a member of their community, confraternity, party, sect, or the like; ] said of a stranger. (K.) [And خَفُلُ فِي طَاعَتِهِ see is said of in- رَخُلُ when أَنْعُ come, or revenue, [meaning It came in, accrued, or was received,] the aor. is as above, and the 1. رَخُلُ عَلَى (إِنْ اللهِ اللهِ عَلَى (إِنْ اللهِ المُحْامِ اللهِ اللهِ اللهِ المُحْامِلِيَّ المِلْمُولِيَّ اللهِ اللهِ الل أَدْخَلْتُ (Ṣ, Mṣb, Ķ) and مُدْخَلُ (Ṣ, Ķ,) He, or الإِنْسَانِ [It comes in, or accrues, to the man]. TA,) inf. n. دُخُولُ (TA.) You say, وَخُولُ

(Msb, K.\*) دخل به [lit. He entered with him, or it]: see 4. \_ [Hence, دخل فيه meaning + It became included, comprehended, or comprised, in it. And hence,] جُمَّلُ فِي دِينِ الإِسْلَامِر [He entered within the pale of the religion of El-Islam; he entered the communion of that religion; he entered into, embraced, or became a proselyte to, that religion]. (Msb in art. سلم, &c. [See Kur ex. 2.]) And رَخَلَ في الزُّمْر, inf. n. , + He entered upon, began, or commenced, the affair. (Msb.) [And مُر غَيْره, and He entered + تداخل الله and أمور غيره into, or mixed himself in, another's affair, and anosaid دخل عليه , Hence also of night, &c., It came upon him, or invaded him. And said of a word, such as a prep. &c., It was, or became, prefixed to it, preposed to it, or put seems (from an instance دَخَلَني منْهُ] before it.] in art. بضع in the K) to mean + An evil opinion as signifying دُخْلُ as signifying "a thing that induces doubt, or suspicion, or evil opinion."] = دُخِلَ (Ṣ, Ķ,) like عُنِي (Ķ;) and دَخُلُ aor. =; inf. n. [of the former] دَخُلُ and [of the latter] ذَخُلْ ; (K;) + He had an unsoundness (دُخُلٌ, Ṣ, Ķ, i. e. فَسَادُ, Ķ) in his intellect, (S, K,) or in his body, (K,) or in his grounds of pretension to respect. (TA in explanation of the former verb.) And رَحْلُ أُمْرُهُ, aor. -, (K,) inf. n. دخل, (TA,) + His affair, or case, or state, was, or became, intrinsically bad or corrupt or unsound. (K.) \_\_ دُخلُ الطَّعَامُ The corn, or food, became eaten by worms or the like. (JK.) \_\_\_ He was led into a mistake, or an error, respecting a thing, without knowing it, by his having preconceived it. (Meb.)

2. تَدْخيل, inf. n. تَدْخيل, He put dates into a دَخُلُهُ ,[q. v.]. (TA.) [In the present day] دُوْخُلَّة is used in the first of the senses assigned below to أُدْخَلُهُ; but for this I have not found any classical authority.]

3. أَمُدَاخَلُة (inf. n. of راخل) signifies The entering [with another] into a place: or t into an affair. (KL.) You say, أموره † [He entered with him into, or mixed with him in, his affairs]. (JK, S.) And داخليه [alone + He entered with them into, or mixed with them in, their affairs: he mixed with them in familiar, or social, intercourse: he conversed with them: or was, or became, intimate with them]. (Lh, TA in the present art. and in art. . [See 3 in art. أَذُكُهُ فَسَادٌ فِي عَقُلِ أَوْ جِسْمِ And الله عَقُلِ أَوْ جِسْمِ [Unsoundness in intellect, or body, infected him, as though commingling with him; like عَالَطُهُ ]. (K.) دخال [also is an inf. n. of دخال]: see 6, in two places. \_\_ [See also دخال below.]

(S, K,) مُدَّخَلٌ and إِدْخَالٌ .inf. n. ادخلهُ 4. He made, or caused, him, or it, to enter; or to go, come, pass, or get, in; he put in, inserted, brought in, or introduced, him, or it; as also [lit. he entered with him, or it], (K,