

the saying of 'Antarah, [describing showers of copious rain,]

* فتركن كل حديقة كالدريم *
[So that they left every ridged-round spot of ground like the درهم]. (TA.) [But accord. to one reading, he said, كحل قرارة; meaning, as is said in the EM, p. 227, "every round hollow;" and likening such a hollow to the درهم because of its roundness, and the clearness and whiteness of its water.]

دريم :
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دريم : } see the next preceding paragraph.

دريم : A man possessing many درهم (AZ, K:) it has no verb: (TA:) you should not say درهم. (AZ, K.)

دريم : An old man tottering (ساقط) by reason of age. (S, K.)

دری

1. دري He knew the thing; syn. علمه (M); [and so دري بالشئ; for] you say, دريته (S, Msh, K) and دريت به (S, K), aor. ادري (Msh, K), inf. n. دري (S, M, Msh, K) and دري (Lh, M, K) and درية (S, M, Msh, K) and درية (M, K), which last is said by Sb to be not used as an inf. n. of un., but as denoting a state, or condition, (M,) and, accord. to some copies of the S, درية (TA, [so in one of my copies of the S,]) and دراية (S, M, Msh, K) and دريان (M, K) and دري (TS, K), I knew it; (S, Msh, K;) syn. علمته (Msh, K) or علمت به (S:) or it has a more special meaning than علمته: it is said to signify I knew it after doubting: so says Abou-'Alee: (TA:) or I knew it by a sort of artifice, or cunning, or skill; (K, TA;) or with painstaking, and artifice or cunning or skill; (Har p. 24;) and therefore دري is not said of God: (TA:) a rújiz says, (S,*TA,) but this is an instance of the rude speech of the Arabs of the desert, (TA,)

* لا هم لا ادري وانت الداري *
[O God, I know not, but Thou art the knowing]: (S, TA: [in Har, p. 24, it is cited as commencing with اللهم, and therefore as a prose-saying, ascribed to Moḥammad, and as adduced by some to show that الداري is allowable as an epithet applied to God:]) or, as some relate it, لا ادري (S,) in which the ي is elided in consequence of the frequent usage of the phrase; (S, M;) like the phrases لم ابل and لم يك (S;) and like لا يال in the saying اقبل بصرية لا يال [q. v. in art. الو]. (M.) [The saying ولا انتكيت or التيت &c. is explained in the latter part of

the first paragraph of art. الو.] One says, ما ادري أي الناس هو [I know not who of mankind he is]. (The Lexicons passim.) And IAg mentions the saying ما تدري ما دريتها (M,) or دريتها (TA,) as meaning Thou knowest not [which may also be rendered she knows not] what is her knowledge. (M, TA.) = دري (T, M, K,) aor. يدري (T, S,) inf. n. دري (T, M, K,) He deceived, deluded, beguiled, circumvented, or outwitted, (ISk, T, S, M, K,) a man, (ISk, T,) and an object of the chase; as also ادري and تدري: (T, S, M, K: [ادراه in the CK is a mistake for ادراه:]) he hid, or concealed, himself, and deceived, deluded, &c. (S.) A rújiz says,

* كيف تراني ادري وادري *
* غرات جميل وتدري و غوري *

(T, S, M) i. e. How seest thou me winnowing the dust of the mine and deceiving Juml by looking at her while she is inadvertent, (T, S,) she also deceiving me [by looking at me while I am inadvertent]: تدري being for تدري. (S.) See also 3. = دري رأسه (K,) aor. يدري, inf. n. دري (TA,) He scratched his head with the مدري (K:) or دري رأسه he combed his head with the مدري (M: [see Ham p. 159, line 11: and see also دري:]) and تدريت she (a woman, S) loosed and let down, or loosed and separated, or combed, her hair (S, K, TA) with the مدرة. (TA.)

2: see above, last sentence. — دريت تراب دريت المدعين, inf. n. تدريته [I winnowed the dust of the mine to separate its gold: a dial. var. of دريت: or perhaps a mistake for the latter.] (Msh.)

3. داراه (T, M, Msh,) inf. n. مداراة (T, S, Mgh, Msh,) He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him: (S,* M, Msh:) or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: (T, Mgh:) مداراة الناس and مداراة الناس both signify المداجاة and الملاينة (S in the present art:) and داراه and داريته both signify I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him: (S in art. درأ:) or داراه means "I was fearful, or cautious, of him," as says AZ; or "of his evil, or mischief:" and داريته signifies I deceived, deluded, beguiled, circumvented, or outwitted; as also دريت: (T in art. درأ:) and مداراة also signifies [the acting with] good nature or disposition; and the holding familiar intercourse with others. (T in the present art.) You say also, داراه عن الأمر, and عليه, He endeavoured to turn him, or entice him, by blandishment, or by deceitful arts, from the thing, and to it; syn. راوده. (L in art. رود.) — And داري عنه He defended him; or spoke, or pleaded, or contended, in defence of him; like راجم عنه. (TA in art. رجم.)

4. ادراه به He made him to know, or have knowledge of, it; acquainted him with it. (S,

M, Msh, K.) The reading ادراكه به, with ء, [in the Kur x. 17,] is incorrect: the proper reading is without ء. (S, M.) = ادري درية, and تدري (M, TA,) He took for himself, or prepared, a درية. (TA.) [See also تدرا.]

5: see 1, latter part, in two places, = and also in the last sentence: = and see also 4. = جيش يتدري [as though for يتدرا] An army of which one part presses upon another; like يتجعي. (TA in art. جعب.)

7. ادري for اندرا is vulgar. (TA in art. درأ.)

8: see 1, latter part, in two places. — ادروا مكانا means They directed their course to, or towards, a place, making an inroad, or incursion, upon an enemy, and going to fight and plunder: (M, TA:) or as though they did so. (S.)

دريته, accord. to some copies of the S, is an inf. n. of دريته meaning علمته, like درية &c. (TA.) — اتي هذا الامر من غير درية means This thing, or event, came without any act, or deed. (T, TA.)

دريته, without ء, A beast, (As, T, S,) or a camel, (ISk, T,) or a she-camel, or a cow, (M,) by means of which one conceals himself from the objects of the chase, or wild animals, (As, ISk, T, S, M,) so deceiving them, (ISk, T, M,) shooting, or casting, when he is able to do so: (As, ISk, T, S:) or, accord. to AZ, it is with ء, [دريته], because the درية is driven (تدرا, i. e. تدفع) towards the objects of the chase. (S, M.) — Also A wild animal, or wild animals, (وحش) specially of such as are objects of the chase. (M, TA.) — And A thing, (K,) or ring, (Ham p. 75,) by aiming at which one learns to pierce or thrust [with the spear]. (Ham, K.) So in a verse cited voce درية, in art. درأ. (Ham ubi supra.)

الداري, as an epithet applied to God: see 1.

مدريته and مدرة (T, S, M, K) and مدريته (T, M, K,) the last with fet-h to the م and with kesr to the ر, (TA, [in the CK, erroneously, [مدريته,] An iron instrument with which the head is scratched, called [in Pers.] سرخاره; (T;) a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair; (S;) a thing with which the head is scratched: (W p. 125, in explanation of the first:) or a wooden instrument which a woman puts into her hair: (TA voce مشقة, in explanation of the second:) and, (T, S,) as being likened to the iron instrument thus called, (T,) a horn (T, S, M, K) of a [wild] bull [and of a gazelle], (T, S,) with which the female hair-dresser sometimes adjusts, or puts in order, the locks of a woman's hair, (S,) or with which one scratches his head: (K:) and, accord. to some copies of the K, a comb: (TA:) the pl. is مداري and مداري (M, K, TA,) in the latter of which, the alif [written ي] is a substitute for ي [properly so called]. (M, TA.) [Hence,] جاب المدري, or جاب المدري (accord. to different copies of