4: see above, in two places. \_\_\_ الفَرَسُ He put the bit into the mouth of the اللجام ادغمر اللَّجَامَر في as also الخمر اللَّجَامَر في horse; (JK, Az, Ṣ, Ķ;) الم نَم الفُرس. (TA.) \_ And hence, (Az, S, TA,) though some say that the reverse is the case, (,K,) ,فِي الحَرْفِ (Az, Ş, K) ادغير الحَرْفَ (,TA) inf. n. إدغام, (JK, S,) He inserted [or incorporated] the letter into the letter; (JK, K, TA;) as also ادغمه (S, K,) [which is itself an example of the incorporation of one letter into another, being] originally ادتَغَهُه. (S, TA.) ادغمه, said of God, He blackened his face: (K:) and i. q. أَرْغُهُ ; (K, TA;) both signify He did evil to him, and angered him: or the former verb has the former of these significations, explained in the K; and the latter verb signifies, with its pronoun, "he angered him." (TA.) \_\_\_ IIe, or it, caused him to want such a thing; (AA, TA in art. دمغ;) [and] so ادمغه الكذا; (L in art. ادغمه الكذا) as also ادمغه (AA, L in art. مُجْلَدُ voce أَجُلَدُ, and TA in art. Such a one vied, or strove, ادغم فُلَان = (.دمغ with the people, or party, in hastening [to eat], fearing lest they should be before him, and therefore ate the food without chewing. (K,\* TA.) [And أَرْمَغُ طُعَامِه, as explained in the TA in art. دمغ, has a similar meaning.]

8: see the next preceding paragraph.

11. ادغام, inf. n. ادغاما, said of a horse, He was of a colour inclining to blackness in his face and lips, [or in his face and the part next the lips,] blacker therein than in the other parts of his body. (K.)

and أَدْغُوهُ , in a horse, [and in some other animals, (see أَدْغُلُ ] A colour inclining to blackness, (Ṣ, Ķ,) in the face and the part next the lips, (Ṣ,) or in the face and the lips, (Ķ,) differing from, (Ṣ,) or blacker than, (Ķ,) the colour of the other parts of the body. (Ṣ, Ķ.)

: see what next precedes.

رُغْمَانُ, with damm, (Ṣ, Ķ,) applied to a man, (Ṣ,) Black: (Ṣ, Ķ:) or black and big. (Ķ.) — Also a pl. of أُدْغُرُ [q. v.]. (TA.)

A pain in the fauces. (K.)

an imitative sequent to رُاغِير. (K,\* TA.) Bk. I.

A horse of a colour inclining to blackness, (S, K,) or of a black colour, (Mgh,) in the face and the part next the lips, (S,) or in the face and the lips, (K,) or in the face and the muzzle, (Mgh,) differing from, (S, Mgh,) or blacker than, (K,) the colour of the other parts of the body; (Ṣ, Mgh, Ķ;) called in Pers. ديزج [or rather دِيزَهُ, from which دِيزَهُ is arabicized]; (AO,\* S, Mgh, K;) in some instances, without any admixture of خَضْرة [here meaning dark, or ashy, dust-colour]: (AO, TA:) it is also applied as an epithet to a wolf: and the fem. is : دغها: and the pl. is .: (S:) the masc. is also applied to a ram, meaning having any, the least, blackness; especially in the end of the nose and beneath the chin: and the fem. to a ewe, meaning black in the end of the nose and in the chin; (TA;) or, thus applied, black in the face: (JK:) and the masc. also signifies black in the nose: (JK, K.:) in which sense it has for its pl. دغمان: (TA:) accord. to the K [and the JK], دُغُمر a pl. of رُغُمر a pl. of signifies white; as though it had two contr. meanings; but this is a mistranscription for رعمر, with the unpointed . (TA.) It is said in a prov., الذَّنُّبُ أَدْغُهُ [The wolf is blackish in the face and in the part next the lips, not being so in the other parts; or rather, is black in the nose]: for, whether he lap from a vessel or not, is a necessary characteristic of the wolf, [all] wolves being ذغر; and therefore he is sometimes, or often, suspected of having lapped from a vessel when he is [really] hungry: the prov. is applied to him who is regarded with a wish for the like of that which he has not obtained. (S.) \_ Also One who snuffles; i. e., speaks from [i. e. through] his nose; (JK, K, TA;) i. e. i. q. (TA.) . أُخُنَّ

دف

1. دُفّ (M, Msb, K, &c.,) aor. -, (T, M, TA,) or 2, (Msb, [but this is a deviation from a general rule, and is probably a mistake,]) inf. n. (M, TA;) زُفَّ (Lth, T, S, M, Msb) and رُفيفً and ادفّ ا; (Ibn-'Abbad, M, Msb, K;) said of a bird, (Lth, T, S, &c.,) It beat its sides (دفيه, i. e., Mab, جنبيه, M, Mab) with its wings: (M, Mab:) this is what is meant by the following explanation: (Msb:) it moved [or flapped] its wings (Msb, K) for its flight, (Msb,) as the pigeon (K) and the like: (TA:) and it went [or flew] along a little above the ground: (S, K:) or it moved [or flapped] its wings, with its feet upon the ground, (Lth, T, M, K,) flying, and then rose; (Lth, T;) and in like manner دفدف and signify also ارفّ ♦ and ارقّ (Kː) : استدفّ ♦ it (a bird) went along quickly, with its feet upon the ground, and then raised itself flying. (Msb.) يُؤْكُلُ مَا دَفَّ وَلَا يُؤْكُلُ مَا رَقَّ وَلَا يُؤْكُلُ مَا رَقَّ وَلَا يُؤْكُلُ مَا رَقَّ وَلَا يُؤْكُلُ مَا صفّ, (K,\* TA,) i. e. What moves [or flaps] its wings [in flying], as the pigeon (K, TA) and the like, (TA,) may be eaten; but [what shims along without flapping,] such as vultures (K, TA) and hawks and the like, (TA,) may not be eaten. (K,\* TA.) [But] رُفّ, aor. , said of an eagle,

signifies It approached, or was near to, the ground in its flying. (T.) — And, رَقْ , aor. , , (M, Mṣb,) inf. n. رَفْقُ (Ṣ, M, Mṣb, K) and رَقْ (Ṣ, M, Mṣb, K) and مناز (K,) He, or it, (said of a camel, K, TA, and of a bird, TA, or of a party of men, Mṣb,) went a gentle pace; (Ṣ, M, Mṣb, K;) as also رَفْدُ فَ اللهُ (IAar, TA.) Dhu-r-Rummeh uses it metaphorically in relation to الشَرْيًا [the asterism of the Hyades, or a of Taurus], describing الشَرْيًا [the Pleiades]; saying,

عَلَى آثَارِهَا دَبَرَانُهَا
 قُلَا هُوَ مَسْبُوقٌ وَلَا هُوَ يَلْحَقُ

[Their Debarán goes along gently near after them, so that it is not outstripped, nor does it overtake]. (M.) [And \* تَدَافُ , accord. to ISd, seems to signify nearly the same: for it is immediately added in the M,] in the saying,

ا إِلَيْكَ أَشْكُو مَشْيَهَا تَدَافِيَا مَشْيَ العَجُوزِ تَنْـُقُلُ الأَثَافِيَا

[app. complaining, to God, of the slowness of his she-camel, as though meaning To Thee I complain of her pressing on slowly and laboriously, like the gait of the old woman removing the three stones for the support of the cooking-pot], the poet means تَدافَعًا. (M. [But I rather think that the meaning here intended is, going along with an inclining from side to side; perhaps from signifying the "side." See also 6 in art. الجَيْشُ يَدِفُّونَ نَحُوَ العَدُّوِ One says also, [.دفو The troops go gently, or leisurely, towards the وَقَتْ عَلَيْنَا مِنْ بَنِي فُلَانِ And رَقَتْ عَلَيْنَا مِنْ بَنِي فُلَانِ A company coming gently, or leisurely, of the sons of such a one, so came to us]. (S.) And مِنَ الْأَعْرَابِ A company دَفَّتْ عَلَيْهِمْ دَاقَّةٌ لا مِنَ الْأَعْرَابِ of Arabs of the desert journeying leisurely in search of herbage and sustenance [so] came to them. (Z, TA.) And رُفيفٌ, inf. n. رُفيفٌ, They are a party journeying together not a hard pace. (AA, T.) And دَفَّ عَلَى وَجْهِ الأَرْضِ IAar, T, TA,) inf. n. دَف, (K, TA,) He went lightly upon the ground ; (K,\*TA;) and ذَف signifies the same. (IAar, T.) And دُفيفُ also signifies The act of running. (T.) \_ Also رَفُوا , aor. - , [app. They journeyed to a region of green herbage and waters in consequence of drought : (see ذَافَةُ ) and hence,] they had rain after experiencing arought. (M.) See also 10, in two places. = See also 3. = رَفَّ الشَّيْء , aor. أَدُّ , (TK,) inf. n. رُفَّ الشَّيْء , (Şgh, K,) He uprooted the thing; extirpated it. (Şgh, K.)

2. رَفَّن , inf. n. تَدُفيفٌ, He hastened, sped, or went quickly; (K;) as also أَدُفُثُ . (IAar, K.)

— See also 3, in two places.

3. رَافٌ عَلَيْهِ (T, S, M, M, M, K,) and دَافٌ عَلَيْهِ (TA,) inf. n. مُدَافَّةً and رَافَاهُ (T, S, M, M, b) as also مُدَافَةً, which is of the dial. of Juheyneh, (T, M,) altered from the former, (M,) and ذاقه الله عَلَيْهِ (M, D, TA;) and الله مَدُنْفُهُ الله عَلَيْهِ (M, M, M, B, TA,) inf. n. تَدُفِيفُ (M, S, TA,) as also