

دقو

1. دَقِيَ, [aor. يَدْقِي,] inf. n. دَقًا, *He, or it, was, or became, such as is termed أدْقِي, in any of the senses of this epithet.* (M.) [See also 4.] = دَقَوْتُ الجَرِيحَ, (S, K, TA, [in the CK, erroneously, دَقَيْتُ,]) aor. اَدْقُوهُ, inf. n. دَقُو; (S, TA;) and دَقَيْتُهُ and اَدْقَيْتُهُ; (A'Obeyd, S, K;) *I despatched the wounded man; i. e. hastened and completed his slaughter; or made his slaughter sure, or certain:* (A'Obeyd, S, K;) and so اَدْقَاتُهُ and اَدْقَاتُهُ (TA) [and اَدْقَاتُهُ &c.: see 3 in art. دق]. Accord. to Ibn-Abi-l-Hadeed, دَقِيَ, [or rather دَقًا,] sometimes pronounced with ء, [دَقًا,] signifies *He slew*, in the dial. of Kináneh. (TA.)

3: see 1.

4: see 1. = It is related in a trad. that a captive was brought to the Prophet, (S, TA,) shivering by reason of cold, (TA,) and he said to some persons, اَذْهَبُوا بِهِ فَادْفُوهُ, meaning [Take ye him away and] *clothe him so as to protect him from the cold;* (S, TA;) for اَدْفُوهُ; because the pronunciation of ء was not of the dial. of Kureysh; but they thought that he meant slaughter; (TA;) and they took him away and slew him: therefore he paid the fine for his blood. (S, TA.) As is said in the K, اَدْقَيْتُ is a dial. var. of اَدْقَاتُ. (TA.) = ادقِي said of a gazelle, *His horns were, or became, so long as almost to reach his hinder part.* (T, K.) [See also دَقِيَ.]

6. التَّدَاوِي i. q. التَّدَارُكُ [app. in relation to a camel's pace, or manner of going, as meaning *The continuing uninterruptedly:* (K:) and التَّدَاوُلُ [denoting alternation of any kind]: (S, K:) [accord. to the TA, this means, here, what next follows; and the same seems to be indicated in the S:] and a camel's *going along with an inclining from side to side* (أَنْ يَسِيرَ سَيْرًا مَتَجَانِيًا): (K:) you say, تَدَاوَى البَعِيرُ, meaning سَارَ سَيْرًا مَتَجَانِيًا [The camel went along with an inclining from side to side]. (S.) [See also the second of the verses cited in the first paragraph of art. دق: from the explanation of which by ISd, it appears that تَدَاوَى is perhaps originally تَدَاوَى.]

8. اَدْقَيْتُ a dial. var. of اَدْقَاتُ. (Lth, T in art. دقا.)

10. اسْتَدْقَيْتُ a dial. var. of اسْتَدْقَاتُ. (Lth, T in art. دقا, and K in the present art.)

دَقَا inf. n. of دَقِيَ [q. v.]. (M.) *A bending, or curving.* (T, S.) You say, of a man, فِيهِ دَقَا *In him is a bending, or curving:* and this is said of Ed-Dejjál. (T.) [See also دَقَا.] — Also, in a mountain-goat, *The having very long horns, extending towards his ears.* (S.)

دَقِي, used [for the sake of rhyme] by Ru-beh for دَقِي: see دَقِي, in art. دق.

أَدْقِي, applied to a man, (T, S, M, K,) *Hump-backed:* (T, S:) or *who walks with an inclining*

*on one side:* or, as some say, i. q. اَجْنًا [q. v.]: or *having contracted shoulders:* (M:) or *bending, or curving.* (K.) [See also اَدْقَا.] Its fem., in all its senses, is دَقْوَةٌ. (M.) — Applied to a camel, *Long in the neck, and protuberant in the back, whose head nearly touches his hump:* (M:) and the fem., applied to a she-camel, (K,) or to an excellent she-camel, (Lth, T, S,) *long in the neck;* (Lth, T, S, K;) *that, when she goes along, almost puts her head upon the back of her hump, and is long in the back.* (Lth, T.) — Applied to a ram, *Whose horn extends towards his ear:* (T:) or, applied to a mountain-goat, (S, M,) and to a domestic goat, (M,) *whose horns are very long, extending towards his ears;* (S;) or *whose horns are so long that they turn down backwards upon his ears:* (M:) and [in like manner] the fem. is applied to a she-goat; (S;) meaning, accord. to AZ, *whose horns turn down to the extremity of each of her عُنْبَاوَانِ* [dual of عُنْبَاءُ, q. v.]. (T.) — Applied to a bird, *Long in the wing:* (S:) or *long in the wings and tail:* (M:) or *long in the wings, having the ends of the primary feathers even with the end of the tail.* ('Eyn.) And the fem., applied to an eagle (عَقَاب), *Crook-billed:* (K:) or so applied because that bird is crook-billed. (S.) — And the fem., applied to an ear [of a beast], *Approaching the other ear so that the extremities of the two almost touch each other, bending down towards the forehead, not standing erect, but strong:* as some say, applied to the ear of a horse only: or, as Th says, only meaning *inclining.* (M.) — Also, the fem., accord. to A'Obeyd, *Having wide bones.* (M.) — شَجَرَةٌ دَقْوَةٌ *A great tree:* (S:) or *a great, shady tree;* and it may be, *inclining:* (T:) or *a shady tree, having many branches:* (IAth, TA:) or, as some say, *an inclining tree:* (TA:) occurring in a trad., describing a certain tree that was worshipped. (T, S.)

دَقَا: see مُدَقَّةٌ, in art. دقا.

دق

1. دَقِيَ, aor. يَدْقِي, inf. n. دَقَّةٌ, (S, M, K,) *It (a thing, S) was, or became, دَقِيقٌ, which means the contr. of غَلِيظٌ; as also استَدَقُ: (S, K:) [i. e. it was, or became, thin as meaning slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as said of a garment or the like, thin, or fine, as opposed to thick or coarse; like رَقِيقٌ:] contr. of غَلْظٌ: (M, S:) استَدَقُ is said of the هَلَالُ [or moon a little after or before the change], and of other things. (TA.) [See also رَقَّةٌ.] — And [hence], aor. and inf. n. as above, † *He, or it, was, or became, little in estimation, paltry, inconsiderable, mean, vile, or contemptible.* (TA.) One says to him who refuses to confer a benefit, دَقِيَ بِكَ *[Thy nature, or natural disposition, hath rendered thee mean, &c.; the verb being made trans. by ب, agreeably with a common**

usage mentioned in p. 141]. (TA.) — Also, [aor. and] inf. n. as above, said of a thing, an affair, or a case, [and of speech, or language,] † *It was, or became, subtle, nice, abstruse, recondite, or obscure.* (M, S.) And you say, دَقِيَ نَبِي كَلَامِهِ *[He was, or became, subtle, nice, abstruse, &c., in his speech, or language].* (TA.) = دَقَّهُ, (S, M, M, S, K,) aor. †, inf. n. دَقُّ, (M, M, S,) *He broke it, (M, K, TA,) or crushed it, (M,) in any manner:* (M, TA:) or *he bruised, brayed, or pounded, it; i. e., he beat it with a thing so that he broke it, or crushed it:* (M, K:\*) namely, a thing, (S, M, TA,) such as medicine, &c. (TA.) — [And hence, *He beat it;* namely, a garment or the like; in washing and whitening it. And دَقَّ البَابُ *He knocked at the door for admission.*] — And [hence also, (in the CK, erroneously, “or,”) as appears from what follows,] † *He made it apparent; showed, exhibited, manifested, or revealed, it:* (K:) so says IAar, citing the following verse of Zuheyr:

\* تَدَارَكْتُمَا عَيْسًا وَدَيَّانَ بَعْدَمَا \*  
\* تَفَانُوا وَدَقُّوا بَيْنَهُم عِطْرَ مَنْشِمِ \*

(TA:) i. e. *Ye two repaired the condition of the tribes of 'Abs and Dhubyán by peace, (تَلَاقَيْتُمَا) after they had shared, one with another, in destruction, and had brayed [among themselves] the perfume of Menshim as a sign of their having leagued together against their enemy; i. e., after slaughter had come upon the last of their men, as upon the last of those who perfumed themselves with the perfume of Menshim: for [it is said that] مَنْشِمِ is the name of a woman who sold perfume in Mekkeh, and a party bought of her some perfume, and leagued together to fight their enemy, making the dipping of their hands in that perfume to be a sign of their league; and they fought until they were slain to the last of them: whence the prov., اَشْتَأْمُ مِنْ عِطْرِ مَنْشِمِ: (EM p. 117:) [so that, accord. to this explanation, which is one of many, مَنْشِمِ is made perfectly decl. for the sake of the rhyme:] or the meaning is, † *after they had manifested enmities and faults.* (TA.) One says also, in cases of enmity, لَدَقَّتْ شُعُورُكَ, meaning † *I will assuredly manifest thy circumstances.* (TA.) = دَقُّ, inf. n. دَقٌّ and دَقٌّ, *He was seized with the malady termed دَقٌّ [i. e. hectic fever].* (MA.)*

2. دَقَّقَ, (K,) inf. n. تَدَقَّقَ, (S,) *He bruised, brayed, or pounded, finely; he comminuted, or pulverized;* syn. اَنْعَمَ الدَّقُّ. (S, K.) This is the primary signification. (TA.) — And hence, † *[He made a minute examination. — And He spoke, or expressed himself, and] he proved a question, or a problem, in a subtle, nice, abstruse, recondite, or obscure, manner.* (El-Munáwee, TA.) — See also 4.

3. دَقَّقَ الحِسَابَ, inf. n. مَدَقَّةٌ, † *[He was minute, observant of small things, nice, or scrupulous, with his companion in the reckoning; and so دَقَّقَ فِي الحِسَابِ:]* (JK, K, TA;) *he reckoned with his companion with minuteness:*