

above,] also signifies *He pursued small means of gain*; as also **ادفع**. (TA.)

ادفع: see 1; first and last sentences. — **ادفع له**, and **ادفع إليه**, *He acted exorbitantly towards him in reviling, &c., [as though he debased himself to him,] not shunning, or preserving himself from, foul speech.* (AZ.) = **ادفعه**, inf. n. **ادفاع**, *He caused him to cleave to the dust, or earth; meaning he abased him, or rendered him abject.* (KL; but only the inf. n. is there mentioned.) And **ادفعه الفقر** *Poverty caused him to cleave to the dust, or earth.* (Har p. 33.) [See the act. part. n., below.]

Q. Q. 1. **دفع** *He (a man) was, or became, poor, or needy: the ن being augmentative.* (TA.)

دفع [part. n. of **دفع**; *Cleaving to the dust, or ground, &c.:*] *grieved, unhappy, or disquieted in mind; as also **دافع**; and lowly, humble, submissive, or abased:* (TA.) and **مدفع** [is syn. with **دفع** as signifying] *cleaving to the dust, or earth, and in a state of poverty:* (TA.) [the pl. of **دفع** is **دفعي**; like as **وجعي** is pl. of **وجع**, and **رايت القوم صفعي دفعي** of **هرم**.] You say, **رايت القوم صفعي دفعي** [I saw the people, or company of men, struck by a thunderbolt, or struck by the enemy as with a thunderbolt,] *cleaving to the ground.* (TA.)

الدفعاء:
الدفعيم:
الدفاع:
الدقاع:
} see **ادفع**.

دقوع اليدين *A camel that throws forth his fore legs, and scrapes the dust, or earth,* (K, TA,) *when he goes the pace, or at the rate, or in the manner, termed **حباب**.* (TA.)

دافع: see **دفع**. — *Content with what is mean, or vile; as also **مدافع**: and both signify one who cares not for whatever has fallen into food or beverage or any other thing: or, as some say, who pursues mean, or vile, things:* (TA.) or the former signifies one *who seeks, or pursues, small means of gain.* (S, TA.)

دوقعة *Poverty: and abasement, or abjectness:* (S, K:) and *calamity.* (TA.) You say, in imprecating, **رماه الله بالدوقعة** [May God afflict him with poverty: &c.]: (S:) or **رماه الله في الدوقعة** [may God cast him into poverty: &c.]. (TA.)

دبغوع: see **ادفع**.

ادفع *Vehement hunger;* (ISH, K;) as also **دبغوع**. (S, K.) — **ذرة دفعاء** [fem. of **ادفع**] *Bad [millet]:* (IDrd, K:) of the dial. of El-Yemen. (IDrd.) — **ارض دفعاء** *Land having in it no plants, or herbage.* (K.) — **الدفعاء**, [used as a subst.,] (Lh, S, Mgh, K,) and **الدفعير**, (Lh, S, K,) in which the **م** is augmentative, as it is in **دردم** syn. with **درداء**, (S,) and **الادفع**, and **الدقاع**, and **الدقاع**, (Lh, K,) *The dust, or earth:* (Lh,

S, Mgh, K:) or *the fine dust or earth upon the face of the ground.* (TA.) One says, in imprecating, **بفيه الدقعة**, and **الدفعير**, and **الادفع**, *May the dust, or earth, be in his mouth.* (Lh.)

مدفع: see **دفع**. — *Fleeing: hastening, or going quickly.* (Ibn-'Abbád, K.) — *Lean, or emaciated, in the utmost degree.* (Ibn-'Abbád, K.) = *Causing to cleave to the dust, or earth:* (S, K:) applied in this sense to poverty. (S.)

مدفع: see **مدفع**.

مدافع: see **دافع**. — *Vehemently, or excessively, desirous; eager; or covetous:* (K:) pl. **مدافيع**. (TA.) — **ابل مدافيع** *Camels that eat the herbage until they make it to cleave to the ground by reason of its paucity.* (S.)

دقل

4. **ادقل النخل**, (inf. n. **ادقالت**, TA,) *The palm-trees produced dates such as are termed **دقل**:* (S, Mgh, K:) or *the dates of the palm-trees became **دقل**.* (Es-Sarakustee, Mgh.) — **ادقلت الشاة** *The sheep, or goat, was, or became, lean, or emaciated, and small in body; despised and little in the eyes of beholders.* (K.)

دقل *Weakness of the body* (IAar, K) of a man. (IAar, TA.)

دقل [A certain kind of palm-trees;] i. q. **خصاب** [not as meaning "palm-trees having much fruit," but as an appellation applied by the people of El-Bahreyn to the palm-trees which others call **دقل**: see art. **خصب**]: (S, O, TA:) in the K, **الخصاب** is erroneously put for **الخصاب**: (TA:) n. un. with **ة**: (S:) Az says that **دقل** signifies *species* (**ألوان**), of which the sing. is **لون**, [but here meaning varieties,] of palm-trees; and the dates thereof are bad, though the **دقعة** may be abundant in fruit; and some have red dates, and some have black; the body of the dates being small, and the stones being large: (TA:) accord. to AHn, the term **دقل** is applied to any palm-trees [of which the varieties are] unknown: the n. un. **دقعة** is syn. with **خصبة**, of which the pl. is **خصاب**: and what are termed **ادقالت** [pl. of **دقل**] are the worst of palm-trees, and their dates are the worst of dates. (O, TA.) — Also [The fruit of the trees thus called; described above;] the worst of dates: (JK, S, Mgh, K:) or a bad kind of dates: (Mgh:) or dates of which the kinds are unknown: (M, K:) accord. to Es-Sarakustee, the fruit of the **دوم**: n. un. with **ة**. (Mgh.) A rájiz says,

* **لو كنتم تمرا لكانتم دقلا**
* **أو كنتم ماء لكانتم وشلا**

[If ye were dates, ye would be dates of the worst kind; and if ye were water, ye would be such as distils scantily, in interrupted drops, from a mountain or rock]. (TA.) — Also The mast (سهر) of a ship; (S, K;) from the same word in the first of the senses explained above; (S;) in Pers., **تبر كشتي**, (MA, PS,) and **ستون**;

(MA;) i. e., (or so **دقعة** [the n. un.], JK,) the tall piece of wood of a ship, (JK, T, M, Mgh,) fixed in the midst thereof, (JK, T, M,) for the sail, (JK,) i. e., upon which the sail is extended, (T,) or [rather] to which the sail is suspended; (Mgh;) as also **دوقل**. (K.)

دقعة n. un. of **دقل** [which see throughout]. (T, S, &c.) — **شاة دقعة** and **دقعة** and **دقعة** and **مدقل** *A sheep, or goat, lean, or emaciated, and small in body; despised and little in the eyes of beholders: pl., of any but the last, **دقالت**:* (K:) or, as ISd thinks, the pl. of **دقعة** is **دقالت**, unless it be formed by the rejection of the augmentative letter [in the sing.]. (TA.)

دقعة:
دقعة:
} see the next preceding paragraph.

دوقل: see **دقل**, last sentence.

مدقل: see **دقعة**.

دك

1. **دك**, aor. **ك**, (S,) inf. n. **دك**, (S, K,) *He broke, or crushed, in any manner; or bruised, brayed, or pounded; i. e., beat with a thing so as to break or crush; i. q. **دق**.* (S, K.) *He threw down, pulled to pieces, or demolished.* (K.) *He broke a wall, and a mountain.* (Lth, TA.) *He beat a thing and broke it so as to lay it even with the ground.* (S.) Hence the saying in the Kur [lxix. 14], **فدكتا دكة واحدة**, (S,) i. e. *And they shall be beaten together with one beating, and the whole shall become fine dust: or they shall both be spread with one spreading, so as to become an even ground.* (Bd.) [For] **دك الارض**, (TA,) inf. n. as above, (K, TA,) means *He made even the elevations and depressions of the earth, or ground.* (K, TA.) **إذا دكت الارض دكا**, in the Kur [lxxxix. 22], means *When the earth shall be made level, without hills, (Ibn-'Arafeh, Bd,) and without mountains: or it means, shall become fine dust scattered: (Bd:) or shall be shaken so that every building thereon shall be demolished and non-existent.* (Jel.) See also **دك** below. — **دك** also signifies

The spreading (**كس**) [for which **كس** is erroneously put in the CK] of earth, and making it even. (K.) When a roof, or flat house-top, has been spread with earth (**كس بالتراب**), one says, **دك التراب عليه** [Earth was spread upon it]: **دك**, inf. n. **دك**, means *He poured earth upon the corpse.* (AZ, AHn.) — Also The filling up a well (K, TA) with earth; and so **دكدكة**. (TA.) You say, **دكت الركي** *I filled up the wells with earth:* (S:) and **دكدك الركي** *He filled up the wells with earth.* (TA.) — And **دكه** signifies also *He pushed him, or thrust him; like **صكه** and **نكه**.* (As, TA.) — [Hence,] **دك جاريته**; *He (a man) distressed his young woman, or female slave, by throwing his weight upon her when*