

reconciliation: (S, K, TA: [in the CK, *لُعْلَبَةٌ* is erroneously put for *لُعْلَبَةٌ*]) or †[as a cloak] upon [i. e. concealing] inward corruptness; from *دَخِنَتْ* explained above; [see 1;] (Msb;) [for] IAth says that it likens inward corruptness beneath outward rectitude to the smoke [or smoking] of fresh, or moist, firewood: (TA:) or †upon latent rancour or malevolence: (S and TA in art. *هدن*:) but A'Obeyd, in explaining a trad. in which it occurs, takes it from *دَخِنْ* as signifying "a duskiness, or dinginess, inclining to blackness," in the colour of a beast or of a garment; for he says that it means [a case in which] the mutual love of two parties will not become pure, like the duskiness, or dinginess, that is in the colour of a beast. (TA.) — *دُخَانٌ* is also used by the Arabs for †Evil, or mischief, when it arises; as in the saying, *كَانَ بَيْنَنَا أَمْرٌ* [There was between us an affair that had evil, or mischief, arising in consequence of it]. (TA.) — It also means †Dearth, drought, sterility, or unfruitfulness; and hunger: and so it has been said to mean in the Kur xlv. 9: for it is said that the hungry [once] saw smoke (*دُخَانٌ*) between him and the sky: or hunger is thus called because of the dryness of the earth in drought, and the rising of the dust, which is likened to *دُخَانٌ* [properly so termed]. (TA.) — [In the present day, it is also applied, but generally pronounced *دُخَانٌ*, to Tobacco; *nicotiana tabacum* of Linn.]

دُخَانٌ: see the next preceding paragraph, first and last sentences.

دَاخِنٌ Firewood producing *دُخَانٌ* [or smoke]. (TA.) — [Hence,] *دَاخِنٌ* †A bad, corrupt, or wicked, nature or disposition. (TA.) [See also *دَخِنْ*.]

دَاخِنَةٌ [A chimney;] a hole, or perforation, [or hollow channel,] in which are pipes of baked clay [for the passage of smoke]: (JK:) its pl. is *دَوَاخِنٌ*, (TA,) signifying holes, or apertures, [or hollow channels, for the passage of smoke,] made over frying-pans and the fire-places of baths &c.; (K, TA;) called by the vulgar *مَدَاخِنٌ* [pl. of *مَدَخِنَةٌ*]. (TA.)

أَدْحِنٌ, applied to a ram [&c.], (JK, S,) Of a dusky, or dingy, colour, inclining to blackness: (JK, S, K:) fem. *دُخْنَاءٌ*. (S, K.)

[*مَدَخِنٌ* A place of smoke.]

مَدَخِنَةٌ: see *دَاخِنَةٌ*.

مِدْحِنَةٌ A vessel for fumigation; i. q. *مِجْمَرَةٌ*: (K:) or differing from the *مِجْمَرَةٌ*, [app. in being made only of baked clay,] and not disapproved; whereas the *مِجْمَرَةٌ* is disapproved, because generally of silver: (Mgh in art. *مِجْمَرٌ*;) pl. *مَدَاخِنٌ*. (TA.)

در

دَرٌ, (S, A, K, [but in some copies of the S and K written *دَرٌ*, and said in the TA, in art. *دَدن*, to

be so written by some, though it is there implied that this is of doubtful authority,]) without teshdeed, (A, TA,) like *يَدٌ*, (MF,) Diversion, sport, play, or such as is vain, or frivolous; (S, A, K;) as also *دَرًا*, like *قَفَا*; and *دَرْنٌ*, (S, K,) and *دَرْدٌ*: (Ed-Demameenee, CK:) but accord. to IB, it should be mentioned in art. *دَدن* [in which *دَرْنٌ* is mentioned again in the S and K], or art. *دَوو* [in which *دَرًا* is mentioned again together with *دَرْدٌ* and *دَرْنٌ*]. (L.) [The proper place of *دَرٌ* seems to be art. *دَوو* (like as art. *اِخو* is the proper place in which *اِخٌ* should be mentioned), as well as of *دَرًا*; and the proper place of *دَرْنٌ*, art. *دَدن*.] Hence, (A,) *مَا أَنَا مِنْ دَرٍ وَلَا الدُّ مِينِي* [I have no concern with diversion, &c., nor has diversion, &c., any concern with me]: a saying [of Moḥammad] occurring in a trad. (S, A.) = Also A space (*حِينٌ*) of time. (K.)

دَرْدٌ: see above.

دَرْدٌ [meaning Diverting himself, sporting, playing, or doing so in a vain, or frivolous, manner,] occurs [accord. to one reading] in a verse of Eṭ-Ṭirimmáḥ [cited in this art. in the K, and in the present work in art. *طرب*, as an ex. of *اِسْتَطْرَبَ*]: the poet has annexed to it a third *د* because an epithet is not susceptible of variation unless comprising three letters: (K:) or such is the opinion of F; but this requires consideration. (MF.)

دَدن

دَدْنٌ (T, S, K) and *دَرْدًا* and *دَرْدٌ*; (T, K;) all mentioned by El-Aḥmar; (T;) and compared by Aboo-Alee, in respect of having the last radical letter sometimes *ن* and sometimes an infirm letter and sometimes elided, to *دَدْنٌ* and *دَدًا* and *دَدٌ*; the second like *قَفَا* and *عَصَا*, and the third like *يَدٌ*, (T, TA,) and by some written *دَرْدٌ*, with teshdeed; (TA; [but it is there implied that this is of doubtful authority,]) and the second and third said by some to be formed from the first, by the change of *ن* into *ل* and by the elision of *ن*; (TA;) Diversion, sport, play, or such as is vain, or frivolous; (T, S, K;) as also *دَرْدٌ*, [which should be mentioned in art. *دَدن*,] and *دَرْدَانٌ*, (IAḩr, T, K, [not *دَرْدَانٌ* as in Freytag's Lex., being followed in the K by the epithet *مُحْرَكَةٌ*,]) and *دَرْدُونٌ*, (TA, [app. *دَرْدُونٌ*, of the measure *فِعُولٌ*, like *تَبْفُورٌ*,]) and *دَرْدَبُونٌ*, (IAḩr, T, S,) [mentioned also in the S in art. *دَبن*,] by Sgh and in the K mentioned in art. *دَدب*, and said in the K to be wrongly included by J in the present art. (TA.) *دَرْدَانٌ* and *دَرْدَانٌ* are the only words in which the first and second radical letters are the same, without an intervening letter, and both movent. (S.)

دَرْدَانٌ, applied to a sword, Blunt; (T, S, K;) that will not penetrate into the thing struck with it: (S:) and also sharp: thus bearing two contr. significations: (K:) or, accord. to Th, a sword with which trees are cut; called by others *مِعْضَدٌ*; and this is not necessarily the contr. of a blunt sword. (TA.) — Also, applied to a man,

[perhaps from the first of the significations mentioned above,] meaning *لَا غِنَاءَ عِنْدَهُ* [Not having, or not possessing, what suffices; or not profitable to any one]. (Fr, S, K.)

دَرْدَانٌ (S, K) and *دَرْدِنٌ* (TA on the authority of El-Khwarezmee and El-Wáḥidee) and *دَرْدَانٌ* (IJ, S, K) and *دَرْدُونٌ* [app. *دَرْدُونٌ*] (TA) and *دَرْدَانٌ* (K) A custom, manner, habit, or wont. (S, K, TA.)

دَرْدِنٌ: } see what next precedes.
دَرْدَانٌ: }

دَرْدَانٌ: see *دَرْدِنٌ*.

دَرْدِنٌ [app. *دَرْدُونٌ*]: see *دَرْدِنٌ*: — and *دَرْدِنٌ*.

دَرْدَبُونٌ: see *دَرْدِنٌ*.

دَرْدَانٌ: see *دَرْدِنٌ*.

دَوو

دَوٌ: see what follows.

دَوْدًا, (S, K,) like *عَصَا* (S) or *قَفَا*, (TA,) and *دَوْدٌ*, (S, K,) like *دَمْرٌ* (S) or *يَدٌ*, (TA,) and *دَدْنٌ*, (S, K,) which last is mentioned in art. *دَدن*. (S,) Diversion, sport, play, or such as is vain, or frivolous. (S, K.) [See also arts. *دَر* and *دَدن*.]

دَر

1. *دَرٌ*, (S, Msb, K, &c.,) aor. - and ², [the latter anomalous,] inf. n. *دَرٌ* (Msb, K, TA) and *دَرُورٌ*, (TA,) It (milk) was, or became, copious, or abundant, (Msb, K, TA,) and flowed, or streamed; it flowed, or streamed, copiously, or abundantly; and so †the water of the eye, or tears, and the like, (TA,) &c.; (Msb;) as also *اِسْتَدْرٌ*: (K, TA:) and, said of milk, it ran, or flowed: and it collected [or became excerned] in the udder from the ducts and other parts of the body. (TA.) — [Hence,] said of sweat, †It flowed (K) like as milk flows. (TA.) — And of the tax called *خَرَاَجٌ*, †Its produce became abundant. (K.) — And [in like manner] one says, *لَا دَرَّ دَرُهُ*: see *دَرٌ*, below. — And [hence,] *دَرٌّ* also signifies †It was, or became, consecutive. (K in art. *دَهْدَرٌ*.) And †It continued; as in the phrase, *دَرَّ لَهُ الشَّيْءُ* [The thing continued to him]. (Sh, TA in art. *جَرِي*.) — And, said of a horse, aor. - , inf. n. *دَرِيرٌ* (K) and *دَرَّةٌ*, (TA,) †He ran vehemently: or ran easily (K, TA) and without interruption. (TA.) — And of herbage, (K,) inf. n. *دَرٌّ*, (TA,) †It became tangled, or luxuriant, (K, TA,) by reason of its abundance. (TA.) — One says also, of a she-camel, *دَرَّتْ*, (TA,) and *دَرَّتْ بِلَبْنِهَا*, (K,) aor. ² and - , [the former anomalous,] inf. n. *دَرُورٌ* and *دَرٌّ*; (TA,) and *ادَرَّتْ*, alone, (S, K,) and *ادَرَّتْ* *بِلَبْنِهَا*; (K;) She yielded her milk, or made it to flow, copiously, or abundantly. (K, TA.) And *دَرَّ الصَّرْعُ بِالْبَلْبَنِ*, aor. ², (S,) or - , (TA,) inf. n. *دَرُورٌ*, (S,) or *دَرٌّ*, (TA,) [The udder abounded with milk: or yielded milk copiously, or abundantly: