

falls into the notch of the bow. (TA.) — And *A thong that is joined to the string of the bow, (K,) of the Arabian bow. (TA.)* — And *A piece that is joined to the girdle when it is too short, (Lh, K,) and in like manner, to a rope, or cord, when it is too short. (Lh, TA.)*

دَرَكَ an imperative verbal noun, (S,) meaning أَدْرِكْ [Attain thou, reach thou, overtake thou, &c.]: (K:) from the unused verb دَرَكَ: (IB:) like أَتَرَكَ [from تَرَكَ], meaning أَتَرَكَ. (TA.)

دَرَكَ [an inf. n. of 3, used in the sense of the part. n. مُدْرِكٌ]. You say, طَعَنَهُ طَعْنًا دَرَاكًا. *He thrust him, or pierced him, with an uninterrupted thrusting or piercing:* and شَرِبَ شَرِبًا دَرَاكًا *He drank with an uninterrupted drinking:* and ضَرَبَ دَرَاكًا *An uninterrupted beating or striking.* (TA.)

مُدْرِكَةٌ: see مُدْرِكٌ.

دَرِيكَةٌ i. q. طَرِيْدَةٌ [as meaning *An animal that is hunted*]. (S, K.)

دَرَكَ an epithet from أَدْرَكَ, (S, K,) applied to a man, (K,) and signifying كَثِيرُ الْإِدْرَاكِ [i. e. One who attains, reaches, or overtakes, &c., much, or often: and also having much, or great, or strong, perception: as will be seen from what follows]: (S, TA:) and so مُدْرِكٌ [expressly said in the TA to signify كَثِيرُ الْإِدْرَاكِ, though why it should have this signification as well as that (which it certainly has) of simply attaining &c., I cannot see,] and مُدْرِكَةٌ: (K, TA:) the last explained by Lh as signifying سَرِيعُ الْإِدْرَاكِ [i. e. quick in attaining, &c.]. (TA.) Keys Ibn-Rifū'ah says,

- وَصَاحِبُ الْوِثْرِ لَيْسَ الدَّهْرُ مُدْرِكُهُ •
- عِنْدِي وَإِنِّي لَدَرَكَ بِأَوْتَارِ •

[And he who has a claim for blood-revenge is not ever an attainer of it with (meaning from) me; but verily I am one who often attains blood-revenges]. (IB.) Seldom does فَعَالٌ come from أَفْعَلَ; but they sometimes said دَرَكَ [i. e. Having much, or great, or strong, perception]; it being [in this instance] a dialectal syn. [of حَسَّاسٌ], or thus for conformity: (S:) it is said to be the only instance of فَعَالٌ from أَفْعَلَ except جَبَّارٌ and سَارٌّ; [and some other instances might be added; but all of them require consideration:] accord. to IB, دَرَكَ is from the unused verb دَرَكَ. (TA.)

مُدْرِكٌ: see مُدْرِكٌ. — مُدْرِكٌ [if not a mis-transcription for مُدْرِكٌ or مُدْرِكٌ] means *He has a sense in excess; [app. a preternatural perception, or a second sight;]* and so دَرَكَ. (TA.)

مُدْرِكٌ *A place, and a time, of إِدْرَاكِ [i. e. attaining, reaching, overtaking, &c.]. (Mgh.)* Hence مَدَارِكُ التَّرْعِ; (Mgh, Mghb;) among which is included investigation of the law by means of reason and comparison; (Mgh;) i. e. *The sources from which are sought the ordinances of the law; where one seeks for guidance by means of texts [of the Kur-án or the Sunneh] and by means of*

investigation by reason and comparison: (Mghb:) the lawyers make the sing. to be مُدْرِكٌ; (Mgh, Mghb;) but there is no way of resolving this: (Mghb:) correctly, by rule, it is مُدْرِكٌ; because the meaning intended is a place of إِدْرَاكِ. (Mgh.) — [Also pass. part. n. of 4. — And hence, *Perceived by means of any of the senses; like مَحْسُوسٌ: and perceived by the intellect; thus opposed to مَحْسُوسٌ.*]

القُوَّةُ الْمُدْرِكَةُ: see دَرَكَ, in two places. — دَرَكَ, and simply الْمُدْرِكَةُ, as a subst., *The perceptive faculty of the mind.* See also what next follows.]

مُدْرِكَةٌ: see دَرَكَ. — [See also مُدْرِكٌ.] — مُدْرِكُ الْخَمْسِ and الْمُدْرِكَاتُ الْخَمْسُ signify *The five senses.* (TA.) [See also مُدْرِكٌ.] = Also *The حَجْمَةُ* [a word I do not find in any other instance, app. a mistranscription for مَحْجَمَةٌ (which when written with the article differs very little from the former word) i. e. the place to which the cupping-vessel is applied, for this is often] between the two shoulder-blades: (K:) so says Ibn-'Abbád. (TA.)

مُدْرِكَةٌ *A woman (TA) that will not be satiated with coitus; (K, TA;) as though her fits of appetency were consecutive.* (TA.)

مُدْرِكٌ *Uninterrupted; or closely consecutive in its parts, or portions: differing from مُتَوَاتِرٌ, which is applied to a thing in the case of which there are small intervals. (Lh.)* See also دَرَكَ. — Applied to a rhyme, (Lth, M, K,) and to a word, (Lth, TA,) *Having two movent letters followed by a quiescent letter; as فَعَوٌ and the like: (Lth, TA:) or having two movent letters between two quiescent letters; as مُتَفَاعِلُنْ, (M, K,) and مُفَاعِلُنْ, and مُسْتَفْعِلُنْ, (M, TA,) and فَعُولُنْ, (M, K,) i. e. as فَعُولٌ when immediately following a quiescent letter, (M, TA,) and فَعُولٌ فُلٌ, (M, K,) i. e. as فُلٌ with a movent letter immediately followed by it: (M, TA:) as though the vowel-sounds overtook one another without an obstacle between the two movent letters. (M, K.) — [المُدْرِكُ is also the name of *The sixteenth metre of verse; the measure of which consists of فَاعِلُنْ eight times.*]*

مُسْتَدْرِكٌ [A supplement]: see 10. — [In the TA and some other similar works, it is often used as signifying *Superfluous, or redundant.*]

## درن

1. دَرَنٌ, aor. -, inf. n. دَرْنٌ; (T, S, M, Mgh, K;) and دَرْنٌ; (T, M, K;) *It (a garment, S, M, &c.) was, or became, dirty, or filthy: (S, M, Mgh, K:) or was, or became, defiled, polluted, or smeared, with dirt, or filth. (T, K.)* And دَرْنَتْ يَدُهُ بِالشَّيْءِ *His hand was, or became, defiled, polluted, or smeared, with the thing. (K.)*

4. ادرن: see 1. — Also *He rendered a garment dirty, or filthy: (S, K:) or he defiled, polluted, or smeared, a garment with dirt, or filth. (K.)* — أَدْرَنْتِ الْإِبِلَ *The camels fed upon what is*

termed دَرِين: (M, K:) thus they do in the case of drought, or sterility. (M.)

دَرْنٌ *Dirtyness, or filthiness; or dirt, or filth: (S, M, K:) or defilement, or pollution, with dirt or filth: (T, K:) and accord. to the K, دَرْنٌ also is syn. with الدَرْنُ; but ISd says that this is not known. (So in the TA. [In the text of the M, however, as given in the TT, in the place of الدَرْنُ in this case I find الرَدْيُ (for الرَدْيُ, i. e. the bad, &c.); and another passage in the M, respecting a signification of إِدْرُونُ, (which see below,) suggests that the explanation of الدَرْنُ as meaning الدَرْنُ may have been taken from this passage in consequence of an oversight.])* مَا كَانَ إِلَّا كَدَرْنٍ بِيَدِي, meaning *It was no otherwise than like dirt in my hand, which I therefore wiped with the other hand, is a prov. applied in the case of a thing done in haste. (M.)* — [Hence,] أَمْرٌ دَرْنٌ means *The present world, or the present state of existence. (Z, K.)* — دَرْنٌ is also used as meaning *Vileness, ignominy, or abjectness. (Har p. 509.)*

دَرْنٌ (S, M, Mgh, K) and أَدْرَنْ (M, TA,) applied to a garment, *Dirty, or filthy: (S, M, Mgh, K:) or defiled, polluted, or smeared, with dirt, or filth. (K.)* — And, so applied, *Old and worn out; as also دَرِين. (K.)* — [Hence,] يَدَاهُ دَرْنَاتٌ بِالْخَيْرِ [in the CK *His hands are worn out by beneficence; meaning, much used therein:* and أَيَدِيهِمْ دَرْنٌ [Their hands are worn out thereby]: and هُوَ دَرْنُ الْيَدَيْنِ [He is worn out in respect of the hands thereby]. (K, TA.) — دَرْنَةٌ applied to a she-camel means *Mangy, or scabby. (TA.)*

دَرَانٌ, like سَحَابٌ, (K,) or دَرَانٌ, (so accord. to the TT as from the M,) *The fox. (M, K.)*

دَرَانَةٌ: see دَرْنٌ. — Also, (S, M, K,) and دَرَانَةٌ (M, K,) *Dry herbage: (M:) and whatever is broken in pieces, of [plants of the kind termed] حُمُضٌ, or of trees, or of herbs, or leguminous plants, (M, K,) of such as are eaten without being cooked, or are slender and succulent or soft or sweet, and such as are hard and thick, or thick and inclining to bitterness, or thick and rough, when old (M) and dry: (M, K:) or دَرِين signifies what is broken in pieces, of herbage, when it is old (S, TA) and withered, or wasted, and black; (so in a copy of the S;) i. e. withered, or wasted, herbage; such as is seldom made use of by the camels: (S, TA:) or herbage that has become a year old, and then dried up: (Th, M:) dry herbage a year old: (Lth, T:) or dry and old herbage. (Ham p. 527.) — [Hence,] أَمْرٌ دَرِينٌ *Sterile, or unfruitful, land. (S, K.)* A poet says,*

- تَعَالِ نَسِيطُ حَبِّ دَعْدٍ وَنَعْتَدِي •
- سَوَاتِينِ وَالْمَرْعَى بِأَمْرٍ دَرِينِ •

[Come thou, let us keep to our love of Daqd (a woman's name), and we will go forth early in the morning, both alike, though the pasturing be in sterile land]: he means, we will keep to our