

(Mṣb.) — Also *A woman's قميص [or shift]; (S, Mṣb, K;)* a garment, or piece of cloth, in the middle of which a woman cuts an opening for the head to be put through, and to which she puts arms [or sleeves], and the two openings of which [at the two sides] she sews up: (T, TA:) or a woman's garment which is worn above the قميص: or, accord. to El-Hulwānee, one of which the opening for the head to pass through extends towards, or to, the bosom; whereas the قميص is one of which the slit is towards, or to, the shoulder-joint; but this [says Mṣb] I find not in the lexicons: (Mgh:) a small garment which a young girl wears in her house, or chamber, or tent: (TA:) as meaning a woman's درع, it is masc., (Lh, S, Mgh, Mṣb, K,) only; (Lh;) or sometimes fem.: (TA:) pl. أدراع. (S, K.) [See a verse cited voce مجول.]

درع Whitens in the breast of a sheep, or goat, and in its نحر [or part where it is slaughtered, but ونحرها, in the K, is probably a mistranscription, for ونحوها, meaning and the like thereof, i. e., of the sheep, or goat], and blackness in the thigh. (Lth, K.) [See also 1; and see درعة.]

درع: see نبال درع.

درعة, in a horse, and in a sheep or goat, Blackness of the head, and whiteness [of the other parts]: or, accord. to some, blackness of the head and neck: a subst. from درع [q. v.]. (Mṣb.) — See also أدراع, in the middle of the paragraph.

درعية, applied to an arrow-head or the like, Penetrating into, or piercing through, the coats of mail: pl. دراعي. (Ibn-'Abbād, K.)

درع and درعة: see درع.

درعة: see مدرعة, in four places.

دارع Having, or possessing, a درع [or coat of mail]: (Mgh:) or a man having upon him a درع; (S, K;) as though having, or possessing, a درع; [being properly a possessive epithet] like تامر and لابن. (S.)

أدرع, applied to a horse, and to a sheep or goat, Having a black head, the rest being white: (S, Mṣb, K;) or, as some say, having a black head and neck, (Mṣb, TA,) the rest being white: (TA:) or having a white head and neck, the rest being black: (TA:) fem. درعة: (S, Mṣb:) pl. درع: (S:) or درعة signifies having what is termed درع [q. v.]; applied to a sheep or goat, (K,) and to a mare: (TA:) or a sheep or goat black in the body, and white in the head: or black in the neck and head, the rest of her being white: or, accord. to AZ, a ewe having a black neck: or, accord. to Aboo-Sa'eed, sheep or goats differing in colour: or, accord. to ISh, black except in having the neck white: and red [or brown], but having the neck white: and also, having the head with the neck white: accord. to Az, the right explanation is that given by AZ, meaning having the fore part black; being likened to the nights

termed درع; or the latter are likened to the former: and hence, (TA,) — ليلة درعة † A night of which the moon rises at the dawn, (K,) or at the commencement of the dawn; the rest thereof being black, and dark. (TA.) And نبال درع, (S, K,) said by AHāt to have been heard by him only on the authority of AO, but so accord. to Aṣ and A'Obeyd and AHeyth, (TA,) and درع; (K;) the former contr. to rule, for by rule it should be درع, its sing. being درعة; (A'Obeyd, S;) or, accord. to AHeyth, you say ثلاث درع وثلاث ظلم, and ثلاث ظلم and ثلاث ظلم, not of درعة and ظلمة; and Az says that this is correct and regular; but IB says that درعة has درع for its pl. for the purpose of assimilation to ظلم in the saying ثلاث ظلم وثلاث درع, and that no other instance had been heard by him of a word of the measure فَعْلَاءُ having a pl. of the measure فَعْلُ; (TA;) † Three nights of the month which follow those called البيض; (Aṣ, S, K;\*) namely, the sixteenth and seventeenth and eighteenth nights; (TA;) because of the blackness of their first parts, and the whiteness of the rest thereof: (S, K;) there is no difference in what Aṣ and AZ and ISh say respecting them: but some say that they are the thirteenth and fourteenth and fifteenth; because part of them is black and part of them white: [this, however, seems to have originated from a misunderstanding of an explanation running thus; three nights of the month which follow those called البيض, which, meaning the latter, are the thirteenth &c.; for the thirteenth and fourteenth and fifteenth are all white:] or, accord. to AO, الليلي الدرع signifies the nights of which the fore parts are black and the latter parts white, of the end of the month; and those of which the fore parts are white and the latter parts black, of the commencement of the month. (TA.) — أدرع also signifies † One whose father is free, or an Arab, and whose mother is a slave; syn. هجين; (K;) as also معلج. (TA.) And قوم درع † A people, or company of men, of whom half are white and half black. (TA.)

مدرع: see the following paragraph.

مدرعة A certain garment, [a tunic,] like that called درعة, never of anything but wool, (Lth, K,) [and having sleeves; for] mention is made, in a trad., of a مدرعة narrow in the sleeve; wherefore the wearer, in performing the ablution termed وضوء, put forth his arm from beneath the مدرعة, and so performed that ablution: (TA:) accord. to some, the درعة is a [garment of the kind called] جبة, slit in the fore part; (TA;) [thus resembling a kind of جبة worn by persons in Northern Africa, reaching to, or below, the knees, and having the two front edges sewed together from the bottom, or nearly so, to about the middle of the breast: it is said in the MA to be a wide vest or shirt; a large جبة: and the مدرعة is there said to be a woollen درعة; a wool-

len tunic: El-Makreezee (cited by De Sacy in his "Chrest. Arabe," 2nd ed., vol. i., p. 125,) describes the درعة as a garment worn in Egypt particularly by Wezeers, slit in the fore part to near the head of the heart, with buttons and loops: Golius describes it as "tunica gossipina, fere grossior;" adding, "estque exterior tum virilis tum muliebris;" as on the authority of J, who says nothing of the kind, and of the Loghat Neqmet-Allah: and as epomis, seu amiculum quod humeris injicitur; on the authority of Ibn-Maaroof: J only says,] the مدرع and مدرعة are one; and درعة is sing. of, or signifies one of what are called, درايغ: (S:) the pl. of مدرعة is مدرع. (MA.) — Also The [appendage called] صفة [q. v.] of a رحل [or camel's saddle], when the heads of the واسطة [or fore part (Az says the وسط, accord. to the TA,)] and the آخرة [or hinder part] appear from [above] it. (K.)

## درق

درق: see what next follows.

درقة i. q. حجة, (S, K, TA,) or ترس, (Mgh,) [i. e. A shield,] made without wood and without sinens: (Mgh, TA:) or made of skins sewed one over another: (ISd and TA voce حجة, q. v. :) pl. درق, (S, K,) [or rather this is a coll. gen. n.,] and [the pl. is] أدراق [a pl. of pauc.] and دراق; (K;) this last mentioned by IDrd, who says, they are made of the skins of beasts found in the country of the Abyssinians, (TA,) [as are shields thus called in the present day: they are made of the skin of the hippopotamus, and of other pachydermatous animals; and sometimes of the skin of the crocodile; generally oval, with a large protuberance in the middle, behind which is the handle, and between a foot and a half and two feet in length.] — Also A خوخة [here meaning sluice] in a rivulet: an arabicized word, from [the Persian] دريچه. (K, TA.) This is what is meant by the saying of the lawyers, that the repairing of the درقة is incumbent on the owner of the rivulet. (TA.)

دراق: see what next follows.

درياق (S, K) and درياق (El-Hejee, K) and درياقة and درياقة (K) and دراق (Fr, TA,) with kesr, like دثار &c., not دراق, as it would seem to be from the manner in which it is mentioned in the K, (TA,) [and as it is written in the CK and my MS. copy of the K,] i. q. ترياق [q. v.]. (S, K.) — Also, (K,) or درياقة, (TA,) † Wine; (K, TA;) as being likened to ترياق [properly so called: a meaning also borne by ترياق and ترياقة]. (TA.)

درياقة and درياقة: see the next preceding paragraph, in three places.

دورق A certain measure for wine, or beverage, (S, A, O, L,) containing the quantity to be drunk [at once]: a Persian word, [originally دورة or