

دَلَّاقَةٌ *What is drawn from the udder before the first فَيْقَةٌ [or milk that collects in the udder between two milkings], (K,) and before the second فَيْقَةٌ collects. (TA.)*

دَلِيكَةٌ *i. q. حَيْسٌ [which is generally described as Dates mixed with clarified butter and the preparation of dried curd called أَقَط, kneaded, or rubbed and pressed with the hand until they mingle together, whereupon their stones come forth]. (A, TA.) [See also دَلِيكٌ.]*

دَلَّكَ *One who rubs, or rubs and presses, the body in the hot bath. (TA.)*

دَلُّوكٌ *A case, or an affair, of great magnitude, or gravity, or moment: pl. دَلَالِكٌ. (Ibn-'Abbád, K.) You say, تَرَكْتَهُمْ فِي دَلُّوكٍ [I left them in, or engaged in, a case, or an affair, of great magnitude, &c.]. (TA.) = See also what next follows.*

الدَّوَالِيكُ *The act of urging, or pressing forward, and striving, (تَحَفُّزٌ) in gait, or pace, (Ibn-'Abbád, K,) and parting the legs widely (تَحْيِكٌ) [therein]; (Ibn-'Abbád, TA;) as also الدَّالِيكُ (Ibn-'Abbád, K.) A poet uses the phrase يَشِي الدَّوَالِيكُ [Walking, or going, with urging, &c.]. (TA.) [See also دَوَالِيكٌ, in art. دَوَلٌ.]*

مَدَّلَكَ [so in the TA, but probably it should be مَدَّلَكَ, agreeably with analogy,] *Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising payment time after time. (Fr, TA.)*

مَدَّلُوكٌ [Rubbed, or rubbed and pressed, with the hand: &c.: see its verb, 1: — and] *polished. (TA.) — [Hence,] applied to a horse, i. q. مَدَّلُوكٌ; (K, TA;) i. e. † Having no promise of his حَجَبَةٌ: (TA:) or so حَجَبَةٌ: (S:) and [so] مَدَّلُوكٌ الحَرَقَةُ. (TA.) — Applied to a camel, it means بِالْأَسْفَارِ (K,) i. e. † Inured by journeyings, and habituated thereto: (A, L:) or fatigued, or jaded, by journeyings: (O, TA:) or having a looseness, or laxness, in his knees. (Sgh, K.) — أَرْضٌ مَدَّلُوكَةٌ † Land [of which the produce, or herbage, is] eaten, or consumed. (IAqr, TA.)*

مَدَالِكٌ *Any one who delays, defers, or puts off, by repeated promises. (TA.) — One who does not hold himself above a low, or an ignoble, action. (Fr, TA.)*

IF says, in the "Maḳáyees," [but the remark does not universally hold good,] that every word commencing with د and ل denotes motion, coming and going, and removal from place to place. (TA.)

دلم

1. **دَلِمٌ**, (M, K,) aor. -, (K,) inf. n. **دَلِمٌ**, (M,) *He, or it, was, or became, intensely black, and smooth; (M, K;) said of a man and a lion (M, TA) and an ass (TA) and a mountain and a rock; (M, TA;) as also ادللم (K:) or the latter, inf. n. ادللم, (M,) they*

*he, or it, was, or became, black; said of a man and an ass [&c.]. (S.) [Golius erroneously assigns this signification to ادللم, as on the authority of the S.] And ادللم اللبيل [so in the TA and in my MS. copy of the K, but in the CK ادللم,] i. q. ادللم [i. e. The night was, or became, black; or intensely dark]; (K;) the ء being a substitute for ء. (TA.) = **دَلِمَتْ شَفَاهُ**, inf. n. **دَلِمٌ**, *His lips were, or became, flaccid and pendulous. (K, TA.) [Golius assigns this signification also to ادللم, but without indicating any authority.] [See also دَلِمٌ below.]**

9: see 1. [Also mistaken by Golius for ادللم.]
11: see 1, in two places.

Q. Q. 4. **ادللم**: see 1.

دَلِمٌ *A certain thing resembling the serpent, found in El-Hijáz: (K:) or resembling what is termed the طَبُوع; not a serpent: (TA:) or it signifies, (TA,) or thus دَلِمٌ, (so in the T accord. to the TT,) the young one of a serpent: and the pl. is ادللم. (T, TA.) Hence the prov., هُوَ أَشَدُّ مِنَ الدَلِمِ [He is more distressing than the دَلِم]: (K:) and one says also, هُوَ أَشَدُّ مِنَ الشَّفَةِ الدَلِمِ فِي الشَّفَةِ, meaning [He is more distressing] than flaccidity and pendulousness in the lip. (This, as well as the former saying, being mentioned in the TA, as from the K.)*

دَلِمٌ *The elephant; (K;) because of his blackness. (TA.) — See also دَلِمٌ.*

دَلِمَةٌ *Intense blackness, with smoothness; like غَيْشَةٌ; in the colours of beasts or horses and the like [&c.: see 1]. (TA in art. غَيْشٌ.)*

دَلَامٌ *Blackness. (Seer, M, K.) — And the same, (K,) or دَلَامٌ, (M, accord. to the TT, in two places,) Black: (M, K:) mentioned by Sb. (M.) [See also ادللم.]*

دَلَامٌ: see what next precedes.

دَلِيمٌ *The blacks, or negroes. (T, TA. [But ادللم is more commonly known as the name of a certain people to be mentioned in what follows.]) — The Abyssinian, i. e. black, ant: (M:) or, as some say, (M,) a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places: (S, M, K:) [or] ants [themselves]; (T, TA;) and ticks; both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or numerous ants. (Har p. 586.) — † An army; likened to ants in respect of its numerosness: (TA:) or a numerous army. (T.) — † An assembly, or assemblage, (S, M, K,) or a numerous assembly or assemblage, (TA,) of men, (S, TA,) and of things of any kind. (M, TA.) — Camels [collectively]. (TA.) — † Enemies: (ISK, T, S, M, K:) and an enemy: pl. دِيَالِمَةٌ: so called because the people named الدللم are notorious for evil and enmity: (Z, TA:) because the دللم are enemies to the Arabs: (M:) they*

are a certain people, (T, S, M, K,) well known; (M, K;) [inhabitants of a mountainous tract, a part of the ancient Media, on the south of the Caspian Sea;] called by Kr the تُرُك [or Turks]; (M;) but accord. to the opinion commonly held by the genealogists, (TA,) they are said to be of the descendants of Dabbeh Ibn-Udd, whom some of the kings of the 'Ajám [or Persians] placed in those mountains [which their posterity inhabit], and who there multiplied: (T, TA:) or الدللم is a surname of the Benoo-Dabbeh, (S, K,) because of their blackness, (K,) or because they, or the generality of them, are دلم [pl. of ادللم]. (S.) — [Hence, perhaps,] ادللم also signifies † A calamity, or misfortune. (S, K.) = Also The male of the دَرَّاج [i. e. attagen, francolin, heath-cock, or rail]. (Ktr, Kr, S, M, K.) — And A species of [the bird called] the قَطَا: or the male thereof [like دلم]. (K.) = Also The tree called سَلَامٌ, (T, K,) which grows in the mountains. (T.)

ادلم, applied to a man (S, M, K) and an ass (S) and a lion (M, K) and a horse (TA) and a mountain (M, K) and a rock, (M,) *Black: (S: [see also دلام:]) or intensely black, and smooth: (M, K:) or, as some say, (so in the M, but accord. to the K "and,") i. q. ادلم [q. v.]: (M, K:) or, applied to a man, tall and black; and in like manner applied to a mountain, but as meaning, with smoothness, and not intensely black, in its rock: or, accord. to IAqr, i. q. ادلم [q. v.]: (T:) pl. دلم, (S, TA,) which is also applied to mules as meaning black. (TA.) — Also A black serpent. (T.) — And i. q. اودم [Black leather, or a black skin or hide]. (Sh, T, K.) So, accord. to Sh, in the saying of 'Antarah,*

* وَلَقَدْ هَمَمْتُ بِغَارَةٍ فِي لَيْلَةٍ *
* سَوْدَاءَ حَالِكَةٍ كَلَوْنِ الْاُدْلِمِ *

[And verily I purposed a hostile incursion in a night intensely black, like the colour of black leather]. (T.) — [Hence,] by way of comparison, one says لَيْلٌ اُدْلِمٌ [meaning † Black, or intensely dark, night]. (TA.) — **الدللمة** [fem. of ادلم] † The thirtieth night (K, TA) of the [lunar] month: because of its blackness. (TA.)

دلص

دَلَمِصٌ and **دَلِمِصٌ** and **دَلَمِصٌ**: and **دَلَمِصٌ**: see art. دلص.

دله

1. **دَلِهٌ**, aor. -, (TK,) inf. n. **دَلِهٌ** (JK, K, TK) and **دَلُوهُ**, (K, TK,) *He (a man, TK) became bereft of his heart, or mind, or reason, in consequence of anxiety and the like; (JK, K, TK;) as when a man's mind is confounded, or perplexed, so that he cannot see his right course, (يدله, [app. for يدله,]) in consequence of excessive love of a woman, or from some other cause; (TA;) or like as is the woman for her child (كَمَا تَدَلُّهُ) when she has lost it: (JK:) and **دَلِهٌ**, also, (JK,) inf. n. **تَدَلِيهِ**; (JK, S;) and*