

(or *spoil, &c.*) became] a thing taken by turns among them: (S:) and the saying, in the *Kur* [lix.7], كَيْ لَا يَكُونَ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ means *That it may not be a thing taken by turns [among the rich of you]: (T:)* or دَوْلَةٌ relates to the present life or world; and دَوْلَةٌ, to that which is to come: (M, K:) and it is said that the former of these two words signifies *prevalence, predominance, mastery, or victory*; and † the latter, the *transition of wealth, blessing, or good, from one people, or party, to another*: (TA:) the pl. (of دَوْلَةٌ, S, Mṣb) is دَوْلٌ, (S, M, Mṣb, K,) like as قَصْعٌ is pl. of قَصْعَةٌ, (Mṣb,) and (of † دَوْلَةٌ, T, S, Mṣb), دَوْلٌ (T, S, M, Mṣb, K) and دَوْلَاتٌ, (S, TA,) and † دَوْلٌ (M, K) is [a quasi-pl. n.] of both, because, as IJ says, دَوْلَةٌ is regarded as though it were originally دَوْلَةٌ. (M.) — [In post-classical works, it signifies also *A dynasty: and a state, an empire, or a monarchy.*] = Also The *حَوْصَلَةٌ* [or *stomach of a bird; its triple stomach: or only its first stomach; the crop, or craw*]: because of its إندِيَالٌ [or *flaccidity*]. (Ibn-'Abbād, K.) And The *قَانَصَةٌ* [which may here mean the same as the *حَوْصَلَةٌ*, for this is one of the meanings assigned to it, and this explanation of *دولة* is not given by Ibn-'Abbād: or it may here mean the *intestines, of a bird, into which the food passes from the stomach: or the gizzard*]. (K.) — And The *شَفِيقَةٌ* [or *faucial bag of the he-camel*]. (Ibn-'Abbād, K.) — And *A thing like a مَرَادَةٌ* [or *leathern water-bag with a narrow mouth*]. (Ibn-'Abbād, K.) — And The *side of the belly*. (K.) [But accord. to Ibn-'Abbād, مَا أَعْظَمَ دَوْلَةَ بَطْنِهِ means *How large is his navel!* (TA.)

دَوْلَةٌ: see the next preceding paragraph, in nine places: — and see also what next follows, in two places.

دَوْلَةٌ (T, S, K) and † دَوْلَةٌ (Ibn-'Abbād, TA) [and † دَوْلَةٌ, as appears from what follows]; as also تَوَلَّةٌ (T, S) [and تَوَلَّةٌ and تَوَلَّةٌ]; *A calamity, or misfortune*: (T, Ibn-'Abbād, S, K:) pl. دَوْلَاتٌ (S) and دَوْلَاتٌ and دَوْلَاتٌ. (Ibn-'Abbād, TA.)

You say, جَاءَ بِدَوْلَاتِهِ (S) [and † بِدَوْلَاتِهِ] and † بِدَوْلَاتِهِ (Ibn-'Abbād, TA) and † بِدَوْلَاتِهِ, as also بَنُولَاهُ, (Aboo-Málik, K,) *He, or it, came with, or brought, or brought to pass, his, or its, calamities, or misfortunes*: (Ibn-'Abbād, S, K.)\*

دَوْلَةٌ: and جَاءَ بِدَوْلَاتِهِ: } see دَوْلَةٌ.  
جَاءَ بِدَوْلَاتِهِ:

دَوِيلٌ *A plant that is a year old*, (S, M, K,) and *dry*: (M, K:) or *two years old*, (AZ, K,) and *worthless*: (AZ, TA:) or especially *what is dry of the [plants called] نَصِيٌّ and سَبِطٌ*: (M, K, TA:) or any plant *broken and black*. (TA.)

دَوَالِيٌّ *A sort of grapes of Et-Táif*, (M, K,) *black inclining to redness*. (M.) [See also دَوَالٍ, in art. دَلْو.]

دَوَالِيٌّ *i. q.* دَوَالِيٌّ, [in the CK, erroneously, دَوَالِيٌّ] used in an imperative sense [with its

verb and the objective complement thereof understood before it, and thus meaning دَوَالِيٌّ *Make thou the action to come round, or to be, by turns*: (M, K:) or it may be rendered as meaning that the thing happened in this manner [i. e. *the action being made to come round, or to be, by turns*]: (Sb, M:) or it means دَوَالِيٌّ بِعَدَدِ تَدَاوُلٍ [i. e. *a taking, or doing, (a thing) by turn after (another's) doing so, and may be rendered virtually in the same manner as above, i. e. let the action be done by turns: or the action being done by turns*]: (S, O, K: [in the PS, تَدَاوُلًا بَعْدَ تَدَاوُلٍ, which better explains the two manners in which it is said to be used:]) IAqar says that it is an invariable expression, like إِذَا شُقَّ بَرْدٌ شُقَّ بِالْبُرْدِ مِثْلَهُ and هَذَا ذِيكَ and هَذَا ذِيكَ and هَذَا ذِيكَ, said of persons when this takes a turn and this a turn. (T, TA.) 'Abd-Beni-Has-hás says,

\* إِذَا شُقَّ بَرْدٌ شُقَّ بِالْبُرْدِ مِثْلَهُ \*  
\* دَوَالِيٌّ حَتَّى لَيْسَ لِلْبُرْدِ لَابِسٌ \*

[When a burd (a kind of garment) is rent, the like thereof is rent with the burd, the action being done by turns, so that there is no wearer of the burd; it having been rent so as to fall off]: (S:) the poet is speaking of a man's rending the clothing of a woman to see her person, and her rending his also. (T, TA. [This verse is related with several variations: see another reading of it voce هَذَا ذِيكَ, in art. هَذَا; with another explanation of it.]) — Ibn-Buzurj says, (T,) sometimes the article ال is prefixed to it, so that one says الدَوَالِيٌّ, (T,) meaning *One's walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*, (T,) or one's *urging, or pressing forward, and striving*, [أَنْ يَتَحَفَّزَ, [in the CK, erroneously, يَتَحَفَّرَ, (ان,)] in his gait, or pace, (K,) when he moves about his shoulder-joints, and parts his legs widely, in walking. (T, K, TA. In the copies of the K, جَال [or جاءك] is erroneously put for حَاك, the reading in the T, TA. [The author of the TK follows the reading جَال; and has fallen into several other evident mistakes in explaining this expression; which is itself, in my opinion, when with the article ال, a mistake for الدَوَالِيٌّ, mentioned in art. دَلِك.]) A poet uses the phrase يَمْشِي الدَوَالِيَّ as meaning *Walking, or going, in the manner explained above*: (Ibn-Buzurj, T and TA in the present art.:) or يَمْشِي الدَوَالِيَّ. (TA in art. دَلِك.)

مُنْدَالٌ as meaning *Dangling, or moving to and fro; and hanging*; is said by Seer to be of the measure مَنَفْعِلٌ from التَّدَلِيٌّ, and formed by transposition; and if so, it has no inf. n.; for the word that is formed by transposition has no inf. n. (M. [But for this assertion I see no satisfactory reason.])

مُنْدَاوُلٌ: see دَوْلٌ. — الكَلَامُ المُنْدَاوُلُ signifies, in modern Arabic, *The language commonly used.*

دَوْلَابٌ  
دَلِبٌ: see art. دَوْلَابٌ

دوم

1. دَامَرٌ, aor. يَدُومِرُ and يَدَامِرُ; (S, M, Mṣb, K;) the sec. pers. of the pret. when the aor. is يَدُومِرُ being دُمِمْتُ; and when the aor. is يَدَامِرُ, دُمِمْتُ; (M;) and accord. to Kr, (M,) you say also دُمِمْتُ, aor. تَدُومِرُ, which is extr., (M, K,) and not of valid authority, held by the lexicologists [in general] to be anomalous like مَتَّ having for its aor. تَمَوَّتَ, and فَضَّلَ of which the aor. is يُفَضِّلُ, and حَضَرَ of which the aor. is يَحْضُرُ, and said by Aboo-Bekr to be a compound of the pret. of which the aor. is تَدَامِرُ with the aor. of which the pret. is دُمِمْتُ; (M;) inf. n. دَوْمِرٌ and دَوَامِرٌ [which is the most common form] and دَيْمُومَةٌ [originally دَيْمُومَةٌ, like قَيْدُودَةٌ originally قَيْدُودَةٌ, &c.]; (S, M, Mṣb, K;) *i. q.* ثَبِتَ [as meaning *It (a thing, S, M, Mṣb) continued, lasted, endured, or remained*]: (Mṣb, TK:) and *it became extended, or prolonged*; syn. اَمْتَدَّ: (TK:) and [it continued, lasted, endured, or remained, long;] *its time was, or became, long*: (TA:) and *i. q.* بَقِيَ [as syn. with ثَبِتَ (explained above) and as meaning *it continued, lasted, or existed, incessantly, always, endlessly, or for ever; it was, or became, permanent, perpetual, or everlasting*]: (Mṣb in art. بَقِيَ) and † اِسْتَدَامِرٌ signifies the same as دَامَرٌ [in all of these senses]: (TA:) [but Mṣr says,] اِسْتَدَامِرُ السَّفَرِ [The journey continued, or continued long,] is not of established authority. (Mgh.) [Hence, دَامَرٌ مَلِكُهُ *May his dominion be of long continuance.*] And دَامَرٌ عَلَى الأَمْرِ; (MA;) and دَاوَمِرٌ عَلَيْهِ, [and † دَاوَمِرٌ, as is shown by a usage of the act. part. n. in art. دَمِنَ in the S, &c.,] (S, MA,) inf. n. مَدَاوِمَةٌ; (S;) *He kept continually, or constantly, to the thing, or affair.* (S, MA.) مَا دَامَرٌ means *Continuance*; because مَا is a conjunct noun to دَامَرٌ; and it is not used otherwise than adverbially, like as inf. ns. are used adverbially: you say, لَا أَجْلِسُ مَا دُمِمْتُ قَائِمًا, [I will not sit during the continuance of thy standing]; (S, TA;) [or as long as thou standest; or while thou standest; for] مَا denotes *time*; and قَرَمًا دَامَرٌ زَيْدٌ قَائِمًا means *Stand thou during the period of Zeyd's standing*. (Ibn-Keysán, TA.) [And عَلَى الدَوَامِرِ means *Continually, or constantly*; like دَائِمًا.] — Said of rain, it means *It fell, or descended, consecutively, continuously, or constantly*. (Mṣb.) Some say, (M,) دَامَمَتِ السَّمَاءُ, aor. تَدِيمِرُ, inf. n. دِيمِرٌ, (M, K,) which, if correct, should be included in art. دِيمِرٌ, (M,) meaning *The sky rained continually*; as also † دَوْمِمْتُ and دِيمِمْتُ, (M, K,) in which last the و is changed into ي as it is in دِيمِيَّةٌ, (M,) and † اِدَامَمْتُ: (K:) or *rained such rain as is termed دِيمِيَّةٌ*; (M in art. دِيمِرٌ) and so † دِيمِمْتُ, inf. n. تَدِيمِمِرٌ; (S in art. دِيمِرٌ) and † اِدَامَمْتُ. (Z, TA.) [See also دَوْمِرٌ, below.] IAqar cites the following verse, (M, TA,) by Jahm Ibn-Shibl, (TA in this art.) or Ibn-Sebel, (TA in art. سَبِل, in which, also, the verse is cited,) in praise of a horse, as is said in "the Book of Plants" of Ed-Deenāwaree, and in