

thing.] (T.) [When no objective complement is expressed, it seems to mean † *He paused, and acted with deliberation, or in a patient or leisurely manner, or he waited in expectation*; app. from the same verb as syn. with دَوَّمَ; and thus, like one who hovers about a thing: see حَوَّمَ; and see also اَنْتَظَرَ.] And اِسْتَدَامَهُ † *He acted with moderation, gently, deliberately, or leisurely, in it*; (S, M, K, TA;) namely, an affair, or a case: (S:) or he sought, desired, asked, or demanded, its continuance, or long continuance, or endless continuance: and so † دَاوَمَهُ (M, K, TA) in both of these senses: (K, TA:) or he asked him to render a thing continual &c.: (Mgh, Mṣb, TA:) and also † he acted gently and deliberately in it; namely, an affair, or a case: (Mṣb:) and † he acted gently with him; (Fr, T in art. دِيمِر, M, Mṣb, K;) i. e., another person, (Mṣb,) or his creditor; as also اِسْتَدَمَاهُ (Fr, T, M, K,) which we judge to be formed from the former by transposition, because we do not find it [in this sense] to have any inf. n. (M.) A poet says, (T, S, Mṣb,) namely, Kays Ibn-Zuheyr, (S,)

* فَلَا تَعْجَلْ بِأَمْرِكَ وَأَسْتَدِمَهُ *

* فَمَا صَلَّى عَصَاكَ كَمُسْتَدِيرٍ *

(T, S, Mṣb,) i. e. † [Therefore haste not in thine affair, but act with moderation, gently, deliberately, or leisurely, therein]; for no one has straightened thy staff by turning it round over the fire, (T,) meaning, no one has managed thine affair soundly, like one who acts with moderation, &c. (T, Mṣb.) And another says, (S,) namely, Mejnoon, (TA,)

* وَإِنِّي عَلَى نَيْلِي نَزَارٍ وَإِنِّي *

* عَلَى ذَاكَ فِيهَا بَيْنَنَا أَسْتَدِيمُهَا *

meaning † [And verily I am blaming Leylā; and verily, notwithstanding that,] I look for her aiding me by good conduct [in the matter that is between us]. (S.) You say also, اَسْتَدِيرُ اللَّهَ اَسْتَدِيرُ اللَّهَ I seek, or desire, or ask, of God the continuance, or long continuance, or endless continuance, of thy favour, or the like. (Mgh, TA.)* And اَسْتَدِيرُ اللَّهَ عَزَّكَ I ask God to continue, or continue long, &c., thy might, or power, &c. (Mṣb.) The phrase اِسْتَدَامَ لُبْسَ الثَّوْبِ meaning [He continued long the wearing of the garment, or] he did not hasten to pull off the garment, may be from the saying عَاقَبَةُ الْأَمْرِ meaning I looked, or watched, or waited, for the end, or issue, or result, of the affair, or case. (Mṣb.) = Also He (a man) stooped his head, blood dropping from it: formed by transposition from اِسْتَدِمِي. (Kr, TA.)

دَائِمٌ: see the latter word.

دَوْمٌ an inf. n. of 1 [q. v.]. (S, M, Mṣb, K.) — [Hence,] مَا زَالَتْ السَّمَاءُ دَوْمًا دَوْمًا The sky ceased not to rain [in the manner of the rain termed دِيمَةٌ]; and so دِيمًا دِيمًا; (M, K;) [in the CK, erroneously, دِيمًا دِيمًا;] in which the ي is interchangeable with the و; (M;) mentioned by AHn,

on the authority of Fr. (TA.) — See also دَائِمٌ, in two places. = Also [The *cucifera Thebaica*; (Delile, "Floræ Egypt. Illustr.," no. 941;) or *Theban Palm*; so called because abundant in the Thebais; a species of fan-palm; by some called the gingerbread-tree, because its fruit resembles gingerbread: accord. to Forskål, (under the heading of "Flora Arabiæ Felicis," in his "Flora Egypt. Arab.," p. cxxvi.) *Borassus flabelliformis*; a name applied (after him) by Sonnini to the Theban palm; but now generally used by botanists to designate another species of fan-palm:] the tree of the مَقْلُ (S, M, Mṣb, K;) a well-known kind of tree, of which the fruit is [called] the مَقْلُ: (TA:) n. un. with ة: AHn says that the دَوْمَةٌ [is a tree that] becomes thick and tall, and has [leaves of the kind termed] خُوصٌ, like the racemes of a date-palm. (M, TA.) Accord. to Aboo-Ziyād El-Aarabee, (AHn, M,) The نَبَقُ [which properly signifies the fruit of the سِدْر, but here app. means, as it does in the present day, the tree called سِدْر, a species of lote-tree, called by Linn. *rhamnus spina Christi*, and by Forskål *rhamnus nabeca*,] is also thus called, (AHn, M, K,) by some of the Arabs: accord. to 'Omárah, great [trees of the kind termed] سِدْر: (AHn, M:) and, (M, K,) accord. to IAar, (M,) big trees of any kind. (M, K.) [See also دَوْمَةٌ, below.]

مَا زَالَتْ السَّمَاءُ دِيمًا دِيمًا whence the saying دِيمِر, see دَوْمٌ.

دِيمَةٌ: see دِيمِر.

دَوْمٌ n. un. of دَوْمَةٌ. (M, TA.) [Also, app., as in the present day, and as appears from what follows, A single fruit of the tree called دَوْمٌ. — And † A testicle; (K;) as being likened to the fruit of the دَوْمٌ. (TA.) — [Golius also explains it, as on the authority of the K, as meaning "Ebriosa mulier;" and Freytag, as meaning "mulier vinum vendens:" both are wrong: it is mentioned in the K as the name of a woman who sold wine.]

دِيمَةٌ A lasting, or continuous, and still rain: (Aṣ, M, and TA voce ضَرْبٌ, q. v.): or rain in which is neither thunder nor lightning; the least of which is the third of a day or the third of a night; and the most thereof, of any period: (AZ, S in art. دِيمِر:) or rain that continues some days: (Mṣb:) or rain that continues long and is still, without thunder and lightning: (K, TA:) or rain that continues five days, or six, (M, K,) or seven, (K,) or a day and a night, (T in art. دِيمِر, M, K,) or more; (T, TA;) or the least whereof is a third of a day or of a night; and the most thereof, of any period: (K, TA:) pl. دِيمِر, (S, M, K,) the و being changed [into ي] in the pl. because it is changed in the sing., (M,) and دِيَوْمٌ (Abu-l-'Omeythil, T, K,) and [coll. gen. n.] دِيمِر (Sh, T, TA.) [See also مَدَامٌ.] — Hence other things are thus termed by way of comparison. (S.) It is said in a trad. (S, M) of 'Aisheh, (M,) كَانَ عَمَلُهُ دِيمَةً (S, M, Mṣb) † His work was incessant [but moderate, or not excessive]; (Mṣb;)

referring to Moḥammad; (T, S, M, Mṣb;) on her being asked if he preferred some days to others: (T:) she likened it to the rain termed دِيمَةٌ in respect of continuance and moderation. (T, M.) And it is related of Ḥudheyfeh that he said, mentioning فِتْنٌ [i. e. trials, or probations, or conflicts and factions, &c.], إِنِّهَا لَا تَبْتَكِرُ دِيمًا دِيمًا, meaning † [Verily they are coming to you] filling the earth, or land, [and] with continuance. (T.)

دَامًا (in the CK [erroneously] دَامًا) The sea, or a great river; syn. بَحْرٌ; (M, K;) because of the continuance of its water: (M:) originally دَوْمًا, or دَوْمَةً: if the latter, the change of the و into ا is anomalous. (TA.)

الدَّوْمَاءُ: see 1, near the end of the paragraph.

دِيَوْمَةٌ and دِيَوْمٌ held by Aboo-'Alee to be from الدَّوَامُ, and therefore to belong to the present art.: (TA:) see art. دِمِر. = The latter is also an inf. n. of دَامٌ [q. v.]. (S, M, Mṣb, K.)

دَوَامٌ † A vertigo, or giddiness in the head; i. q. دَوَارٌ. (S, M, K, TA. [In the CK, دَوَا is erroneously put for دَوَار.] You say, أَخَذَهُ دَوَامٌ † [A vertigo took him, or attacked him]. (S.) And دَوَامٌ † [He has a vertigo]. (Aṣ, TA.)

دَوَامٌ: see what next follows.

دَوَامَةٌ † The فَلَكَةُ [or round thing, i. e. top,] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string: (S, M, K. *) the derivation of the word has been explained above: see 2, in two places: (T, S:) pl. [or rather coll. gen. n.] دَوَامٌ. (M, K.) — دَوَامَةُ الْبَحْرِ † [The whirlpool of the sea; so in the present day;] the middle of the sea, upon which the waves circle (تَدْوِمٌ [i. e. تَدْوِمٌ]). (TA.)

دَائِمٌ [Continuing, lasting, enduring, or remaining: being extended or prolonged: (see 1, first sentence:)] continuing, lasting, enduring, or remaining, long: (TA:) [and continuing, lasting, or existing, incessantly, always, endlessly, or forever; permanent, perpetual, or everlasting: (see, again, 1, first sentence:)] and دَوْمٌ signifies the same as دَائِمٌ, (S, M, K,) applied to shade; (S, M;) being an inf. n. used as an epithet: (M:) and دِيَوْمٌ, also, (M, K,) [of the measure فَيَعُولٌ, originally دِيَوْمٌ,] like قِيَوْمٌ, (M,) signifies the same as دَائِمٌ [app. in the last of the senses explained above; being of a form proper to intensive epithets]: (M, K:) Laḳeṭ Ibn-Zurarah says,

* شَتَانَ هَذَا وَالْعِنَاقِ وَالنَّوْمِ *

* وَالْمَشْرَبِ الْبَارِدِ وَالظِّلِّ الدَّوْمِ *

[Different, or widely different, are this and embracing and sleeping and the cool drinking-place and the continual shade]. (IB, TA.) And the Jews are related, in a trad. of 'Aisheh, to have said [to the Muslims], عَلَيْكُمْ السَّامُ الدَّامُ, meaning [to the Muslims], [i. e. May everlasting death come upon you; saying السَّامُ in the place of السَّلَامُ, and] suppressing the ي [or rather the hemzeh] because of [their desire to assimilate الدائم