

(or *spoil, &c.*) became] a thing taken by turns among them : (S:) and the saying, in the *Kur* [lix.7], كَيْ لَا يَكُونُ 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 دَوْلَةٌ 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 حَوْصَلَةُ [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 قَانَصَةُ [which may here mean the same as the حَوْصَلَةُ, for this is one of the meanings assigned to it, and this explanation of دَوْلَةٌ 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 شَفِيقَةُ [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 بِدَوْلَاتِهِ, (Aboo-Málik, K,) *He, or it, came with, or brought, or brought to pass, his, or its, calamities, or misfortunes : (Ibn-'Abbād, S, K.)**

جَاءَ بِدَوْلَاتِهِ : } دَوْلَةٌ. see
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 بِعَدَدِ 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 هَذَاذِيكَ and حَجَازِيكَ and هَذَاذِيكَ, said of persons when this takes a turn and this a turn. (T, TA.) 'Abd-Beni-Has-has 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 هَذَاذِيكَ, 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 [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 التَدَلِّيِّ, 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.]*

دولاب

دَلَبٌ: 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 دُمِتَ; and when the aor. is يَدَامِرُ, دُمِتَ; (M;) and accord. to Kr, (M,) you say also دُمِتَ, 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 يُحَضِّرُ, 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 دُمِتَ; (M;) inf. n. دَوْمِرٌ and دَوَامِرٌ [which is the most common form] and دِيمُومَةٌ [originally دِيُومُومَةٌ, like قِيُودُودَةٌ originally قِيُودُودَةٌ, &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. بقى) 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 دَاوِمٌ عَلَيْهِ, [and دَاوِمَةٌ, 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 دُمِتَ 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 مَدَّةَ قِيَامِ زَيْدٍ [i. e. 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,) دَامَتِ السَّمَاءُ, aor. تَدِيمِرُ, inf. n. دِيمِرٌ, (M, K,) which, if correct, should be included in art. دِيمِرُ, (M,) meaning The sky rained continually; as also دَوْمِتَ and دِيمِتَ, (M, K,) in which last the و is changed into ي as it is in دِيمَةٌ, (M,) and اِدَامَتٌ: (K:) or رَانَتْ سُبْحًا دِيمَةٌ; (M in art. دِيمِرُ) and so دِيمِتَ, inf. n. تَدِيمِرُ; (S in art. دِيمِرُ) and اِدَامَتٌ. (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****