

to] السام. (TA.) [Hence **دَائِبًا** meaning *Continually*: and *always*, or *for ever*.] — Also † **دَائِبًا**, or *motionless*; said, in this sense, of water; (S, M, Mgh, Mṣb, K, TA;) and so **دَوْرٌ**. (M, TA.) — It is also said of that which is in motion, [as signifying † *Going round, revolving, or circling*, (see 1,)] as well as of that which is still, or motionless; thus having two contr. meanings: so says Aboo-Bekr. (TA.) — [Hence,] † **مَرْقَةٌ** **دَائِمَةٌ** † [*Broth into which is put much grease so that this swims round upon it*]: which is extr., because the **و** in this instance should by rule be changed into a hemzeh. (M. [The meaning is there indicated by the mention of this phrase immediately after **دَوْرٌ** **الْمَرْقَةِ**, q.v.])

**مَرْقَةٌ دَائِمَةٌ**: see the next preceding paragraph.

**دَيُومٌ**: see **دَائِرٌ**, first sentence.

**أَدْوَمٌ** [*More, and most, continual, lasting, &c.*]

You say, **هُوَ أَدْوَمٌ مِنْ كَذَا** [*It is more continual, or lasting, &c., than such a thing*]: from **الدَّوَامُ**. (IJ, M.)

**مُدَامٌ** *Continual, or lasting, rain.* (IJ, M, K.) [See also **دِيمَةٌ**, above.] — And **وِينٌ**; as also **مُدَامَةٌ**: (T, S, M, K:) so called because it is made to continue for a time (T, M) in the **دَن**, (T,) or in its receptacle, (M,) until it becomes still after fermenting: (T:) or because, by reason of its abundance, it does not become exhausted: (Sh, T:) or because of its oldness: (AO, T:) or because it is the only beverage of which the drinking can be long continued: (M, K:) or because the drinking thereof is continued for days, to the exclusion of other beverages. (A, TA.)

**مُدَامَةٌ**: see what next precedes.

**مِدْوَمٌ** and **مِدْوَامٌ** *A stick, or piece of wood, (M, K,) or some other thing, (M,) with which one stirs the boiling of the cooking-pot.* (Lh, M, K.)

**أَرْضٌ مَدِيَّةٌ**, (Yz, S, M, K, TA, [in the CK, erroneously, **مَدِيَّةٌ**]) and **مَدِيَّةٌ**, (M, TA.) *Land upon which have fallen rains such as are termed دِيمَرٌ [pl. of دِيَمَةٌ].* (Yz, S, M, K, TA.)

**مُدِيرٌ** i.q. **رَاعِفٌ** (S, K) [*Having blood flowing from his nose*: or, accord. to the PS and TK as meaning *having a continual bleeding of the nose*].

**أَرْضٌ مَدِيَّةٌ**: see **مَدِيَّةٌ**.

**مِدْوَمٌ**: see **مِدْوَامٌ**.

**مُتَدَوِّمَاتٌ**, applied to birds, means *Going round, or circling, over a thing*: and this is meant by **مُتَدَوِّمَاتٌ**, which is used for the former word, in the saying [of a **رَاجِزٍ**], describing horses,

\* **كَالطَّيْرِ تَبْقَى مُتَدَوِّمَاتِهَا** \*

i.e. *Like birds when thou lookest at, or watchest, those of them that are going round, or circling, over a thing*: (S, TA:\*) or **مُتَدَوِّمَاتٌ** signifies *waiting, or watching.* (TA.)

**مُتَدَوِّمَاتٌ**: see what next precedes.

**مُسْتَدِيرٌ**: see 10. Accord. to Sh, (TA,) it

signifies † *Exceeding the usual bounds in an affair*; *striving, or labouring, therein*; or *taking pains, or extraordinary pains, therein.* (T, TA.)

## دون

1. **دَانٌ**, aor. **يَدُونُ**, inf. n. **دَوْنٌ**; and **أَدِينُ**, (S, K,) with **دَamm**, (K,) inf. n. **إِدَانَةٌ**; (S;) *He, or it, was, or became, such as is termed دَوْنٌ*; (S, K;) [i.e.] *low, base, vile, &c.*: or *weak*: (K:) mentioned by Er-Rāghib on the authority of IKt: (TA:) so say some: but accord. to others, **دَوْنٌ** has no verb. (S, TA.) **لَمْ يَدُنْ**, (as in my copies of the S,) or **لَمْ يَدُنْ**, (as in the TA,) at the end of a verse of 'Adce, as some relate it, [perhaps the only authority for these two verbs,] is accord. to others **لَمْ يَدُنْ**, from **دَنَى** meaning "he, or it, was, or became, weak." (S, K.)

2. **دَوْنُ الدِّيَوَانِ**, (inf. n. **تَدْوِينٌ**, TA,) *He wrote, composed, or drew up, the register* [&c.]. (S,\* Mṣb, K, TA,\*) And **دَوْنُ الدَّوَاوِينِ** *He instituted, appointed, or arranged, the registers for the prefects, or administrators, (Mgh, Mṣb,) and the Kādēes, (Mgh,) or others*: (Mṣb:) said of 'Omar; who is related to have been the first that did this, (Mgh, Mṣb,) among the Arabs. (Mṣb.) And **دَوْنُ الْكُتُبِ** *He collected the writings.* (Mgh.) [And **دَوْنُ شِعْرِ فُلَانٍ** *He collected the poetry of such a one.*] And **تَدْوِينٌ** signifies also *The writing [a person's name &c.] in a ديوان [or register].* (KL.) You say, **دَوْنَهُ** *He wrote it [in a register].* (MA.) [And *He registered him.*]

4. **مَا أَدُونَهُ** inf. n. **إِدَانَةٌ**: see 1. = **مَا أَدُونَهُ** [as meaning *How low, base, vile, &c., is he, or it!*] is [asserted to be] a phrase not used, (As, T, K, TA,) because [it is said that] **دَوْنٌ** has no verb. (As, T, TA.)

5. **دَوْنٌ** *He was, or became, in a state of complete richness, wealth, or competence.* (IAqr, T, K.) [See also **تَدْوِينٌ**. Perhaps both are correct, as dial. vars.]

**دَوْنٌ** *Low, base, vile, mean, paltry, inconsiderable, or contemptible*; (Fr, T, S, M,\* Mṣb, K;) applied to a man &c.: (T, Mṣb:) and *inferior, i.e. lower, baser, viler, &c., in grounds of pretension to respect or honour [or in any approvable quality]*: (Lth, T:) and *such as falls short [of a thing]*; used in this sense as a prefixed noun: (Ham p. 686:) [see below what is said of its usage as a prefixed noun by Lth and by Sb: and used as an epithet, scanty, or deficient; applied to anything:] and *of a middling sort; between good and bad*; applied to a man and to a commodity: (M:) and also *high, or eminent, in rank or condition; noble, or honourable*: (T, K:) thus it bears two contr. significations (K) [and significations intermediate between those two]. A poet says,

• إِذَا مَا عَلَا الْمَرْءَ رَامَ الْعَلَاءَ •  
• وَيَقْنَعُ بِالذُّونِ مَنْ كَانَ ذُونًا •

[When the man is high in rank, or nobility, he

seeks highness: and he who is low is content with that which is low]. (S.) Accord. to the most common usage, (Mṣb,) or accord. to what is asserted to be the most common usage, (Lh, M,) one says **رَجُلٌ مِنْ ذُونٍ** (T, M, Mṣb, K) and **شَيْءٌ مِنْ ذُونٍ** (M, Mṣb) *A man who is [of a kind that is] low, base, &c., and a thing that is [of a kind that is] low, base, &c.*: (Mṣb:) but sometimes they said **رَجُلٌ دُونٌ** and **شَيْءٌ دُونٌ**, without **مِنْ**; (M, Mṣb;) and **ثَوْبٌ دُونٌ** *a bad [or an inferior] garment, or piece of cloth*: (M:) or one should not say **رَجُلٌ دُونٌ**; (T, K;) for the Arabs did not use this phrase. (T.) Accord. to Lth, one says, **هَذَا دُونٌ ذَلِكَ** [*This is the inferior of that*], when meaning to denote by it low estimation, using the nom. case: (T:) [but this is uncommon, if allowable:] Sb says that **دُونٌ** is not used in the nom. case as a prefixed noun: as to the saying in the Kur [lxvii. 11, an instance similar to which occurs also in vii. 167], **وَمِمَّا ذَلِكِ الصَّالِحُونَ وَمِمَّا ذُوْنُ ذَلِكَ قَوْمٌ دُونُ ذَلِكَ** [i.e. *Of us are the righteous, and of us are a party below that party in rank or estimation*]; (M, TA;) or, as another says, **دُونٌ** is here in the accus. case but in the place of a noun in the nom. case because it is generally used as an adv. n. (TA.) — As an adv. n., **دُونٌ** signifies *Below*, contr. of **فَوْقٌ**; (S, K;) as denoting a falling short of the [right or approved] limit; (S;) or denoting low, or mean, estimation or condition; (Lth, T, M;) or a condition lower, baser, viler, &c., than that of another, in grounds of pretension to respect or honour [or in any approvable quality]; (Lth, T;) [and hence, inferior to, beneath, under, or short of, another in rank, height, size, &c.]; and *less than another, and more deficient than another*: (Fr, T:) and also *above*; i.q. **فَوْقٌ**; (T, K;) in highness, or eminence, of rank or condition, or in nobility; (T;) [and hence, exceeding another, and more than another:] thus bearing two contr. significations. (K.) You say, **زَيْدٌ دُونُكَ** meaning *Zeyd is [below thee, or] in a condition lower, baser, viler, &c., than thine, in grounds of pretension to respect or honour* [&c.]: and when one says, "Verily such a one is high, or eminent, in rank or condition," or "is noble," another replies, **وَدُونُ ذَلِكَ** meaning *And above that.* (T.) — Also *Beneath, below in situation, or under*; syn. **تَحْتَ**. (T, TA.) Using it in this sense, you say, **دُونُ قَدَمِكَ خَدُّ عَدُوِّكَ** [*May the cheek of thine enemy be beneath thy foot*]: (T, TA:) and **جَلَسَ دُونَهُ** [*He sat below him*]. (TA.) — Also *Before in respect of place, or in front*: and [the contr., namely,] *behind, or beyond*. (T, M, K.) [You may say, using it in the former sense, **جَلَسَ دُونَهُ** *He sat before him, or in front of him*: (see Ham p. 86:) and, using it in the latter sense,] you say, **هَذَا أَمِيرٌ عَلَى مَا دُونُ** [*This [man] is governor, or prince, over what is beyond [the river] Jeyhoon.* (TA.) — And i.q. **قَبْلُ**, [generally signifying *Before in respect of time*; but as some say, in respect of place also, which may perhaps be here meant]: (T:) and [the contr., namely,] i.q. **بَعْدُ** [generally meaning *after in respect of time*; but as