

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 **اَسْتَدَامَهُ** † *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. **دِير**, M, Mṣb, K;) i. e., another person, (Mṣb,) or his creditor; as also **اَسْتَدَمَاهُ**, (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, Keys Ibn-Zuheyr, (S,)

- \* فَلَا تَعْجَلْ بِأَمْرِكَ وَأَسْتَدِمَّهُ  
\* فَمَا صَلَّيْ عَصَاكَ كَمَسْتَدِيرٍ

(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 لَيْلَى لَزَارٍ وَإِنِّي  
\* عَلَى ذَاكَ فِيمَا بَيْنَنَا أَسْتَدِيرُ

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**, *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 **اَسْتَدَامَ لَيْسَ 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 **اَسْتَدَمَى**. (Kr, TA.)

**دَامَ** for **دَامَر**: see the latter word.

**دَوَّمَ** an inf. n. of 1 [q. v.]. (S, M, Mṣb, K.) — [Hence,] **مَا زَالَتِ السَّمَاءُ دَوَّمَ دَوَّمَ** *The sky ceased not to rain [in the manner of the rain termed دَوَّمَ]; and so دَوَّمَ دَوَّمَ*; (M, K;) [in the CK, erroneously, دَوَّمَ دَوَّمَ] in which the **و** 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, "Flora 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 **مُقَل**; (S, M, Mṣb, K;) a well-known kind of tree, of which the fruit is [called] the **مُقَل**: (TA:) n. un. with **ة**: AHn says that the **دَوَّمَ** [is a tree that] becomes thick and tall, and has [leaves of the kind termed] **خُوص**, like the **خُوص** of the date-palm, and racemes like the racemes of a date-palm. (M, TA.) Accord. to Aboo-Ziyād El-Aḥarbee, (AHn, M,) The **نَبَق** [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 'Omārah, great [trees of the kind termed] **سِدْر**: (AHn, M:) and, (M, K,) accord. to IḤar, (M,) big trees of any kind. (M, K.) [See also **دَوَّمَ**, below.]

**دَوَّمَ**, whence the saying **دَوَّمَ دَوَّمَ دَوَّمَ**: see **دَوَّمَ**.

**دَوَّمَ**: see **دَوَّمَ**.

**دَوَّمَ** n. un. of **دَوَّمَ**. (M, TA.) [Also, app., as in the present day, and as appears from what follows, *A single fruit of the tree called دَوَّمَ*.] — And † *A testicle*; (K;) as being likened to the fruit of the **دَوَّمَ**. (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.]

**دَوَّمَ** *A lasting, or continuous, and still rain*: (Aḥ, 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. **دِير**;) 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. **دِير**, 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. **دَوَّمَ**, (S, M, K,) the **و** being changed [into **ي**] in the pl. because it is changed in the sing., (M,) and **دَوَّمَ**, (Abu-l-'Omeythil, T, K,) and [coll. gen. n.] **دَوَّمَ**. (Sh, T, TA.) [See also **دَوَّمَ**.] — Hence other things are thus termed by way of comparison. (S.) It is said in a trad. (S, M) of 'Aisheh, (M,) **كَانَ عَمَلُهُ دَوَّمَ** (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 **دَوَّمَ** in respect of continuance and moderation. (T, M.) And it is related of Ḥudheyfeh that he said, mentioning **فَتَن** [i. e. trials, or probations, or conflicts and factions, &c.], **إِنَّمَا لَاتَتِيكُمْ دَوَّمَ دَوَّمَ**, meaning † [Verily they are coming to you] filling the earth, or land, [and] with continuance. (T.)

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

**الدَّوَّمَ**: see 1, near the end of the paragraph.

**دَوَّمَ** and **دَوَّمَ**, held by Aboo-'Alee to be from **الدَّوَام**, and therefore to belong to the present art.: (TA:) see art. **دَمَر**. = The latter is also an inf. n. of **دَامَر** [q. v.]. (S, M, Mṣb, K.)

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

**دَوَّمَ**: see what next follows.

**دَوَّمَ** † The **فَلَكَةٌ** [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.] **دَوَّمَ**. (M, K.) — **دَوَّمَ الدَّوَّمَ** † [The whirlpool of the sea; so in the present day;] the middle of the sea, upon which the waves circle (**دَوَّمَ** [i. e. **دَوَّمَ**]). (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 **دَوَّمَ** signifies the same as **دَائِمٌ**, (S, M, K,) applied to shade; (S, M;) being an inf. n. used as an epithet: (M:) and **دَوَّمَ**, also, (M, K,) [of the measure **فِعُولٌ**, originally **دَوَّوَمٌ**,] like **قَيَّوَمٌ**, (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:) Laḳṣe Ibn-Zurārah says,

- \* شَتَانٌ هَذَا وَالْعِنَاقُ وَالنَّوْمُ  
\* وَالْمَشْرَبُ الْبَارِدُ وَالظِّلُّ الدَّوْمُ

[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 *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 **الدَّامِ**