

scabby, and lean, or emaciated, and small in body. (Sgh, K.)

5: see 1, and 4; the latter in three places. *دَلَّ* also signifies *He exalted himself; or was, or became, haughty, proud, or disdainful: you say, هُمْ يَتَدَلُّونَ عَلَى السُّلْطَانِ* [They exalt themselves against the Sultan; or behave haughtily to him]. (S in art. دكل.)

7. *اندل*: see 1, in three places. — Also *It poured out or forth; or was, or became, poured out or forth.* (Sgh, K.)

8. *ادل*, first pers. *ادلْتُ*: see 1.

10. *استدل* *He desired, or sought, an indication, an evidence, a proof, or an argument: [this is the primary signification: and hence,] he adduced an indication, &c.: and he drew an inference, or a deduction: (KL:) or he established an indication for the purpose of obtaining a certain knowledge of a thing indicated, or for the purpose of affirming a thing indicated: and sometimes it is quasi-pass. of الدَّالِّ الطَّرِيقَ* [explained above, so that it signifies *he was, or became, directed, or rightly directed, to the way*]. (TA. See 1.) [You say, *استدل بشئ على شئ آخر*, *He desired, or sought, to be directed, or guided, by a thing, to another thing: he adduced, or took, or regarded, a thing as an indication, an evidence, or a proof, of another thing, or as an argument in favour of another thing: he inferred, from a thing, another thing: he sought, or found, or perceived, or saw, in a thing, an indication, an evidence, or a proof, of another thing, or an argument in favour of another thing: he was, or became, directed, or guided, or he directed or guided himself, by a thing, to another thing, or to the knowledge of another thing.* الدَّلِيلُ مَا يُسْتَدَلُّ بِهِ, occurring in the S, means *The دليل is that whereby one is directed, or guided.*]

R. Q. 1. *دندل*, (M,) inf. n. *دندلة* and *دندال*, (M, K,) *He put in motion or in a state of commotion, or moved about, (M, K,) a thing suspended, (M,) and his head and limbs in walking, (M, K,) said of a man. (M.)* — *دندل في الأرض* *He went away into the country, or in the land. (T.)*

R. Q. 2. *تدندل* *It was, or became, in a state of motion or commotion, or it moved about, (T, S, K,) hanging down; i. e. it dangled: (S, K:) it hung down loosely. (M, K.)* — [Hence,] *تَدَدَلُوا بَيْنَ أَمْرَيْنِ فَلَمْ يَسْتَقِيمُوا* [† They wavered, vacillated, or hung in suspense, between two affairs, and did not pursue a direct course]. (Lh, T, K.)

دل *Amorous gesture or behaviour, of a woman, with coquettish boldness, and feigned coyness or opposition; as also دلّ: (S, M:) the former is an inf. n., [see 1,] and دلّ the latter is a simple subst.; (Mgh;) both signifying a woman's boldness of behaviour (M, Mgh, K) towards the husband, (M, K,) with amorous gesture, and coquettishness, feigning opposition; (M, Mgh, K;)*

as also *دلّ*, (K,) and *دلّ*: (Har p. 567:) or *دلّ* signifies a woman's *pleasing talk and jesting and mien or guise; as also دلّ: (Sh, T:) and pleasing talk and jesting of a man with his wife: (TA in art. سميت:) and also, (K,) accord. to A'Obeid (T, S) and Hr, (M,) like هذنى (K,) or nearly the same as this word, (T, S, M,) both signifying a certain calm or placid or grave manner of deportment, with pleasingness of mien or guise or aspect, (T, S, M, K,) and of the natural dispositions &c., (T, S,) of a man: (T, S, M:) and boldness [or presumptuousness]; (T in art. دلو;) as also *دلّ* and *دلّ*: (Mgh, and Har p. 243, and T ubi supra in explanation of the last:) or this last signifies a kind of boldness (IAar, T, M, K*) towards a person in whose estimation one holds a high place, (IAar, T,) or towards a person beloved, or a beloved and loving relation; (M, K;) and is a subst. from *ادلّ*; (S;) syn. with *ادلّ*; (Har p. 243;) as is also *دلّ*. (Fr, T.) One says, *هي حنة الدلّ* and *الدلال* [She is pleasing in respect of her amorous gesture &c.]. (S.) — It is also an arabicized word, from the Pers. *دل*, signifying *The heart, or mind: (M, K:) sometimes used in the speech of the Arabs, (M,) and applied by them as a proper name (M, K) to a woman: (M:) with fet-h (M, K) and teshdeed (K) because there is no such word in their language as دلّ; wherefore they changed it to دلّ, which has the first of the meanings assigned to it above. (M.)**

[*دلّ*, to which Golius assigns a meaning partly belonging to *دلّ*, an inf. n. of *دلّ*, and partly to other words of this art., ("Capitis membrorumve motus seu gestus, extrinsecus gravitatem præ se ferens, profectus tamen ab eo qui amat favetque,") as on the authority of the K and KL, I do not find in either of those works.]

دلّ *A favour, or benefit, conferred, or bestowed. (Fr, T.)*

دلّ: see *دلّ*.

دلّ: see *دلّ*, in five places.

دلّ i. q. *دلّ*; (S, Mgh, TA;) i. e. [A director; or] a right director (Mgh, Kull, TA) to that which is sought or desired; a guide; (Kull;) one who directs, or rightly directs, another; (M;) [an indicator;] and a discoverer: (Mgh:) and a thing by which one is directed, or guided, (S, TA,) or by which one is rightly directed; (TA;) [an indication; an evidence; a proof; and an argument;] a sign set up for the knowledge of a thing indicated; (whence smoke is called *دلّ على النار* [an indication of fire];) anything whereby a thing indicated is known, whether relating to an object of sense or to the law [&c.], decisive or indecisive: and *دلّ* is used in the sense of *دلّ*, because a thing is called by the inf. n. of its verb: (Kull:) and so is *دلّ*, (S, MF, TA,) though this is asserted in the K to have been said heedlessly by J because

this last word is an inf. n.; for the inf. n. is used in the sense of the act. part. n., almost by a general rule, as it is also in the sense of the pass. part. n.: (MF, TA:) the pl. of *دلّ* is *ادلّ*; [generally restricted to rational beings, or always so restricted,] and *ادلّ* [generally restricted to things by which one is directed &c., but properly a pl. of pauc.,] (M, TA) and, accord. to some, *ادلّ*, (Kull,) or this is pl. of *دلّ* [fem. of *دلّ*], or of *دلّ*, as is also *ادلّ*. (TA.) *دلّ يا دليل المصحّرين* means *O guide of those who are perplexed to that by means of which their perplexity will depart. (Kull.)* The saying of a poet,

شدوا المطى على دليل دائب

means, as some say, *بدليل* [i. e. *They bound the saddles upon the camels for riding, with, or by means of, a toiling guide*]: or, accord. to IJ, it may be elliptical, for *دلّ دليل*, and is like the phrase *سر على أسر الله*; as though he said, *دلّ معتبدين على دليل دائب* [relying upon a toiling guide]. (M.)

دلّ: see the next paragraph, in four places; and see its pl. in the same:—see also *دلّ*, in two places. — As a conventional term, (TA,) it means *A word's signification, or indication of meaning: (Mgh, TA:) this is of three kinds: thus إنسان signifies, or indicates, "an animal endowed with reason" بالمطابقة, i. e. by complete correspondence; and "an animal" or "a being endowed with reason" بالتضمن, i. e. [by partial inclusion, or] partially; and "a being capable of knowledge" بالالتزام, i. e. [necessarily, or] by a necessary idea attached to it in the mind. (TA.)*

دلّ a subst. signifying *Direction, right direction, or guidance; (Fr, T, M, Mgh;) as also دلّ, (Fr, T, Mgh,) or the former only accord. to IDrd, (M,) and دلّ and دلّ: (M;) or this last is an inf. n. like دلّ: (K;) or signifies the skill of a guide in direction or right direction or guidance; his well-grounded skill therein. (Sb, M, K.)* A poet says,

إني أمرأ بالطرق ذو دلالات

[Verily I am a man possessing varied skill in guiding in the roads, or ways]. (A'Obeid, S.) — The occupation of the *دلّ* [q. v.]; (M, K;) as also *دلّ*: (K:) or, accord. to IDrd, the latter [only] has this meaning. (M.) — The hire that one gives to the *دلّ*, or [so in the M, but in the K "and"] to the *دلّ*: (M, K:) and so, sometimes, *دلّ*. (K.)

دلّ an inf. n. of *دلّ* [q. v.]: (S, Mgh, K;) or a simple subst.: (M:) see the next preceding paragraph.

دلّ: see *دلّ*:—and see also what next follows.

دلّ *A conspicuous road or beaten track. (IAar, K.)* In the T, at the end of art. دل, it is