

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 **أَنْتَظَرُ**.] And **استدامه** † *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 **داومه** (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 **استدماه** (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, **كَيْسَ** Ibn-Zuheyr, (S,)

\* **فَلَا تَعْجَلْ بِأَمْرِكَ وَأَسْتَدِمَّهُ** \*  
 \* **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.)

\* **وَأْتِي عَلَى نَيْلِي نَزَارٍ وَإِنِّي** \*  
 \* **عَلَى ذَاكَ فِيمَا 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, **أَسْتَدِيرُ اللَّهَ**, **نَعْمَتِكَ** 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 **أَسْتَدِيرُ اللَّهَ عَزَّكَ** I ask God to continue, or continue long, &c., thy might, or power, &c. (Mṣb.) The phrase **استدام لبس الثوب**, meaning [He continued long the wearing of the garment, or] he did not hasten to pull off the garment, may be from the saying **عاقبة الأمر**, 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 **استدمني**. (Kr, TA.)

**دَائِمٌ** for **دَامٌ**: see the latter word.  
**دَوَّمَ** an inf. n. of 1 [q. v.]. (S, M, Mṣb, K.) — [Hence,] **مَا زَالَتِ السَّمَاءُ دَوْمًا دَوْمًا** The sky ceased not to rain [in the manner of the rain termed **دِيمَة**]; 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 مَقْل*; (S, M, Mṣb, K;) a well-known kind of tree, of which the fruit is [called] the **مَقْل**: (TA:) n. un. with **ة**: AHn says that the **دَوْمَة** [is a tree that] becomes thick and tall, and has [leaves of the kind termed] **خُوص**, like the racemes of a date-palm. (M, TA.) Accord. to Aboo-Ziyād El-Aarābee, (AHn, M,) The **نَبَق** [which properly signifies the fruit of the **سَدْر**, but here app. means, as it does in the present day, the tree called **سَدْر**, 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] **سَدْر**: (AHn, M:) and, (M, K,) accord. to IAar, (M,) *big trees of any kind*. (M, K.) [See also **دَوْمَة**, below.]

**دِيمِر**, whence the saying **دِيمًا دِيمًا**: see **دوم**.  
**دِيمَة**: see **دِيمِر**.

**دَوْمٌ** n. un. of **دَوْمَة**. (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 **دَوْم**. (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.]

**دِيمَة** A lasting, or continuous, and still rain: (Aṣ, M, and TA voce **ضَرَبٌ**, 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 **دِيَوْمِر**, (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 دِيمَة** (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 **دِيمَة** in respect of continuance and moderation. (T, M.) And it is related of Hūdheyfeh that he said, mentioning **فَتَن** [i. e. trials, or probations, or conflicts and factions, &c.], **إِنهَا 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 **دَوْمَة**: if the latter, the change of the **و** into **ا** is anomalous. (TA.)

**الدَّوَمَاءُ**: see 1, near the end of the paragraph.  
**دِيَوْمَة** and **دِيَوْمِر**, held by Aboo-'Alee to be from **الدَّوَامِر**, and therefore to belong to the present art.: (TA:) see art. **دمر**. = The latter is also an inf. n. of **دَامَر** [q. v.]. (S, M, Mṣb, K.)

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

**دَوَامِرٌ**: see what next follows.  
**دَوَامَة** † The **فَلَكَة** [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.] **دَوَامِرٌ**. (M, K.) — **دَوَامَة** † [The whirlpool of the sea; so in the present day;] the middle of the sea, upon which the waves circle (**تَدَوَّر** [i. e. **تَدَوَّر**]). (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 **دِيَوْمِرٌ**, also, (M, K,) [of the measure **فَيَعُولٌ**, originally **دِيَوْمِرٌ**,] like **دِيَوْمِرٌ**, (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,

\* **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 **المَوْتُ الدَّائِمُ**, [i. e. May everlasting death come upon you; saying **السَّامُ** in the place of **السلام**, and] suppressing the **ي** [or rather the hemzeh] because of [their desire to assimilate **الدائم**