

to] السام. (TA.) [Hence دائماً meaning *Continually*: and *always*, or *for ever*.] — Also † *Still*, or *motionless*; said, in this sense, of water; (S, M, Mgh, Mṣb, K, TA;) and so دَوَّمَ. (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 Abou-Bekr. (TA.) — [Hence,] مَرَقَةٌ مَرَقَةٌ † [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 hemzch. (M. [The meaning is there indicated by the mention of this phrase immediately after دَوَّمَ المَرَقَةَ q. v.])

مَرَقَةٌ دَاوَمَةٌ: see the next preceding paragraph.

دَوَّمَ: see دَائِمٌ, 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 دَيْمَةٌ, above.] — And Wine; as also مُدَامَةٌ: (T, S, M, K:) so called because it is made to continue for a time (T, M) in the دَبَّ (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.

مَدْوَمٌ and مَدْوَامٌ 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 مَدِيمَةٌ, (Yz, S, M, K, TA, [in the CK, erroneously, مُدِيمَةٌ,]) and مُدِيمَةٌ, (M, TA.) Land upon which have fallen rains such as are termed دِيمِرٌ [pl. of دِيمَةٌ]. (Yz, S, M, K, TA.)

مَدِيمٌ 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 مَدِيمَةٌ: see مَدِيمَةٌ.

مَدْوَامٌ: see مَدْوَمٌ.

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

\* كَالطَّيْرِ تَبْقَى مَتَدَاوِمَاتِهَا \*

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 مَتَدَوَّمَاتٌ signifies *waiting, or watching*. (TA.)

مَتَدَاوِمَاتٌ: 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. أَدِينٌ, aor. يَدُونُ, inf. n. دَوْنٌ; and † أَدِينٌ (S, K,) with damm, (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-Rághib 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 'Adee, 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. دَوَّنَ الدِّيَوَانَ, (inf. n. تَدْوِينٌ, TA,) *He wrote, composed, or drew up, the register* [&c.]. (S,\* Mṣb, K, TA.\*) And دَوَّنَ الدَّوَابِينَ *He instituted, appointed, or arranged, the registers for the prefects, or administrators, (Mgh, Mṣb,) and the Kádées, (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 دَوَّنَ الكُتُبَ *He collected the writings*. (Mgh.) [And دَوَّنَ شِعْرَ 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, دَوَّنَهُ *He wrote it [in a register]*. (MA.) [And *He registered him*.]

4. أَدِينٌ, 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, (Aṣ, T, K, TA,) because [it is said that] دَوْنٌ has no verb. (Aṣ, T, TA.)

5. تَدَوَّنَ *He was, or became, in a state of complete richness, wealth, or competence*. (IAṣr, T, K.) [See also تَدَوَّنَ. 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: (Ḥam 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 المَرُءُ رَامَ العَلَاةَ •  
• وَيَقْنَعُ بِالذُّونِ مَنْ كَانَ دُونَا •  
[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 دُونٍ (T, M, Mṣb, K) and دُونٌ شَيْءٍ (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 دُونٌ شَيْءٍ, 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 ذَاكَ [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 دَوْنٌ 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 وَصَّيْنَا الصَّالِحِينَ وَمِمَّا دُونِ ذَلِكَ قَوْمٌ دُونَ 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, دَوْنٌ 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., دَوْنٌ 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 دُونَكَ 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, ذَاكَ وَدَوْنٌ meaning *And above that*. (T.) — Also *Beneath, below in situation, or under*; syn. تَحْتٌ. (T, TA.) Using it in this sense, you say, دُونَ قَدَمِكَ خَدَّ 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 Ḥam p. 86:) and, using it in the latter sense,] you say, هَذَا أَمِيرٌ عَلَى مَا دُونِ هَذَا أَمِيرٌ عَلَى مَا دُونِ هَذَا *This [man] is governor, or prince, over what is beyond [the river] Jeyhoon*. (TA.) — And i. q. قَبْلٌ [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. بَعْدٌ [generally meaning *after in respect of time*; but as