

سَيَرْنَا, or perhaps *في* is omitted by inadvertence]. (TA in art. *نحس*.)

دَابُّ (T, S, M, A, K) and دَابُّ (S, M, K) [both originally inf. ns. of 1: and hence,] † *A custom, manner, habit, or wont*: (A'Obeyd, T, S, M, K:) *an affair, a business, or a concern*: (Zj, T, S, A, K:) and *a case, state, or condition*: (Zj, *T, *S, *M, A, *K:*) and *a deed, or work*.

(A.) You say, *هَذَا دَابُّكَ* † *This is [thy custom, &c.:] thy affair, business, or concern: or thy case, state, or condition: and thy deed, or work.*

(A.) Zj says that *كِدَابِ آلِ فِرْعَوْنَ* [in the *Kur* iii. 9 &c.] means, accord. to the lexicologists, † *Like the case of the people of Pharaoh: but in his opinion, like the striving, labouring, or toiling, of the people of Pharaoh in their unbelief, and their leaguings together and aiding one another against Moses.* (T.)

دَابُّ: see the next preceding paragraph.

دَابُّ: see *دَابُّ*.

رَجُلٌ دَابُّبٌ عَلَى شَيْءٍ [A man who strives, labours, toils, or exerts himself, and wears himself, or who holds on, or continues, with energy, to do a thing]. (M.)

دَابُّبٌ (TA, and so in a copy of the S,) and دَابُّبٌ (TA, and so in two copies of the S,) *Striving, labouring, toiling, or exerting himself, and wearying himself, in his work* [&c.: or *holding on, or continuing, therein: see the verb*]. (S, TA.) — [Hence,] *لَيْلَةٌ دَابُّبَةٌ* [A hard, fatiguing, or continuous, night-journey]. (M and K in art. *موس*.) — And *الدَّابَّانِ* † *The night and the day*; (S, A, K;) which [are so called because they] hold on their course (*يَدَابَّانِ*) in their alternating. (TA.)

دَالٌ

دَالٌ, aor. ٤, inf. n. دَالٌ (S, M, K) and دَالٌ (K [perhaps a mistake for the next, which is well known but not mentioned in the K, but see دَالٌ,]) and دَالَانٌ (S, M) and دَالِيٌّ (M, K,) *He walked, or went, in a weak manner, (M, K,) and with haste: (M:) or he ran with short steps: (M, K:) or he walked, or went, in a brisk, or sprightly, manner: (K:) or he walked, or went, as though labouring in his gait, by reason of briskness, or sprightliness: (M:) [or he went along by little and little, stealthily, lest he should make a sound to be heard: for] دَالٌ is syn. with خَتَلٌ: or, accord. to AZ, it signifies the walking, or going, in a manner resembling that which is termed خَتَلٌ; and in the manner of him who is heavily burdened, or overburdened: and Aq, in describing the manner in which horses go, explains دَالَانٌ as signifying the walking, or going, with short steps, and in an unusual manner, as though heavily burdened, or overburdened.* (S.) [See also دَالٌ.] — [Hence, app.,] دَالٌ, aor. as above, inf. n. دَالٌ and دَالَانٌ, *He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. خَتَلَهُ: (M, K:) [and دَالَهُ signifies the*

same: or *he practised with him mutual deceit, delusion, &c.: for] مُدَالَةٌ is syn. with مُخَاتَلَةٌ; and sometimes it is with a quick pace: (AA, T, K:) you say, دَالْتَهُ and دَالَتْهُ: (AA, T, TA:) and الذِّئْبُ يَدَالُ لِلْغَزَالِ يَأْكُلُهُ i. e. يَخْتَلُهُ [The wolf deceives, &c., the gazelle, or young gazelle, that he may eat him]. (AZ, T, TA.)*

3: see the last sentence of the paragraph above.

دَالٌ } see the next paragraph, in four places.
دَوْلٌ }

دَوْلٌ, and sometimes it is pronounced دَوْلٌ, The *jackal*; as also دَالَانٌ and دَالٌ: and the *wolf*: and a certain small animal resembling what is called *ابن عرس* [the weasel]: (K accord. to the TA: [accord. to the CK, and app. most MS. copies of the K, دَالٌ has the last two significations, and not the first signification: but this is inconsistent with what follows the last signification in the K, as it would require us to read that الدَالُ, instead of الدَبْلُ, which is well known as the correct form, is the name of the father of a certain tribe:]) دَوْلٌ has the last of these significations: (T, S:) or it signifies a certain small animal resembling the fox; and this is well known: and accord. to Kr. دَوْلٌ signifies a certain small animal; but this is not known: and accord. to him also, دَالَانٌ, with fet-h to the ٤, signifies the *wolf*; (M;) as also دَالَانٌ; (TA;) or so دَالَانٌ and دَالَانٌ; and also the *jackal*. (Lth in art. دَالٌ.) دَوْلٌ is the only instance of the measure فَعْلٌ (S, K) known to Ahmad Ibn-Yahya, (S,) i. e. Th: (TA:) but there are several other instances: (MF, TA:) [one of these is *رُفْرُفٌ*, or *الرُّفْرُفُ*.]

دَالَانٌ and دَالَانٌ: see the next preceding paragraph, in three places.

دَوْلُولٌ A calamity, or misfortune: (S, M, O, K:) pl. دَالِيلٌ. (S.) And *Confusion*. (K.) You say, *وَقَعَ الْقَوْمُ فِي دَوْلُولٍ* The people, or party, fell into confusion in respect of their case or affairs. (S.)

دَالَانٌ [That runs in the manner termed دَوْلُولٌ, inf. n. of 1,] is [an epithet] from *الدالان* [i. e. *الدالان*], which signifies a kind of running, as also دَالِيلٌ and دَالِيلٌ [i. e. دَالِيلٌ and دَالِيلٌ, pls. of دَالَانٌ; the latter irreg., like دَالِيلٌ pl. of دَالَانٌ, q. v.]. (Ham p. 458.) [See also دَوْلُولٌ.]

دَالِيلٌ and دَالِيلٌ: see what next precedes.

دَاوٌ

دَاوٌ, first pers. دَاوْتُ, aor. يَدَاوِي, inf. n. دَاوٌ: see 1 in the next art.

دَايٌ

دَايٌ, and دَايٌ, aor. يَدَاوِي, (T, M, K,) inf. n. دَاوٌ, (T, M,) of the former verb, (M,) and دَاوٌ, (T, K,) of the latter verb, (K,) said of a wolf,

(M, K,) [and of a man, as shown below,] *He deceived, deluded, beguiled, circumvented, or outwitted, him.* (T, M, K.) You say, دَايْتَهُ, (S, K,) aor. دَاوِي, inf. n. دَاوِي, *I deceived, deluded, &c., it, namely, a thing, (S, K,) or him, namely, a man; (so in one of my copies of the S;) and so دَاوْتُ*. (S, M.) And *الذِّئْبُ يَدَاوِي لِلْغَزَالِ* The wolf deceives, deludes, &c., the gazelle, or the young gazelle: (S, M:) or *walks, or goes, in the manner of him who deceives, deludes, &c., to the gazelle, or the young gazelle.* (T.)

دَايٌ and دَايِي and دَايِي, (M, K,) the last said by IB, on the authority of Aq, to be pl. of [the n. un.] دَايَةٌ, of the measure فَعُولٌ, [originally دَاوِي,] (TA,) The *vertebræ of the كَاهِل* [or *withers* (app. of a camel)] and of the *back*: or the *cartilages of the breast*: or the *ribs thereof, where it meets the side*: (M, K:) or دَايَاتٌ signifies the *ribs of* [i. e. *within*] the *shoulder-blade, three on either side*; (IAq, M, K;) sing. دَايَةٌ: (M:) or دَايَةٌ, (T,) or دَايِي, (S,) signifies the *part of the camel against which lies the [piece of wood called] ظَلْفَةٌ of the saddle, and which is [often] galled thereby*: (T, S:) or دَايِي is the pl. [or coll. gen. n.] of دَايَةٌ, and signifies the *vertebræ of the withers, in the part between the two shoulder-blades, of the camel, peculiarly*; (Lth, T;) and the pl. [of دَايَةٌ] is دَايَاتٌ: (Lth, T, S:) or the دَايَاتٌ are the *vertebræ of the neck*: or the *vertebræ of the spine*: (AO, T:) or the *دَايَاتَانِ* and *وَاهِتَانِ* are called the *دَايَاتَانِ*:

AZ says that the Arabs knew not the term دَايَاتٌ in relation to the neck, but they knew it in relation to the ribs, as signifying *six [ribs] next to the stabbing-place of the camel, three on either side*; and this is correct: (T:) [and it is said in the L, in art. *جَنَح*, that دَايِي signifies the *ribs of the back, of a man, which are called the جَوَانِح*, pl. of *جَانِحَةٌ*, six in number, three on the right and three on the left:] the pl. of دَايِي [or rather the quasi-pl. n.] is دَايِي, like as *ضَمِينٌ* is of *ضَانٌ*, and *مَعَزٌ* of *مَعِيزٌ*: (S:) and, accord. to IB, دَايِي is a pl. of دَايَةٌ, as mentioned above, meaning the *vertebræ of the neck*. (TA.)

دَايِي; and its pls. دَايَاتٌ and دَايِي: see the next preceding paragraph, in seven places.—Hence, (S,) *The غُرَابُ [or crow]: (S, M, K:) so called because it alights upon, and pecks, the دَايَةٌ of the camel that has galls, or sores.* (M.) — Also The *part, of a bow, upon which the arrow lies*: there are two parts of which each is thus called, *next to the part of the stave that is held by the hand, above and below.* (M.) — دَايِي [without ٤, from the Pers. دَايِي.] *A child's nurse; a woman who has the charge of a child, who takes care of him, and rears, or nourishes, him*; (TA in art. *حَضَن*;) *يَطْرُق*; both of which words are said by IJ to be chaste Arabic: pl. دَايَاتٌ. (M and TA in art. *دَوِي*.)

دَايِي and دَايِي: see دَايِي (in the latter part of the paragraph), in art. *دَاوٌ*.