

“the Book of Horses” of Ibn-El-Kelbee, not, as J asserts it to be, in praise of a munificent man, (TA.)

\* هُوَ الْجَوَادُ بْنُ الْجَوَادِ بْنِ سَيْلٍ \*  
\* إِنَّ دَيْمُوا جَادَ وَإِنْ جَادُوا وَبِلَ \*

[He is the fleet, the son of the fleet, the son of Sebel (a famous mare): if they are unremitting in their running, (the masc. pl. being here used, though relating to horses, in like manner as it is used in the Kur xli. 20,) he is fleet; and if they are fleet, he is vehement in his running]: or, as some relate it, *إِنَّ دَوْمًا*. (M, TA. [It should be observed that the three verbs in this verse, and the word *سَيْل*, also relate to rain.]) — † It (a thing, T) was, or became, still, or motionless; said of water (T, S, \* Mṣb, K, \* TA) left in a pool by a torrent, and of the boiling of a cooking-pot; (Mṣb;) and said, in this sense, of the sea: (M:) and it stopped, or stood still. (T, TA.) — † He was, or became, tired, or fatigued: (T, TA:) [app. because he who is so stops to rest.] — † It (a thing) went round, revolved, or circled: (T, TA:) [app. because that which does so keeps near to one place.] *دَوْمَانٌ* [an inf. n. of *دَامَ*, like as *حَوْمَانٌ* is of *حَامَ*.] signifies † The circling of a bird (K, TA) around water. (TA. [But in my MS. copy of the K, and in the CK, in the place of *الدَوْمَانِ* I find *الدَوْمَاةُ*. See also 2.]) [Hence,] *دِيمِرْ بِهِ* † He was taken, or affected, with a vertigo, or giddiness in the head; as also *أُدِيمِرْ بِهِ* (M, TA,) and *أُسْتَدِيمِرْ* [app., in like manner, followed by *بِهِ*]. (Z, TA.) — *دَامَتِ الدَّلْوُ*, (K,) inf. n. *دَوْمَر*, (TA.) † The bucket became full: (K:) in this meaning, regard is had to the stagnant water [in the bucket]. (TA.)

2. *دَوَمَتِ السَّيَّةُ*, and *دَيَمَتِ*: and *دَيَمُوا* said of horses: see 1, in the latter half of the paragraph, in three places. — *دَوَمَتِ الكِلَابُ* *The dogs went far*: (Akh, IAḡr, M, K:) or continued their course. (IAḡr, M.) Dhu-r-Rummeh says, (describing a wild bull, T, TA.)

\* حَتَّى إِذَا دَوَمَتْ فِي الأَرْضِ رَاجِعَهُ \*  
\* كَبُرَ وَلَوْ شَاءَ نَجَى نَفْسَهُ الهَرَبُ \*

[Until, when they went far in the land, pride returned to him: but, had he pleased, flight had saved his blood: J, however, assigns to the verb in this instance another signification, as will be seen below]. (M, TA.) — *دَوْمَر* said of a bird, (T, M, K,) inf. n. *تَدْوِيرٌ*, (T, S,) † It circled (Lth, T, S, M, K, TA) in the sky, (Lth, T, M, K,) as also *تَدَاوَمَر*, (KL,) [or *تَدَوَمَر*, (see *مَتَدَوَمَات*),] to rise high towards the sky; (S;) as also *اِسْتَدَامَر*: (M, K:) or circled in the sky, (M,) or flew, (T, \* K,) without moving its wings; (T, M, K;) like the kite and the aquiline vulture: (T, TA:) or put itself into a state of commotion in its flying. (TA. [See also 1, near the end of the paragraph.]) Dhu-r-Rummeh makes *التَدْوِير* to be on the earth, or ground, in the verse cited above in this paragraph; [as though the meaning were, † Until, when they went round &c.;] Aḡ disallows this, and asserts that one says only *دَوَى فِي الأَرْضِ*, and

and *التَدْوِيرُ فِي السَّمَاءِ*; but some affirm that *التَدْوِيرُ فِي الأَرْضِ* is correct; and say that hence is derived *الدَّوَامَةُ*, meaning “the round thing [or top] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string;” though others say that this is so called from the phrase *دَوَمَتِ القَدْرُ* [explained below], because, by reason of the quickness of its revolving, or spinning, it seems as though it were at rest: and *دَوَامَرٌ* is like *تَدْوِيرٌ*: some, however, say that *التَدْوِيرُ* signifies *the dog's going far in flight*: (S:) AHeyth says that, accord. to Aḡ, *التَدْوِيرُ* is only the act of a bird in the sky: (T, TA:) AAF says that, accord. to some, *التَدْوِيرُ* is in the sky, and *التَدْوِينَةُ* is on the earth, or ground; but accord. to others, the reverse is the case; and this, he says, is the truth in his opinion. (M, TA. [See also *دَوَى* in art. *دَوَى*].) — You say also, *دَوَمَتِ*, *دَوَمَتِ الشَّمْسُ فِي السَّمَاءِ*, (M, K,) or *دَوَمَتِ الشَّمْسُ فِي كَيْدِ السَّمَاءِ*, (S,) i. e. *دَارَتِ فِي السَّمَاءِ* [or *دَارَتِ فِي كَيْدِ السَّمَاءِ*, lit. † The sun spun in the sky, or in the middle of the sky; meaning, was as though it were spinning]; (T, M, K;) or was as though it were motionless [&c.]: (T, S:) and hence is [said to be] derived the word *دَوَامَةُ* applied to the boy's revolving, or spinning, thing. (T.) Dhu-r-Rummeh says, (describing the [insect called] *جُنْدَب*, [generally said to be a species of locust,] TA in art. *رَمَض*)

\* مُعْرُورِيًا رَمَضَ الرِّضَارِضُ يَرْكُضُهُ \*  
\* وَالشَّمْسُ حَبْرِي لَهَا فِي الجَوِّ تَدْوِيرٌ \*

(T, \* S, TA) i. e. *Venturing upon the [vehement] heat of the pebbles, [meaning the vehemently-hot pebbles,] striking them with its foot, for so the pebble does, (TA,) † when the sun is [apparently] stationary in the summer midday, [as though perplexed in its course,] as though having a spinning [in the region between heaven and earth]: (T, TA:) or as though it were motionless. (S.) — And one says, *دَوَمَتِ عَيْنُهُ* † [His eye rolled; i. e.] the black of his eye revolved as though it were in the whirl of a spindle. (IAḡr, M, K.) — [You say, *دَوْمَر الدَّوَامَةُ*, (M, K,) inf. n. *تَدْوِيرٌ*, (TA,) † He made the *دَوَامَةُ* [or top] to revolve, or spin [so as to seem to be at rest, as has been shown above]: (M, K:) or he played with the *دَوَامَةُ*. (TA.) — And *دَوَمَتِ الخَمْرُ شَارِبَهَا* † The wine intoxicated its drinker so as to make him turn round about. (Aḡ, S, TA.) — And *دَوَمُوا العِمَائِرُ* † They wound the turbans around their heads. (TA.) — And *دَوْمَرُ البَرْقَةِ* † He put much grease into the broth so that it swam round upon it. (M, K.) — *التَدْوِيرُ* [or app. *تَدْوِيرٌ*] also signifies † The mumbling the tongue, and rolling it about in the mouth, in order that the saliva may not dry up: so says Fr. (S, TA.) — [Hence, app., as the context seems to indicate,] Dhu-r-Rummeh says, describing a camel braying in his *شَعِشَعَةٍ* [or faucial bag],*

\* دَوْمَرُ فِيهَا رِزَةٌ وَأَرْعَدَا \*

[as though meaning † He made his braying to roll, or rumble, in it, and threatened]. (Fr, S, TA.) — And *دَوْمَرٌ* signifies † He moistened a thing. (S, M, K.) Ibn-Aḡmar says,

\* وَقَدْ يَدْوِمُ رِيْقَ الطَّامِعِ الأَمَلِ \*

(S, M;) i. e. † [And hope sometimes, or often,] moistens the saliva [of the eager]: (S:) he is praising En-Noḡmān Ibn-Besheer, and means that his hope moistens his saliva in his mouth by making his eulogy to continue. (IB.) — † He mixed, or moistened, or steeped, (*دَافٍ*) saffron, (Lth, T, S, M, K, TA,) and stirred it round in doing so: (Lth, T, TA:) he dissolved saffron in water, and stirred it round therein. (A, TA.) — *دَوْمَرُ القَدْرِ*, and *ادَامَهَا*, (S, M, K,) He stilled the boiling of the cooking-pot by means of some [cold] water: (S:) or he sprinkled cold water upon [the contents of] the cooking-pot to still its boiling: (M, K:) or the former, (K,) or both, (M,) he allayed the boiling of the cooking-pot by means of something, (M, K,) and stilled it: (M:) and the latter signifies he left the cooking-pot upon the *أُتَانِي* [or three stones that supported it], after it had been emptied, (Lh, M, K,) not putting it down nor kindling a fire beneath it. (Lh, M.)

3. *داوَمَرُ عَلَى الأَمْرِ*, and *داوَمَرُ الأَمْرِ*: see 1. — See also 10.

4. *ادَامُهُ*, (inf. n. *إِدَامَةٌ*, TA,) trans. of *دَامَ*; (S, M, \* Mṣb, K; \*) [i. e.] *جَعَلَهُ دَائِمًا* [He made it to continue, last, endure, or remain: to be extended, or prolonged: to continue, last, endure, or remain, long: and to continue, last, or exist, incessantly, always, endlessly, or for ever; to be permanent, perpetual, or everlasting]: (TK:) he did it continually, or perpetually: (MA:) he had it continually, or perpetually. (MA, KL.) [Accord. to Golius, followed in this case by Freytag, *تَدَاوَمَرٌ* signifies *Perennitate donavit*; a signification app. given by Golius as on the authority of the KL; but not in my copy of that work.] — *ادَامَرُ الدَّلْوِ*: see 2, last sentence. — *ادَامَرُ الدَّلْوِ* † He filled the bucket. (K, TA.) — *إِدَامَةُ الإِبْهَامِ* [i. e. *The trying the sonorific quality of the arrow by turning it round upon the thumb*: or, as explained in this art. in the TK, *the making the arrow to produce a sharp sound upon the thumb*: or rather this or the former is the meaning of *إِدَامَةُ السَّهْمِ*; for, as is said in the TK, *ادَامَرُ السَّهْمِ* signifies *الابهام على الإبهام* (i. e. *نَقَرَهُ*)]. (T, K.) — *ادَامَتِ السَّيَّةُ*: see 1, in the latter half of the paragraph, in two places. — *أُدِيمِرْ بِهِ*: see 1, last sentence but one.

5: see 2: — and see also 10.

6: see 2: — and see also 4.

10. *اِسْتَدَامَر*: see 1. — And see also 2. — And *اِسْتَدِيمِرْ*: see 1, last sentence but one. — As a trans. v., (T,) *اِنْتَظَر*, (Sh, T, TA,) as also *تَدْوِمَر*, (K, [or this may perhaps be used only without an objective complement expressed,]) and *رَقَبَ*, (T,) or *تَرَقَّبَ*: (Sh, TA:) you say, *اِسْتَدِمِرْ كَذَا*, meaning *اِنْتَظِرْهُ* and *اَرْقُبْهُ* † [Look thou for, expect, await, wait for, or watch for, such a