

to] السامر. (TA.) [Hence **دَائِمًا** 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 **دَوْمَرٌ**. (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 Aboo-Bekr. (TA.) — [Hence,] **مَرَقَةٌ** **دَائِمَةٌ** + [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 hemzeh. (M. [The meaning is there indicated by the mention of this phrase immediately after **دَوْمَرُ المَرَقَةِ**, q. v.])

**مَرَقَةٌ دَائِمَةٌ**: see the next preceding paragraph.

**دَيَوْمَرٌ**: see **دَائِمَرٌ**, first sentence.

**أَدْوَمَرٌ** [More, and most, continual, lasting, &c.] You say, **هُوَ أَدْوَمَرٌ مِّنْ كَذَا** [It is more continual, or lasting, &c., than such a thing]: from **الدَّوَامَرُ**. (IJ, M.)

**مُدَامَرٌ** Continual, or lasting, rain. (IJ, M, K.) [See also **دِيمَةٌ**, 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 **دَن**, (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.

**مُدَوَامَرٌ** and **مُدَوَامَرٌ** 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 **دِيمَرٌ** [pl. of **دِيمَةٌ**]. (Yz, S, M, K, TA.)

**رَاعِفٌ** *i. q.* **مُدِيمَرٌ** (S, K) [Having blood flowing from his nose: or, accord. to the PṢ and TḲ as meaning having a continual bleeding of the nose].

**أَرْضٌ مَدِيمَةٌ**: see **مَدِيمَةٌ**.

**مُدَوَامَرٌ**: see **مُدَوَامَرٌ**.

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

\* **كَالطَّيْرِ تَبْقَى مُتَدَوِمَاتِهَا** \*  
*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 **مُتَدَوِمَاتٌ** signifies *waiting, or watching*. (TA.)

**مُتَدَوِمَاتٌ**: see what next precedes.

**مُسْتَدِيمَرٌ**: 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. **دَانَ**, aor. **يَدُونُ**, inf. n. **دَوْنٌ**; and **أَدِينُ**, (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 IḲt: (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 **دَتِي** meaning "he, or it, was, or became, weak." (S, K.)

2. **دَوْنُ الدِّيَوَانِ**, (inf. n. **تَدْوِينٌ**, TA,) *He wrote, composed, or drew up, the register* [&c.]. (S, Mṣb, K, TA:\*) And **دَوْنُ الدَّوَاوِينِ** *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 **دَوْنُ الكُتُبِ** *He collected the writings*. (Mgh.) [And **دَوْنُ شِعْرِ 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, **دَوْنَهُ** *He wrote it* [in a register]. (MA.) [And *He registered him.*]

4. **مَا أَدُونَهُ** **أَدِينُ**, 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, (As, T, K, TA,) because [it is said that] **دَوْنٌ** has no verb. (As, T, TA.)

5. **تَدَوْنٌ** *He was, or became, in a state of complete richness, wealth, or competence*. (IAqr, T, K.) [See also **تَدَوْنٌ**. 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 العَلَاءَةَ** \*  
\* **وَيَقْنَعُ بِالذُّونِ مَنْ كَانَ دُونًا** \*

[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 مِّنْ دَوْنٍ** (T, M, Mṣb, K) and **شَيْءٌ مِّنْ دَوْنٍ** (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 **شَيْءٌ دُونٌ**, 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 دُونُ 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 Ḳur [lxxii. 11, an instance similar to which occurs also in vii. 167], **مَتَا وَمَتَا الصَّالِحُونَ وَمَتَا دُونُ 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 دُونُكَ** 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, **وَدُونُ ذَلِكَ** meaning *And above that*. (T.) — Also *Beneath, below in situation, or under*; syn. **تَحْتٌ**. (T, TA.) Using it in this sense, you say, **دُونُ قَدَمِكَ خَدُّ 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 دُونُ جَيْهُونٍ** *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