said that ▼ دَلِيلَةٌ signifies *A white road* or *beaten track;* on the authority of AA. (TA.)

دَلَّالٌ *A broker;* or *one who acts as an intermediary between the seller and the buyer, for effecting the sale;* because he directs the purchaser to the merchandise, and the seller to the price; also called سِمْسَارٌ; (TA in art. سمسر;) *one who brings together the seller and the buyer.* (M, Ḳ.)

دِلِّيلَى: see دَلِيلٌ: — and see also دِلَالَةٌ.

قَوْمٌ دُلْدُلٌ (T,* Ḳ) and ▼ دَلْدَالٌ (Lḥ, T, Ḳ) *A people,* or *party, wavering, vacillating,* or *hanging in suspense, between two affairs, and not pursuing a direct course.* (Lḥ, T, Ḳ.) You say also, جَاؤُوا دُلْدُلًا, meaning *They came wavering; not inclining to these nor to those.* (ISk, T, Ṣ.) ═ دُلْدُلٌ also signifies *A case,* or *an affair, of great magnitude* or *moment, difficult,* or *formidable.* (Ḳ.) You say, وَقَعَ القَوْمُ فِى الدُّلْدُلِ [*The people,* or *party, fell into that which was a case of great magnitude* &c.]. (TA.) [See also a similar phrase in the next paragraph.]) ═ Also, (Ṣ, M, Ḳ,) and ▼ دُلْدُولٌ, (Ḳ,) The قُنْفُذ [or *hedge-hog*]: (IAạr, T, Ḳ:) or *a species of* قنفذ *having long prickles:* (M:) or *a large* قنفذ: (Ṣ, Ḳ:) or the *male* قنفذ: (MF:) or *an animal like the* قنفذ; (M, Ḳ;) it is *a certain beast that shakes, and shoots forth prickles like arrows: the difference between it and the* قنفذ *is like that between* فَثْرَة *and* جِرْذَان, *and the ox-kind and buffaloes, and Arabian camels and those called* بَخَاتِىّ: (M:) or *a certain large thing, larger than the* قنفذ, *having long prickles.* (Lth, T.) — Also, the former, without the article ال, (M, TA,) incorrectly written in the Ḳ with that article, (TA,) the name of *A certain mule,* (M, Ḳ, TA,) *of a colour in which whiteness predominated over blackness,* (TA,) *belonging to the Prophet.* (M, Ḳ, TA.)

دَلْدَالٌ [*Motion,* or *commotion,* or *a moving about,* of a thing suspended, and of the head and limbs in walking;] a subst. from دَلْدَلَ in the first of the senses assigned to this verb above: (M, Ḳ:) *agitation, convulsion, tumult,* or *disturbance.* (Ṣ, Ḳ.) [Hence,] one says, وَقَعَ القَوْمُ فِى دَلْدَالٍ *The people,* or *party, fell into an unsound, a corrupt,* or *a disordered, and an unsteady,* or *a fluctuating, state of affairs.* (Lḥ, T. [See a similar phrase in the next preceding paragraph.]) — See also another signification in the next preceding paragraph.

دُلْدُولٌ: see دُلْدُلٌ.

دَالٌّ: see دَلِيلٌ.

دَالَّةٌ: see دَلٌّ, in two places.

دَالُولَاءُ: see دَلٌّ.

أَدَلُّ *Very bountiful* or *beneficent.* (IAạr, T.)

اِسْتِدْلَالِىٌّ [*Inferential, illative,* or *deductive,* knowledge;] a term opposed to ضَرُورِىٌّ as meaning [intuitive, immediate, or axiomatic, or] such as originates without thought, or reflection, and intellectual examination of an evidence or a proof. (Kull p. 232.)

مُدِلٌّ [*Acting,* or *behaving, with boldness,* or *presumptuousness:* &c.: see its verb (4).] *Trusting in himself, and in his weapons and apparatus.* (Ḥam p. 383.) And مُدِلٌّ بِالشَّجَاعَةِ [*Presuming by reason of courage:* or] *bold, daring,* or *brave.* (T.)

فُلَانَةُ مُدَلَّلَةُ فُلَانٍ, meaning *Such a female is the foster-child of such a man,* is a phrase of the people of Baghdád, not of the [classical] language of the Arabs. (Ṣgh, TA.)

مُدَلِّلٌ One *who accuses of a crime, an offence,* or *an injurious action, wrongfully.* (IAạr, T.)

مَدْلُولٌ [pass. part. n. of دَلَّ; *Directed, directed aright,* or *guided:* and *indicated, denoted,* or *signified.* Hence, مَدْلُولُ لَفْظٍ *The indicated meaning,* or *signification, of a word:* pl. مَدْلُولَاتٌ. ═ Also] *Emboldened.* (T.)

دلب

دُلْبٌ *A kind of tree;* (Ṣ, and so in some copies of the Ḳ;) the *tree called the* عَيْثَم [or عَيْثَام], (T,) or the غَيْثَان [probably a mistranscription for عَيْثَام]: (M:) or the صِنَّار or صِنَار [i. e. the *plane-tree*]; (T, M, Ḳ, accord. to different copies; in some copies of the Ḳ explained as the صنار; in other copies, as a kind of tree, and the صنار;) *which is most like to it* [referring to the عيثم]; (T;) or *which is most likely;* (M;) *a kind of great tree,* (Mgh,) *having neither blossom nor fruit, the leaves of which are serrated* (M, Mgh) *and wide, resembling those of the vine,* (M,) *called in Persian* صِنَار [or *rather* چِنَار]: (Mgh:) in the [Kitáb en-] Nebát, [or Book of Plants, of AḤn,] the [*tree called*] صنار, which is a Persian word that has become current in the language of the Arabs: *it grows large and wide:* and *some say that it is called the* عَيْثَام: (TT:) accord. to Ibn-El-Kutbee, it is *a great, well-known, tree, the leaves of which resemble those of the* خِرْوَع [or *palma Christi*], *except in being smaller, and are bitter in taste, and astringent; having small blossoms:* (TA:) [see also De Sacy's "Abd-allatif," p. 80: and his "Chrest. Arabe," sec. ed., p. 394 (173 of the Arabic text) and the notes thereon: the word is a coll. gen. n.:] n. un. with ة. (Ṣ, M, Ḳ.) The نَوَاقِيس [pl. of نَاقُوس, answering to the Christians the purpose of church-bells,] are made of the wood of this tree: whence the saying, هُوَ مِنْ أَهْلِ الدُّرْبَةِ بِمُعَالَجَةِ الدُّلْبَةِ [*He is of the people who are accustomed to ply the wood of the plane-tree*], meaning he is a Christian. (A.) ═ الدُّلْبُ [or, as in a copy of the T, accord. to the TT, الدَّلْبُ,] *A certain race of the blacks,* (T, Ḳ,) *of Es-Sind:* [said to be] formed by transposition from الدَّيْبُلُ. (T.)

دُلْبَةٌ n. un. of دُلْبٌ [q. v.]. (Ṣ, M, Ḳ.) ═ And *Blackness,* (IAạr, T, Ḳ,) *like* لُعْسَةٌ [q. v.]. (TA.)

دَالِبٌ *A coal that will not become extinguished.* (Ḳ.)

دُولَابٌ, (Ṣ,) or دَوْلَابٌ, (A, Mgh,) or each of these, (M, Mṣb, Ḳ,) of which the latter is the more chaste, (Mṣb,) an arabicized word, (Ṣ, M, A, Mṣb, Ḳ,) from the Persian [دُولْ آبْ dól-áb]; (Ṣ, M, Mṣb;) but some say it is Arabic; (Mṣb;) [*A kind of water-wheel;*] *a machine that is turned by a horse or the like;* (Mgh, Mṣb;) *a thing formed like the* نَاعُورَة, *with which water is drawn,* (M, A, Ḳ,) *for irrigating land* [*&c.*]: (A:) or, more correctly, the *same as the* ناعورة; *vulgarly called* سَاقِيَة: (TA:) [it mainly consists of a vertical wheel, which raises the water in earthern pots, these being attached to cords, and forming a continuous series; a second vertical wheel, fixed to the same axis as the former, with cogs; and a large, horizontal, cogged wheel, which, being turned by a pair of bulls or cows or by a single beast, puts and keeps in motion the two other wheels and the pots:] pl. دَوَالِيبُ; (Ṣ, M, A;) for which دَوَالِى occurs in poetry: (M:) [or rather this (occurring at the end of a verse, and with the article ال,) is pl. of دَالِيَةٌ.] — It has also other meanings, not mentioned in the Ḳ. (TA.) [Nor are they mentioned in the TA. Among other meanings used in the present day, are the following. — *A machine:* particularly *any machine with a rotatory motion.* — *A cupboard.* — And *A machination; an artifice; a trick;* or *a fraud.*]

أَرْضٌ مَدْلَبَةٌ *A land containing,* (Ṣ,) or *abounding with,* (Ḳ,) *the kind of trees called* دُلْب. (Ṣ, Ḳ.)

دلج

1. دَلَجَ, (Ṣ, L, Ḳ,) aor. ـُ (Ṣ, L) and ـِ, (L,) inf. n. دُلُوجٌ, *He transferred the bucket from the mouth of the well to the watering-trough, to empty it therein:* (Ṣ, Ḳ:) or *he took the bucket, when it came forth, and went with it whithersoever he pleased.* (TA.) One says also, هُوَ يَدْلُجُ بِالدَّلْوِ and يَدْجُلُ بِهَا: the latter verb being formed by transposition. (Fr, TA in art. دجل.) — And *He transferred the milk, when the camels had been milked, to the* [*large bowls called*] جِفَان. (Ḳ.) — [See a remark of IF at the end of art. دلك.]

4. ادلج, (inf. n. إِدْلَاجٌ, Mṣb, TA,) *He journeyed from the beginning of the night:* and ▼ اِدَّلَجَ *he journeyed from the latter part of the night:* (Th, Ṣ, Ḳ:) or the former signifies *he journeyed all the night:* and ▼ the latter, *he journeyed in the latter part of the night:* (A, Mṣb, TA:) or the former, *he journeyed in the night, at any hour from the beginning to the end thereof:* (Th, from Aboo-Suleymán El-Aạrábee:) or, accord. to El-Fárisee, ▼ both these verbs are syn., and each bears the first and second of the significations given above: IDrst contends against the assertions of those who make a difference between them, and affirms them to be syn., and to signify *he journeyed in the night, at any time, in the beginning or middle or end thereof:*

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