

scabby, and lean, or emaciated, and small in body. (Sgh, K.)

5: see 1, and 4; the latter in three places. **تَدَلَّ** also signifies *He exalted himself*; or *was, or became, haughty, proud, or disdainful*: you say, **هُم يَتَدَلُّونَ عَلَى السُّلْطَانِ** [*They exalt themselves against the Sulṭān; or behave haughtily to him*]. (S in art. دكل.)

7. **اندل**: see 1, in three places. — Also *It poured out or forth*; or *was, or became, poured out or forth*. (Sgh, K.)

8. **ادل**, first pers. **ادلْتُ**: see 1.

10. **استدل** *He desired, or sought, an indication, an evidence, a proof, or an argument*: [this is the primary signification: and hence,] *he adduced an indication, &c.*: and *he drew an inference, or a deduction*: (KL:) or *he established an indication for the purpose of obtaining a certain knowledge of a thing indicated, or for the purpose of affirming a thing indicated*: and sometimes it is quasi-pass. of **دلَّ الطريق** [explained above, so that it signifies *he was, or became, directed, or rightly directed, to the way*]. (TA. See 1.) [You say, **استدل بشئ على شئ آخر**, *He desired, or sought, to be directed, or guided, by a thing, to another thing*: he adduced, or took, or regarded, a thing as an indication, an evidence, or a proof, of another thing, or as an argument in favour of another thing: he inferred, from a thing, another thing: he sought, or found, or perceived, or saw, in a thing, an indication, an evidence, or a proof, of another thing, or an argument in favour of another thing: he was, or became, directed, or guided, or he directed or guided himself, by a thing, to another thing, or to the knowledge of another thing. **الدليل ما يستدل به**, occurring in the S, means *The دليل is that whereby one is directed, or guided*.]

R. Q. 1. **دندل**, (M,) inf. n. **دندنة** and **دندل**, (M, K,) *He put in motion or in a state of commotion, or moved about*, (M, K,) a thing suspended, (M,) and his head and limbs in walking, (M, K,) said of a man. (M.) = **دندل في** *He went away into the country, or in the land*. (T.)

R. Q. 2. **تدندل** *It was, or became, in a state of motion or commotion, or it moved about*, (T, S, K,) *hanging down*; i. e. *it dangled*: (S, K:) *it hung down loosely*. (M, K.) — [Hence,] **تدندلوا بين أمرين فلم يستقيموا** [+ *They wavered, vacillated, or hung in suspense, between two affairs, and did not pursue a direct course*]. (Lh, T, K.)

**دل** *Amorous gesture or behaviour, of a woman, with coquettish boldness, and feigned coyness or opposition*; as also **دلّ**: (S, M:) the former is an inf. n., [see 1,] and **دلّ** the latter is a simple subst.; (Msb;) both signifying a woman's boldness of behaviour (M, Msb, K) towards the husband, (M, K,) with amorous gesture, and coquettishness, feigning opposition; (M, Msb, K;)

as also **دلّ**; (K,) and **دلّ**: (Har p. 567:) or **دلّ** signifies a woman's *pleasing talk and jesting and mien or guise*; as also **دلّ**: (Sh, T:) and *pleasing talk and jesting of a man with his wife*: (TA in art. سميت:) and also, (K,) accord. to A'Obeyd (T, S) and Hr, (M,) like **هدى**, (K,) or nearly the same as this word, (T, S, M,) both signifying a certain calm or placid or grave manner of deportment, with *pleasingness of mien or guise or aspect*, (T, S, M, K,) and of the natural dispositions &c., (T, S,) of a man: (T, S, M:) and *boldness* [or *presumptuousness*]; (T in art. دلو;) as also **دلّ** and **دلّ**: (Mgh, and Har p. 243, and T ubi suprā in explanation of the last:) or this last signifies a kind of boldness (IAqr, T, M, K\*) towards a person in whose estimation one holds a high place, (IAqr, T,) or towards a person beloved, or a beloved and loving relation; (M, K;) and is a subst. from **ادل**; (S;) syn. with **دلّ**; (Har p. 243;) as is also **دلّ**. (Fr, T.) One says, **هي حسنة الدل** and **الدلّ** [*She is pleasing in respect of her amorous gesture &c.*]. (S.) = It is also an arabicized word, from the Pers. **دل**, signifying *The heart, or mind*: (M, K:) sometimes used in the speech of the Arabs, (M,) and applied by them as a proper name (M, K) to a woman: (M:) with fet-ḥ (M, K) and teshdeed (K) because there is no such word in their language as **دل**; wherefore they changed it to **دلّ**, which has the first of the meanings assigned to it above. (M.)

**دلّ**, to which Golius assigns a meaning partly belonging to **دندنة**, an inf. n. of **دندل**, and partly to other words of this art., (“*Capitis membrorumve motus seu gestus, extrinsecus gravitatem præ se ferens, profectus tamen ab eo qui amat favetque*,”) as on the authority of the K and KL, I do not find in either of those works.]

**دلّة** *A favour, or benefit, conferred, or bestowed*. (Fr, T.)

**دلّ**: see **دلّ**.

**دلّ**: see **دلّ**, in five places.

**دلّ** i. q. **دلّ**; (S, Msb, TA;) i. e. [*A director*; or] a *right director* (Msb, Kull, TA) to that which is sought or desired; a *guide*; (Kull;) one who directs, or rightly directs, another; (M;) [an indicator;] and a discoverer: (Msb:) and a thing by which one is directed, or guided, (**ما يستدل به**, S, TA,) or by which one is rightly directed; (TA;) [an indication; an evidence; a proof; and an argument;] a sign set up for the knowledge of a thing indicated; (whence smoke is called **دلّ على النار** [*an indication of fire*];) anything whereby a thing indicated is known, whether relating to an object of sense or to the law [&c.], decisive or indecisive: and **دلّ** is used in the sense of **دلّ**, because a thing is called by the inf. n. of its verb: (Kull:) and so is **دلّ**, (S, MF, TA,) though this is asserted in the K to have been said heedlessly by J because

this last word is an inf. n.; for the inf. n. is used in the sense of the act part n., almost by a general rule, as it is also in the sense of the pass. part n.: (MF, TA:) the pl. of **دلّ** is **ادلّ** [generally restricted to rational beings, or always so restricted,] and **ادلّة** [generally restricted to things by which one is directed &c., but properly a pl. of pauc.] (M, TA) and, accord. to some, **ادلّ**, (Kull,) or this is pl. of **دلّ** [fem. of **دلّ**], or of **دلّ**, as is also **ادلّ**. (TA.) **دلّ** means *O guide of those who are perplexed to that by means of which their perplexity will depart*. (Kull.) The saying of a poet,

**شدوا المطى على دليل دائب**

means, as some say, **بدليل** [i. e. *They bound the saddles upon the camels for riding, with, or by means of, a toiling guide*]: or, accord. to IJ, it may be elliptical, for **دلّة دليل**, and is like the phrase **سر على أسير الله**; as though he said, **معتدين على دليل دائب** [*relying upon a toiling guide*]. (M.)

**دلّة**: see the next paragraph, in four places; and see its pl. in the same:—see also **دلّ**, in two places. — As a conventional term, (TA,) it means *A word's signification, or indication of meaning*: (Msb, TA:) this is of three kinds: thus **إنسان** signifies, or indicates, “an animal endowed with reason” **بالمطابقة**, i. e. by complete correspondence; and “an animal” or “a being endowed with reason” **بالتضمن**, i. e. [by partial inclusion, or] partially; and “a being capable of knowledge” **بالإتزام**, i. e. [necessarily, or] by a necessary idea attached to it in the mind. (TA.)

**دلّة** a subst. signifying *Direction, right direction, or guidance*; (Fr, T, M, Msb;) as also **دلّة**, (Fr, T, Msb,) or the former only accord. to IDrd, (M,) and **دلّ** and **دلّ**; (M;) or this last is an inf. n. like **دلّة**; (K;) or signifies the skill of a guide in direction or right direction or guidance; his well-grounded skill therein. (Sb, M, K.) A poet says,

**إني أمرا بالطرق ذو دلالات**

[*Verily I am a man possessing varied skill in guiding in the roads, or ways*]. (A'Obeyd, S.) —The occupation of the **دلّ** [q. v.]; (M, K;) as also **دلّة**: (K:) or, accord. to IDrd, the latter [only] has this meaning. (M.) —The hire that one gives to the **دلّ**, or [so in the M, but in the K “and”] to the **دلّ**: (M, K:) and so, sometimes, **دلّة**. (K.)

**دلّ** an inf. n. of **دلّ** [q. v.]: (S, Msb, K:) or a simple subst.: (M:) see the next preceding paragraph.

**دلّة**: see **دلّ**:—and see also what next follows.

**دلى** *A conspicuous road or beaten track*. (IAqr, K.) In the T, at the end of art. دل, it is