

تدله; (K;) signify he became bereft of his heart, or mind, or reason, (JK, S, \*K,) in consequence of anxiety, (JK,) or love, or desire, (S,) or excessive love of a woman: (K:) [or] دله, aor. -, (S, K,) inf. n. دله; (TA;) and تدله; (TA;) he became confounded, or perplexed, and unable to see his right course, (S, K, TA,) in consequence of love, (S,) or excessive love of a woman, and anxiety: (TA:) or the former of these two verbs signifies he became insane, or bereft of reason, in consequence of excessive love of a woman, or from grief: (K:) and دله, he (a man) was caused to become confounded, or perplexed, and unable to see his right course. (TA.) — دله, aor. -, (M, K,) inf. n. دله, (M, TA,) or دله, (TK,) He became free from care, or thought; or became diverted [عن شئ] from a thing so as to be free from care [respecting it]. (M, K.) And دلهت عن إلفها, and دلهت عن إلفها, (so in three copies of the S,) or دلهت, (thus in one of my copies of the S,) aor. -, inf. n. دلهت, She (a camel) scarcely ever, or never, yearned towards her mate, or fellow, and her young one. (AZ, S.)

2. دله, inf. n. تدليه, (S, K,) said of love, (S,) or of excessive love of a woman, (K,) and of anxiety, (TA,) It bereft him of his heart, or mind, or reason: (K:) or caused him to become confounded, or perplexed, and unable to see his right course. (S, TA.) See also 1, in four places.

5: see 1, in two places.

دله His blood went for nothing; as a thing of no account, unretaliated, and uncompensated by a mulct. (S, K.)

دله A she-camel that scarcely ever, or never, yearns towards her mate, or fellow, or her young one: so says AZ in the "Book of Camels." (S.)

داله and داله, (K,) each applied to a man, (TA,) [but the latter is of a form denoting intensiveness of signification,] Weak-minded. (K.)

دله Bereft of his heart, or mind, or reason, in consequence of anxiety [&c.]: (JK:) or heedless in heart, bereft of reason, in consequence of excessive love of a woman, and the like: or one who will not keep, or retain, in his mind, or memory, (لا يحفظ,) what he does or what is done to him: (K:) and one going to and fro in confusion, or perplexity, not knowing his right course. (TA.)

### دلم

Q. 4. ادلم It (the night) was, or became, black; (TA;) or intensely dark: (Mgh:) and ادلم signifies the same; (K and TA in art. ادلم) the being a substitute for ا. (TA in that art.) And It (darkness) was, or became, dense, or thick. (K.) See the next paragraph. — Also He (a man) was, or became, aged; and so ادلم. (K in art. دلم.)

دلم Dark. (K.) You say دلم ليل Dark

night: (TA:) and ليله مدلمة A dark night. (S, TA.) — And Deprived of his reason by love: (K:) a signification which shows the م to be augmentative; for it is from الدله: or, accord. to IKḲḏ and others, the ل in ادلم is augmentative; for, they say, it is from الدهمة: either opinion is allowable. (TA.) — Also The wolf. (K.) — And The male of [the bird called] the قطا [like ديلم]. (K.)

دلم A man who is penetrating, sharp, vigorous, and effective. (K.) — And A lion. (K.)

اسود مدلم Densely black. (TA.) And اسود مدلم Intensely black. (Lh, K.) See also دلم. — فلاة مدلمة [A desert, or waterless desert,] in which are no signs of the way. (TA.)

### دلو

1. دلو, (Mgh, K, [in the CK, دلها is erroneously put for دلها,]) [and بالدلو,] first pers. دلوت, (T, S, Mḡb,) and دلوت بالدلو, (Mḡb,) aor., first pers., ادلو, inf. n. دلو; (T;) and ادلى; (Mgh; [the only authority that I find for the latter verb in the sense here explained;]) He pulled the دلو [or bucket] up, or out, (T, S, Mgh, Mḡb,) from the well, (T, Mgh,) full: (T, Mgh:) or he pulled the دلو to make it come forth. (K.) Hence, i. e. from ادلى الدلو as explained above, the saying, in a trad., if it be correct, وردوا ماء فسألوا أهله أن يدلوهم عن الماء [They came to water, and they asked its owners to draw for them from the water]; for يدلوهم, or يدلوهم. (Mgh.) And ادلو حاجتي, from ادلو explained above, means † I seek, or demand, the accomplishment of my want: (Ḥam p. 500:) or دل حاجته means † He sought, or demanded, the object of his want. (TA.) And دلوت بفلان إليك, (S, TA,) inf. n. as above, (TA,) † I begged, or beg, such a one to make intercession for me to thee. (S, TA.) — [Hence also,] دل † He drove, or urged on: (IAḡr, T:) or did so gently; for دلو [the inf. n.] means the driving, or urging on, gently. (M.) You say, دلوت الناقة, (S, K,) aor. ادلو, (TA,) inf. n. دلو, (S, TA,) † I made the she-camel to go gently, or leisurely. (S, K, TA.) — And دلوته and دلوته † I was gentle with him; namely, a man; (S, K, TA;) treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; (S, TA; and K in art. دلى [in which, as is said in the TK, داروته is erroneously put, in some copies, for داروته];) endeavoured to conciliate him. (TA.) — See also 4, in three places.

2. تدليه [inf. n. of دلى] signifies The lowering a thing; like ادله [inf. n. of 4]. (Bḡ in vii. 21.) You say, دلى الشئ في مهبوة He let down the thing, made it to hang down, or let it fall, into a pit or the like. (T, \*M, TA.) And دله من سطح بحبل He let him, or it, down from a house-top by means of a rope. (Mgh.) And

دلى رجليه من السرير [He hung down his legs from the couch]; and ادلى occurs in the same sense. (Mgh.) It is said in a trad., دلى على جراب من شحير من بعض حصون خيبر [A bag, or provision-bag, of fat] was let down, or let fall, upon me [from one of the forts of Kheyber]. (Mgh.) See also 4. — And دلى الشئ He made, or brought, or drew, the thing near to another thing (من غيره); like ادلو. (Ḥar p. 173.) — دله بغرور † He caused him to fall into that which he desired [to bring about] by exposing him to perdition, or destruction, or loss, without his knowledge; from الدلو. (S.) [In the Kur vii. 21,] فدلاهما بغرور means † And he caused them to fall (فدلاهما) into disobedience by deceiving, or beguiling, them: so says Abou-Is-hāk [Zj]: or † he excited their cupidity [with deceit, or guile]; originating from the case of a thirsty man's being let down (يدلى) into a well in order that he may satisfy his thirst from its water, and his not finding water in it, so that he is let down into it with deceit, or guile: or it means he emboldened them to eat of the tree with deceit, or guile; originally دلتها. (T.)

3. دالته: see 1.

4. دلته, [in the CK, erroneously, دلته,] and ادلت, (T, S, M, Mgh, Mḡb, K,) inf. n. ادلت; (T, Mḡb;) and دلوت بالدلو, [and app. بالدلو,] aor. ادلو, [inf. n. دلو;] (T, \*Mḡb;) I let down the دلو [or bucket] (T, S, M, Mgh, Mḡb, K) into the well, (T, S, Mgh, K,) to fill it, (T,) or to draw water with it. (M, Mḡb.) ادل دلو في الدلاء [Let down thy bucket with the other buckets] is a prov. used in urging [a person] to strive, or labour, for gain; (TA;) originating from a company's assembling at a well, and letting down their buckets in order that every one of them may take his share of the water, or what is easily procurable by him thereof: meaning, use means to acquire, like as do others. (Ḥar p. 167.) See also 2, in four places. — Hence, (Mgh,) ادلى بحجه † He adduced his plea, or the like, (T, S, M, Mgh, K,) correctly, or validly; (T;) or he defended himself by adducing it or urging it: (S:) or he established his plea, or the like, and so obtained his claim or demand or suit. (Mḡb.) And in like manner you say, ادلى بحقه † [He urged, or established, his right or due]. (TA.) — And ادلى بماله † He gave, (دفع, M, K, TA,) or presented, or offered, (رفع, S, TA,) his property, (S, M, K, TA,) [to him], (M,) or الى الحاكم [to the judge]. (S.) Hence, in the Kur [ii. 184], وتدلوا بها إلى الحكام, (S, K,) i. e. † And [do not] give it, or offer it, as a bribe to the judges: (S, \*TA:) or and do not endeavour to conciliate with it the judges in order that they may cut off for you what is the right of others: (T:) or and do not throw it to the judges to be decided by them, (Mgh, Bḡ, Jel,) or as a bribe. (Jel.) And in a letter of 'Omar فاقهم إذا ادلى إليك And understand thou