



The eighth letter of the alphabet : called دَالٌ. It is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed نَطْعِيَّةٌ [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ط and ت. (TA.) It is substituted, agreeably with general usage, for the ت of the form اِفْتَعَلَ and its variations, when the first radical letter is ز, as in اِزْدَادٌ [for اِزْتَادٌ]; or د, as in اِدْرَأُ [for اِدْرَكُرُ, originally اِدْتَكُرُ]; or د, as in اِدْرَأُ [for اِدْتَرَأُ, originally اِدْتَرَأُ]: and sometimes after ج, as in اِجْتَمَعُوا, a dial. var. of اِجْتَمَعُوا; also, sometimes, for the pronominal affix ت after د, as in جَلَدْتُ for جَلَدْتُ; and after ز, as in جَزَزْتُ for جَزَزْتُ: it is also substituted for the ت of تَوَلَّجْتُ, contr. to analogy: and it occurs substituted for ط, contr. to general usage, as in مَرَدَى for مَرَطَى. (MF.) = [As a numeral, it denotes Four.]

دَا

R. Q. 1. دَادًا, inf. n. دَادَاةٌ and دَادَاةٌ, He (a camel, §) ran (عَدَا) most vehemently, (§, M, K, TA,) going a pace quicker than that termed عَنَقٌ [q. v.]: (TA:) or hastened, or sped, and ran, or rose in his running; syn. اَسْرَعٌ وَاخْضَرَ: (K:) accord. to AA, دَادَاةٌ is [a subst., or quasi-inf. n., signifying] a quick pace or manner of going: and [the inf. n.] دَادَاةٌ is syn. with اِخْضَارٌ: and in the Nawādir [app. of Aboo-Amr Esh-Sheybānee] it is said that دَوْرًا (inf. n. دَوْرَاةٌ) and تَوْدًا (inf. n. تَوْدَاةٌ) and كَوْدًا (inf. n. كَوْدَاةٌ) are syn. with عَدَا; and that دَادَاةٌ and دَادَاةٌ signify a camel's proceeding with short steps, at a rate quicker than that of the pace termed حَفْدٌ [q. v.]: accord. to the Kf, these two words signify the going a pace quicker than that termed خَبَبٌ [q. v.], not so quick as that termed رَبْعَةٌ [q. v.]. (TA.) You say, دَادَاتُ الدَّابَّةِ The beast ran a pace quicker than that termed عَنَقٌ. (M.) And دَادًا فِي اِثْرِهِ He followed him, having him near before him. (M, *K, *TA.) And hence, دَادًا مِنْهُ He ran (اِخْضَرَ) to escape from him, being followed by him, and being near before him; as also دَادَاةٌ. (M.) = He put a thing in motion.

Bk. I.

(M, K.)—And, contr., He rendered a thing, still, or motionless. (M, K.)

R. Q. 2. تَدَارًا: see above. — Also It (a stone, TA) rolled; or rolled along or down: (K, TA:) it (anything) rolled, or rolled along or down, before one, (M, TA,) and went away: IAth says that it may be from تَدَهَدَه. (TA.) — It became, or was put, in motion. (TA.) — And, contr., It became, or was rendered, still, or motionless. (TA.)

دَادًا: see دَادَاةٌ, in three places.

دَادَاةٌ inf. n. of R. Q. 1 [q. v.]. (§, M, K.) — Also The hasty replying of a foolish, or stupid, person. (T, TA.) — The sound of the falling (T, M, K) of stones in a torrent, (T,) or of a stone upon the bed of a torrent: (M, K:) or the falling of stones in the bed of a torrent. (Lth, IK, O.) — And The sound of one's moving, or putting in motion, [or rocking,] a child in the cradle (K, TA) in order that it may sleep. (TA.) — See also the next paragraph, in two places.

دَادَاةٌ (AA, T, S, M, K) and دَادَاةٌ (AA, S, M, K) and دَادَاةٌ (M, K), all with medd, (TA,) The last (of the days, T) of the [lunar] month; (AA, T, S, M, K;) as also دَادَاةٌ (M:) or the day of doubt; يَوْمُ الشَّكِّ [generally meaning the day of which one doubts whether it be the last of Shaabān or the first of Ramadān; but here app. relating to any month]: (TA:) or دَادَاةٌ signifies the day, (M,) or night, (TA,) of which one doubts whether it be the last of one month or the first of the next month: (M, TA:) so says Kr: (M:) or the first word and the second (M, K) and the third (K) signify the twenty-fifth, and the twenty-sixth, and the twenty-seventh, night: (M, K:) or the twenty-eighth night, and the twenty-ninth: or each of these two is called دَادَاةٌ; and the two together, الدَّادِي: (Th, M:) or [each of] three nights of the end of the month; (K, TA;) which are [also] called لَيَالِي الْمَحَاقِ: (TA:) pl. دَادِي, (M, K,) and, by poetic license, دَاد: (M:) or the دَادِي are three nights of the latter part of the month, before those called لَيَالِي الْمَحَاقِ: (T, S:) thus says A'Obeyd; and IAqr says the like: or they are the three nights that are after the محاق; and are so called because the moon hastens therein to become invisible; from the phrase البَعِيرُ دَادَاةٌ: Aq says that three of the nights of the month are called the محاق; and three, the دَادِي; and

these latter are the last; and AHeyth says the like. (T.) دَادَاةٌ signifies also The last part of the night. (Kr, M.) And دَادَاةٌ and دَادَاةٌ and دَادَاةٌ, (M, K, TA,) of which the first two are the most common, mean A dark night: (TA:) or a very dark night: (M, K:) because of the concealment of the moon therein. (TA.) = See also R. Q. 1.

دَادَاةٌ: see the next preceding paragraph, near the end.

دَادَاةٌ: see دَادَاةٌ.

دَادَاةٌ: see دَادَاةٌ, in two places.

دَاب

1. دَابٌ, (T, S, M, &c.) aor. دَابُّ, (T, M, A, K,) inf. n. دَابٌّ (T, S, M, A, K) and دَابٌّ (T, M, A, K) and دَابُّ (T, S, M, A, K,) He strove, laboured, toiled, or exerted himself; (T, S, A, K;) and wearied himself, or became wearied; (§, A, K;) in his work, (§, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A;) in which last case, دَابُّ is said of a she-camel, (T,) or of a دَابَّةٌ [or horse or the like]: (A:) or he held on, or continued, (M, and Bq in viii. 54,) in his work, and his way. (Bq ibid.) See also 4. Hence, اللَّيْلُ وَالنَّهَارُ يَدَابُّانِ فِي اعْتِقَابِهِمَا [The night and the day hold on their course in their alternating]. (A.) — دَابٌّ (K) and دَابُّ (TA) also signify The act of driving vehemently; and i. q. طَرَدٌ [the act of driving away, hunting, &c.]. (K, TA.)

4. ادَابٌ, (T, S, M, &c.) inf. n. ادَابٌ, (T,) He made another, (§, A, K,) his hired man, and his beast, (A,) to strive, labour, toil, or exert himself; (§, A, K;) he fatigued, or wearied, (T, S, A, K,) another, (§, K,) his hired man, (A,) and his beast: (T, A:) or he made another, and anything, to hold on, or continue: and ادَابُهُ also signifies اُحْوَجَةٌ إِلَى الدُّوْبِ [he made him to be in need of striving, &c.; or of holding on, or continuing]: (M:) and ادَابُوا is used by a rājiz, but not necessarily by poetic license, for ادَابُوا. (IAqr, M.) — [Hence,] ادَابُ السَّيْرِ [He pursued the journey laboriously, or with energy; or he held on, or continued, the journey]: (§, M, L, K, in art. سَاد: and M and L in art. مَسِي: and in like manner] you say, دَابُّنَا سَيْرَنَا [in like manner] you say, دَابُّنَا سَيْرَنَا