

Prophet: (T:) and the answer was, "A slave, male or female :" (T, S, Mgh :) En-Nakha'ee says, (S,) they liked, on the occasion of the weaning of a child, to give the woman who had suckled it something beside the hire : (S, Mgh :) مَذْمَةٌ in this case is a dial. var. of مَذْمَةٌ: (Mgh :) or, as IAth says, the former is from اللُّرْ ; and the latter, from الْذَّمَةُ. (TA.) You say also, أَذْهَبْ عَنْكَ مَذْمَةً الرَّضَاعِ بِشَيْءٍ: تَعْطِيهِ مَذْمَةً الرَّضَاعِ and مَذْمَةً الرَّضَاعِ meaning [Put away from thee the obligation of] the right, or due, that is incumbent on thee to render her for the sucking of thy child [by something that thou shalt give to her who has suckled]. (T.) And أَذْهَبْ عَنْكَ مَذْمَةً مَذْمَتَهُمْ بِشَيْءٍ: (T, and so accord. to different copies of the S and K, in which عنك is omitted,) مَذْمَةٌ being a dial. var., (T,) i. e. [Put away from thee the obligation of their right, or due, by something; meaning] feed them with something, (T,) or give to them something, (S, K,) for they have a right, or due. (T, S, K.) And قَضَى مَذْمَةً قَضَى مَذْمَةً [He paid his right, or due;] meaning he did good to him, or conferred upon him a benefit or benefits, in order that he might not be blamed. (M, K.) And رَجُلٌ مَذْمَةً دُوَّ وَمَذْمَةً [in the CK the latter only, A man who has a right, or due,] meaning كُلُّ عَلَى النَّاسِ [a man who is a burden upon people, to be maintained, or supported, by them]. (M, K, TA.) — Also (i. e. مَذْمَةً) A repast, or banquet, to which guests are invited, [simply] for food, or for a wedding. (K.) — See also مَذْمَةً.

**مَذْمُومٌ** *Blamed, dispraised, discommended, found fault with, censured, or reprehended;* (S, M, Mgh, Mṣb, K;) *i. q.* مَذْمُومٌ; (T, M, Mṣb, K;) as also مَذْمُونٌ (T, K, TA) and مَذْمُودٌ, (M, K, TA,) which last is an inf. n. used as an epithet, and, like [its contr.] مَهْمُودٌ, is applied to a man and to a place of alighting or sojourning or abiding. (TA.) [See مَذْمُونٌ] — See also مَذْمُونٌ. — Also, applied to water, *Disliked, or disapproved.* (S, K.\*.) — [As a subst.,] *Urine and mucus,* (K,) so in the copies of the K, but correctly, (TA,) *mucus, and urine* (S, TA) *that flows from the penis of the goat:* (S, K, TA:) or *a fluid that flows from the nose.* (IAqr, T.) — And in like manner, *Milk [that flows] from the teats of sheep or goats;* (K;) or, as in some copies of the S, *from the teats of the she-camel;* (TA;) or *from the teats of the sheep or goat:* (so in one of my copies of the S: in the other of those copies omitted:) or *milk that becomes sprinkled upon the udders:* (Th, M:) or *milk that flows upon the thighs and udders of camels and sheep or goats.* (M.) — Also *Dew,* (M, K,) absolutely; (TA;) accord. to IDrd: (M:) or *dew that falls in the night upon the trees, and upon which dust lights, so that it becomes like bits of clay or mud.* (M, K.) — And *A thing* [meaning the

*sebaceous matter] that comes forth from the pores  
of the soft part of the nose, like the eggs of ants :  
(S:) or pimples, or small pustules, (جُنْدَلَةٌ, T, K,)  
or a thing resembling جُنْدَلَةٌ, black, or red, (M,)  
like the eggs of ants, (T, M,) coming forth upon  
the nose, (T,) or arising upon the faces (M, K)  
and the noses, (M,) from heat (T, M, K) or from  
the scab : (M, K:) or the dirty matter that  
comes forth upon the nose : n. un. with ة. (TA.)  
— And Whiteness upon the nose of a kid. (Kr,  
M, K.)*

ذمَّةٌ : see مَذْمُومٌ, in two places. — Also *Shame, and fear of blame*: whence the saying, أَخْذَتْهُ مِنْ صَاحِبِهِ ذَمَّةً [Shame, and fear of blame, with respect to his companion, seized him]: and أَصَابَتْهُ مِنْهُ ذَمَّةٌ, i.e. *Shame and disgrace affected him on account of him, or it.* (TA.) One says also, أَخْذَتْنِي مِنْ مَذْمَوَةٍ and مَذْمَوَةٌ, meaning *Shame and disgrace by reason of the neglect of that which should be sacred or inviolable, or of that which was entitled to reverence, respect, honour, or defence, or of the obligation or duty, or the right or due, that should be regarded as sacred or inviolable,* (منْ تَرْكِ الْحُرْمَةِ) [seized me on account of him, or it.] (S. K.)

**ذمَّة** + *A remain, remainder, remaining portion, remnant, or relic.* (K.) [See also **ذمَّاء**, below.]

**دِمَاءَةٌ**: see **دِمَّةٌ**, in two places.  
**دِمِيَّةٌ بِهِ** In him is a crippleness, or a chronic disease, (K, [in the CK **دِمَاءَةٌ** is erroneously put for **دِمِيَّةٌ**,]) or an infirmity arising therefrom or from some evil affection, (M,) that prevents him from giving forth. (M, K.)

**دَمَّةُ الصَّبْطِ** [He left] the last remains [of what was poured out, or forth, at once]: so in the A. (TA. [But the last word is there written without any syll. signs.]) [See also دَمَّامَةُ.]

**دَمْيٌ**: see **دَمَّةٌ**, in the former half of the paragraph.

**ذمّاء** One who blames, dispraises, discommends, &c., much, or often. (T.A.)

<sup>ذَمَّ</sup> **ذَمَّ** and <sup>ذَمِّ</sup> **ذَمِّ**, with and without teshdeed, [the latter belonging to art. **ذِّي**,] *A vice, fault, defect, or the like.* (As, T.) [See also **ذَمَّ**.]

أَذْمَرُ A horse fatigued, and standing still. (TA.)

*Mdm and Mme*: see *ans*, in the latter part of the paragraph.

وَمِنْ أَنْ يُذَمَّدْ A thing blamed, dispraised, &c.; [like مُذَمَّدْ;] or made, or caused, to be faulty, or defective, or to have a vice, fault, defect, or the like; (S. K.;) as also مُذَمَّدْ. (K.) — And A man (S) in whom is no motion. (S, K.)

**مذم**: see the next preceding paragraph.

*asæ, with let-n only [to the s, A cause of blame, dispraise, discommendation, censure, or reprehension; a blamable, or discommendable,*

*quality or action;] a thing for which one is, or is to be, blamed, dispraised, discommended, found fault with, censured, or reprehended: contr. of مَذَمُومٌ [pl. مَذَامٌ] You say, البُخْلُ مَذَمَّةٌ, (S.) i. e. [Niggardliness is] one of the things for which one is, or is to be, blamed, &c. (S.) And إِيَّاكَ وَالْمَذَامَ [Beware thou of, or avoid thou, or remove thyself far from, causes of blame, &c.]. (TA.) — See also مَذَمَّةٌ, in six places. — And see مَذَمَّةٌ.*

**مَذْمَةٌ:** see **مَذْمُونٌ**, in six places. — And see also **ذَمَّامَةٌ**.

**مذموم** A man blamed, dispraised, discommended, found fault with, censured, or reprehended, much. (S, K.)—And A place held in reverence, respect, or honour. (T.A.)

**مَذْمُومٌ**: see **ذَمِيرٌ**, first sentence.

**جَمِيعُ**: see 5, last sentence.

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1. ذَمَرْ (S.) inf. n. ذَمِيرْ (K.) *He* (a lion) roared.  
 $(S, K.) =$  ذَمَرْهُ aor. ۚ, (S, M, A,) inf. n. ذَمِيرْ,  
 $(T, S, M, K.)$  *He excited, incited, urged, or*  
*instigated, him, (T, S, M, A, K,\*) with chiding,*  
*or reproof, (T, M, A, K,\*) and encouraged him,*  
 $(L, T A :)$  *to do the thing; (A;) as also* ۖ ذَمَرْهُ ۖ  
 $(L, T A :)$  *and he threatened him; (L, K, ;\*) and*  
*was angry with him. (L.) =* ذَمَرْهُ aor. ۚ; and  
 $\dagger$  ذَمِيرْ [inf. n. ذَمِيرْ]; *He felt his* مُذَمِّرْ [q. v.].

(M.) You say also, ذَمَرَ الرَّاعِي السَّلِيلَ *The pastor*  
*felt the place where the head of the young camel*  
*just born was set upon the neck, to know if it were*  
*a male or a female: (A :)* [or its inf. n., ذَمِيرْ,  
*signifies the same as] \dagger* ذَمِيرْ *a man's inserting*  
*the hand into the vulva of a she-camel, to discover*  
*if her fetus be a male or a female. (S.)* [See  
 مُذَمِّر.]

2 : see 1, in three places. — تَذْمِيرُ also signifies The determining the quantity, measure, size, or bulk, of a thing; or computing by conjecture the quantity or measure thereof. (K.\* TA.)

٥. تَذَمَّرْ, an irreg. quasi-pass. of ذَمَّرْ, (M,) [or rather a reg. quasi-pass. of ذَمَّرْ, which is mentioned in the L, and meaning *He excited, incited, urged, or instigated, himself,*] as though he blamed himself for a thing that had escaped him: (S:) or he blamed himself (M, K) for a thing that had escaped him: (K:) or he blamed himself for negligence, in order to inspirit himself, that he might not be negligent a second time: (A:) or he blamed himself for the escape, or loss, of [what he was bound to preserve and defend, or] what is termed جَمَدْ. (TA.) — *He became angry.* (M, K.) — *He disliked a thing, and was angry in consequence thereof.* (Har p. 517.) — تَذَمَّرْ عَلَيْهِ — *He became changed, or altered, to him, and threatened him with evil.* (S, K.) — But in the trad. in which it is said of Moses, كَانَ يَتَذَمَّرُ عَلَى رَبِّهِ, this expression means that *He emboldened himself to his Lord, and raised his voice in his expression of disapproval.* (TA.)