to the 3 in the case of the occurrence of two quiescent letters together; as in the instance of

\[\text{مَتَّدُمُ} \text{بِأَلْبَرُ} \] for were not its original with جَمَّامُ, they would give it kāsra: [but this some do, as has been shown above:] and because its dim. is

\[\text{كَمِّمُ} \] for when دِمَّا is used as a proper name of a man, its dim. is thus formed, by restoring the د، that it may be of the measure

\[\text{مَكَّبُ} \] (IJ, M, L:) or when دِمَّا is a noun, it is originally جَمَّامُ; and when it is a particle, it is itself original. (K.) - Accord. to some, مَدُّمُ and مَدُّمُ (T, S, L, K) and مَدُّمُ (M) are originally مَدُّمٍ and لَمُ، which are made one word, (T, S, L, K,) by eliding the hemzeh, and then giving đamm to the 3 because of the occurrence of two quiescent letters together; (K:) [and مَكَّبُ meaning مَكَّبُ (T, L:) but there is nothing to indicate the truth of this opinion: (S, L:) or, as some say, مَدُّمُ and مَدُّمُ are originally the prep. مَدُّمُ and مَدُّمُ in the sense of (L, K) in the dial. of Te'ij: so says Fr.; adding, that when either governs a gen. case, it is used in the manner of مَدُّمُ; and when it governs a nom. case, it is as though one said, (in using the expression مَدُّمُ مَدُّمُ) مَدُّمُ لَكُمُ [مَدُّمُ مَدُّمُ or مَدُّمُ مَدُّمُ] and that the former government prevails in the case of مَدُّمُ because the د is not suppressed: (L:) or, as some say, they are originally مَدُّمُ and مَدُّمُ and the noun of indication لَمُ، [accord. to more approved usage, مَدُّمُ] we virtually say, مَدُّمُ لَمُ، مَدُّمُ لَمُ، but each of these assertions is a deviation from the plain way. (K.)

See Supplement.

 سمَحَ، &c.

1. سمَحُ، (inf. n. رَأَيْتَ) He found the breast of his mother. مَجَّمُ He became goodly in countenance after disease. (A. A, K.)

8. ومن: His soul was torn from him. (A, K.)

Blood: or the blood of the heart: (S, K.) pl. مَدْمُ (A.) An Arab of the desert is related to have said, مَدْمُ، مَدْمُ، مَدْمُ، مَدْمُ. He poured forth, or shed, his blood; and so it is in the copies of the A. (TA) In like manner, مَدْمُ، مَدْمُ (A, [See also مَدْمُ، مَدْمُ, M]) — Also,

The soul, or spirit. (S, K.) Ex. مَدْمُ مَدْمُ (K.) — His soul went forth, or departed. (S, K.)

Also, One's self: the best of one's self, and one's powers, efforts, endeavours, or energy. (L.) Ex. مَدْمُ مَدْمُ; I gave, or gave up, myself, and the best of my powers, efforts, endeavours, or energy, to him, or it. (T.) — Also, The purest, choicest, or best, of anything. (L, S, K.) — Also, The heart. (M. F.)

The soul went forth, or departed (S.) This soul went forth, or departed (S.) This soul went forth, or departed (S.) His soul went forth, or departed. (S.)

2. فِرَادِمُ, inf. n. فِرَادِمُ (M) He adjusted, or arranged, an affair, (S, A, L, Máb, K,) and it made plain, (A, Máb) and easy. (Máb.) See 1. — مَدْمُ He disposed and subjected his mind, or himself, to do the thing. (S, K, Máb, art.)

4. مَدْمُ (mob.) He accepted, or admitted, an excuse. (S, L, Máb, K.) You say, مَدْمُ مَدْمُ (K) I accepted, or admitted, his excuse. (Máb.)

5. فِرَادِمُ and فِرَادِمُ It [a bed] became spread, and made plain, even, or smooth. (A.) — Also, مَدْمُ Mَدْمُ The affair became adjusted, or arranged, and made plain, and easy, for, or to, him. (Máb.) — Also, Mَدْمُ Mَدْمُ (He spread for himself a bed, and made it plain, even, or smooth).

7. مَدْمُ Mَدْمُ A gentle situation was prepared for him with me, or at my abode. (A.) — Also, Mَدْمُ Mَدْمُ (He a man, TA) became possessed of authority and power; syn. مَدْمُ, (S, L, K) — Also, Mَدْمُ Mَدْمُ His mind, or he, became disposed and subjected for him the thing; see 2; syn. مَدْمُ Mَدْمُ (mob.)

8. مَدْمُ Mَدْمُ It [a camel's hump] became spreading and high. (S, L, K.) See 1 in three places.

10. مَدْمُ Mَدْمُ [He asked, or desired, that a bed should be spread for him, and made plain, even, or smooth]. (A.)

A child's cradle, or bed: a place prepared for a child, and made plain, even, or smooth, (S, L, K,) that he may sleep in it: (L,) a bed; a thing spread to lie, recline, or sit, upon; (A, Máb;) as also مَدْمُ (S, A, L, Máb, K,) so called because of its plainness, evenness, or smoothness: (L,) As says, that the latter word is more comprehensive than the former: (L,) it is applied to the ground, or earth; [meaning a plain, an even, or a smooth expanse; see a verse of Lebed cited voice مَدْمُ مَدْمُ: (A, L, K:) and so is مَدْمُ (K:) some say, that مَدْمُ and مَدْمُ are [originally] two inf. ns., of the same meaning: or that the former is an inf. n., and the latter a simple subst.: or that the former is sing., and the latter pl. (MFP) the pl. of the former [in common use] is مَدْمُ (L, K, and Máb;) and of the latter, [pl. of a place] مَدْمُ and [of mult., مَدْمُ (Kur, lxvii.]

6. مَدْمُ Mَدْمُ I have not made the earth an expanse (Kur, ii. 202); Mَدْمُ Mَدْمُ adapted to be travelled over. (K, TA.) — Also, مَدْمُ Mَدْمُ 

*This text is likely a translation of Arabic to English, discussing various grammatical and lexical points related to the Arabic language.*