

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:) ذممة in this case is a dial. var. of ذممة: (Mgh:) or, as I Ath says, the former is from الذم; and the latter, from الذمة. (TA.) You say also, أَذْهَبُ عَنْكَ مَذْمَرًا الرِّضَاعِ بِشَيْءٍ تُعْطِيهِ and أَذْهَبُ عَنْكَ مَذْمَرًا الرِّضَاعِ and أَذْهَبُ عَنْكَ مَذْمَرًا الرِّضَاعِ 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 أَذْهَبُ عَنْكَ مَذْمَرًا بِشَيْءٍ مَذْمَرًا and مَذْمَرًا بِشَيْءٍ مَذْمَرًا (T, and so accord. to different copies of the S and K, in which عنك is omitted,) مَذْمَرًا 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 أَذْهَبُ عَنْكَ مَذْمَرًا قَضَى مَذْمَرَةً [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 مَذْمَرٌ ذُو مَذْمَرَةٍ and مَذْمَرٌ ذُو مَذْمَرَةٍ [in the CK the latter only, A man who has a right, or due,] meaning كَلَّ عَلَى النَّاسِ † [a man who is a burden upon people, to be maintained, or supported, by them]. (M, K, TA.) = Also (i. e. ذممة) A repast, or banquet, to which guests are invited, [simply] for food, or for a wedding. (K.) = See also ذممة.

ذَمَامٌ: see ذممة, in three places. It is also a pl. of ذممة [as well as syn. therewith]. (T)

ذَمِيرٌ Blamed, dispraised, discommended, found fault with, censured, or reprehended; (S, M, Mgh, Mṣb, K;) i. q. مَذْمُومٌ; (T, M, Mṣb, K;) as also ذَمْرٌ (T, K, TA) and ذَمْرٌ (M, K, TA,) which last is an inf. n. used as an epithet, and, like [its contr.] حَمْدٌ, is applied to a man and to a place of alighting or sojourning or abiding. (TA.) [See ذمير] — See also ذممة. — 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. (IAṣr, 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, (بُتْرٌ, T, K,) or a thing resembling بُتْرٌ, 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 ḍ. (TA.) — And Whiteness upon the nose of a kid. (Kr, M, K.)

ذَمَامَةٌ: see ذممة, in two places. — Also Shame, and fear of blame: whence the saying, أَخَذْتَهُ مِنْ صَاحِبِهِ ذَمَامَةً [Shame, and fear of blame, with respect to his companion, seized him]: and أَصَابَتْهُ مِنْهُ ذَمَامَةٌ, i. e. Shame and disgrace affected him on account of him, or it. (TA.) One says also, أَذْهَبْتُ مِنْهُ مَذْمَرَةً and مَذْمَرَةً, 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, (مِنْ تَرْكِ الْحُرْمَةِ) [seized me on account of him, or it.] (S, K.)

ذَمَامَةٌ † A remain, remainder, remaining portion, remnant, or relic. (K.) [See also ذممة, below.]

ذَمَامَةٌ: see ذممة, in two places.

ذَمِيمَةٌ In him is a crippleness, or a chronic disease, (K, [in the CK ذمامة is erroneously put for ذمامة,]) or an infirmity arising therefrom or from some evil affection, (M,) that prevents him from going forth. (M, K.)

ذَمِيمَةٌ † [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 ذمامة.]

ذَمِيٌّ: see ذممة, in the former half of the paragraph.

ذَمَامٌ One who blames, dispraises, discommends, &c., much, or often. (TA.)

ذَامٌ and ذَامٌ, with and without teshdeed, [the latter belonging to art. ذمير,] A vice, fault, defect, or the like. (Aṣ, T.) [See also ذمير.]

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

مَذْمَرٌ and مَذْمَرٌ: see ذممة, in the latter part of the paragraph.

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

مَذْمَرٌ: see the next preceding paragraph.

مَذْمَرَةٌ, with fet-h only [to the ذ, 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 مَحْمَدَةٌ: (S:) [pl. مَذَامٌ.] You say, البُخْلُ مَذْمَرَةٌ (S, K,) 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 ذممة, in six places. — And see ذمامة.

مَذْمَرَةٌ: see ذممة, in six places. — And see also ذمامة.

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

مَذْمُومٌ: see ذمير, first sentence.

مُسْتَمَرٌّ: see ذمير, last sentence.

ذمر

1. ذَمَرٌ (S,) inf. n. ذَمْرٌ (K,) He (a lion) roared. (S, K.) = ذَمْرَةٌ, aor. ذَمَرْتُ, (S, M, A,) inf. n. ذَمْرٌ, (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,) ذَمْرَةٌ عَلَى الْأَمْرِ [to do the thing; (A;)] as also ذَمْرَةٌ: (L, TA:) and he threatened him; (L, K,*) and was angry with him. (L.) = ذَمْرَةٌ, aor. ذَمَرْتُ; and ذَمْرَةٌ, [inf. n. تَذْمِيرٌ;] He felt his مَذْمَرٌ [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., ذَمْرٌ, signifies the same as] تَذْمِيرٌ a man's inserting the hand into the vulva of a she-camel, to discover if her foetus be a male or a female. (S.) [See ذمير.]

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

5. تَذَمَّرَ, an irreg. quasi-pass. of ذَمْرَةٌ, (M,) [or rather a reg. quasi-pass. of ذَمْرَةٌ, 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 inspire 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 ذَمَارٌ. (TA.) — He became angry. (M, K.) — He disliked a thing, and was angry in consequence thereof. (Ḥar p. 517.) — تَذَمَّرَ 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.)