women,] do not love any save one who is made an object of love [by his good qualities], (T, S,) a proper object of love. (T.) aor. =, (T,) or =, (M, K,) inf. n. أَدْمَ , (M,) ; He was, or became, to them, what is termed أَرْمَة; (T, M, K;) i. e., one who made people to know them; (T;) or a pattern, an exemplar, an example, or one who was imitated, or to be imitated; and one by means of whom they were known: (M, K:) so says IAar. (M.) أَدْمُ الأَدْيِمُ الأَدْيِمُ الأَدْيِمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِي اللهِ الل pared, or removed the superficial part of, the hide: (T,\* TA:) and أَدُمُ الأَدِيمُ , with medd, he pared off the like : (TA:) or the latter signifies he exposed to view the line [in the CK, erroneously, the life. (M, Ķ.) أَدُمُّ , aor. -, (M, Ķ,) inf. n. أَدُمُّ ; (TĶ;) and أُدُومَةُ (T, K) [or, أَدُومَةُ (T, K) [or, more probably, أَدْمَةُ, like شَوْرُةُ &c.]; He (a camel, and a gazelle, and a man,) was, or became, of the colour termed , q. v. infrà. (M, K.)

2. أَدْمَهُ, inf. n. تُأْدِيرُ, He put much إِذَاهِ إِذَاهِ seasoning] into it. (TA.)

4: see 1, in five places.

8. التدم به [written with the disjunctive alif التدم به He made use of it [to render his bread pleasant, or savoury]; namely أَدُم (M, TA,) or الدَّام. (M.) [دَام is explained in the T and S &c. by the words ما يُؤْتَدُم به meaning That which is used for seasoning bread.] التدم العود The wood, or branch, had the sap (الباد) flowing in it. (Z, K.)

10. استارمه He sought, or demanded, of him [or seasoning]. (Z, TA.)

أَدْمَةُ see : هُوَ أَدْمُ أَهْلِهِ عَلَى . see : أَدْمَةُ

أَدُمُهُ see أَدُمُ in two places: \_\_ and أَدِيمُ . == أَدُمُ

أَدْمَةُ Bee : هُوَ أَدْمَةُ أَهْله

A state of mixing, or mingling, together أُدْمَةُ [in familiar, or social, intercourse]. (Lth, T, M, K.) You say, بَيْنُهَا أَرْمَةُ Between them two is a mixing, &c. (Lth, T.) \_\_ Also, (M, K,) or اُدُورُ اللهِ, (S,) Agreement: (S, M, K, TA:) and familiarity, sociableness, companionship, or friendship. (S. TA. [The meanings in this sentence are assigned in the S only to the latter word: in the TA, only to the former.]) \_ And the former, Relationship. (M, K.) \_ And A means of access (وُسيلُة), Fr, T, S, M, K) to a thing, (Fr, T, S,) and to a person; فَلَانْ (K.) You say, أَدْمَةٌ ♦ (Fr, T;) as also Such a one is my means of access to أَدْمَتَى إِلَيْكَ thee. (Fr, T.) \_\_ And [hence,] A present which one takes with him in visiting a friend or a great man; in Persian دُسْت آوِيز. (K, L.) فُو أُدْمَةُ . and اُدْمَةُ see أَدْمَةُ عَلَى: see أَدْمَةُ لَفُلَانِ In camels, A colour intermixed, or tinged, with blackness, or

with whiteness; or clear whiteness; (M, K;) or, as some say, (TA,) intense whiteness; (S, TA;) or whiteness, with blackness of the eyeballs: (Nh, TA:) and in gazelles, a colour intermixed, or tinged, with whiteness: (M, K:) or in gazelles and in camels, whiteness: (T:) and in human beings, (M, K,) a tawny colour; or darkness of complexion; syn. [q. v.]; (S, M, K;) or an intermixture, or a tinge, of blackness; (Lth, T;) or intense of complexion; [or tawniness]; and it is said to be from intermixture, or a tinge, of blackness; (Lth, T;) or intense of complexion or [in men,] i. q. [which, in this case, signifies whiteness of complexion]: (TA:) accord. to AHn, it signifies whiteness; syn. [See also [which, in this case]:

M, K,) and , هُوَ أَرْمَهُ أَهْله ... أَدْمَةُ عَادَ ... أَدْمَةُ (M,) أَدْمُهُمْ (K,) and أَدْمُتُهُمْ (M,) or أَدْمُتُهُمْ (K,) or المرمة, and إدامهم , (K,) ! He is the pattern, exemplar, example, or object of imitation, of his people, or family, by means of whom they are known: (M, K:) so says IAar. (M.) And I made such a one to be بَعَلْتُ فُلانًا أَدْمَةَ أَهْلِي the pattern, exemplar, example, or object of imitation, of my people, or family. (T, S.) And , and أُدْمَةُ أَهُم , # He is a pattern, &c., أَوْلَانٌ أَدْمَةُ بَنِي And فَلَانٌ أَدْمَةُ بَنِي to such a one. (Fr, TA.) \$ \$\tag{\$\text{Such a one is he who makes people to know}} ئۆن the sons of such a one. (T.) And هُوَ أَدْمَةُ قُومه t He is the chief, and provost, of his people. (A, رَأَدُّمُ لِا بَنِي أَبِيهِ and رَفُلَانٌ إِدَامُلا قَوْمِه TA.) And t Such a one is the aider, and manager of the affairs, and the support, and right orderer of the affairs, of his people, and of the sons of his father. (A, TA.) = [The inner skin; the cutis, or derma;] the interior of the skin, which is next to the flesh; (S, M, K;) the exterior thereof being called the بشرة: (S:) or (as some say, M) the exterior thereof, upon which is the hair; the interior thereof being called the بَشُرة: (M, K:) and أَرُمُّ may be its pl.; [or rather, a coll. gen. n.;] or, accord. to Sb, it is a quasi-pl. n. (M.) Accord. to some, (M,) What appears of the skin of the head. (M, K. [See بشرة]) \_\_ And + The interior of the earth or ground; (M, K;) the surface thereof being called its أديم: (M, TA:) or, as some say, its surface. (TA.)

أَدُمَى A seller of [اُدُمَى, or] skins, or hides:

(TA:) and اَدَّامُ signifies the same; and particularly a seller of goats' skins. (Golius, from the larger work entitled Mirkát el-Loghah.)

. آدمُ and أَدْمَانَةُ see أَدْمَانَ

is also used as the sing., (Mṣb,) and [pl. of pauc.] الْمُمَةُ (M, K) and الْمُهُ (K;) or this last is pl. of الْمُهُ. (M, Mgh, Mṣb, TA.) It is said in a trad., الْمُهُ [Excellent, or most excellent, is the seasoning, vinegar!]. (T, TA.) And in another, سَيْدُ الدَّامُ الدُّنْيَا وَالْاَحُرُةُ اللَّحُرُ اللَّمُ [The prince of the seasonings of the present world and of the world to come is flesh-meat]. (TA.) — أَدُمُهُ الْمُعُلِّمُ اللَّمُ الْمُعُلِّمُ الْمُعُلِّمُ اللَّمُ ا

كَانُوا لِمَنْ خَالَطَهُمْ إِدَامَا

[They were, to those who mixed with them in social intercourse, conformable, or agreeable.]
(M.)

طَعَامُ i. q. أَوْيُورُ [Seasoned]: (T:) or أَوْيُورُ seasoned food]; (M, K;) food in which نَهُ مُرِيقَ (TA.) Hence the prov., أَدَامِ اللهُ Your clarified butter is poured into في أُديمكُمُ your seasoned food]; (T, TA;) applied to a niggardly man; (Har p. 462;) meaning, your good, or wealth, returns unto you: (TA:) or, as some say, the meaning is, into your سقاً [or skin]: (T, Ḥar\* ubi suprà:) and the vulgar say, في into your flour]. (TA.) And the saying, Their clarified butter is in استنهم في أديمهم their seasoned food]; meaning, their good, or wealth, returns unto them. (M.) And the saying of Khadeejeh to the Prophet, إِنَّكُ لَتَكُسبُ M, TA) Verily thou المُعْدُومَ \* وَتُطْعِمُ المَأْدُومَ gainest what is denied to others, or makest others to gain what they have not, of the things they want, or makest the poor to gain, (TA in art. ادام and givest to eat food in which is ادام (TA in the present art.) [Hence also,] ا أَتْبُتُكَ بِعُدْرِي M, K) meaning مَأْدُومي السيعة [I gare thee my excuse; or, perhaps, my virginity; see غُذْرَةً]: (K:) [or,] as some say, the meaning is, my good manners: said by the wife of Dureve Ibn-Es-Simmeh, on the occasion of his divorcing her. (M, TA.) \_\_ And hence, (Ham p. 205, Mgh,) Tanned shin or hide; leather: (M, Ham, Mgh, Msb:) or skin, or hide, (M, K,) in whatever state it be: (M:) or red shin or hide: (M, K:) or skin, or hide, in the state after that in which it is termed أُفيقُّ that is, when it is complete [in its tanning] and has become red: (M:) or the exterior of the skin of anything: (T:) pl. [of أَدْمُ [ and [of mult ] آدَامٌ pauc.] أَدْمُ [S, M, K) and آدَمَةُ (M, K,) the last from Lh, and [says ISd] I hold ithat he who says رُسُلُ says أَدُمُ (M,) and أَدُمُ (T, S, Msb, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which ادام may be pl. (M.) أَدِيمَيْنِ and ابْنُ أَدِيمِ and ابْنُ أَدِيمَيْنِ in art. ابْنُ ثَلَاثَةِ آدِمَةِ Bays, إِنَّهَا يُعَاتَبُ الأَدِيمُ ذُو البَشَرَة [lit.] Only the hide that has the exterior part, upon which the hair grows, is put again into the tan: (T:) s prov.; (TA;) meaning, only he is disciplined, or

Digitized by Google