

استدعى مودته He looked, or watched, or waited, for his love, or affection: [formed by transposition] from *استدأمر*. (M in art. دوم.)

أخلط [Blood;] one of the [four] humours, (M,) well known: (T, M, K:) accord. to some, (Msb,) it is originally *دمو*: (S, Msb:) or it is originally *دمى*: (Zj, Mbr, S, M, Msb, K:) thus in the correct copies of the K; (TA; [in some copies *دمنى*, and in the CK *دمنى*]) though deviating from other words of the same form in respect of its pl. [which see below]; (Mbr, S;) as is shown by its dual, (Zj, M,) which is *دميان*, (T, S, M, Msb, K,) whereby [also] the letter gone from it is shown to be *ي*; (Mbr, S;) but it has also for its dual *دمان*; (T, M, Msb, K;) and some of the Arabs say *دموان*; (S, M;) in which last, however, [accord. to ISd.] the *و* is substituted for *ي*, though generally *و* is changed into *ي*: (M:) and this original form is used by a poet, [namely, Hoşeyn Ibn-El-Homám, accord. to one of my copies of the S,] in his saying,

فَلَسْنَا عَلَى الْأَعْقَابِ تَدْمَى خُلُومَنَا

وَلَكِنْ عَلَى أقدامنا يَقْطُرُ الدَّمَى

[And we have not our wounds bleeding upon the heels; but upon our feet the blood drops]: (S:) or it is originally *دمى*; (Sb, T, S, M, Msb;) as is shown by its pls., (Sb, S,) which are *دماء* (Sb, T, S, M, K) and *دمى* (Sb, S, M, K,) also pronounced *دمى*; (TA;) like as *ظننى* and *دلى* have for their pls. *ظننا* and *دلى*; for if it were like *قفا* and *عصا*, it would not have such pls. (Sb, S.) *دمر* is ignored by Ks; but is used by poetic license; (M;) or it is a dial. var. of *دمر*. (K in art. دمر.) *دمة* has a more special signification than *دمر*, the two words being like *بياضة* and *بياض*; (S;) [i. e.] it signifies *A portion of blood*: (T, M, K:) or it is a dial. var. of *دمر*. (M, K,) accord. to IJ. (M.) The dim. of *دمر* is *دمى*. (S.) [Hence,] *رجل ذو دمر* A man seeking to obtain, or prosecuting for, [the revenge of] blood. (TA.) *دمر فلان في ثوب فلان* is a saying of the Arabs, meaning † *Such a one is the slayer of such a one*. (Ham p. 632.) *الدمر الدم*, or *والدمر الدم*, is a saying of the Arabs, meaning *If thy blood be sought, my blood shall be sought; and if thy blood go for nought, my blood shall go for nought*: or, accord. to the latter reading, as is said in the Nh, *and where thou shalt be buried, I will be buried*: or *thine abode shall be mine abode*. (JM in art. هدمر, q. v.) See also an ex. voce *دمية*. — *دمر الأخرين* [The red, resinous, inspissated juice called dragon's blood;] what is called *العندمر*; (S;) i. q. *القاطر البكى*; (K) now called *دمر الغزال*; or a species thereof; (TA;) [vulgarily *مكة*; and also called *الشعبان*]; what is called in Pers. *سپاوشان*. (K.) — *دمر الغزالان* A certain herb, or leguminous plant, having a beautiful

دمية blossom: (M, K:) accord. to Lth, *الغزالان* is the name of a certain herb, or leguminous plant, having a blossom. (T.) — *بنات دمر* A certain plant, (M, K,) well known; (K;) a certain red plant. (T in art. بنى.) *الدمر* The cat: (M, K:) mentioned by En-Nadr in "The Book of Wild Animals." (M.)

دمة: see the next preceding paragraph.

الدمى, said to be the original form of *الدمر*: see *دمر*.

دمر Bleeding; having blood issuing from it: (S, Msb:) [and] *bloody*; i. e. *smearred*, or *defiled*, with blood: and *دمار* signifies the same [in both senses]. (MA.)

دمية An image, or effigy, (S, M, Mgh, K,) of ivory and the like, (S,) or of marble, (M, K,) variegated, decorated, embellished, or coloured, (M, Mgh, K,) in which is redness like blood: (Mgh:) or an image, or effigy, in a general sense: (Kr, M, K:) accord. to Abu-l-'Alá, because originally painted with red, as though from *الدمر*: and any beautiful female is likened thereto, because adorned: (TA:) metonymically applied to † *a woman*: (IAqr, T:) or anything that is deemed beautiful in respect of whiteness: (TA:) and an idol: (Lth, S, K:) said in the R to be so called because of the shedding of blood at the place thereof for the purpose of propitiation; but MF says that this derivation requires consideration: more probably because it is decorated: (TA:) pl. *دمى*. (S, Mgh, K.) Accord. to MF, it is also pronounced *دمية*. (TA.) One says, *أحسن من الدمية*, meaning *More beautiful than the image of ivory*. (Har p. 611.) And *والدمى* is an oath of the Pagan Arabs, meaning *No, by the idols*: or, as some relate, it is *لا والدماء*, meaning *No, by the blood of what is sacrificed upon the stones set up to be worshipped*: so in the Nh. (TA.) — The pl., *دمى*, also signifies *Garments upon which are pictures or effigies*. (S.) — See also *دمر*, last sentence but two.

دمية: see the next preceding paragraph.

دمية, as in the Tekmileh; in the K, erroneously, *دامية*. (TA,) *Good*, or *good fortune*, and *prosperity*. (K, TA.)

دمى [Of, or relating to, blood;] rel. n. from *دمر*; as also *دموى*. (S.) — [In the phrase *خذ ما دمى لك*, in Freytag's Lex., *دمى* is a mistake for *دمى*: see 2, last sentence.]

دمى dim. of *دمر*, q. v. (S.)

دموى: see *دمى*.

الدموية (حمى الدقى) meaning *Heetic fever* is a vulgar word of the dial. of Egypt. (TA.)

دمر: see *دمر*. [And see the next paragraph.] —

دامى (M, K,) applied to a man, (M,) [lit. *Having a bleeding lip*,] means † *poor*. (M, K, TA.) — *شجرة دامية* † *A beautiful tree*. (TA.)

دامية (S, K,) or *شجرة دامية* (T, M, Msb,) A wound in the head that bleeds but does not flow with blood (T, S, M, Msb, K) as yet: (M:) such as flows with blood is termed *دامعة*. (T, Msb.) [See *شجرة*.]

دمية: see *دمية*.

مدى Red; applied to a garment, or piece of cloth: (M:) or anything in the colour of which is blackness and redness: (T:) [of a dark red colour, like blood:] or anything intensely red: (S:) applied in this last sense [particularly] to a horse &c.: (S, K:) or, applied to a horse, of a sorrel colour (*أشقر*) intensely red, like the colour of blood: (T:) or, so applied, of an intense sorrel colour: (M:) and *كثيت مدى* of an intensely red bay colour: (S, TA:) or of an intense red colour like that of blood: (TA:) or intensely red in the back [and] as far as the thin and soft parts of the belly: and *أشقر مدى* of which the sorrel colour is overspread, in its upper portion, with a yellowness like the colour of the yellow [or gilded] bay: (A'Obeid, T:) and *لون مدى* a colour in which is blackness. (M.) *سهم مدى* An arrow upon which is the redness of blood (S, K) that has adhered to it so that it inclines to blackness: a man, when he shot at the enemy with an arrow, and hit, and the enemy then shot it at him with blood upon it, used to put it in his quiver, auguring good from it: or, as some say, it means *an arrow which the archers shoot by turns, one at another*; an explanation reducible to that before mentioned: (S:) or an arrow which one shoots at his enemy and the latter then shoots at the former: (M:) or an arrow shot once. (T.)

مستدمر Having blood dropping from the nose, while stooping the head. (As, S, K.) — † One who draws forth his debt from his debtor with gentleness. (As, S, K.)

دن

1. *دن*: see R. Q. 1, in four places. — *دن* is mentioned by Golius and Freytag (by the former as from the S) as though it were the verb of which *دنن* (q. v.) is the inf. n.; but I find no authority for it: and if *دنن* have a verb, it should, accord. to rule, be *دنن*, aor. *يدن*.]

2: see R. Q. 1.

4. *دنن* (T, TA,) inf. n. *دنن*, (T, TA,) He (a man, T, TA) remained, stayed, abode, or dwelt, (T, K, TA,) [as though set in the ground like a *أبن*: (T, TA:) on the authority of Abou-Turáb, (T,) or Ibn-El-Faraj. (TA.)

R. Q. 1. *دنن* It buzzed, or made a buzzing sound; syn. *صوت*, and *طنن*, (K,) and *طنطن*; (Sh, T, TA;) as also *دن*, and *دنن*; said of the fly, (K,) [and of the bee, and of the hornet, and the like; for] *دنن* [inf. n. of *دنن*] (Lth, T, M, K) and *دينن* [inf. n. of *دنن*] (Lth, T, M) and *دينن* [a simple subst.] (M) signify