

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.) = أَدَمِيرُ, (T, M, K,) aor. ٢, (T,) or ١, (M, K,) inf. n. أَدَمِيرُ, (M,) ; He was, or became, to them, what is termed أَدَمَة; (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 IḤār. (M.) = أَدَمَرُ الْأَدَمِيرُ He pared, or removed the superficial part of, the hide: (T, * TA:) and أَدَمَرُ الْأَدَمِيرُ, with medd, he pared off the أَدَمَة [q. v.] of the hide: (TA:) or the latter signifies he exposed to view the أَدَمَة [in the CK, erroneously, the أَدَمَة] of the hide. (M, K.) = أَدَمَرُ, aor. ٢, (M, K,) inf. n. أَدَمَرُ; (TK;) and أَدَمَرُ, aor. ٢, (M, K,) inf. n. أَدَمَرُ (T, K) [or, more probably, أَدَمَة, like سَمَرَة &c.]; He (a camel, and a gazelle, and a man,) was, or became, of the colour termed أَدَمَة, q. v. infra. (M, K.)

2. أَدَمَة, inf. n. تَأْدِيرُ, He put much إِدَام [or seasoning] into it. (TA.)

4: see 1, in five places.

8. اِتْدَمَر بِهِ [written with the disjunctive alif اِتْدَمَر] He made use of it [to render his bread pleasant, or savoury]; namely أَدَمَر, (M, * TA,) or إِدَام. (M.) [إِدَام is explained in the T and S &c. by the words مَا يُؤْتَدَمَر بِهِ, meaning That which is used for seasoning bread.] — اِتْدَمَرُ الْعُودُ † The wood, or branch, had the sap (الْمَاءُ) flowing in it. (Z, K.)

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

أَدَمَة: see أَدَمَة. — هُوَ أَدَمَرُ أَهْلِهِ: see أَدَمَة.

أَدَمَرُ بَنِي أَبِيهِ: هُوَ أَدَمَرُ أَهْلِهِ. — إِدَامَرُ: see أَدَمَة.

أَدَمَرُ: see أَدَمَرُ, in two places: — and أَدَمَة. — أَدَمَرُ: see أَدَمَرُ.

أَدَمَة: see أَدَمَة. — هُوَ أَدَمَة أَهْلِهِ.

أَدَمَة A state of mixing, or mingling, together [in familiar, or social, intercourse]. (Lth, T, M, K.) You say, بَيْنَهُمَا أَدَمَة Between them two is a mixing, &c. (Lth, T.) — Also, (M, K,) or أَدَمَرُ, (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 (وَسِيلَة, Fr, T, S, M, K) to a thing, (Fr, T, S,) and to a person; (Fr, T;) as also أَدَمَة. (K.) You say, فَلَانٌ أَدَمَتِي Such a one is my means of access to thee. (Fr, T.) — And [hence,] A present which one takes with him in visiting a friend or a great man; in Persian آويز. (K, L.) — هُوَ أَدَمَة: see أَدَمَة. — 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. سَمَرَة [q. v.]; (S, M, K;) or an intermixture, or a tinge, of blackness; (Lth, T;) or intense سَمَرَة [or tawny]; and it is said to be from الْأَرْضِ أَدَمَة, meaning the colour of the earth: (Nh, TA:) or [in men,] i. q. خَمَرَة [which, in this case, signifies whiteness of complexion]: (TA:) accord. to AḤn, it signifies whiteness; syn. بَيَاض. (M.) [See also أَدَمَرُ.]

أَدَمَة: see أَدَمَة. — هُوَ أَدَمَة أَهْلِهِ, (M, K,) and أَدَمِيرُ, (M,) or أَدَمِيرُ, (K,) and أَدَمِيرُ, (M,) or أَدَمِيرُ, (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 IḤār. (M.) And أَدَمِيرُ † I made such a one to be the pattern, exemplar, example, or object of imitation, of my people, or family. (T, S.) And فَلَانٌ أَدَمَة, and أَدَمَة † He is a pattern, &c., to such a one. (Fr, TA.) And أَدَمَة بَنِي فَلَانٍ † Such a one is he who makes people to know the sons of such a one. (T.) And أَدَمَة قَوْمِهِ † He is the chief, and provost, of his people. (A, TA.) And أَدَمِيرُ قَوْمِهِ, and فَلَانٌ إِدَامَرُ قَوْمِهِ † 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 بَشَرَة: (S:) or (as some say, M) the exterior thereof, upon which is the hair; the interior thereof being called the بَشَرَة: (M, K:) and أَدَمَرُ 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 بَشَرَة.]) — And † The interior of the earth or ground; (M, K;) the surface thereof being called its أَدَمِيرُ: (M, TA:) or, as some say, its surface. (TA.)

أَدَمِي A seller of [أَدَمَر, or] skins, or hides: (TA:) and أَدَامَرُ signifies the same; and particularly a seller of goats' skins. (Golius, from the larger work entitled Mirkāt el-Loghah.)

أَدَمَرُ: see أَدَمَة and أَدَمَان.

أَدَمَرُ (T, S, M, Mgh, Mṣb, K) and أَدَمَرُ (the same except the K) [Seasoning, or condiment, for bread; and any savoury food;] what is used for seasoning (مَا يُؤْتَدَمَر بِهِ, T, S, M, * Mgh, Mṣb, K) with bread; (T, TA;) that which renders bread pleasant and good and savoury; (IḤam, Mgh;) whether fluid or not fluid; (Mgh, Mṣb;) صَبِغٌ being peculiarly applied to that which is fluid: (Mgh;) or أَدَمَرُ is anything that is eaten with bread: (TA:) the pl. [of mult.] of إِدَامَرُ is أَدَمَرُ, (Mgh, Mṣb,) and, by contraction, أَدَمَرُ, which

is also used as the sing., (Mṣb,) and [pl. of pauc.] أَدَمَة (M, K) and أَدَامَرُ (K;) or this last is pl. of أَدَمَرُ. (M, Mgh, Mṣb, TA.) It is said in a trad., نَعْمَ الْإِدَامَرُ الْخَلُّ [Excellent, or most excellent, is the seasoning, vinegar!]. (T, TA.) And in another, سَيِّدُ أَدَامَرِ الدُّنْيَا وَالْآخِرَةِ النَّحْمُ [The prince of the seasonings of the present world and of the world to come is flesh-meat]. (TA.) — أَدَمَة. — هُوَ إِدَامَرُ أَهْلِهِ, and إِدَامَرُ قَوْمِهِ: see أَدَمَة. — Anything conforming, or conformable; agreeing, or agreeable; suiting, or suitable. (M, K.) [Used also as a pl.: thus,] 'Adiyeh Ed-Dubeyreyeh says,

كَانُوا لَيْنَ خَالِطِهِمْ إِدَامَا

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

طَعَامٌ أَدَمَرُ i. q. مَأْدُومَرُ [Seasoned]: (T:) or طَعَامٌ مَأْدُومَرُ [seasoned food]; (M, K;) food in which is إِدَامَر. (TA.) Hence the prov., سَمَنُكُمْ هَرِيشٌ إِدَامَرُ [Your clarified butter is poured into your seasoned food]; (T, TA;) applied to a niggardly man; (Ḥar p. 462;) meaning, your good, or wealth, returns unto you: (TA:) or, as some say, the meaning is, into your سَفَاءَ [or skin]: (T, Ḥar* ubi supra:) and the vulgar say, فِي دَقِيقَتِكَ إِدَامَرُ [into your flour]. (TA.) And the saying, سَمَنُهُمْ فِي أَدَمِيرِهِمْ [Their clarified butter is in their seasoned food]; meaning, their good, or wealth, returns unto them. (M.) And the saying of Khadeejeh to the Prophet, إِنَّكَ لَتَتَكَبَّبُ الْبَعْدُومَرُ وَتَطْعَمُ الْمَأْدُومَرُ (M, TA) Verily thou 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. إِدَامَر,) and givest to eat food in which is إِدَامَر. (TA in the present art.) [Hence also,] أَطْعَمَكَ أَدَمِيرِي [I gave thee my excuse; or, perhaps, my virginity; see عُذْرَة: (K:) [or,] as some say, the meaning is, my good manners: said by the wife of Dureyd Ibn-Eṣ-Ṣimneh, on the occasion of his divorcing her. (M, TA.) — And hence, (Ḥam p. 205, Mgh,) Tanned skin or hide; leather: (M, Ḥam, Mgh, Mṣb:) or skin, or hide, (M, K,) in whatever state it be: (M:) or red skin or hide: (M, K:) or skin, or hide, in the state after that in which it is termed أَفِيقٌ; 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 pauc.] أَدَمَة (S, M, K) and أَدَامَرُ and [of mult.] أَدَمَرُ (M, K,) the last from Lh, and [says ISd] I hold that he who says رَسُلٌ أَدَمَرُ, (M,) and أَدَمَرُ, (T, S, Mṣb, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which أَدَمَرُ may be pl. (M.) — ابْنُ أَدَمِيرٍ and ابْنُ أَدَمِيرٍ: see ابْنُ, in art. بَنِي. One says, إِنَّمَا يَغَاتِبُ الْأَدَمِيرُ ذُو الْبَشَرَةِ [lit.] Only the hide that has the exterior part, upon which the hair grows, is put again into the tan: (T:) a prov.; (TA;) meaning, only he is disciplined, or