

the tears run: (TA:) or the place where the tears collect in the sides of the eye: pl. **مَدَامِغ**, which comprises the inner and the outer angles of the eyes: (Az, TA:) or the pl. signifies the inner angles, (**الْمَائِي**), which are the extremities of the eye [or eyes]. (S.) — The pl. also signifies † Waters which drop, or drip, from the side of a mountain. (Aboo-'Adnán.) And it may also signify Flowings of tears. (Ham p. 551.)

**مَدْمُوع** A camel marked with the mark called **دَمْع**. (K.)

### دمع

1. **دَمَعَهُ**, (S, Mgh, Mṣb, K,) aor.  $\epsilon$  (IDrd, Mṣb, K) and  $\epsilon$ , (IDrd, K,) inf. n. **دَمَع**, (S, Mṣb,) *He broke his head so that the wound reached the دِمَاع [or brain]:* (S, K:) or *he broke the bone of his دِمَاع:* (Mṣb:) or *he struck it, namely, a person's head, so that the stroke reached to the دِمَاع:* (Mgh:) and *he struck his دِمَاع,* (K, TA,) and *broke the interior of the skull, next the دِمَاع.* (TA.) And **دَمَعَتُهُ الشَّمْسُ** *The sun pained his دِمَاع.* (IDrd, K.) — Also, inf. n. as above, † *He overcame, or subdued, and abased, him, or it:* like as the truth does falsehood: and hence **فَيَدْمَعُهُ** in the Kur [xxi. 18], meaning † *so that it may overcome it, or prevail over it, and abolish it:* or, accord. to Az, *so that it may do away with it, in such a manner as to render it despicable, or ignominious.* (TA.) And **دَمَعَهُ** signifies † *He overcame him, or prevailed over him, much, so as to subdue him, or abase him.* (TA.) — [Hence, app.,] **دَمَعَتِ الْأَرْضُ** † *[The produce of] the land was eaten.* (IAgr, TA.) — And **دَمَعَهُ بِطُفَيْفَةِ الرُّضِفِ** † *He slaughtered for them a lean sheep or goat:* (K:) so says Lh, except that he does not explain the verb, which is thus explained by Ibn-'Abbād and Z: (TA:) or, as some say, *a fat sheep or goat.* (K.) — **دَمَعَتْ حَوِيَّتَهَا**, [the verb written in the L and TA without tesheed, so that it is app. **دَمَعَتْ**, but it may be **دَمَعَتْ**,] *She (a woman) made, or put, a دَامِغَة [q. v.] to her حَوِيَّة [or stuffed thing whereon she rode upon her camel].* (ISH, L, TA.)

2. **دَمَع**, inf. n. **تَدْمِيع**, † *He made a ثَرِيذَة [or mess of crumbled, or broken, bread,] soft with grease, or gravy.* (Ibn-'Abbād, A, K.) — See also 1, in two places.

**الدِّمَاع** a word of which the signification is well known; (S, Mṣb;) [*The brain;*] *the marrow of the head:* (K:) or *the stuffing of the head:* (TA:) or [app. a mistake for "and" (what is termed)] **أَمْرُ الرَّأْسِ** or **أَمْرُ الْهَامِ** or [in one copy of the K "and"] **أَمْرُ الدِّمَاعِ** is a thin skin, like a pouch, in which it is contained: (K:) [these three terms, **أَمْرُ الْهَامِ** and **أَمْرُ الرَّأْسِ** and **أَمْرُ الدِّمَاعِ**, appear all to signify the meninx; (see **أَمْر**); but the first and second of them seem to have been mistaken by the author or transcribers of the K for different explanations of **الدِّمَاع**:] the pl.

[of pauc.] is **أَدْمِغَة** (S, Mṣb, K) and [of mult.] **دَمْع**. (TA.)

**دَمِغ** and **مَدْمُوع** *Having his head broken so that the wound reaches the دِمَاع [or brain]:* (IDrd, K:) the former is likewise applied to a woman: and the pl., applied to men and to women, is **دَمْعِي**. (IDrd, TA.) — Also, both words, † *Stupid; foolish; or unsound, or dull, or deficient, in intellect:* † **دَمِغ** is incorrectly used by the vulgar in this sense; (K, TA;) as though meaning *overcome, so as to be subdued, or abased, by the devil:* it is said in the "Námoos" that this last word may be correct as having an intensive signification; but it may admit of such a signification, and yet may be incorrect, not heard from persons of chaste speech. (TA.)

**دَامِغَة** *A wound in the head, reaching the دِمَاع [or brain];* (S, Mgh, Mṣb, K;) *with which there is no living:* (Mṣb:) it is the last [in degree] of [the wounds termed] **شَجَاج** [pl. of **شَجَة**]; these being ten, as follows: [1] **قَاشِرَة**, also called **حَارِصَة** (S, K, TA) and **حَرِصَة**, or, as some think, the **قَاشِرَة** or **حَرِصَة** is different from the **قَاشِرَة** or **حَرِصَة**: [2] **بَاضِعَة**: [3] **دَامِغَة**: [4] **مُتَلَحِّمَة**: [5] **سَبْحَاق**: [6] **أَمَة**, (S, K, TA,) also termed **مَأْمُومَة**: (TA:) [10] **دَامِغَة**: (S, K, TA:) and A'Obeid adds **دَامِغَة**, with the unpointed **ع**, after **دَامِغَة**; (S;) or, accord. to F, who pronounces J to have erred in saying thus, before **دَامِغَة**: but J is right in this case. (TA.) [See **شَجَة دَامِغَة**, voce **دَامِغ**. Several other terms are mentioned in the TA; but these, which will be found in their proper arts., appear to be all syn. with some that are mentioned above. See also **شَجَة**.] — Also *A spadix (طَلْعَة) that comes forth from amid the broken portions of the قَلْب [or heart of the palm-tree], long and hard, and, if left, mars the palm-tree;* (S, K, TA;) *wherefore, when its existence is known, it is detached.* (TA.) — And *An iron above the مَوْخَرَة [or hinder part] of the [camel's saddle called] رَحْل*; (As, K;) also called **غَاشِيَة**: (TA:) or *an iron with which the back of the رَحْل is fastened:* (JK:) the pl. is **دَوَامِغ**: ISh says that the **دَوَامِغ** are above the middle of the heads, or upper extremities, of the [curved pieces of wood called] **أُخْدَة** [pl. of **حَنُوء**]; and sometimes they are of wood, firmly bound; and i. q. **خَذَارِيف**, pl. of **خَذَرُوف** [q. v.]: [but] Az says that *when the دَامِغَة is of iron, it is placed across, or athwart, above the two extremities of the جُنُون, and nailed with two nails, the خَذَارِيف being fastened upon the heads of the cross-pieces, in order that it, or they, may not become disconnected.* (TA.) [What it is, I am unable further to explain. It is perhaps thus called because so placed that a person is liable to have his head wounded by it.] — And *A piece of wood placed across between two poles, upon which is hung the skin for water or milk.* (JK, Ibn-'Abbād, K.)

**دَامُوع** One that wounds so as to reach the دِمَاع

[or brain]; and that breaks the head or the like. (Ibn-'Abbād, K.) And **حَجَر دَامُوعَة** *A stone that does so much, or vehemently:* the  $\epsilon$  denoting intensiveness of signification. (Ibn-'Abbād, K.)

**مَدْمِغ**:  
**مَدْمُوع**: } see **دَمِغ**.

### دمل

1. **دَمَلِ الْأَرْضَ**, (T, S, M, Mgh, Mṣb, K,) aor.  $\epsilon$ , (T, M, Mṣb,) inf. n. **دَمَل** and **دَمَلَان**, (M, K,) *He put the land into a right, or proper, state:* (M, K:) or *he did so with دَمَال, (S, M, Mgh, Mṣb, K,) i. e., [he manured it with] **سَرْجِين** (S) or **سَرْقِين**, (M, Mṣb, K,) or **سَاد**; (Mgh;) or † **أَدْمَلَهَا** has this latter signification; (M;) and so **دَمَلَهَا**. (T in art. **دَبَل**.) — And [hence,] **دَمَلِ الشَّيْءَ**, (S in art. **دَبَل**, and Mṣb,) aor.  $\epsilon$ , inf. n. **دَمَل**, (Mṣb,) † *He put the thing into a right, or proper, state; prepared it, or improved it;* (S in art. **دَبَل**, and Mṣb;) as also **دَمَلَهُ**. (S in that art.) And **دَمَلِ بَيْنَ الْقَوْمِ**, (S, M, K,) aor.  $\epsilon$ , (M,) inf. n. **دَمَل**, (TA,) † *He made peace, effected a reconciliation, or adjusted a difference, between the people;* (S, M, K, TA;) as also † **دَوَمَل**. (Ibn-'Abbād, K.) — **دَمَلِ الْجُرْحَ**, (T, M, K,) aor.  $\epsilon$ , (M,) † *It (a remedy) healed the wound:* (T, M, K,) [and † **أَدْمَلَهُ** has a similar meaning; for] **إِدْمَالٌ** signifies the healing a wound; and causing it to skin over. (KL.) — **دَمَل**: see 7.*

3. **دَامَلَهُ**, (T, M, K,) inf. n. **مَدَامَلَة**, (S,) † *He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him;* (T, M, K;) in order to effect a reconciliation between himself and him: (T, M, TA:) **مَدَامَلَة** is similar to **مُدَاجَاة**. (S.) Abu-l-Ḥasan says,

• شَبَّتُ مِنَ الْإِخْوَانِ مَنْ لَسْتُ زَانِلًا •  
• أَدَامِلُهُ دَمَلٌ وَالْبَقَاءُ الْبُخْرِيُّ •

[† *I hated, of the brethren, him whom I was not ceasing to treat gently, with the gentle treatment of the water-skin, or milk-skin, having in it many holes, or rents:* (T, M:) thus using an inf. n. with a verb to which it does not properly belong. (M.) And one says, **دَامِلِ الْقَوْمَ**, (so in a copy of the S,) or **أَدْمِلِ الْقَوْمَ**, (so in two other copies of the S, [but only the former agrees with the context,]) meaning **إِطْوِمْهُمْ عَلَى مَا فِيهِمْ** [i. e. † *Treat thou the people with gentleness, notwithstanding what fault, or the like, there may be in them:* see a phrase similar to this explanation voce **بَلَّل**]. (S, TA.)

4: see 1, in two places: — and see also 3.

5. **تَدَمَلَتِ الْأَرْضُ** *The land was, or became, put into a right, or proper, state, with دَمَال*, i. e. **سَرْقِين**. (M, K.)

6. **تَدَامَلُوا** † *They made peace, or became reconciled, one with another.* (M, K, TA.)

7. **أَدْمَل** † *It (a wound, T, S, M, Mgh, Mṣb)*