

جذام [Elephantiasis; a species of leprosy; the leprosy that pervaded Europe in the latter part of the Middle Ages;] a certain disease, (S, K,) arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the members, and the external condition thereof; and sometimes ending in the dissundering, or corrosion, (so accord. to different copies of the K, TA,) of the members, and their falling off, in consequence of ulceration; (K, TA;) so called because it dissunders the flesh, and causes it to fall off; (Msb;) or because the fingers, or toes, become cut off: (TA:) it is a cracking of the skin, and a dissundering, and gradual falling off, of the flesh. (Mgh.)

نَوْيٌ جَذْوُمٌ *A tract towards which one journeys separating lovers or objects of love.* (TA.)
جَذِيرٌ *Cut off; amputated.* (S, Mṣb, TA.)
 [See also **أَجْذَمٌ**.]

جُذَامَة *What remains, of seed-produce, after the reaping.* (S.) — [See also **جُرَامَة**, in two places.]

فَعَالُ [an epithet] of the measure جَذَامٌ from جَذَامُ الْقَطْعُ meaning: so in the phrase الجَذْمُ حِيلُ الْهَوَى [Wont to sever the bond of love], in a verse of Ows Ibn-Thaalabah. (Ham p. 334.)

أَجْدَمُ *Having his arm, or hand, cut off, or amputated : (S, Mṣb, K:) or having lost the end-joints of his fingers : (K:) fem. جَذْمَةً : (Mṣb:) pl. منْ تَعَلَّمَ جَذْمَى (S.) It is said in a trad., جَذْمَهُ الْقُرْآنَ ثُمَّ نَسِيَهُ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَهُوَ أَجْدَمُ (A 'Obeyd, S,*) i. e., [He who learns the Kur-án and then forgets it shall meet God on the day of resurrection] having his arm, or hand, cut off : (A 'Obeyd, TA:) or having lost all his limbs, or members : (Kt, TA:) or + having his plea cut off; having no tongue with which to speak, nor any plea in his hand : (IAth, TA:) or + having his means of access cut off : (TA:) or + with his hand devoid of good and of recompence. (IAqr, El-Khaṭṭábee, TA.) And in another trad. كُلُّ حُكْمَةٍ لَيْسَ فِيهَا شَهَادَةً كَالْبَدْرِ الْجَذْمَاءَ [Every oration from the pulpit in which there is not an acknowledgment of the unity of God and of the mission of Mohammad is like the arm of which the hand is amputated]. (TA.) — **الْكَفُّ الْجَذْمَاءُ** [The amputated hand ;] + a name of the star α of Cetus; (so in the Egyptian Almanacs;) [i. e.] the star that is in the head of Cetus: so called because it is less extended [from the Pleiades] than that called **الْكَفُّ النَّضِيبُ**. (Kzw. [See **الْكَفُّ النَّضِيبُ** in art. خضب.] + A sandal of which the [thong called] قِبَال [which is between two of the toes] is cut, or cut off, or severed. (TA.) — See also مَحْذُومٌ.*

مُجذَّمٌ: see **مُجذَّمٌ**. — Also A man tried, or proved, and strengthened by experience in affairs. (TA.)

مِجْدَامَةٌ وَرَجُلٌ مِجْدَامٌ [the latter of a very rare measure, (see مِعَازِيْبَة)] + A man who

decides affairs. (K.) † *A man who, loving and being loved, when he is sensible of evil treatment quickly cuts the tie of affection*: (A, TA.) or the latter, † *a man who quickly cuts the tie of love, or affection*. (S, K, TA.) رَجُلٌ مِجْدَامٌ (S, K, TA.) + *A man quick in running, or fleeing, in war*. (TA.) And رَجُلٌ مِجْدَامٌ (TA.) + *A man who desists from, and relinquishes, war, and journeying, and love, or natural desire*. (Lh, TA.)

مَجْدُومٌ A man (S, Msb) affected, or smitten, with the disease termed **جَذَامٌ**; (S, Mgh, Msb, K;) as also **مُجَنَّمٌ** (K) and **أَجْنَمٌ** (Kr, K,) which J erroneously disallows: (K:) J says, one does not say **أَجْنَمٌ**: (TA:) [and Fei,] they say that **أَجْنَمٌ**, of the measure of **أَحْمَرٌ**, is not said in this sense. (Msb.)

مُحَذَّمَة : see **مُحَذَّمٌ**, in two places.

حمدہ

جَذْمَارٌ or **جَذْمَارٍ**: see what follows, in two places.

جَذْمُورٌ The root, or lowest part, of a thing: or the first thereof; (K;) the beginning, or commencement, and fresh state, thereof; its first and fresh state. (TA.) — A piece, or portion, (S, K,) of the lowest part (S) of a palm-branch, (S, K,) [i. e. a stump thereof,] remaining upon the trunk when the [rest of the] branch has been cut off; (S, K;) as also **جَذْمَارٌ**, (S,) or **جَذْمَارٌ**. (K.) [Accord. to the S, the **و** is an augmentative letter.] — The stump of a [tree of the kind called] **نَبْعَة**, remaining when the tree has been cut down. (TA.) — The stump of a hand of which the greater part has been cut off; (TA;) what remains of a hand that has been amputated, at the extremity of the two bones of the fore arm. (T, TA.) One says, ضَرَبَهُ بِجَذْمُورِهِ and بِقَطْعَتِهِ [He struck him with the stump of his amputated hand]. (TA.) — What remains of anything that has been cut off. (IAqr, TA.) — [Pl. **جَذَامِيرٌ**.] — You say, أَخْذَهُ بِجَذْمُورِهِ + *He took it altogether*; (K;) as also أَخْذَهُ بِجَذَامِيرِهِ: (Ks, S, K:) or he took it in its first and fresh state: أَخْذَهُ بِجَذَامِيرِهِ + Fr also mentions the phrases أَخْذَهُ بِجَذَامِيرِهِ and بِجَذْمَارِهِ. (TA.)

أَخْذَهُ بِحَذْمِهِ: see what next precedes.

جدو

جَذَوْ 1. جَذَأْ, (S, K,) aor. ^ء, (TA,) inf. n. جَذَنْوُ and جَذَوْ (K,) It (a thing, TA) stood firmly; as also جَذَنْيَ ا. (S, K.) You say also, جَذَأْ عَلَى شَيْءٍ He [or it, for instance, a stone of those (three in number) upon which a cooking-pot is placed, as is implied in the S, (see بِجَادَ)] re-mained firm upon a thing. (S.) And جَذَأْ الْقَرَادُ The ticks stuck, and clave, to the side of the camel: (ISd, K, TA:) and جَذَا بِالْجَمِيلِ clung to the camel. (TA.) — I. q. [He sat upon his knees; &c.]; (AA, Fr, S, K;) as also

* اِجْذَوْيٌ [in form] like اِرْعَوْيٌ (TA;) except that جَذَا is more indicative of keeping to a place: (Kh, TA:) or he stood upon the extremities of his toes: (As, K:) accord. to Th, جُذُوْنُ is [the standing] upon the extremities of the toes; and جُنُوْنُ is [the sitting] upon the knees: (TA :) and accord. to IAär, حَادِرٌ means [a man standing] upon his feet; and حَاجَاثٌ, [one sitting] upon his knees. (S, TA.) Accord. to El-Hasan Ibn-'Abd-Allah El-Kátib El-Ísbahánee, جَذَا, inf. n. جُذُوْنُ, said of a bird, means He stood upon the extremities of his toes, and warbled, and went round in his warbling; which he does only when seeking the female: and said of a horse, it means he stood upon his toes; and in like manner when said of a man, whether for dancing or for some other purpose. (TA.) A poet says, (S,) namely, En-Noamán Ibn-Nadleh, (TA.)

* إِذَا شِئْتُ غَنْثَنِي دَهَاقِينَ قَرِيْةً
* وَصَنَاجَةً تَجْدُو عَلَى حَرْفِ مَنْسِمٍ
* [When I will, the husbandmen of a village sing to me, and a female player with the cymbals, standing upon the extremity of a toe]. (S, TA : but in the latter, عَلَى كُلِّ مَنْسِمٍ [upon every toe].) — Also, inf. n. جَدْوُ, He, or it, was, or became, erect, and straight; (TA;) and so أَجْدَوْذَى, inf. n. أَجْدَيْذَى. (Az, TA.) See جَوَادٌ, جَادَ, جَادَأٰ, and جَادَأٰذَى. As applied to she-camels, in two places, voce جَادَأٰ.
— It (a camel's hump) bore fat [so that it became elevated]. (K.) جَدَا مُنْخَرَاهٌ — His nostrils were, or became, raised and extended. (TA.) — Er-Rá'ee, describing a strong, or sturdy, she-camel, says,

* لَمْ يَجُدْ مِرْفَقَهَا فِي الدَّفِ مِنْ زَوْرٍ *
 meaning *Her elbow did not stand out far from the side by reason of [the distortion termed] زور.*
 (TA.)

4. اجذى: see 1, first sentence. — Also *He* (a young camel) *bore fat in his hump.* (Ks, S, K.) El-Khansà says,

* يُجْذِينَ تَيَا وَلَا يُجْذِينَ قِرْدَانَا *
They bear fat [in their humps], and have not ticks clinging to them. (IB, TA.) — He lifted a stone, (AA, S, TA,) in order that he might know thereby his strength. (TA.) One says, هُمْ يُجْذُونَ حَجَراً وَتَجَادُونَهُ [They lift a stone, in order to prove their strength, and vie, one with another, in lifting it, for that purpose]. (TA.) تَجَادَ, in the lifting of a stone, is like تَرَبَّعُوهُ تَجَادُوا حَجَراً meaning تَجَاهَ (S, TA :) : تَجَاهَ لِيرَفَعُوهُ [They vied, one with another, to lift the stone, for trial of strength]. (TA.) — اجْذَى طَرْفَةً [in the CK, erroneously, طَرْفَةً] He raised his eye, or sight, and cast it before him. (K, TA.)

6: sec 4 in two places.

⁹ *Cajal*: see 1.

12 - 61:1: see 1

جَذْوَةٌ (S, Mṣb, K) [A brand, or fire-brand;] i. q. جَذْمَةٌ (AO, S, K,) see 1.