

[then, decayed; then, broken up.] (TA.) — It also signifies *What has become dry, or dried up, of the branches that are placed beneath the نَضْدُ* [q. v.]. (M.)

ثَمْرٌ A sheep (T, S, M, K) or goat (S, M, K) that pulls, or plucks, up, or out, with her mouth, (T, S, M, K,) a thing, (T, M,) or a plant: (S, K:) and that eats ثَمْرًا. (M, TA.)

ثَمْرًا: see ثَمْرًا.

ثَمْرٌ (like مَسْنٌ, K [in the CK, erroneously, مَسْنٌ, like مَسْنٌ,]) One who pastures for him who has no pastor, (T, K,) or no pasturage, (TA,) and lends a beast or camel for riding or carrying, to him who has no beast or camel for riding or carrying (يُفْقِرُ مَنْ لَا ظَهْرَ لَهُ) [in the CK, erroneously, يُفْقِرُ,] and sets right (يُثْمِرُ [in the CK, erroneously, يَثْمِرُ]) what the tribe are unable to manage, of their affair: (T, K:) so explained by ISh. (T.) And a man who is strong; who comes after, and aids, those who have recourse to him in need; and bears, or carries, what is redundant, or in excess; and repels the riders. (T.) And رَجُلٌ مِعْمَرٌ مِثْمَرٌ A man who sets right an affair, and manages it, or acts vigorously in it. (IAar, T.) — رَجُلٌ مِثْمَرٌ وَمِقْمَرٌ and مِثْمَرَةٌ (S, K,) in which latter phrase the *م* is added to give intensiveness to the signification, (S,) A man who sweeps and collects the good and the bad of a thing: (S:) or who eats the good of the food and the bad thereof. (K.) [See also مِثْمَرَةٌ, in art. حَجَرٌ.]

مِثْمَرَةٌ: see what next precedes.

مِثْمَرٌ, applied to a house or chamber, (M, K,) and to a skin containing milk [&c.], (M,) Covered with ثَمْرًا. (M, K.)

ثَمْتٌ

ثَمْتٌ and ثَمْتٌ: see ثَمْرٌ.

ثَمْدٌ

1. ثَمْدَةٌ, aor. *ثَمَدْتُ*, inf. n. *ثَمَدْتُ*, He took forth, or dug out, from it (i. e. *ثَمَدْتُ* q. v. infra) the earth, in order that the water might come forth; (M, L;) as also *ثَمَدْتُ*, (so in the TA, and in the TT from the M,) or *ثَمَدْتُ*, (accord. to the L,) and *ثَمَدْتُ*. (M, L.) — Also, (K,) aor. and inf. n. as above, (TA,) He took it (*أَتَمَدْتُ*) as a *ثَمْدٌ*; and so *ثَمَدْتُ* and *ثَمَدْتُ*. (K, TA. [But see 8 below.]) — [Hence, † He begged of him until he exhausted him of what he possessed. (A meaning indicated, but not expressed, in the A.)] — And *ثَمَدْتُ النَّاقَةَ بِالْحَلْبِ* † I exhausted the she-camel by milking. (A.) — And *ثَمَدْتُ النِّسَاءَ* † Women exhausted him of his seminal fluid. (T, S, M, A, K. In the CK *ثَمَدْتُ*.) — † He gave him a gift. (A.) — *ثَمَدْتُ*, (K,) inf. n. *ثَمَدْتُ*, (TA,) He (a man, TA) was, or became, fat; as also *ثَمَدْتُ* (K) and *ثَمَدْتُ*. (ISh, TA.)

4: see 1, in two places. — *ثَمَدْتُ عَيْنَهُ* He applied as a collyrium to his eye. (A, TA.)

8. *ثَمَدْتُ* and *أَتَمَدْتُ* He (a man, S) came to a *ثَمْدٌ* [q. v.] to drink. (S, K.) — *ثَمَدْتُ* He made, or prepared, (*أَتَمَدْتُ*) a *ثَمْدٌ*. (ISk, L.) See also 1.

10. *أَسْتَمَدُهُ*: see 1, in two places. — [Hence,] † He sought of him a gift, (A,) or a benefit, a favour, or an act of kindness. (K.)

11. *أَتَمَدْتُ*: see 1.

Q. Q. 4. *أَتَمَدْتُ*: see 1.

*ثَمْدٌ*: see what next follows.

*ثَمْدٌ* (T, S, M, A, K) and *ثَمْدٌ* (S, M, K) and *ثَمَادٌ* (M, K,) or the last is a pl. of one of the two preceding words, (MF,) Water that is little in quantity, (Lth, T, S, M, K,) that has no continual increase: (S, M, A, K:) or a little water remaining in a tract of hard, or hard and level, ground: or what appears in winter and goes away in summer (*الصَّيْفُ*): (M, K:) or a small round hollow or cavity (*قَلْتٌ*) in which the rain-water collects and from which men drink during two months of the spring-season (*الصَّيْفُ*), but which fails when the summer (*الْقَيْظُ*) comes: (IAar, T:) and rain-water that remains retained beneath the sand, and, when this is removed, is yielded by the ground: (A:) pl. *ثَمَادٌ* (T, A) and *أَتَمَادٌ* [a pl. of pauc.]: (so in the L:) some say that *ثَمَادٌ* signifies holes dug or excavated, in which is a little water; and hence A'Obeyd says, *سَجَرَتِ الثَّمَادِ*, meaning that the holes &c. were filled by the rain; but he does not explain it: (M:) or *ثَمَادٌ* signifies wells dug around a place which has been prepared to receive the water of the rain, where there is continually rain-water, this place having water-courses, and the said wells being filled therefrom: men drink the water that lies open to view until it becomes dried up by the effect of the hot winds of summer; the wells remaining. (Aboo-Málik, T.)

*ثَمَادٌ*: see *ثَمْدٌ*.

*ثَمَادٌ* A lamb or kid or calf that has begun to eat. (S.)

*إِثْمِدٌ* [An ore of antimony: or antimony itself; stibium; or stimmi:] collyrium-stone (*حَجَرُ الْكُحْلِ*), (K, TA,) which is black inclining to red, the mines whereof are in Ispahán, whence the best is obtained, and in the West, whence the hardest is obtained: (TA:) a certain stone used as a collyrium: (S:) a certain stone from which collyrium (*كُحْلٌ*) is prepared: or collyrium (*كُحْلٌ*) itself: (M:) or a substance resembling it: (Seer, M:) or a species thereof: (Lth, T:) or black *كُحْلٌ*, the mine whereof is in the East: said by some of the lawyers to be that of Ispahán: and said to be an arabicized word. (Msb.) The women of the Arabs used also to sprinkle [or rub] it upon the lips and gums, in order that the teeth might glisten the more. (EM p. 62.) [And for the same purpose, many of them tattoo their lips, so as to make them of a uniform

dull bluish hue.] — One says of a man who remains awake at night, journeying or working, *فَلَانٌ يَجْعَلُ اللَّيْلَ إِثْمِدًا* [Such a one makes the night a collyrium]; the blackness of the night being as though it were a collyrium to his eyes because he labours all the night in seeking the means of attaining to eminence. (AA, T, L.)

*مُثْمِدٌ* A water exhausted by the crowding of men to it, (S, M, K,) except the smaller portion of it. (S, K.) — And [hence,] † A man exhausted of what he possessed, (T, S, M, A, K,) by his giving when asked, (M, K,) or in consequence of much begging. (T, S, M, A.) — And † A man exhausted of his seminal fluid by women. (S, A, K.)

ثمر

1. *ثَمْرٌ*: see 4, in three places. — Also *It* (fruit) was, or became, ripe. (T.) — *ثَمَرَ لِبَغْمَرٍ* He collected trees (which are called *ثَمْرٌ*, TA [or rather shrubs]) for the sheep or goats. (K.) — *ثَمَرَ*, aor. *ثَمَرَ*, † It (a man's wealth) became abundant. (A, TA.) — *ثَمَرَ مَا يَثْمَرُ* † [Such a one is fortunate in the abundance of his wealth: or] such a one possesses wealth. (A, TA.)

2. *ثَمْرٌ*, inf. n. *ثَمْرٌ*, It (a plant) shook off its blossoms, [or shed them,] and organized and compacted (in the M *عَقَدَ*, and in the K *عَقَدَ*) its fruit. (AHn, M, K.) — *ثَمَرَ السَّقَاءَ*, inf. n. as above; and *ثَمَرَ*; † The skin [of milk] showed upon it the forming of the butter in little clots: (S, M, K:) and *ثَمَرَ اللَّبَنَ*, and *ثَمَرَ*, (T, A,) † the milk, being churned, showed upon it what resembled dry scabs on the skin, (T, A,) previously to their becoming large and collecting together and forming butter: and you say of the skin [containing it], *ثَمَرَ* and *ثَمَرَ*: (T:) and *ثَمَرَ الزُّبْدَ* † the butter collected together. (T.) — Also † He (God) made a man's wealth abundant. (S.) And † He (a man) increased, and made abundant, his wealth. (M, K.)

4. *إِثْمَارٌ*, [inf. n. *إِثْمَارٌ*,] It (a tree) put forth its fruit: (T, S:) or put forth its fruit yet unripe: (IAar:) or began to put forth its fruit: (T, Msb:) or bore fruit; as also *ثَمَرَ*, (M, K,) aor. *ثَمَرَ*: (TA:) or [ثَمَرَ] signifies it bore fruit; and *ثَمَرَ*, it attained the time of bearing fruit: or the former, it bore unripe fruit; and the latter, it bore ripe fruit: or the former, it attained the time for the plucking of its fruit; and the latter, it put forth its fruit: for it is said that] *ثَمَرَ* signifies bearing fruit; and *ثَمَرَ*, that has attained the time of bearing fruit: or the former, unripe fruit; (M;) and the latter ripe fruit: (T, M:) or the former, that has attained the time for plucking; (AHn, M, K;) and the latter, that has put forth its fruit: (K:) or the latter of these epithets is applied to a tree, signifying bearing ripe fruit; and to fruit, signifying ripe. (IAar, TA.) — He (a man) had fruit that had come forth but that was not yet ripe. (T.) — † He (a man) became abundant in wealth; (T, S, M, A, K;) as also *ثَمَرَ*, (A, K,) aor. *ثَمَرَ*, (TA,) inf. n. *ثَمَرَ*. (A, TA.) — *مَا أَثْمَرَ أَبْنُ ثَمْرٍ* † [As long as the