

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

ثَمُورٌ 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 ثَمَامٌ. (M, TA.)

ثَمُورٌ: see ثَمَامٌ.

مِثْرٌ (like مِسْنٌ, K [in the CK, erroneously, مِثْرٌ, like مِسْنٌ,]) 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 (in the CK, erroneously, يَفْقِرُ,) 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 مَعْمَرٌ مِثْرٌ مَلْرٌ A man who sets right an affair, and manages it, or acts vigorously in it. (IAqr, T.) — رَجُلٌ مِثْرٌ وَمَقْمَرٌ and مِثْمَةٌ (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 مِخْمَةٌ, in art. خمر.]

مِثْمَةٌ: see what next precedes.

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

ثمت

ثَمْتُ and ثَمْتٌ: see ثَمْرٌ.

ثمد

1. ثَمَدُهُ, aor. ٢, inf. n. ثَمَدٌ, He took forth, or dug out, from it (i. e. a ثَمَدٌ q. v. infra) the earth, in order that the water might come forth; (M, L:) as also ثَمَدُهُ, (so in the TA, and in the TT from the M,) or ثَمَدُهُ, (accord. to the L,) and ثَمَدُهُ. (M, L.) — Also, (K,) aor. and inf. n. as above, (TA,) He took it (أَتَخَذَهُ) as a ثَمَدٌ; and so ثَمَدُهُ and ثَمَدُهُ. (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 ثَمَدْتُهُ Women exhausted him of his seminal fluid. (T, S, M, A, K. In the CK ثَمَدْتُهُ.) — †He gave him a gift. (A.) — ثَمَدٌ, (K,) inf. n. ثَمَدٌ, (TA,) He (a man, TA) was, or became, fat; as also ثَمَدٌ (K) and ثَمَدٌ. (ISh, TA.)

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

8. ائمه and ائمه He (a man, S) came to a ثمد [q. v.] to drink. (S, K.) — ائمه ائمه He made, or prepared, (أَتَخَذَ,) a ثمد. (ISk, L.) See also 1.

10. استئمه: 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. ائمه: see 1.

Q. Q. 4. ائمه: see 1.

ثمد: see what next follows.

ثمد (T, S, M, A, K) and ثمد (S, M, K) and ثمد (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 (الصيف): (M, K:) or a small round hollow or cavity (قَلْت) in which the rain-water collects and from which men drink during two months of the spring-season (الصيف), but which fails when the summer (القيظ) comes: (IAqr, T:) and rain-water that remains retained beneath the sand, and, when this is removed, is yielded by the ground: (A:) pl. ثمد (T, A) and ثمد [a pl. of pauc.]: (so in the L:) some say that ثمد signifies holes dug or excavated, in which is a little water; and hence A'Obeyd says, سَجَرَتِ الثَّمَدِ, meaning that the holes &c. were filled by the rain; but he does not explain it: (M:) or ثمد 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-Malik, T.)

ثمد: see ثمد.

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

ايمد [An ore of antimony: or antimony itself; stibium; or stimmi:] collyrium-stone (حجر) (الاحل), (K, TA,) which is black inclining to red, the mines whereof are in Ispahan, 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 (كحل) is prepared: or collyrium (كحل) itself: (M:) or a substance resembling it: (Seer, M:) or a species thereof: (Lth, T:) or black كحل, the mine whereof is in the East: said by some of the lawyers to be that of Ispahan: 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 ائِمْدًا [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.)

مئود 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. ثمر: see 4, in three places. — Also It (fruit) was, or became, ripe. (T.) — ثمر للغير He collected trees (which are called ثمر, TA [or rather shrubs]) for the sheep or goats. (K.) — ثمر, aor. ٢, †It (a man's wealth) became abundant. (A, TA.) — †فَلَانٌ مَجْدُودٌ مَا يَثْمِرُ [Such a one is fortunate in the abundance of his wealth: or] such a one possesses wealth. (A, TA.)

2. ثمر, inf. n. ثْمِيرٌ, 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.) — ثمر السقاء, inf. n. as above; and ثمر; †The skin [of milk] showed upon it the forming of the butter in little clots: (S, M, K:) and ثمر اللبن, and ثمر, (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], ثمر and ثمر: (T:) and ثمر الزبد †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. ائمه, [inf. n. ائمه,] It (a tree) put forth its fruit: (T, S:) or put forth its fruit yet unripe: (IAqr) or began to put forth its fruit: (T, Msb:) or bore fruit; as also ثمر, (M, K,) aor. ٢: (TA:) or [ائم signifies it bore fruit; and ثمر, 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] ثمر signifies bearing fruit; and ائمه, 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. (IAqr, 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 ثمر, (A, K,) aor. ٢, (TA,) inf. n. ثمر. (A, TA.) — †مَا ائمه ائمه [As long as the