

[pl. of أَثْمِيَّةٌ, q. v.]. (M, and K in art. ثغى : in some copies of the latter, مُؤْتَفَاةٌ.) [See Q. Q. 1.]

اثنكل

اثنكل and اثنكل i. q. شمرانخ [A fruit-stalk of the raceme of a palm-tree, upon which are the dates]; like عثكال and عثكوق: the hemzeh in each is a substitute for ع; but by J [and others] it is held to be augmentative, and the words are mentioned in art. ثكل, q. v. (TA.)

اثل

1. اثل, aor. َ, inf. n. اثل, It (anything, M) had, or came to have, root, or a foundation; or it was, or became, firm, or established, and firmly rooted or founded; as also اثل. (M, K.) — Also, inf. n. as above, It (dominion) was, or became, great; (TA;) and so اثل the latter verb. (M, K.) — And اثل, inf. n. اثل, said of high rank, or nobility, It was, or became, old, of ancient origin, or of long standing. (TA.) = See also 5.

2. اثل, (M, K.) inf. n. اثل, (S, K.) He made it (his wealth, or property, M, K, and so applied it is tropical, TA) to have root, or a foundation; or to become firm, or established, and firmly rooted or founded; syn. اثل. (S, M, K.) — He (God, T, M, TA) made it (a man's dominion, T, M, K) to be, or become, firm, firmly established, stable, or permanent: (T:) or great: (M, K:) and he (a man) made it (a thing) lasting, or permanent. (TA.) IAar cites the following verse,

* ثَوَّتِلْ كَعْبُ عَلَيَّ الْقَضَا

* فَرَسِي يُغَيِّرُ أَعْمَالَهَا

[app. meaning Kaab would oblige me to make payment, or the like, (as though establishing against me the duty of doing so,) but my Lord changes their actions,] explaining it by saying, i. e. تَلْزِمُنِي; but (ISd says,) I know not how this is. (M.) — He (God, M) made it (a man's wealth, or property,) to increase; or put it into a good, or right, state, or condition; syn. زكاه. (M, K.) — اثلته برجال I multiplied him [meaning his party] by men. (TA.) — اثلت عليه الديون I collected against him the debts. (TA.) — اثل اهله He clad his family with the most excellent of clothing: (M:) or he clad them (M, K) with the most excellent of clothing, (K,) and did good to them, or acted well towards them. (M, K.) = اثل, [used intransitively,] (M, K,) inf. n. as above, (TA,) He (a man, K) became abundant in his wealth, or property. (M, K.)

5. اثل: see 1, in two places. — Also It (a thing) became collected together. (K.) — He took for himself, got, or acquired, what is termed اثل, i. e. ميرة [meaning victuals, or provision]; (M, K;) بعد حاجة [after want]. (M.) — He took for himself, got, or acquired, a source, stock, or fund, (أصل,) of wealth, or property. (S, TA.) — And اثل He collected, or gained, or acquired, wealth, or property, (M, K,) and took

it for himself: (M:) [said in the TA to be tropical:] or he collected wealth, or property, and took it for himself, or got it, or acquired it, as a source, stock, or fund: (Mgh:) and اثل, inf. n. اثل, signifies the same as اثل. (TA.) — اثل هم يتاكلون الناس They take اثل, i. e. wealth, or property, from men. (TA.) — اثل بئرا He dug a well (T, S, M, K) for himself. (T, TA.)

اثل A kind of trees; (S, K;) a species of the طرفاء [or tamarisk; so applied in the present day; termed by Forskål (Flora Aeg. Arab. p. lxiv.) tamarix orientalis]; (S, TA;) or a kind of trees, (T, M,) or a certain tree, (Mgh,) resembling the طرفاء, (T, M, Mgh,) except that it is of a better kind, (T,) or except that it is larger, and better in its wood, (M,) of which are made yellow and excellent [vessels of the kind called] اقداح, and of which was made the Prophet's pulpit; it has thick stems, of which are made doors and other things; and its leaves are of the kind called عبل, like those of the طرفاء: (TA:) AHn says, on the authority of Abou-Ziyád, that it is of the kind termed عضا, tall, and long in its wood, which is excellent, and is carried to the towns and villages, and the clay houses of these are built upon it; [app. meaning that its wood is used in forming the foundations of the walls;] its leaves are of the kind called هدب, [syn. with عبل,] long and slender, and it has no thorns; of it are made [bowls of the kinds called] قصاع and جفان; and it has a red fruit, like a knot of a rope: (M:) or a kind of large trees, having no fruit: (Msb:) or i. q. طرفاء, having no fruit: (Bd in xxxiv. 15:) n. un. with ة; (S, M, Msb, K;) explained in the A as the سمرة [or gum-acacia tree]: or a tall, straight [tree such as is termed] عضا, of which are made the like of اقداح: (TA:) the pl. [of اثل] is اثل (M, K) and [of اثل] اثلات. (S, K, TA (in the CK اثلات).) — [See also اثل, below.] = اثل فلان Such a one is a collector of wealth, or property. (Ibn-'Abbád.)

اثل n. un. of اثل, q. v. (S, M, &c.) Because of the tallness of the tree thus called, and its erectness, and beauty of proportion, the poets liken thereto a woman of perfect stature and erect form. (M.) — Metaphorically, (Msb,) † Honour, or reputation; or grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c.; syn. عرض; (Msb, TA;) or حسب. (S, O, K, TA.) So in the saying, ينحت فلان ينحت اثلتنا, (S accord. to different copies, and so in the O, but in the copies of the K, incorrectly, ينحت في اثلتنا, TA,) † Such a one speaks evil of, (S, O,) or impugns, or speaks against, (K,) our honour, or reputation, &c. (S, O, K.) And نحت اثلته † He detracted from his reputation; spoke against him; impugned his character; censured him; blamed him. (A, Msb.) And فلان نحت اثلته † [Such a one's grounds of pretension to respect, &c., are impugned]. (TA.) And هو لا نحت اثلته † He has not any vice, or fault, nor any imperfection, or defect. (Msb.) — The root, foundation, origin, source,

stock, or the like, syn. أصل; (T, S, M, Mgh, K;) of a thing, and of a man; (T;) of anything; (M;) [a source, stock, or fund,] of wealth, or property: (Mgh, TA:) pl. اثل. (K.) So in the saying, له اثل مال [He has a source, or stock, or fund, of wealth, or property]. (TA.) — Victuals, or provision; syn. ميرة. (M, K.) — The goods, furniture, and utensils, of a house or tent; as also اثل. (M, K.) — Apparatus, accoutrements, implements, or the like. (Ibn-'Abbád, K.) So in the saying, اخذت اثل الشتاء [I took the apparatus, &c., of, i. e. for, the winter]. (Ibn-'Abbád.)

اثل: see اثل, near the end.

اثل, (T, S, M,) with fet-ḥ, (S,) or اثل, with ḍamm, (Mgh,) or both, (K,) † Glory, honour, dignity, nobility, or high rank. (AA, T, S, M, Mgh, K.) You say, له اثل كانه اثل † He has glory, or honour, &c., as though it were the mountain called Othál. (TA.) [But the next signification seems to be here more appropriate.] — † Wealth, or property. (Mgh.)

اثل A place of growth of trees of the kind called اراك [perhaps a mistranscription for اثل]: mentioned by Th, from IAar. (T.) = Abundant, and luxuriant, or long, hair. (TA.) — See also مؤثل, in two places.

اثل: see مؤثل.

مؤثل Having root, or a foundation; or firm, or established, and firmly rooted or founded: (S:) or having a permanent source, or firm foundation: (Munjid of Kr:) or of old foundation or origin: or collected together so as to [become stable or permanent, or] have root or a foundation: (T:) or old; or ancient origin; or of long standing: (M, TA:) or permanent: (IAar:) † applied to glory, honour, dignity, nobility, or high rank; (T, Kr, S, M, TA;) and so اثل: (S, TA:) and to wealth, or property: (Kr, S:) and to anything; (T, M;) and so اثل, and اثل, and اثل, also, has the first of these significations, applied to dominion. (T.) — Prepared, disposed, arranged, or put into a right or good state. (AA.)

مؤثل: see مؤثل. — Also Taking for oneself, getting, or acquiring, a source, stock, or fund, (أصل,) of wealth, or property: (S, TA:) or collecting wealth, or property, (T, Mgh,) and taking it for oneself, or getting it, or acquiring it, as a source, stock, or fund. (Mgh.) So in a trad. on the subject of a charge respecting the orphan, يأكل من ماله غير مؤثل مالا [He may eat of his wealth, or property, not taking for himself a source, stock, or fund, of wealth, or property: or, not collecting &c.]: (T, S, Mgh:) or, accord. to Bkh, not acquiring abundance of wealth: but the former explanation is more correct lexically. (Mgh.)

اثر

1. اثر, (Lth, S, M, &c.) aor. َ, (Lth, M, Msb, K,) inf. n. اثر, (S, K,) or اثر, the former being a simple subst., (Msb,) and مؤثر, (S, K,) He fell