

epithet applied to an eye that sheds few tears; which opinion is confirmed by the obvious derivations of the names of other months, **صَفْرُ** and **رَبِيعٌ** and **رَمَضَانُ** and **شَوَّالٌ**; afterwards, when the lunar months superseded the solar, the same names were retained: (Msb:) [see **زَمَنٌ**, and **البَحْرَةُ**]: **جمادى** is determinate, (K,) being a proper name, (TA,) and of the fem. gender: (Msb, K:) if you find it masc., it is because it is made to accord to **الشَّهْرُ**: all the other names of the months are masc.: (Fr, IAmb, Msb:) the pl. is **جُمَادِيَّاتٌ**, (Fr, L, K,) agreeably with analogy; and if the form **جَمَادٍ** [a mistranscription for **جَمَادِي**, like **حَبَابِي**, pl. of **حَبَابِي**,] were used, it would also be agreeable with analogy. (Fr, L.) The former of these two months is also called **جُمَادَى خُمْسَةَ**; and the latter, **جُمَادَى سِتَّةَ**; (K;) which mean, respectively, *Jumáddà the fifth month* and *Jumáddà the sixth month*, from the commencement of the year. (TA.) Lebeed says, [describing a pair of wild asses,]

حَتَّى إِذَا سَلَخَا جُمَادَى سِتَّةَ *
جَزَاءً فَطَالَ صِيَامُهُ وَصِيَامَهَا *

[Until, when they both pass, and come to the end of, *Jumáddà*, completing six months, they satisfy themselves with green pasture so as to be in no need of water, and his and her abstinence from water becomes of long continuance]: thus cited by Bundár; **سِتَّةَ** being in the accus. case as a denotative of state, and by **جمادى** being meant **جمادى الآخرة**: or, accord. to IAqr, the poet said **سِتَّةَ**, meaning the six months of winter, which are the months of dew; and Aboo-'Amr Esh-Sheybáncé says the like. (MF.) AHn says that the Arabs applied the name of **جمادى** to *The whole of the winter*; [see above;] whether the winter were at the same time as the months so called or not: and Aboo-Sa'eed says the like. (L.) — See also **جَمَادٍ**.

جُمَادِيَّةٌ *A wintry night.* (Aboo-Sa'eed, L.) [See **جُمَادَى**.]

جَمَادٌ † *A sword such that he who is struck with it becomes motionless (يَجْمَدُ):* (A, TA:) or a sharp, cutting, sword. (AA, K.)

جَمَادٌ, applied to water, (Msb, K,) &c., (Msb,) [i. e.] anything fluid, or liquid, (K,) *In a state of congelation, concretion, or solidity; freezing; as also جَمَدٌ; contr. of ذَائِبٌ:* (Msb, K:) you say **جَمَدٌ مَاءٌ** [as well as **جَمَادٌ مَاءٌ**]: (Msb:) or **جَمَدٌ** signifies *what is congealed, or frozen, of water* [&c.]; **جَمَدٌ**; (S, A;) *contr. of ذَوْبٌ:* (S:) [see also **جَمَدٌ**]: it is originally an inf. n.: (S, Msb, K:) [or it is an epithet from **جَمَدٌ**, like **ضَخْمٌ** from **ضَخْمٌ**]: and **جَمَدٌ** is a pl. [or rather a quasi-pl. n.] of **جَمَادٌ**, (S, Msb, K,) like as **قَدْرٌ كَثِيرٌ** is of **قَادِرٌ**: (S, Msb:) you say, **قَدْرٌ كَثِيرٌ** [The frozen waters have become many]. (S.) [Hence,] **مُخَّةٌ جَمَادَةٌ** *A hard piece of marrow.* (L.) — † *Remaining fixed, stationary, or motionless.* (Bd and Jel in xxvii. 90.) — † *A thing that does not grow, or increase; [incapable*

of growth, or increase; inanimate;] as stone, in contradistinction to a tree [and an animal]. (Kull.) [See also **جَمَادٌ**.] You say, **لَكَ جَمَادٌ هَذَا النَّهْلِ** وَذَائِبُهُ (A, L, K*); *To thee belongs, or shall belong, what consists of gold and silver [or the like inanimate things], of this property, and what consists of live stock, thereof:* (L, K:) or *what consists of stones, thereof, and what consists of trees, thereof: or what is solid, thereof, and what is fluid, or liquid, thereof.* (L.) — [Hence its application in lexicology and grammar to † *A noun that is not an inf. n. nor derived from an inf. n.; a noun having the quality of a real substantive (اسْمٌ عَيْنٌ), opposed to that which has the quality of an ideal substantive (اسْمٌ مَعْنَى):* and † *a verb that has but one tense and no inf. n., as لَيْسَ and نَعِمٌ &c., opposed (as is said in the TA voce قَدْرٌ) to مُتَصَرِّفٌ: it may be rendered (and so I have rendered it), in these cases, aplastic.] — † *Lifeless; dead.* (Kull p. 147.) — † *Stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous, or effective, in the performing of affairs; or soft, without strength or sturdiness, and without endurance.* (TA.) — It is also applied to a man's state, or condition: you say **رَجُلٌ جَمَادٌ الْحَالِ** † [A man in a stagnant, or unimproving, state or condition]. (S, L.) — And to the eye: you say **عَيْنٌ جَمَادَةٌ** † *An eye that sheds no tears;* (Ks, K;) as also **جَمَادَى**, (Ks, K,) and **جَمُودٌ**; (S, K;) or this last signifies † *an eye that sheds few tears.* (A.) And **رَجُلٌ جَمَادٌ الْعَيْنِ**, (A, K,) and **جَمِيدٌ الْعَيْنِ**, and **جَمَادٌ الْعَيْنِ**, (A,) † *A man whose eye sheds few tears;* (A;) or *whose eye sheds no tears.* (K.) — See also **جَمَادٌ**. — Also, (L,) and **جَمِيدٌ**, (M, A, K,) and **جَمَادٌ الْكَيْفِ**, (A, K,) † *Niggardly, penurious, or avaricious;* (M, A, K;) *niggardly of that which it is incumbent on him to give:* (L:) and **جَمِيدٌ**, also, a man of little, or no, good; possessing little, or no, good. (K.) — **جَمَادٌ**, (as its pl., IAqr, L,) *Limits, or boundaries, or boundary-marks, between lands,* (IAqr, L, K,*) and *between two dwellings.* (L.)*

مُجْمِدٌ: see **جَمَادٌ**, last sentence but one, in two places. — *The person who is entrusted with the management of affairs in a game of chance (قَمَارٌ [here meaning the game called المَيْسِرُ]):* (K:) [i. q. **ضَرِيبٌ**]: or the person entrusted with the management of affairs among a people or party, (T, K, TA,) who does not take part in the game called **المَيْسِرُ**, except that he shuffles the arrows (**يَضْرِبُ بِهِمَا**) for the players, and has them placed in his hands, and is confided in with respect to them, and compels him who has incurred an obligation to fulfil it: (L, TA:) or one who takes no part in the game called **المَيْسِرُ**, (who is called **بَرْمٌ**), but who sometimes shuffles, or deals forth, the arrows, (**يُفِيضُ بِهِمَا**) for the players; so in the following verse of Tarafeh:

وَأَصْفَرُ مَضْبُوجٌ نَظَرْتُ حَوِيْرَهُ *
عَلَى النَّارِ وَأَسْتَوْدَعْتُهُ كَفَّ مُجْمِدَهُ *

[And of many a yellow arrow, changed in colour

by fire, I have awaited the sound over the fire, and I have deposited it in the hand of one taking no part in the game but only shuffling, or dealing forth, the arrows for the players]; meaning, I have awaited its sound, which was like an answer proceeding from it, when I straightened it and marked it, over the fire: (S:) [or, accord. to the EM (p. 105), where we find **حَوَاِرَهُ** in the place of **حَوِيْرَهُ**, the meaning is, and of many a yellow arrow, &c., I have awaited the returning and gaining, while we were assembled at the fire, &c.]: or **مُجْمِدٌ** here means a man taking with both his hands so as not to let anything go forth from them: (AA, TA:) or, accord. to Aq, it here means a man entering upon *Jumáddà*, which was in that [the poet's] time a month of cold: (S, K:*) or one whose arrow does not gain anything in the game called **المَيْسِرُ**: (L:) or a person in whom one confides, and who is tenacious of that which is in his hand or possession, and not to be deceived. (A'Obeyd, TA.)

مَجْمِدَةٌ *A place in which ice is kept.* (MA.)

هُوَ مُجَامِدِي *He is my neighbour, his house, or tent, adjoining mine.* (K.)

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1: see 2, in two places: — and see also 4: — and 5. — Also **جَمْرُهُ** *He gave him جَمْرٌ [live, or burning, coals].* (K.) — *He put him aside, apart, away, or at a distance.* (Th, K.) — **جَمْرَتٌ** *جَمْرَتُ الشَّمْسِ الْقَمْرُ*, aor. 2, *The sun concealed [or as it were put out] the moon [by its proximity thereto: see **ابْنُ جَمِيرٍ**].* (IAqr, TA.) — **جَمْرٌ** [said of the moon, *It became concealed by its proximity to the sun: see an ex. voce **جَمِيرٌ**: and see also 4]. — Also, (K,) aor. 2, (TA,) *He (a horse) leaped while shackled; and so **اجمِر**.* (K.)*

2. **جَمِرٌ**, inf. n. **تَجْمِيرٌ**; (K;) and **جَمِرٌ**; (Msb;) *He collected together (Msb, K) a people, and anything.* (Msb.) — **جَمِرَتْ شَعْرَهَا**, inf. n. **تَجْمِيرٌ**; (S, A, K;) and **جَمِرَتْهُ**, (Msb,) and **أَجْمِرَتْهُ**; (K;) *She (a woman) collected together her hair, (S, A, Msb, K,) and tied it in knots, or made it knotted and crisp, (عَقَدَتْهُ, S, A, Msb,) at the back of her neck; (S, A, Msb, K;) not letting it hang down loosely: (S:) or plaited it: (T, TA:) and **جَمِرَ شَعْرَهُ** he collected together his hair at the back of his head: (Mgh:) and **رَأَسَهَا** and **اجمِرَتْ رَأْسَهَا** she collected together the hair of her head, and plaited it: and **اجمِرَ شَعْرَهُ** he disposed his hair in **ذَوَائِبٌ** [or locks hanging down loosely from the middle of the head to the back, or plaits hanging down]. (TA.) — And **جَمِرَ** *It (a thing) necessitated a people to unite together.* (TA.) — Also, (inf. n. as above, S,) *He (a commander, Aq, A) detained the army in the territory of the enemy, (S, K,) or on the frontier of the enemy's country, (A,) and did not bring them back (S, A, K) from the frontier: (S:) the doing of which is forbidden: (TA:) or he detained them long on the frontier of the enemy, and did not give them permission to return to their families: (Aq, TA:) or he collected them on the frontiers of the enemy, and kept them from returning to their families.**