

عَمِيَّة, (S, K,) like عَمِيَّة, (S,) and عَمِيَّة, (K,) [like عَمِيَّة,] *Pride, or haughtiness.* (S, K.)

عَمَاعِر [a pl. of which no sing. is mentioned] *Companies of men in a scattered, or dispersed, state.* (S, K.)

عَامَر part. n. of عَمَرَ; applied to rain &c. [as meaning *Common, or general, or universal*; or *generally, or universally, comprehensive*; &c.: see 1, first sentence: *contr. of خَاصَّ*. (Msb.) — See also *العَامَّة*. — Also [A *general word*; i. e.] a word *applied by a single application to many things, not restricted, including everything to which it is applicable*: the words “by a single application” exclude the homonym, because this is by several applications; and the saying “to many things” excludes what is not applied to many things, as زَيْدٌ, and عَمْرُو: and the words “not restricted” exclude the nouns of number, for *الْبَائِت*, for instance, is applied by a single application to many things and includes everything to which it is applicable, but the many things are restricted: and the words “including everything to which it is applicable” exclude the indeterminate plural, as in the phrase رَأَيْتُ رَجَالًا, all men not being seen: and the word is either عَامَر by its form and its meaning, as الرِّجَالُ, or عَامَر by its meaning only, as القَوْمُ and الرَّفِطُ. (KT. [The word in this sense is often used in the lexicons, but is expl. in few of them, as being conventional and post-classical.]])

العَامَّة is the *contr. of الخاصة* [i. e. the former signifies *The commonalty, or generality of people; the people in common or in general; the common people; the common sort; or the vulgar*]: (S, Msb, K:) the ة is a corroborative: (Msb:) and عَمِيَّة signifies the same as *العَامَّة*: (IAqr, TA voce سَامَر:) the pl. of عَامَّة is عَوَامَر, (Msb,) and عَمَرٌ is quasi-pl. n. of عَامَّة as *contr. of الخاصة*. (K.) [And one says also *الخاص والعامر* as well as *الخاصة والعامة*, meaning *The distinguished and the common people; the persons of distinction and the vulgar*. — *عَامَّة* means *In common, or commonly, in general, or generally; and universally*. And one says, *جَاءُوا عَامَّة* meaning *They came generally, or universally*.] *عَامَّةُ الشَّهْرِ* means *The greater part of the month*. (TA in art. جَذَب.) And *عَامَّةُ النَّهَارِ* means *The whole of the day*. (TA in art. اَدَم.) — And *العَامَّة* signifies also *General, or universal, drought*. (TA.) — And *The resurrection*: because [it is believed that all beings living on the earth immediately before it shall die, so that] it will occasion universal [previous] death to mankind. (TA.) — See also *عِمَامَة*.

عَامِي Of, or relating to, the *عَامَّة* [or *common people; common; or vulgar*; often applied to a word, or phrase]. (Msb.)

أَعْمَر [More, and most, common or general: applied to a word, more, and most, general in signification]. — As a simple epithet, with its fem.

عَمَاء: see عَمِير. — Also, the former, *Thick* (K, TA) and *complete* [or of full size]; applied in this sense to the middle of a she-camel, in a verse of El-Museiyab Ibn-Alas. (TA.) — See also عَمَر, first sentence.

مُعَمَّرٌ مُنْخَوْلٌ *Having generous, (T, L,) or having many and generous, (S,) paternal and maternal uncles; (T, S, L;) and both are sometimes pronounced with kesr [to the ع of the former and to the و of the latter, i. e. مُنْخَوْلٌ مُعَمَّرٌ: see مُنْخَوْلٌ in its proper art.]: (S:) or مُعَمَّرٌ and مُعَمَّرٌ, with damm to the [initial] م and with kesr to the same, [but the latter is app. a mistake, occasioned by a misunderstanding of what is said in the S,] signify *having many paternal uncles: or having generous paternal uncles*. (K.)*

مُعَمَّرٌ: see the next preceding paragraph.

مُعَمَّرٌ, with kesr to the first letter, (K, TA, [in the CK, مُعَمَّرٌ خَيْرٌ بِكْسَرٍ أَوَّلُهُ is erroneously put for مُعَمَّرٌ بِكْسَرٍ أَوَّلُهُ خَيْرٌ]) *One who is good, or very good, (K, TA,) who includes mankind in common, in general, or universally, within the compass of his goodness, (Kr, T, K, TA,) and his superabundant bounty; (T, TA;) and مُعَمَّرٌ signifies the same: (K:) [see also an ex. and explanation voce مِثْرٌ, in art. ثَمَر:] مُعَمَّرٌ is almost the only instance of an epithet of the measure مِثْرٌ from a verb of the measure فَعَلَ, except مَلَرٌ [and مِثْرٌ, with both of which it is coupled]. (TA.) — See also مُعَمَّرٌ.*

المُعَمَّرَةُ: see *العَامَّة*, first sentence.

مُعَمَّرٌ [Attired with a turban. — And hence, † *Made a chief or lord over others; or* a chief, or lord, who is invested with the office of ordering the affairs of a people and to whom the commonalty have recourse. (TA.) — Applied to a horse, (S, K,) and other than a horse, (so in a copy of the S,) † *White in the ears and the place of growth of the forelock and what is around this, exclusively of other parts: (S:) or white in the هَامَة [or upper part of the head], exclusively of the neck: or white in the forelock so that the whiteness extends to the place of its growth. (K.)* And شَاةٌ مُعَمَّمَةٌ † *A sheep, or goat, having a whiteness in the هَامَة*. (S.)

رَوْضَةٌ مُعَمَّمَةٌ † *[A meadow] having abundant and tall herbage.* (TA.)

يَعْمُومُ: see عَمِير.

عمت

1. عَمَت, aor. َ, (T, K,) inf. n. عَمِتٌ; (T, S, O;) and عَمَت, (O, K,) inf. n. تَعَمَّت; (O;) *He wound wool (S, O, K) in an oblong form, (TA,) or in a round form, (S, O, K,) like a ring, (TA,) for the purpose of its being put in the hand and spun (S, O, K) with the spindle: (TA:) or he wound soft hair of the camel, and wool, into the form of a ring, and spun it, putting it in his*

hand: (T, TA:) the operation termed عَمَت is performed after beating, and separating and loosening, the wool, and collecting it together, in order to wind it upon the hand, and spin it with the spindle. (AHeyth, TA.) An ex. of the former verb occurs in a verse cited voce رَاجِلَةٌ. (TA.) — And the former verb signifies also *He twisted a rope of [the species of trefoil, or clover, called] قَت*. (TA.) — And it is said in the K that عَمَتَ فَلَانًا means *He overcame, or subdued, such a one, and made him to refrain, or restrained him; expl. by قَهَرَهُ وَكَفَّهُ*: but [SM says that] the correct reading is probably وَلَقَّه; for in the L [and in the O, app. on the authority of Az, to whom the same is ascribed in the TA in art. لَف] we find what here follows: فَلَانٌ يَغِيثُ أَقْرَانَهُ means يَقْهَرُهُ وَيَلْقِيهِ [i. e. † *Such a one overcomes, or subdues, and throws into confusion, his antagonists: and hence, app., what is said in the K; the author of which probably found يَلْقِيهِ erroneously written for يَلْقِيهِ in some lexicon, and therefore thought it allowable to make عَمَت in this case to have a sing. for its objective complement*]: and it is added that this is said in relation to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him with the infliction of many wounds. (TA.) — عَمَتَهُ also signifies *He beat him with a staff, or stick, not caring [for any one]*. (K.)

2: see the first sentence above.

عَمِيَّة A twisted rope of [the species of trefoil, or clover, called] قَت; as also مَعْمُوتٌ. (TA.) — See also what next follows.

عَمِيَّة A portion of wool, (S, O, K,) or of the soft hair of the camel, (S, O,) wound in the manner described in the first sentence of this art.; (S, O, K;) like a سَبِيخَة of cotton, and a سَلِيلَة of [goats'] hair, (S, O, TA,) or a قَلِيلَة of [goats'] hair: (ISd, TA:) the pl. [of pauc.] is أُعَمِيَّة and [of mult.] عَمِيَّت [and coll. gen. n., improperly called a pl.,] عَمِيَّت; (K;) or, accord. to ISd, أُعَمِيَّة is pl. of عَمِيَّت, which is pl. of عَمِيَّة; (TA;) and عَمَانِث is a pl. of this last. (AHeyth, TA.)

عَمِيَّة A clever, or an intelligent, watcher, or guardian: (S, O, K:) or a knowing, intelligent, keeper, or preserver, or guardian: (Az, TA:) and a clever, or an intelligent, and a bold, man. (TA.) — And (some say, S, O) Ignorant and weak. (S, O, K.) — And (some say, O) Drunken: (O, K:) and who cannot go aright, or knows not the course, or way, that he would pursue: (K:) which last explanation and that which immediately precedes it (i. e. “drunken”) appear, from the L and other lexicons, to be one signification. (TA.) The pl. is عَمَامِيَّت. (S, O.)

مَعْمُوتٌ: see عَمِيَّة.

عمج

1. عَمَج, aor. َ, *He hastened, or was quick, or*