

he who obeys a stupid woman shall be debarred from good. (Iath.) **إِمْرَةٌ** is applied to a woman and to a man: when it is applied to a man, the **ة** is added to give intensiveness to the signification. (ISh.) The following saying, **إِذَا طَلَعَتِ الشَّعْرَى سَفَرًا فَلَا تُرْسِلَ فِيهَا إِمْرَةً وَلَا إِمْرًا**, in rhyming prose, means [When Sirius rises in the clear twilight,] send not thou among them (meaning the camels) a man without intelligence [in a great degree, nor one who is so in a less degree; or a woman without intelligence, nor a man without intelligence;] to manage them. (Sh.) — Also, (M, K,) and **إِمْرَةٌ** and **أَمْرٌ** and **إِمْرَةٌ**, (K,) A young lamb: (M, K:) or the first (إِمْر) and the second, a young kid: (M, TA:) or the former of these two, a male lamb: (M, TA:) or a young male lamb: (S:) and the latter of them, a female lamb: (M, TA:) or a young female lamb. (S, M.) One says, **مَا لَهُ إِمْرٌ وَلَا إِمْرَةٌ**, meaning *He has not a male lamb nor a female lamb*: (M, TA:) or *he has not anything*. (T, S, M.)

إِمْرَةٌ: see **إِمْرٌ**, in two places.

إِمْرَةٌ: see **إِمْرٌ**, in six places: — and see **إِمْرَةٌ**, in four places.

إِمْرَةٌ: see **إِمْرَةٌ**.

أَمْرٌ [Wont to command]. [Hence,] **النَّفْسُ الْأَمَّارَةُ** [The soul that is wont to command]; (A;) the soul that inclines to the nature of the body, that commands to the indulgence of pleasures and sensual appetites, drawing the heart downwards, so that it is the abode of evils, and the source of culpable dispositions. (KT.) [See **نَفْسٌ**.]

أَمَّارَةٌ fem. of **أَمَّارٌ** [q. v.]. — See also **أَمْرٌ**.

أَمْرٌ [act. part. n. of **أَمَرَهُ**]. — **أَمْرٌ** and **مُؤْتَمِرٌ** Two days, (S,) the last, (K,) the former being the sixth, and the latter the seventh, (M,) of the days called **أَيَّامُ الْعَجُوزِ**: (S, M, K: [but see **عَجُوزٌ**]) as though the former commanded men to be cautious, and the latter consulted them as to whether they should set forth on a journey or stay at home: (S:) accord. to Az, the latter is applied as an epithet to the day as meaning **يَوْمٌ تَمُرُ فِيهِ**. (TA.)

تَمُرٌ: see **تَامُورٌ**, in two places.

تَمُرٌ, and without **ة**: see **تَامُورٌ**, in six places.

تَامُورٌ and **تَامُورَةٌ** are properly mentioned in this art; the measure of the former being **تَفْعُولٌ**; (K:) and that of the latter, **تَفْعُولَةٌ**: (TA:) not as J has imagined; [who writes them without **ة**, and mentions them in art. **تَمُر**;] (K:) their measures accord. to him being **فَاعُولٌ** and **فَاعُولَةٌ**. (TA.) [But in all the senses here explained, they appear to be with and without **ة**.] — The former signifies The soul: (S in art. **تَمُر**, where it is written without **ة**; and M, A, K:) because it is that which is wont to command. (A.) One says, **ثِي سُولُ قَدْ عَلِمَ تَامُورَكَ ذَلِكَ** Thy soul, or self, hath known that. (AZ, and T in art. **تَمُر**.) — The intellect: (M:) as in the saying, **عَرَفْتُهُ بِتَامُورِي** I knew it by my intellect. (M in art. **تَمُر**, without **ة**; and

TA.) You say also, **هُوَ أَبْنٌ تَامُورِي**, meaning *He is the knowing with respect to it*. (TA in art. **تَمُر**.) — The heart, (T in art. **تَمُر** without **ة**, and M, A, K,) itself. (M, TA.) Hence the saying, **حَرْفٌ فِي تَامُورِي خَيْرٌ مِنْ عَشْرَةٍ فِي وَعَائِكَ** [One word in my heart is better than ten in thy receptacle]. (T in art. **تَمُر**, and TA.) — The pericardium. (M in art. **تَمُر**, without **ة**.) — The core, or black or inner part, or clot of blood, (حَبَّة, M, K, or عَلَقَةٌ, TA,) and life, and blood, of the heart: (M, K:) or blood, (A, S, M, in art. **تَمُر**, and K,) absolutely: (TA:) and **تَامُورٌ** signifies the life-blood: (A, S, S:) or the blood of the body: (S in art. **نَفْس**:) and the life of the soul. (M, K.) — Also, as being likened to blood, (TA,) Wine; and so **تَامُورَةٌ**: (M, K:) and — A dye: (M, TA:) and — Saf-
fron. (A, S, K.) — [Hence also,] Water. (M, K.) You say, **مَا فِي الرَّكْبَةِ تَامُورٌ**, (T, S in art. **تَمُر**, and M,) or **تَامُورٌ**, (A,) There is not in the well any water. (T, S, M, A.) — The wezeer (وزير) of a king: (M, K:) because his command is effectual. (TA.) — Any one: as in the saying, **تَمُرٌ تَامُورٌ**, (T in art. **تَمُر**, A, K,) as also **تَمُورٌ**, (T in art. **تَمُر**, and K,) each with an augmentative **ت**, and without **ة** as well as with it, accord. to Er-Radee and others, (TA,) and **تَامُرِي**, and **تَمُورِي**, (M,) and **تَمُورِي**, (T in art. **تَمُر**, M, TA,) or without **ة**, (S, M, K, in art. **تَمُر**.) and **أَمْرٌ**, (M, K,) There is not in it (i. e. in the house, الدار, M, A, TA) any one. (M, A, K, and T and S in art. **تَمُر**.) You say also, **بِلَادُ خَلَاةٍ** Vacant regions wherein is not any one. (S in art. **تَمُر**.) — **تَمُورِي** (M, K) and **تَمُورِي** (S in art. **تَمُر**) and **تَمُورِي** (M, K) also signify A man, or human being. (S, M, K.) You say, speaking of a beautiful woman, **مَا رَأَيْتُ تَمُورِيًّا أَحْسَنَ مِنْهَا** I have not seen a human being, or creature, more beautiful than she: (S and M in art. **تَمُر**.) and **رَأَيْتُ مَا رَأَيْتُ** [I have not seen a man more beautiful than he]. (T and S in art. **تَمُر**.) Accord. to some, they are used only in negative phrases; but accord. to others, they are also used in such as are affirmative. (MF.) — Also Anything: as in the saying **أَكَلَ الذِّئْبُ الشَّاةَ فَمَا تَرَكَ مِنْهَا تَامُورًا** [The wolf ate the sheep, or goat, and left not of it anything]. (T and S in art. **تَمُر**.) — A child, young one, or foetus; syn. **وَلَدٌ**. (M, K.) — The receptacle (وَعَاءٌ) of the child, young one, or foetus. (M in art. **تَمُر**, without **ة**; and K.) — A bag, or receptacle, for travelling-provisions and for goods or utensils &c. (M, K.) Hence the saying, **أَنْتَ أَعْلَمُ بِتَامُورِكَ** Thou art best acquainted with what thou hast with thee; and with thine own mind. (M.) — Also, (K,) and **تَامُورَةٌ**, (M, [in which the former is not given in the following senses,] and K,) or **تَامُورَةٌ**, (S in art. **تَمُر**.) A ewer, syn. **إِبْرِيْقٌ**, (S, M, K,) for wine: (S:) and, (M, K,) or, as some say, (TA,) a حَقَّة (M, K, TA) in which wine is

put. (TA.) — Also the first, (M, K,) or † third, (T and S in art. **تَمُر**.) The chamber, or cell, (صَوْمَعَةٌ, T and M in art. **تَمُر**, without **ة**, and S and K, and **نَامُوسٌ**, M, K,) of a monk. (M, K.) — And hence, (TA,) the first, (K,) and † second, (M, K,) or † third, of these three words, (T and S in art. **تَمُر**.) † The covert, or retreat, of a lion. (T, S, M, K.) Whence, **فُلَانٌ أَسَدٌ فِي تَامُورَتِهِ** Such a one is a lion in his covert: (T and S in art. **تَمُر**.) a saying borrowed from 'Amr Ibn-Ma'adee-Kerib: (T and S ibid:) or, accord. to some, it means, a lion in the greatness of his courage, and in his heart. (TA.) — Also (i. e. the first only) Play, or sport, of girls or of boys. (Th, M in art. **تَمُر** without **ة**, and K.) — See also **تَامُورٌ**.

تَمُورٌ A sign, or mark, set up to show the way in a waterless desert; (K, TA;) consisting of stones piled up, one upon another: (TA:) pl. **تَامِيرٌ**. (K.) [See **أَمْرَةٌ**.] — See also **تَامُورٌ**.

تَامُورَةٌ, and without **ة**: see **تَامُورٌ**, in eight places. — Also The pericardium; the integument (غِلَافٌ) of the heart. (S in art. **تَمُر**: there written without **ة**.)

تَامُورِي: see **تَامُورٌ**, in two places.

فُلَانٌ مُتَمَرٌ Counsel; advice: as in the saying, **فُلَانٌ بَعِيدٌ مِنَ الْبُشَيْرِ قَرِيبٌ مِنَ الْبُشِيرِ** Such a one is far from counsel, or advice: near to calumny, or slunder. (A.)

مُؤَمَّرٌ Made, or appointed, commander, governor, lord, prince, or king: (S, M, K:*) made to have authority, power, or dominion: (T, M, K:) in which latter sense it is explained by Khálid, as applied by Ibn-Mukbil to a spear. (T.) — † A cane, or spear-shaft, having a spear-head affixed to it. (K.) — † A spear-head (T, TA) sharpened; syn. **مُحَدَّدٌ**. (T, M, K, TA.) — Distinguished, or defined, (مُحَدَّدٌ) by signs, or marks: (TA:) or, as some say, (TA,) marked with a hot iron; syn. **مُؤَسَّوَرٌ**. (K, TA.)

مَامُورٌ [pass. part. n. of **أَمَرَهُ**, q. v.]. — It is said in a trad., (S, &c.), **خَيْرُ الْمَالِ مَهْرَةٌ مَامُورَةٌ وَسَكَّةٌ** The best of property are a prolific filly [and a row of palm-trees, or perhaps a tall palm-tree, fecundated]; (AZ, A'Obeyd, T, S, A, K:) as though the filly were commanded [by God] to be so: (A, in which the epithet **مَامُورَةٌ** thus used is said to be tropical:) [or] **مَامُورَةٌ** is thus for the sake of conformity to **مَامُورَةٌ**, and is originally **مَامُورَةٌ** (S, M, K,) from **أَمَرَهَا اللَّهُ**: (TA:) or it is a dial. var. of weak authority; (K:) though, accord. to AZ, it signifies made to have abundant offspring, from **أَمَرَ اللَّهُ الْمَهْرَةَ**, meaning "God made the filly to have abundant offspring," a dial. var. of **أَمَرَهَا**, as A'Obeyd also asserts it to be. (TA.)

مَامِيرٌ and **مَامِيرٌ**: see what next follows.

مُؤْتَمِرٌ [Obeying, or conforming to, a command; &c.: see 8. —] One who acts according to his own opinion; (T;) who follows his own opinion