

جُمُورٌ : see what next follows.

**جُمُوعَةٌ** The skull; i. e. the bone that contains the brain: (S, Mgh, K:\*) or i. q. قَحْفٌ [i. e. the bone above the brain, or a separate portion of the skull, or a distinct bone of the skull]: (K:) or the bones of the head; (IAqr, Mgh, TA:); all of them; the uppermost of them being the هَامَةٌ; (IAqr, TA:); or the هَامَةُ is the جُمُوعَةُ altogether; (ISh, TA:); and the قَحْفُ is said to be a piece of the جُمُوعَةُ: (TA:) pl. جُمُوعَاتٌ, (K,) [or this (in the CK, erroneously, جُمُوعٌ) is a coll. gen. n.,] and جُمُوعٌ [is the pl. properly so called, and that which is more commonly known]. (TA.) — Sometimes it is used to signify *A man*; so that one says, خُذُوا مِنْ كُلِّ جُمُوعَةٍ دِرْهَمًا [Take ye from every man, or head, a dirhem]; like as one says, وَضَعَ الْإِمَامُ مِنْ كُلِّ رَأْسٍ (Mgh:) and وَضَعَ الْإِمَامُ عَلَى الْجُمُوعِ عَلَى كُلِّ جُمُوعَةٍ كَذَا [The Imam imposed the tax, or land-tax, upon the heads; upon every head so much]. (Mgh.) — *A wooden bowl*: (S, K:) a bowl of glass; as also قَحْفٌ. (Az, TA.) — *A kind of measure for corn or the like*. (K.) — Also † *Chiefs, or lords, of the Arabs*; because the جُمُوعَةُ is the head, which is the most noble of the members: (TA:) also, (TA,) [the pl.] جُمُوعَاتٌ has this meaning. (T, K, TA.) And † *Any sons of a father that are persons of might, or power, and eminence, or nobility*: (T, TA:) and [the pl.] جُمُوعَاتٌ the tribes (قَبَائِلُ) of the Arabs which comprise بَطُونَ, and in relation to which persons are called; as Kelb Ibn-Webreh; for when you say كُنْتُي, you do not need to call the person in relation to any of the بَطُونَ: (S:) or the tribes (قَبَائِلُ) in relation to which the بَطُونَ are called; as also جُمُوعَاتٌ. (K.) — *A well that is dug in salt ground*. (S, K.) — *Sixty head of camels*. (IF, IB, TA.) — *The piece of wood at the head of which is the ploughshare*. (TA.)

**أَجْمَرُ** [Greater, and greatest, in quantity, and in number, &c.: fem. جُمُوعَةٌ. Hence,] وَالْوَحْيُ أَجْمَرُ مَا كَانَ, in a trad. of Anas, means *The revelation being the most that it used to be*. (Sh, TA.) — *A bone having much flesh*. (K.) You say also امْرَأَةٌ جُمُوعَةٌ العظام *A woman having much flesh* (K, TA) on the bones. (TA.) And امْرَأَةٌ جُمُوعَةٌ المرافق [A woman having much flesh on the elbows: or, as seems to be indicated by J, having no prominence of the elbows; and if so, from جُمُوعَةٌ applied to a ewe, in a sense explained in what follows]. (S.) — *جَاءُوا الْجُمُوعَةَ الْغَفِيرَةَ* (S, Mgh, K,) [and جُمُوعَةً غَفِيرًا, &c.,] and جُمُوعَةً غَفِيرًا (K,) [and الْجُمُوعَةُ الْغَفِيرَةُ, &c.,] *They came all together, high and low, none of them remaining behind, and they being many*: (S, K, in art. غَفِرَ: see art. غَفِرَ. (S, K.) — *Hornless*, applied to a ram (Mgh, Mgh, K) or he-goat; (Mgh:) and so جُمُوعَةٌ applied to a ewe (S, Mgh, Mgh) or she-goat: (S, Mgh:) pl. جُمُوعَاتٌ. (Mgh, Mgh.) — And [hence,] † *A man having no spear* (S, K,

TA) in *war or battle*: (S, TA:) pl. as above. (TA.) The pl. is also applied to horses, (S,) meaning † *whose owners have no spears*; the spears being regarded as the horses' horns. (Ham, p. 90.) — Also † *A building having no [acroterial ornaments such as are termed] شُرُف*: (S:) and the pl., † *Mosques having no شُرُف* (Mgh, TA) upon them, (TA,) [i. e.] upon their walls. (Mgh.) — † *A flat house-top having no parapet, or surrounding wall*. (TA.) — † *Short; having no elevation*. (TA.) — † *A woman's anterior pudendum*. (K.) — And, as being likened thereto, or the reverse may be the case, (TA,) † *A bowl*. (K.) — Also, the fem., † *Smooth*. (IAqr, K.) — And hence, because of its smoothness, (IAqr, TA,) † *A helmet*: (IAqr, K:) to which the epithet غَفِيرٌ [q. v.] is applied because it covers the head: but this meaning of "a helmet" was not known to ISd on any other authority than that of IAqr. (TA.)

**مَجْمَرٌ** *A place where water remains: or to which it reaches, and where it ends*. (TA.) — † *The breast, or bosom, or mind*: (K, TA:) because it is the place in which are collected the knowledge &c. that it retains. (TA.) You say, رَحِبَ الذَّرَاعِ وَاسِعَ الصَّدْرِ, i. e. *He is possessed of ample power and might, and free from distress of mind or from narrowness of mind*. (IAqr, K, TA.) And إِنَّهُ لَصَيِّقٌ الْمَجْمَرِ † *Verily he is contracted, or straitened, in mind by affairs, or events*. (IAqr, TA.)

**مَجْمَعَةٌ** *A thing in which resting is usually known to take place*. (TA.)

**مُجْمَرٌ** *A boy (IDrd, TA) having a head of hair such as is termed a جُمُوعَةٌ*. (IDrd, K, TA.)

**مُجْمِعَةٌ** *A woman who makes her hair to form a جُمُوعَةٌ, to make herself like a man: the doing of which is forbidden*. (TA.)

## جمع

1. **جَمَحَ**, aor. جَمَحَ, inf. n. جَمَاحٌ (S, A, Mgh, Mgh, K, &c.) and جُمُوعٌ (S, A, Mgh, K) and جَمَحَ, (K,) or this last has not been heard, (Mgh,) *He (a horse) overcame his rider, or gained the mastery over him*, (S, L, K,) *running away with him*: (L:) or *broke loose, or ran away*, (Mgh,) and *went at random, without any certain aim, so as not to be turned by anything*: (Mgh, Mgh:) or *ran so as to have the mastery over his rider*: (Ham p. 568:) and جَمَحَ بِرَاكِبِهِ (A, Mgh, Mgh) *he overcame his rider*, (A, Mgh,) and *ran away so that he could not govern him*: (A:) or *became refractory, so that he overcame his rider*: (Mgh:) and sometimes, (Mgh,) this verb also signifies *he was quick, or swift*, (A, Mgh,) and *brisk, lively, or sprightly*; denoting in this case a quality that is approved; whereas in the senses before explained it denotes a quality that is disapproved: but in the last sense it is obsolete [unless tropically applied to a man]. (Mgh.) — [Hence,] † *He (said of anything [i. e. of a man or any animal]) went at random, or heedlessly, without consideration or certain aim,*

*not obeying a guide to the right course*. (TA.) And † *He (said of a man, S, L) hastened, or went quickly*, (S, L, K,) *إِلَيْهِ to him, or it, so that his course was not turned for anything*. (L, TA.) وَهُمْ يَجْمَحُونَ, in the Kur [ix. 57], means † *They hastening, or going quickly*: (AO, S, L:) or *hastening so that nothing turns them back, like the horse that is termed جُمُوح*: (Bd, Jel:) or *running like horses that overcome their riders and run away so as to be ungovernable by them*. (A.) And جَمَحَ فِي إِثْرِهِ, occurring in a trad., † *He hastened after him, or it, so that nothing turned him back*. (L.) — **جَمَحَتِ الْمَرْأَةُ** † *The woman went forth from the place where she used to pass the night, in anger, without the permission of her husband*. (Mgh.) And جَمَحَتْ مِنْ زَوْجِهَا, so in the S and L &c., but in the K جَمَحَتْ زَوْجَهَا, [which is evidently a mistake,] (TA,) † *She went forth from the house, or tent, of her husband, to her own family, before he divorced her*; (S, L, K;) inf. n. جَمَاحٌ. (L, TA.) And جَمَحَتْ إِلَى أَهْلِهَا † *She went to her family without the permission of her husband*. (A.) — **جَمَحَتِ السَّفِينَةُ** † *The ship quitted her course*, (A, TA,) and *became ungovernable by the sailors*; inf. n. جُمُوحٌ. (TA.) — **جَمَحَتِ الْمَفَارَةُ بِالْقَوْمِ** † *The desert led the people, or party, far away, by reason of its great extent*. (A, TA.) — **جَمَحَ بِهِ مُرَادُهُ** † *The object of his desire baffled his efforts to attain it*. (A, TA.)

**جَمَحَةٌ** [A trick of overcoming the rider, and running away with him]. You say, دَابَّةٌ سَمَحَةٌ, [A beast submissive, or easy, or gentle: there is not in her a trick of overcoming the rider, and running away with him, nor a trick of kicking]. (A.)

**جَامِحٌ** (T, S, A, Mgh, L, Mgh, K) and **جُمُوحٌ** (Mgh, Mgh) *A horse that overcomes his rider, or gains the mastery over him*, (S, A, Mgh, L, Mgh, K,) *being refractory*, (Mgh,) and *runs away with him*, (L,) or *runs away so that his rider cannot govern him*, (A,) or *goes away at random, without any certain aim, so as not to be turned by anything*: (Mgh:) or *that will not bend his head*: (TA:) the former epithet, (T, Mgh, TA,) and the latter, (Mgh, Mgh,) applied alike to the horse and the mare: (T, Mgh, Mgh, TA:) and the former has two meanings; one denoting what is a fault, for which the horse may be returned; (T, Mgh, TA;) i. e., *that habitually takes his own way, so that his rider cannot turn him from it*; (T, TA;) or as explained before; (Mgh;) the other meaning being *quick, or swift, and brisk, lively, and sprightly*; and this does not imply a fault (T, Mgh, TA) for which he may be returned. (T, TA.) — [Hence,] † *Anything [i. e. a man or any animal] that goes at random, or heedlessly, without consideration or certain aim, not obeying a guide to the right course*: (TA:) and the former epithet, (Mgh, K,) or each of the two, (S, A,) † *a man who follows his own natural desire, without consideration, not obeying a guide to the right course of conduct*, (S, A, Mgh, K,)