

جَمْرٌ : see what next follows.

جُمُومَةٌ The skull; i. e. the bone that contains the brain: (S, Mṣb, K:*) or i. q. قِخْفٌ [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; (IAṣr, Mgh, TA;) all of them; the uppermost of them being the هَامَةٌ; (IAṣr, TA;) or the هَامَةٌ is the جُمُومَةٌ altogether; (ISh, TA;) and the قِخْفٌ is said to be a piece of the جُمُومَةٌ: (TA:) pl. جُمُومَاتٌ, (K,) [or this (in the CK, erroneously, جُمُومَاتٌ) is a coll. gen. n.,] and جَمَائِرٌ [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 جُمُومَةٍ دِرْهَمًا [Take ye from every man, or head, a dirhem]; like as one says, مِنْ كُلِّ رَأْسٍ: (Mṣb:) and وَضَعَ الْإِمَامُ عَلَى الْخُرَاجِ عَلَى الْجَمَائِرِ عَلَى كُلِّ جُمُومَةٍ 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 قِخْفٌ. (Az, TA.) — A kind of measure for corn or the like. (K.) — Also † *Chiefs, or lords, of the Arabs*; because the جُمُومَةٌ is the head, which is the most noble of the members: (TA:) also, (TA,) [the pl.] جَمَائِرٌ 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.] جَمَائِرٌ the tribes (قَبَائِلُ) of the Arabs which comprise بَطُونٌ, and in relation to which persons are called; as Kelb Ibn-Webreh; for when you say كَلْبِيّ, you do not need to call the person in relation to any of the بَطُونِ: (S:) or the tribes (قَبَائِلُ) in relation to which the بَطُونِ are called; as also جَمَائِرٌ. (K.) — A well that is dug in salt ground. (S, K.) — Sixty head of camels. (IF, IB, TA.) — جَمَائِرُ الْحَارِثِ The piece of wood at the head of which is the ploughshare. (TA.)

أَجْرٌ [Greater, and greatest, in quantity, and in number, &c.: fem. جَمَاءَةٌ. Hence,] وَالْوَحْيُ 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 جَمَاءَةٌ A woman having much flesh (K, TA) on the bones. (TA.) And امْرَأَةٌ جَمَاءَةٌ [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 جَمَاءَةٌ applied to a ewe, in a sense explained in what follows]. (S.) — جَاءُوا الْجَمَاءَ الْغَفِيرَ, (S, Mṣb, K,) [and جَمَاءَةٌ غَفِيرًا, &c.,] and جَمَاءٌ غَفِيرًا, (K,) [and الْجَمَاءُ الْغَفِيرُ, &c.,] They came all together, (S, Mṣb, K,) high and low, none of them remaining behind, and they being many: (S, K, in art. غفر:) see art. غفر. (S, K.) — Hornless, applied to a ram (Mgh, Mṣb, K) or he-goat; (Mṣb;) and so جَمَاءَةٌ applied to a ewe (S, Mgh, Mṣb) or she-goat: (S, Mṣb:) pl. جَمْرٌ. (Mgh, Mṣb.) — 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] شُرُفٌ*: (S:) and the pl., † *Mosques having no شُرُفٌ* (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*. (IAṣr, K.) — And hence, because of its smoothness, (IAṣr, TA,) † *A helmet*: (IAṣr, 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 IAṣr. (TA.)

مَجْرٌ 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, رَحِبُ الدَّرَاعِ وَأَسِعُ الصَّدْرِ, i. e. وَهُوَ وَأَسِعُ النِّجْرِ † [He is possessed of ample power and might, and free from distress of mind or from narrowness of mind]. (IAṣr, K, TA.) And إِنَّهُ لَضَيِّقٌ † [Verily he is contracted, or straitened, in mind by affairs, or events. (IAṣr, TA.)

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

مَجْمَرٌ A boy (IDrd, TA) having a head of hair such as is termed a جَمَّةٌ. (IDrd, K, TA.)

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

جمع

1. جَمَحٌ, aor. -, inf. n. جَمَّحٌ (S, A, Mgh, Mṣb, K, &c.) and جُمُومٌ (S, A, Mṣb, K) and جَمَّحٌ, (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, (Mṣb,) and went at random, without any certain aim, so as not to be turned by anything: (Mgh, Mṣb:) or ran so as to have the mastery over his rider: (Ham p. 568:) and جَمَّحَ بِرَأْسِهِ (A, Mgh, Mṣb) 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: (Mṣb:) and sometimes, (Mṣb,) this verb also signifies *he was quick, or swift*, (A, Mṣb,) 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]. (Mṣb.) — [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 Kṣur [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 جَمُوحٌ*: (Bd, Jel:) or *running like horses that overcome their riders and run away so as to be ungovernable by them*. (A.) And جَمَّحَ فِي إِثْرِهِ, occurring in a trad., † *He hastened after him, or it, so that nothing turned him back*. (L.) — جَمَّحَتِ الْمَرْأَةُ † *The woman went forth from the place where she used to pass the night, in anger, without the permission of her husband*. (Mṣb.) And جَمَّحَتْ جَمَاءَةً, so in the S and L &c., but in the K جَمَّحَتْ 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. جَمَّحٌ. (L, TA.) And جَمَّحَتْ إِلَى أَهْلِهَا † *She went to her family without the permission of her husband*. (A.) — جَمَّحَتِ السَّفِينَةُ † *The ship quitted her course*, (A, TA,) and became ungovernable by the sailors; inf. n. جَمُوحٌ. (TA.) — جَمَّحَتِ الْمَفَارِةُ بِالْقَوْمِ † *The desert led the people, or party, far away, by reason of its great extent*. (A, TA.) — جَمَّحَ † *The object of his desire baffled his efforts to attain it*. (A, TA.)

جَمَّحَةٌ [A trick of overcoming the rider, and running away with him]. You say, دَابَّةٌ سَمَّحَةٌ [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.)

جَمَّحٌ (T, S, A, Mgh, L, Mṣb, K) and جَمَّحٌ (Mgh, Mṣb) A horse that overcomes his rider, or gains the mastery over him, (S, A, Mgh, L, Mṣb, K,) being refractory, (Mṣb,) 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, Mṣb,) applied alike to the horse and the mare: (T, Mgh, Mṣb, 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, (Mṣb, 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, Mṣb, K,)