

towards whose house [is my face, it was not thus and thus, or such and such things did not happen]. (S.) — One says also, **دَارِي مِنْ دَارِهِ زَمَرٌ**, (S.) or **دَارِي زَمَرٌ دَارِهِ**, (K, TA, in the CK **زَمَرٌ**.) † *My house is near to his house.* (S, K, TA.) — And **أَمْرُهُمْ زَمَرٌ** † *Their affair, or case, is conformable to the just mean; like أَمْرٌ*: (S, K:) or *easy, not exceeding the due measure, bound, or limit.* (Lh, TA.)

زَمَارٌ *A thing with which one ties or binds, fastens, or makes fast*: (K:) meaning [the nose-rein of a camel; i. e.] *the cord that is tied to the بُرَّة* [or **خِزَامٌ**, each meaning *nose-ring of a camel*], or to the **خَشَاش** [or *wooden thing fixed in the bone of the nose*], and to which, (S, Mgh, Mṣb, TA,) i. e. *to the end of which*, (S, TA,) *is tied the مَقْوَد* [or *leading-rope*]: (S, Mgh, Mṣb, TA:) and (afterwards, Mṣb) also applied to the مَقْوَد (S, Mṣb, TA) itself: (Mṣb:) pl. **أَزْمَةٌ**. (Mṣb, K.) [See also **خِطَامٌ**] It is said in a trad., **لَا زَمَارَ وَلَا خِزَامَ فِي الْإِسْلَامِ** [There shall be no nose-rein nor nose-ring by which to lead a man in *El-Islām*]: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) — [Hence,] **ثَمَارُ الْأَمْرِ** † *That by means of which the thing, or affair, subsists, and is conducted, or managed, and ordered.* (TA.) And **أَلْقَى فِي يَدِهِ زَمَارَ أَمْرِهِ** † [He put in his hand, or power, the means of conducting his affair, or the conduct of his affair]: and **يَصْرِفُ أَيْمَةَ الْأُمُورِ** † [He disposes as he pleases the various means of conducting the affairs]. (TA.) And **هُوَ عَلَى زَمَارٍ مِنْ أَمْرِهِ** † *He is on the point of accomplishing his affair.* (TA.) And **الْتَأَقَةُ زَمَارُ الْإِبِلِ** † [The she-camel is the leader of the other camels]: said when she goes before them. (TA.) And **هُوَ زَمَارٌ قَوْمِهِ** † [He is the leader of his people, or party]: and **هُمْ أَيْمَةُ قَوْمِهِمْ** † [They are the leaders of their people, or party]. (TA.) [See also De Sacy's *Chrest. Arabe*, sec. ed., i. 261 and 503; and see Quatremère's *Hist. des Sultans Mamlouks*, vol. i., sec. part, pp. 65 and 66.] — **زَمَارُ النَّعْلِ** † [The *zamar* of the sandal] is the thing to which the **شِيع** is attached, or tied: (S:) or *the thong that is between the middle toe and that next to it, to which the شِيع is attached, or tied*: [but for the latter of these explanations, it seems that we should read the thong that is between the middle toe and that next to it: or the thong to which the شِيع is attached, or tied: the شِيع being the thong that passes through the sole, and between two of the toes, and to which the شِرَاك is attached: for it appears that the term زَمَار is applied by some to the thong called by others the شِرَاك, extending between the leg and the toes: and by some, to what is called by others the شِيع, or قَبَال: to the latter as being likened to the cord that is tied to the camel's nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being] a metaphorical term, from the زَمَار of the camel: (Mgh:) it is

[said to be] *the thong that lies upon the back* [meaning upper side] *of the foot, [extending] from, or [consisting] of, the fore part of the شِرَاك, lengthwise*: [for the term شِرَاك (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is *like the قَبَال*, [which is expl. in the same manner as the شِيع, i. e., as] *being between the middle toe and that next to it*: (Har p. 559:) [and thus it is expl. by J and Mṣr and F in another art.]; the قَبَال of the sandal is its زَمَار, (S, and Mgh and K in art. **قَبَال**.) i. e. *its thong which is* (Mgh in that art.) *between the middle toe and that next to it.* (S and Mgh and K in that art.)

زَمَرٌ or **زَمَرٌ**: see **زَمَرٌ**.
زَمَارٌ *Tall herbs, (K,) rising above such as are termed لُغَاع.* (TA.)

زَمْرٌ *Copious, or abundant, water; as also زَمَارٌ: (K:) [or the latter, (Kz, TA,) and app. the former also,] and **زَمْرٌ**, (IKh, TA,) and **زَمَارٌ**, (Kz, TA,) *brackish water; i. e. such as is between salt and sweet.* (IKh, Kz, TA.) — Also, (accord. to some copies of the S and K,) or **زَمْرٌ**, (accord. to other copies of the same, and accord. to the Mṣb,) imperfectly decl., because of the fem. gender and a proper name, (Mṣb,) the name of *The well of Mekkeh*, (so in a copy of the S and in the Mṣb,) or *a certain [celebrated] well in Mekkeh*, (so in another copy of the S,) [i. e.] *a certain well adjacent to the Kaqbeh*; (K;) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM;) as also **زَمْرٌ** [i. e. **زَمْرٌ** or **زَمْرٌ**], (IAṣr, TA,) and **زَمْرٌ** [or **زَمَارٌ**], and **زَمْرٌ** or **زَمْرٌ**, (accord. to different copies of the K,) the last (زَمْرٌ) on the authority of IAṣr. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) — **زَمْرٌ** [with or without tenween] is also the name of *A celebrated well at El-Medeeneh, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported* [like that of the more celebrated well of the same name at Mekkeh]. (TA.) — **زَمْرٌ** or **زَمْرٌ** (accord. to different copies of the S, [used by a poet with tenween, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.,]) is also *A name of, or for, a she-camel, like عَيْطَل*. (S.)*

زَمْرٌ: see **زَمْرَةٌ**, in two places.
زَمْرٌ or **زَمْرٌ**: see **زَمْرٌ**, in two places.
زَمْرَةٌ [inf. n. of R. Q. 1 (q. v. passim); and also used as a simple subst., of which the pl. is **زَمَارٌ**. You say **رَعَدٌ ذُو زَمَارٍ** and **هَدَاهِدٌ** [Thunder having confused and continued, or murmuring, sounds, heard from a distance]. (TA.) And **زَمَارُ النَّارِ** *The sounds of the blazing of fire.* (TA.)
زَمْرَةٌ *A company, or collection, (S, K,) of men, (S, TA,) whatever it be*: (TA:) or any

collection; as also **زَمْرٌ** [i. e. **زَمْرٌ**]: (Ham p. 233:) or *fifty, (K,) and thereabout, (TA,) of camels, and of men*; (Aṣ, K;) as also **زَمْرَةٌ**; (Aṣ, TA;) neither of which words is formed by substitution from the other: (TA:) pl. **زَمَارٌ** [i. e. **زَمَارٌ**], (Ham ubi suprâ,) and [coll. gen. n.] **زَمْرٌ**, (S, TA,) occurring in the saying of a **رَاجِز**, (S,) **أبو-محمد El-Faḳ'asee, (TA,)**

* **إِذَا تَدَانَى زَمْرٌ مِنْ زَمْرٍ** *
 [When companies draw near to companies]. (S, TA.) Also *A distinct number of jinn, or genii: or of beasts of prey.* (K.) And *A herd of camels among which are no young ones, or little ones; and so زَمْرٌ*: (K:) or, accord. to Esh-Sheybānee, **زَمْرٌ** and **زَمْرٌ** signify *large, big, or bulky, camels.* (S.)

زَمْرٌ *Clouds thundering, but not loudly and clearly.* (AHn, TA.) [Accord. to one passage in the TA, **زَمْرٌ** seems to be expl. by IKh as meaning *Thundering much*: but the passage appears to be incorrectly transcribed.] — See also **زَمْرٌ**.

زَمْرٌ *The best, or excellent, or choice, of camels: or a hundred thereof.* (K.) And *The best of a people*; (K, TA;) *the choice, best, or most excellent, portion thereof*: in one copy of the K, [and so in the CK,] **شَرُّهُ** is put in the place of **شَرُّهُ**. (TA.) — See also **زَمْرَةٌ**.

زَمْرٌ: see **زَمْرَةٌ**, last sentence, in two places.
زَمَارٌ or **زَمَارٌ**: see **زَمْرٌ**, in two places.

زَامٌ [act. part. n. of **زَمَر**]. **زَامَةٌ** [meaning *Attaching a زَمَار to her*] occurs used by poetic license for **زَامَةٌ**, because of the concurrence of two quiescent letters; like **أَسْوَدَاتٌ** for **أَسْوَدَاتٌ**. (S.) — † *Magnifying, or exalting, himself; or elevating his nose, from pride*: (S, TA:) [and in like manner **زَمْرٌ**:] one says, **رَأَيْتُهُ زَمًّا** † *I saw him magnifying, or exalting, himself, &c., not speaking*: (TA:) pl. of the former **زَمْرٌ**. (S, TA.) — See also 1, in the latter half of the paragraph. — Also, accord. to El-Ḥarbee, applied to a man, † *Fearing, or afraid*; syn. **فَزِعٌ**. (TA.)

زَمْرٌ: see what next follows.
زَمْرٌ a word imitative of *The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts*; (TA in this art. and in art. **زَمْرٌ**;) and so **زَمْرٌ**: (IAṣr, K* and TA in art. **زَمْرٌ**;) Ru-beh says,

* **تَسْمَعُ لِنَجْوَى بِهِ زَمْرًا** *
 [Thou hearest therein a low, or faint, sound of the jinn by night]. (TA.)

لَيَالِي الْمَحَاقِي الْإِزْمِيرِ *One of the nights called المَحَاقِي [meaning the last three nights of the lunar month]. (K.) — And The decreescent moon in the last part of the [lunar] month, (K,) when it becomes slender and bow-shaped*: Dhu-r-Rummeh uses it in this sense without the article ال: and Th says