

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

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

عَامٌ 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 خَاصٌّ*]. (Msb.) — See also *العامة*. — 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 *المائة*, 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 رِجَالًا*, all men not being seen: and the word is either *عَامَرٌ* by its form and its meaning, as *الرِّجَالُ*, or *عَامَرٌ* by its meaning only, as *القَوْمُ* and *الرَّهْطُ*. (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.])

*العامة* 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 *ā* is a corroborative: (Msb:) and *العامة* signifies the same as *العامة*: (IAfr, TA voce *سَامٌ*): the pl. of *عامة* is *عَوَامٌ*, (Msb,) and *عَمْرٌ* is quasi-pl. n. of *عامة* as *contr. of الخاصة*. (K.) [And one says also *العامة والعامة* as well as *العامة والخاصة*, meaning *The distinguished and the common people; the persons of distinction and the vulgar.* — *عامة* means *In common, or commonly, in general, or generally; and universally.* And one says, *جاءوا عامة* meaning *They came generally, or universally.* *عامة الشهر* means *The greater part of the month.* (TA in art. *جذب*.) And *عامة النهار* means *The whole of the day.* (TA in art. *ادمر*.) — And *العامة* 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 *عامة*.

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

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

عَمَاءُ: see *عَمِيرٌ*. — 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 *عَمْرٌ*, first sentence.

*مَعْمَرٌ مُخَوَّلٌ* *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. *مَعْمَرٌ مُخَوَّلٌ*: see *مُخَوَّلٌ* in its proper art.]: (S:) or *مَعْمَرٌ* and *مَعْمَرٌ*, 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.)

*مَعْمَرٌ*: see the next preceding paragraph.

*مَعْمَرٌ*, with *kesr* to the first letter, (K, TA, [in the CK, *مَعْمَرٌ خَيْرٌ بِكَسْرِ أَوَّلِهِ* is erroneously put for *مَعْمَرٌ بِكَسْرِ أَوَّلِهِ 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 *مَعْمَرٌ* signifies the same: (K:) [see also an ex. and explanation voce *مَشْرٌ*, in art. *ثمر*]: *مَعْمَرٌ* is almost the only instance of an epithet of the measure *مَفْعَلٌ* from a verb of the measure *فَعَّلَ*, except *مَلْرٌ* [and *مَشْرٌ*, with both of which it is coupled]. (TA.) — See also *مَعْمَرٌ*.

*البعية*: see *العامة*, first sentence.

*مَعْمَرٌ* [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 هامة* [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 *شاةٌ معمرة* + *A sheep, or goat, having a whiteness in the هامة.* (S.)

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

*يَعْمُرُ*: see *عَمِيرٌ*.

### عمج

1. *عَمَجْتُ*, aor. -, (T, K,) inf. n. *عَمَجْتُ*; (T, S, O;) and *عَمَجْتُ*, (O, K,) inf. n. *تَعَمَجْتُ*; (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 عَمَجْتُ 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 *عَمَجْتُ فَلَانًا* means *He overcame, or subdued, such a one, and made him to refrain, or restrained him; expl. by قَهْرُهُ 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. *لف*] we find what here follows: *فَلَانٌ يَعْجِتُ أَقْرَانَهُ* means *يَقْهَرُهُ وَيَلْقَهُ وَيَلْقَهُ* [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 يَلْقَهُ erroneously written for يَلْقَهُ in some lexicon, and therefore thought it allowable to make عَمَجْتُ 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.) — عَمَجْتُ also signifies *He beat him with a staff, or stick, not caring [for any one].* (K.)**

2: see the first sentence above.

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

*عَمِيَّةٌ* 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 *سَبِيخَةٌ* of cotton, and a *سَلِيَّةٌ* of [goats'] hair, (S, O, TA,) or a *قَلِيَّةٌ* of [goats'] hair: (ISd, TA:) the pl. [of pauc.] is *أَعْمِيَّةٌ* and [of mult.] *عَمِيَّتٌ* [and coll. gen. n., improperly called a pl.,] *عَمِيَّتٌ*; (K;) or, accord. to ISd, *أَعْمِيَّةٌ* is pl. of *عَمِيَّتٌ*, which is pl. of *عَمِيَّةٌ*; (TA;) and *عَمَائِثٌ* is a pl. of this last. (AHeyth, TA.)

*عَمِيَّتٌ* 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 *عَمَائِثٌ*. (S, O.)*

*مَعْمُوتٌ*: see *عَمِيَّتٌ*.

### عمج

1. *عَمَجَ*, aor. -, *He hastened, or was quick, or*