

عَمْرٌ, for عَمَّا, which is for أَمَّا: see this last, in art. اما.

صَبَحَ عَمْرًا, and عَمُّوا صَبَاحًا: see art. صباح.

عَمْرٌ A company of men: (S:) or, as some say, of a tribe: (TA:) or a numerous company; as also عَمْرٌ (K:) this latter mentioned by AAF, on the authority of AZ, and said by him to be the only instance of a word of the measure أَفْعَل denoting a plurality, unless it be a [coll.] gen. n., like أُزْرَى; and he cites as an ex. the phrase بَيْنَ الْأَعْمَرِ, occurring in a verse; but Fr is related to have read بَيْنَ الْأَعْمَرِ, with damm to the ع, making it pl. of عَمْرٌ, like as أَضْبٌ is of ضَبٌ. (TA.) = A paternal uncle; a father's brother: (S, K:) pl. أَعْمَامٌ (S, Mṣb, K) and عَمُومٌ (TA) and أَعْمَمَةٌ (Sb, S, K) and أَعْمَمَةٌ (CK) and أَعْمَرٌ (K), a pl. of pauc., mentioned by Fr and IAḥr, (TA,) and pl. pl. أَعْمَمُونَ (K, TA,) without idghám, by rule أَعْمُونَ (TA:) the female is termed عَمَّةٌ [i. e. a paternal aunt; a father's sister]: (K:) and the pl. of this is عَمَّاتٌ. (Mṣb.) One says, يَا ابْنَ عَمِّي and يَا ابْنَ عَمْرٍ (S, L) and يَا ابْنَ عَمْرٍ (L) and يَا ابْنَ عَمْرٍ (S, L, [but in one copy of the S I find the first three and not the last,]) the last without teshdeed, (L,) dial. vars. [all meaning O son of my paternal uncle]: (S, L:) and Abu-n-Nejm uses the expression يَا ابْنَةَ عَمِّي [O daughter of my paternal uncle], meaning عَمَّاهُ, with the ة of lamentation. (S.) And one says, هُمَا ابْنَا عَمْرٍ [meaning Each of them two is a son of a paternal uncle of the other]; (S, IB, Mṣb, K;) because each of them says to the other, يَا ابْنَ عَمِّي; (IB;) and in like manner, ابْنَا خَالَةَ; (S, IB, Mṣb, K;) because each of them says to the other, يَا ابْنَ جَاتِي; (IB:) but one may not say, هُمَا ابْنَا عَمَّةٍ, nor ابْنَا خَالَ; (S, IB, Mṣb, K;) because one of them says to the other, يَا ابْنَ خَالِي, but the latter says to the former, يَا ابْنَ عَمَّتِي. (IB.) And [عَمْرٌ signifies also A paternal great uncle, &c.: therefore] one says, هُمَا ابْنَا عَمْرٍ [They two are cousins on the father's side, closely related]; and in like manner, ابْنَا خَالََةَ; (TA:) and ابْنَا خَالَ لَسَا; but not لَسَا ابْنَا عَمَّةٍ, nor لَسَا ابْنَا خَالَ لَسَا; (TA:) and هُوَ ابْنُ عَمِّي ظَهْرًا i. e. [He is his cousin on the father's side,] distantly related. (As, in A and O and TA, art. ظهر.) — It is said in a trad., أَكْرَمُوا عَمَّتِكُمْ النَّخْلَةَ [Honour ye your paternal aunt the palm-tree]: i. e. [do ye so] because it was created of the redundant portion of the earth, or clay, of Adam. (TA.) — And عَمْرٌ signifies also Tall palm-trees, (K, TA,) of full tallness and abundance and density; (TA;) and عَمْرٌ signifies the same: (K, TA:) [or so عَمْرٌ and نَخْلٌ عَمْرٌ, which is perhaps meant in the K: for] عَمْرٌ is an epithet applied to palm-trees,

(S, K, TA,) and is pl. of عَمِيمَةٌ [fem. of عَمِيمٌ]. (S, K.) — And All [herbs such as are termed] عَشْبٌ. (Th, K.)

عَمْرٌ in the phrase عَمْرٌ يَتَسَاءَلُونَ [Respecting what do they ask one another? in the Kur lxxviii. 1] is originally عَمَّا, [for عَمَّنْ مَا,] the ة being elided in the interrogation [after the prep. عَمَّنْ]. (S.)

عَمْرٌ: see عَمْرٌ, last sentence but one: = and see also عَمْرٌ.

عَمَّةٌ fem. of عَمْرٌ: see the latter, in four places.

عَمَّةٌ A mode of attiring oneself with the turban: so in the saying, هُوَ حَسَنُ الْعَمَّةِ [He is comely in respect of the mode of attiring himself with the turban]. (S, K.) — [And it is vulgarly used as meaning A turban itself, like عَمَامَةٌ; and is used in this sense in the TA in art. علمر: see عَمَّتِي near the end of the first paragraph of that art.]

عَمْرٌ The state, or quality, of being collected together, and numerous, or abundant. (K.) — And Largeness, or bigness, of make, in men and in others. (K.) — See also عَمْرٌ. = Also Complete, or without deficiency; applied to a body, and to a shoulder: (S:) or, applied to the latter, long. (TA.) [See also عَمِيمٌ.] — Applied to a beast of the bovine kind, Having all his teeth grown. (As, TA.) [See 8, last sentence; and see عَضْبٌ.] — And Any affair, or event, or case, complete [or accomplished], and common or general or universal [app. meaning commonly or generally or universally known]. (K.) — And quasi. pl. n. of عَامَّةٌ, q. v. (K.) — See also مَعْمَرٌ.

عَمْرٌ Completeness of body [or bodily growth], and of wealth, and of youthful vigour, or of the period of youthfulness: so in the phrase اسْتَوَى عَلَى عَمِيهِ (S, K,) occurring in a trad. of 'Orweh Ibn-Ez-Zubeyr, on his mentioning Uḥeyḥah Ibn-El-Juláḥ and the saying of his maternal uncles respecting him, كُنَّا أَهْلَ نَيْبِهِ وَرَمِيهِ حَتَّى اسْتَوَى عَلَى عَمِيهِ [i. e. We were the masters of the meaner and the better articles of his property until he attained to man's estate, or to his completeness of bodily growth, &c.]; (S;) [or] the meaning is, his completeness of stature and of bones and of limbs: (TA:) also pronounced with teshdeed [or idghám, i. e. عَمِيهِ,] for the sake of conformity [with نَيْبِهِ and رَمِيهِ]; (S, TA;) and by some, عَمِيهِ. (TA.) — It is also pl. of عَمِيمٌ [q. v.]. (S, K.)

عَمَامَةٌ: see عَمَامَةٌ, first sentence.

عَمِيمٌ A thing complete, or without deficiency: pl. عَمِيمٌ. (S. [See also عَمْرٌ.]) — Anything collected together, and abundant, or numerous: pl. as above. (K.) — Reaching to everything: applied in this sense to perfume. (Har p. 200.) — Tall; applied to a man, and to a plant: (TA:) and so عَمِيمَةٌ applied to a palm-tree

(نَخْلَةٌ); (S, K;) and to a girl, or young woman; as also عَمَامَةٌ applied to both; of which last word the masc. is عَمْرٌ (K:) or عَمِيمَةٌ applied to a woman, (S,) or to a girl, or young woman, (TA,) signifies complete, or perfect, in stature and make, (S, TA,) and tall: (TA:) pl. عَمْرٌ (K,) which is applied to palm-trees (نَخِيلٌ) as meaning tall; (S;) or, accord. to Lḥ, to a single palm-tree (نَخْلَةٌ), and may be [thus, originally,] of the measure فَعْلٌ, or of the measure فَعْلٌ, originally عَمْرٌ (TA:) عَمْرٌ, also, signifies tall, applied to a plant, or herbage: (K:) and عَمِيمَةٌ applied to a بَقْرَةٌ [or beast of the bovine kind] signifies complete, or perfect, in make. (TA.) — One says also, هُوَ مِنْ عَمِيمِهِمْ, meaning صَمِيمِهِمْ [i. e. He is of the choice, best, or most excellent, of them; or of the main stock of them]. (S, K.) = Also Such as is dry of [the species of barley-grass called] بَهْمِي. (S, K.)

عَمَامَةٌ [A turban;] the thing that one winds upon the head: (K:) pl. عَمَامَاتٌ (S, Mṣb, K) and عَمَامَةٌ (Lḥ, K,) the latter either a broken pl. of عَمَامَةٌ or [a coll. gen. n., i. e.,] these two words are of the class of طَلْحٌ and طَلْحَةٌ. (TA.) [On the old Arab mode of disposing the turban, see خِمَارٌ.] The عَمَامَاتُ were the crowns of the Arabs. (S, Mṣb.) أَرْخَى عَمَامَتَهُ [lit. He slackened, or loosened, his turban,] means † he became, or felt, in a state of security, or safety, and at ease, or in easy circumstances; (K, TA;) because a man does not slacken, or loosen, his turban but in easy circumstances. (TA.) — Also † The مَغْفَرُ [q. v.]: and † the helmet: (K, TA:) by some erroneously written with fet-ḥ [to the first letter]. (MF.) — And Pieces of wood bound together, upon which one embarks on the sea, and upon which one crosses a river; as also عَامَّةٌ; or this is correctly عَامَّةٌ, without teshdeed; (K, TA;) and thus it is rightly mentioned by IAḥr. (TA.)

عَمَوِيٌّ [Of, or relating to, a paternal uncle;] rel. n. of عَمْرٌ; as though formed from عَمِّي, or عَمَّا. (S.)

[عَمَّا is for عَمَّنْ مَا when not interrogative.]

عَمِّي, like قَمِيٌّ (K, TA,) with damm, but in the M عَمْرِي (TA, [in which this word is thus doubtfully written, and has been altered, perhaps from عَمِّي, for قَمِيٌّ is a word which I do not find in any case other than this, and if any word of the measure فَعْلِيٌّ were meant, عَمِّي would be a much better instance of similarity of form,]) an epithet applied to a man, i. q. عَامْرٌ [app. meaning Of the common sort; like عَامِيٌّ]: (K, TA:) and عَمْرِيٌّ or قَمْرِيٌّ, (accord. to different copies of the K,) in the M قَمْرِي (TA, [there thus written, only with a fet-ḥah to the ق and the sign of quiescence to the ص,]) signifies [the contr., i. e.] خَاصٌّ. (K, TA.)