

nized, cultivated, or well cultivated; a house in a state of good repair: such seems to be meant in the JK and A and K, in art. **خَرَب**, where, as in the O in this art., it is said to be *contr. of خَرَاب*, q. v.] — It is also a subst. signifying **بَنِيَان** [A building; a structure; an edifice: or perhaps the act of building]. (Mṣb.) [See also **عِمَارَةٌ**. — It is also a pl. of **عَامِرٌ**, q. v.]

عَمَارٌ: see **عِمَارَةٌ**, in three places.

عَمِيرٌ: see **عَامِرٌ**.

عَمِيرٌ *The ذکر* (K; and TA voce **شَامَرٌ**, q. v., in art. **شِيمِرٌ**.)

عِمَارَةٌ Anything (AO, S, O, K) which one puts, (S, O,) or which a chief puts, (TA,) upon his head, such as a turban, and a **قَلَنْسُوَةٌ**, and a crown, &c., (AO, S, O, K,) as a sign of headship, and for keeping it in mind; (TA;) as also **عَمْرَةٌ** (K) and **عَمَارٌ**: (S, O,* TA:) which last [is app. a coll. gen. n., of which **عِمَارَةٌ** is the n. un., and] also signifies any sweet-smelling plant (**رِيحَانٌ**) which a chief puts upon his head for the same purpose: and hence, † any such plant, absolutely: (B:) or any such plant with which a drinking-chamber is adorned, (S, K,) called by the Persians **مِيوَرَانٌ**; when any one comes in to the people there assembled, they raise somewhat thereof with their hands, and salute him with it, wishing him a long life: so, accord. to some, in a verse of El-Aṣṣhā, which see below: (S:) or it there signifies crowns of such plants, which they put upon their heads, as the foreigners (**العَجَمَرُ**) do; but ISd says, "I know not how this is:" or the myrtle; syn. **أَس**: (TA:) and **عِمَارَةٌ** signifies a plant of that kind, with which one used to salute a king, saying, *May God prolong thy life*: or, as some say, a raising of the voice, saying so: (Az, TA:) a salutation; (K;) said to mean, *may God prolong thy life*; (TA;) as also **عَمَارٌ** (S, K) and **عِمَارَةٌ**; (L;) but Az says that this explanation is not valid. (TA.) El-Aṣṣhā says,

فَلَمَّا أَتَانَا بَعِيدَ الْكُرَى

سَجَدْنَا لَهُ وَرَفَعْنَا الْعَمَارَا

[And when he came to us, a little after slumber, we prostrated ourselves to him, and] we put the turbans from our heads, in honour of him: (S:) but IB says that, accord. to this explanation, the correct reading is **وَضَعْنَا الْعَمَارَا**: (TA:) or the former reading means, *we raised our voices with prayer for him, and said, May God prolong thy life: or we raised the sweet-smelling plants: &c.*: see above. (S, TA.) — Also **عِمَارَةٌ**, (K,) or **عِمَارَةٌ**, (O,) An ornamented piece of cloth which is sewed upon a **مِظَلَّةٌ**, [by which is meant a kind of tent,] (O, K, TA,) i. e. sewed to the **طَرِيقَةُ** [q. v.], on each side of the tent-pole, (O,) as a sign of headship. (TA.) — See also **عِمَارَةٌ**.

عِمَارَةٌ Hire, pay, or wages, of, or for, **عِمَارَةٌ** as signifying **مَا يُعْمَرُ بِهِ الْمَكَانُ** [see below]. (K, TA.)

عِمَارَةٌ [is an inf. n.: and often signifies *Habitation and cultivation*; or a good state of habitation and cultivation: — and is also expl. as signifying] **مَا يُعْمَرُ بِهِ الْمَكَانُ** [That by which a place is rendered inhabited, peopled, well stocked with people and the like, colonized, cultivated, well cultivated, in a flourishing state, or in a state the contrary of desolate or waste or ruined; app. meaning, work, or labour, by which a place is rendered so; as it is immediately added in the K that **عِمَارَةٌ** signifies hire, pay, or wages, of it, or for it; and the explanation which I have here given is agreeable with ancient and modern usage; to which it may be further added, that the measure (**نِعَالَةٌ**) is common to words signifying arts, occupations, or employments, as **زِرَاعَةٌ** and **فَلَاحَةٌ** &c.]. (K, TA.) — Also a subst. from **عَمَرَ الدَّارَ**. (Mṣb.) [It has two significations, either of which may be meant in the Mṣb: The act, or art, of building a house: — and A building; a structure; an edifice: generally, accord. to modern usage, a public edifice: pl. **عِمَارَاتٌ**. See also **عَمْرَانٌ**.] — Also The breast of a man. (TA.) — Hence, (TA,) **عِمَارَةٌ** (S, O, Mṣb, K) and **عِمَارَةٌ**, (Mṣb, K,) the latter allowed by Kh, (O,) but the former is the more common, (Mṣb,) A great tribe, syn. **قَبِيلَةٌ عَظِيمَةٌ**, (Mṣb,) or **حَى عَظِيمٌ**, (O, K, TA,) that subsists by itself, migrating by itself, and abiding by itself, and seeking pasturage by itself: (O, TA:) or it is called by the former name because it peoples a land; and by the latter, because complex like a turban; (TA;) and **عَمِيرَةٌ** signifies the same; or, as some say, all signify a **بَطْنٌ**: (Ḥam p. 682:) or *i. q.* **عَشِيرَةٌ** and **عَشِيرَةٌ**: (S, O:) or less than a **قَبِيلَةٌ**: (O, K:) or less than a **قَبِيلَةٌ** and more than a **بَطْنٌ**: (IAth, TA:) [see also **شَعْبٌ**]: or a body of men by which a place is peopled: (B, TA:) pl. **عَمَائِرٌ**. (TA.) — See also **عِمَارَةٌ**, in two places.

عَمِيرَةٌ: see the next preceding paragraph, near the end.

عَامِرٌ Living long. (Mṣb, TA.) — Remaining, continuing, staying, residing, dwelling, or abiding, in a place: (TA:) and thus, or remaining, &c., and congregated, in a pl. sense. (Muṣ'ab, O.) [Hence,] An inhabitant of a house: pl. **عَمَائِرٌ**. (TA.) And **عَمَارُ الْبَيْتِ** The jinn, or genii, that inhabit houses. (S.) And **عَوَامِرُ الْبَيْتِ** The serpents that are in houses: sing. **عَامِرٌ** and **عَامِرَةٌ**: accord. to some, they are so called because of the length of their lives. (TA.) — See also **مُعْتَمِرٌ**. — Also *i. q.* **مَعْمُورٌ**. (O, TA.) [See also **عَمْرَانٌ**.] You say **أَرْضٌ عَامِرَةٌ** A land peopled; [colonized; cultivated; &c.]. (TA.) [See **عَمَرَ**.] And **مَنْزِلٌ عَامِرٌ** A place of abode inhabited [&c.]. (Mṣb.) And **مَكَانٌ عَامِرٌ**, and **عَمِيرٌ**, (S, O, TA,) i. e. **ذُو عِمَارَةٍ** [A place inhabited, peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined]. (TA.) — It is applied also to that which has

been a ruin or waste or the like [as meaning *In a state of good repair; in a state the contrary of ruined or waste or desolate*]; and so **مَعْمُورٌ**. (S, TA.) [Pl. **عَمْرَانٌ**.] — **إِنَّهُ لَعَامِرٌ لِرَبِّهِ** Verily he is a server, or worshipper, of his Lord. (TA.) — **أُمُّ عَامِرٍ**, (S, O, K,) and **أُمُّ عَمْرٍو**, (K,) but the latter is extr., (TA,) *The hyena*; (S, O, K;) a metonymical surname, (S, O,) determinate, as applying to the species. (TA.) It is said in a prov., **أُمُّ عَامِرٍ أَبْشَرِي بِجَرَادٍ عَظْلَى وَكَمَرٍ** **خَامِرِي** **أُمُّ عَامِرٍ أَبْشَرِي بِجَرَادٍ عَظْلَى وَكَمَرٍ** **رَجَالٍ قَتَلْتَنِي** [Hide thyself, O Umm-'Amir: rejoice thou at the news of locusts cohering, and the glands of the penes of slain men: (in this prov., for **كَمَرٍ**, in the TA, I have substituted **كَمَرٍ**, which is the reading in variations of the prov.: see Freytag's Arab. Prov., i. 431:)] this being said by a man, [it is asserted that] the animal becomes obsequious to him, so that he muzzles it, and then drags it forth; for the hyena, says Az, is proverbial for its stupidity, and for its being beguiled with soft speech. (TA.) It is called **أُمُّ عَامِرٍ**, as though its young one were called **عَامِرٌ**, and it is so called by a Hudhalee poet: (L:) or its whelp is called **العَامِرُ**: (K:) but it is not known with **ال** in the compound name with the prefixed noun [**أُمُّ**, nor, app., without **أُمُّ**]. (MF, from the Expos. of the **دُرَّةُ**.)

عَوْمَرَةٌ Clamour and confusion, (S, O,* K,) and evil, or mischief: (O:) or wearying contention or altercation. (TA in art. **دَقَرٌ**.)

مَعْمَرٌ A place of abode peopled, or inhabited: (so in a copy of the S:) a place of abode spacious, (O, TA,) agreeable, peopled or inhabited, (TA,) abounding with water and herbage, (S, O,* K, TA,) where people stay. (TA.)

مِعْمَارِيَّةٌ and **مِعْمَارِيٌّ**, of which latter **مِعْمَارِيَّةٌ** is the coll. n., An architect: both app. post-classical.]

دَارٌ مَعْمُورَةٌ: see **عَامِرٌ**, in two places. — **دَارٌ مَعْمُورَةٌ** A house inhabited by jinn, or genii. (Lh.) — **الْبَيْتُ الْمَعْمُورُ** is [The edifice] in heaven, (K,) in the third heaven, or the sixth, or the seventh, (Jel, in lii. 4,) or in the fourth, (O, Bd,) over, or corresponding to, the Ka'abah, (O, Jel, K,) which seventy thousand angels visit every day, [or seventy thousand companies of which every one consists of seventy thousand angels, (see **دَحِيَّةٌ**)] circuiting around it and praying, never returning to it: (O,* Jel:) or the Ka'abah: or the heart of the believer. (Bd.) — Also **سَعِدٌ** [or worshipped]. (TA.)

مِعْمَارِيٌّ: see **مِعْمَارِيَّةٌ**.

مُعْتَمِرٌ Visiting; a visiter. (S, K.) — Performing the religious visit called **عَمْرَةٌ**: (Kr, S:) having entered upon the state of **إِحْرَامٍ** for the performance of that visit: (TA:) pl. **مُعْتَمِرُونَ**: and **عَمَارٌ** [a pl. of **عَامِرٌ**] is syn. with **مُعْتَمِرُونَ**. (Kr.) — And **بَتَاكُمُ** himself to a thing; aiming at it;