

applied to an antelope and to a camel: pl. ظُمُرٌ. (A, TA.)

مَظْمَأٌ A thirsty place of the earth or ground. (M, K.)

مِظْمَأٌ A very thirsty man. (K.)

مَظْمِيٌّ Watered [only] by the rain: contr. of مَسْقُوتٌ: (K:) and so مَظْمِيٌّ: applied to seed-produce. (S and K in art. ظمى.)

ظمخ

ظِمَخٌ (K,) or ظِمَخٌ, (AA, TA,) A tree having the form of the دُنب [or plane-tree], (AA, T, K,) from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried, [and is used for tanning,] and which is also called عَرْنٌ, n. un. عَرْنَةٌ, and the spathe, or spadix, (طَلْعٌ) whereof is called سَفْعٌ: (AA, T:) and in the dial. of Teiyi, the fig-tree; n. un. with ة: or the sing. is ظِمَخَةٌ, and the pl. is ظِمَخٌ, sometimes contracted into ظِمَخٌ: (K:) and some say that it is the tree called سَمَاقٌ: (TA, and so in one of my copies of the S, in which it is written ظِمَخٌ:) it is also called ظمخ and زمخ and ظمخ. (TA.)

ظمو

ظُمُوٌّ, relating to the أَظْمَاءُ of camels, is a dial. var. of ظُمُرٌ, (M,) signifying The interval between two drinkings in the coming of camels to water. (T.) [See art. ظمأ.]

ظمى

1. ظَمَى, [and ظَمِيَتْ, aor. ءَ,] inf. n. ظَمِيٌّ, He, or it, [and she, or it,] had any of the qualities denoted by the epithet أَظْمَى [and its fem. ظَمِيَاءٌ]. (M, TA. [See art. ظمى, and see also ظمى expl. below.])

2: see the next paragraph.

4. أَظْمَى, inf. n. إِظْمَاءٌ, He (a horse) was made lean, or lank; as also ظَمَى, inf. n. تَظْمِيَةٌ. (T, TA. [See also 4 in art. ظمأ.]

ظَمَى is the inf. n. of 1 [q. v.]: and [it is said that it] signifies The withering, or drying up, of the lip, from thirst: (M:) so says Lth: but it signifies paucity of the flesh and blood of the lip; not the withering, or drying-up, in consequence of thirst: it is a quality that is commended: (T:) or a tawny, or brownish, or dusky, colour, and a withering, or drying-up, in the lip. (S.) — And Paucity of the blood of the gum: (Lth, T:) or paucity of the blood and flesh of the gum. (M.) [In the T is added وَيَعْتَرِيهِ الْحَسَنُ: and in the M, وَهُوَ يَعْتَرِي الْحَسَنَ, in which الْحَسَنُ seems to be evidently a mistranscription for الْحَبْسُ: I

therefore think it most probable that in the T, as well as in the M, the right reading is وَهُوَ يَعْتَرِي الْحَبْسَ, meaning and it is incidental to the Abyssinians.] — And Tawnyness of a spear-shaft. (T.)

أُظْمِيَ: see ظمى.

ظَمَاءٌ } see ظمأ, in art. ظمأ.
ظَمِيمٌ }
ظَامِرٌ }

أُظْمِيَ Anything withering, or withered; or becoming, or become, dried up; from heat; as also ظَمِرٌ. (M.) — [Hence,] شَفَّةٌ ظَمِيَاءٌ A lip that is not swollen, [not] having much blood; (T;) accord. to Lth, from thirst; but AZ says that it is not so: (TA: [see ظمى:]) or a lip in which is a tawny, or brownish, or dusky, colour, and a withering, or lack of moisture: (S:) or a lip withering, or withered, or lacking moisture, inclining to a tawny, or brownish, or dusky, colour. (K.) — And ثَمَّةٌ ظَمِيَاءٌ A gum having little blood: (S, K:) or, accord. to the M, having little blood and flesh. (TA.) — And عَيْنٌ ظَمِيَاءٌ An eye having a thin, or delicate, lid: (T, S, M, K:) and so عَيْنٌ ظَمِيَاءٌ. (M and TA in art. ظمأ.) — And سَاقٌ ظَمِيَاءٌ A lean shank: (S, M, K:) and so سَاقٌ ظَمِيَاءٌ. (T and TA in art. ظمأ.) And أَظْمَى الشَّوَى means A horse having little flesh upon the legs: (TA:) and so أَظْمَى الشَّوَى. (T in art. روى.) — أَظْمَى is also applied to a man, as signifying Black in the lip: (M:) and so أَظْمَى applied to a woman. (T, M.) — And the former applied to a man, and the latter to a woman, Having the quality of the gum termed ظَمَى expl. above. (M.) — Both also, accord. to Lh, signify Tawny, brownish, or dusky; the former as applied to a man, and the latter to a woman: (M:) and thus the former applied to a spear, (As, T, S, M,) and the latter to a spear-shaft (قَنَاقَةٌ). (TA.) — And أَظْمَى signifies also Black: (T:) thus as applied to shade: (S:) and so the fem. applied to a she-camel: (K:) or the latter applied to a she-camel, and [the pl.] ظَمَى applied to camels, in the colour of which is a blackness. (T.) [See also أَظْمَأُ, in art. ظمأ.]

مَظْمِيٌّ Land, (M,) or [rather] seed-produce (زَرْعٌ), (S, K,) watered only by the rain: (S, M, K:) and so مَظْمِيٌّ: (K in art. ظمأ:) such as is irrigated by running water is termed مَسْقُوتٌ. (S.)

ظن

1. ظَنَّ, aor. ٴ, inf. n. ظَنٌّ, (Mgh,) [He thought, opined, supposed, or conjectured: and he doubted: and he knew, but not by ocular perception: see أَظْنَهُ below:] you say, ظَنَنْتُ الشَّيْءَ, aor. أَظْنُهُ, inf. n. ظَنٌّ; and أَظْنَنْتُهُ and أَظْنَنْتُهُ; and تَظْنَيْتُهُ and تَظْنَيْتُهُ, this last formed by changing the last ن into ي: [i. e. I thought the thing,

&c.:] and Lh mentions, as heard from the Benoo-Suleym, ظَنَنْتُ ذَاكَ i. e. ظَنَنْتُ ذَاكَ [I thought that, &c.] like ظَلَنْتُ and other instances of the dial. of Suleym. (M.) [In the first of the senses expl. above, it governs two objective complements, which are originally an inchoative and an enunciative:] you say, ظَنَنْتُكَ زَيْدًا [I thought thee Zeyd, originally I thought thou wast Zeyd], and ظَنَنْتُ زَيْدًا إِيَّاكَ [I thought Zeyd thee, originally I thought Zeyd was thou], denoting by a pronoun what is originally an inchoative [in the former phrase] and what is originally an enunciative [in the latter phrase]. (S, TA.) It is also used [in this sense] in the same manner as a verb signifying an oath, the Arabs giving it the same kind of complement, saying, ظَنَنْتُ لَعَبُدٌ ظَنَنْتُ لَعَبُدٌ [I thought surely Abd-Allah was better than thou]. (S in art. دردد.) ظَنُّ بِهِ كَذَا means I thought of him, or it, such a thing: and I thought such a thing to be in him, or it: and is used in relation to good and to evil.] It is said in the Kur [xxxiii. 10], وَتَطْنُونَ بِاللَّهِ الظُّنُونَا [And ye were thinking, of God, various thoughts]. (M.) Accord. to Sb, ظَنَنْتُ بِهِ means I made him, or it, the place [i. e. object] of my ظَنٌّ [or thought, &c.]. (M.) [In all these exs. the verb denotes a state of mind between doubt and certainty, but the latter is predominant: and hence ظَنٌّ sometimes means He doubted: and sometimes, he knew, by considering with endeavour to understand, not by ocular perception; being more frequently used in this sense than as meaning "he doubted," though not so frequently as it is in the sense of "he thought," whence the meaning "he knew" is held by some to be tropical.] إِيَّاكَ, in the Kur [lxix. 20], means Verily I knew [that I should meet with my reckoning]. (T.) And أَظْنَهُمْ مَلَأَقُوهُمْ, in the same [ii. 43], means Who know [that they shall meet their Lord, lit., be meeters of their Lord]. (Mgh.) And ظَنَنْتُ مَا قَالَ, occurring in a trad., means I knew [what he meant to say by his making a sign with his hand]. (TA.) — ظَنَنْتُهُ, (M, Mgh, Mgh,) aor. as above, (Mgh,) and so the inf. n., (M,) signifies also I suspected him; thought evil of him; (M, Mgh, Mgh;) and (M) so أَظْنَنْتُهُ (S, M, Mgh, K) and أَظْنَنْتُهُ (M, TA) and أَظْنَنْتُهُ. (TA.) [Thus, too, أَظْنَنْتُهُ accord. to several copies of the S and accord. to the CK; but this is app. a mistranscription.] In the saying of Ibn-Seereen, لَمْ يَظْنَنَّ، (T, S, K, but in the T مَا كَانَ,) meaning Alee was not suspected [in the case of the slaying of Othmán], (T,) يَظْنَنَّ is of the measure يُفَعَّلُ, originally يَظْنَنَّ: (T, S, K:) so says A'Obeyd: (T:) or, as some relate it, the word is يَظْنَنَّ. (TA.) One says, يَظْنَنَّ and يَظْنَنَّ, meaning He is suspected of such a thing. (TA in art. ظن.) And ظَنَنْتُ زَيْدًا and ظَنَنْتُ زَيْدًا I suspected Zeyd: in