

(Msb;) as also **ظُور** (S:) and hence applied also to a strange woman *that nurses, or fosters, the child of another*: and likewise to a man *who fosters the child of another*: and also pronounced **ظير**, with the *z* suppressed: (Msb:) and the epithet **ظيرة** is also applied to a female: (A:) the pl. [of pauc.] is **أُظُور** (M, K) and **أُظَار** (S, M, A, Msb, K,) [which latter is also used as a pl. of mult., accord. to an ex. given in the A;] and [the proper pls. of mult. are] **ظُور** and **ظُور**, (S, M, K,) which last is an extr. form, (M,) and **ظُور**, (M, K,) or, accord. to Sb, this is a quasi-pl. n., (M,) and **ظُور**, (M, K,) like **فُحُونَة** and **بُغُونَة**: (M:) or the pl., applied to camels, is **ظُور**; and to women, **ظُور**: (M:) or to women, **ظَار** and **ظُور**: (Msb:) **ظُور** also signifies a nurse: (IAqr:) and **ظُور** signifies the same as **ظَر**: (TA:) or a she-camel *made to incline to, or affect, the young one of another*; (M;) as also **مَظُورَة**: (S:) or *that keeps close to the young one, or to the stuffed skin of a young one*. (M.) — [The pl.] **ظُور** is also applied (by a poet, M, TA) to † *The three stones upon which the cooking-pot is placed*: (S, M, K, TA:) likened to camels; (M, TA;) because of their inclining (S, M, TA) towards, (S,) or around, (M, TA,) the ashes. (S, M, TA.) — And **ظَر** signifies also † *An angle, or a corner, of a قصر [or pavilion, &c.]*. (K.) — And † *A buttress built against a wall*; (K, TA;) likewise called **ظيرة**. (TA.)

ظُورَة: see the next preceding paragraph.
ظيرة:

ظُورِي A cow *desiring the male*: (K:) mentioned by Az, on the authority of AHát; and said to have no verb. (TA. [But see 10, above.])

ظُور: see **ظَر**, in four places.

ظَار A *غِيَامَة* [q. v.] *that is put into the nose of a she-camel to make her to incline to, or affect, the young one of another, in order that she may not perceive the smell of her young one*. (A.) [See also 1.]

ظُور: see **ظَر**, in two places.

ظُورَة Inclination to, or affection for, the young one of another: (M, K:) it may be an inf. n., as well as a pl. [of **ظَر**]. (M.) — Also [The relation in which one stands by being a **ظَر**, or nurse:] like **غُومَة** and **خُؤُولَة** &c. (TA.) — See also **ظَر**, latter half.

مَظُورَة: see **ظَر**, latter half.

هُوَ مُظَارٌّ لَهَا He is the father of the child which she is nursing. (T, TA.)

ظبو

ظَبَة The **حَد**, (T, M, Msb, K,) or **طَرَف**, (S,) [both of which mean the end, or extremity, but the former means also the edge,] of a sword, (T,

S, M, Msb, K,) or of a spear-head and the like, (K,) or also of a spear-head and of an arrow-head and of a dagger and the like; (M;) or the part next to the **طَرَف** [or extremity] of the sword; also called its **ذَبَاب**: (T:) or the **ظَبَاتَان** are the parts of the two edges that are on either side of the **ذَبَاب** [by which last word is here app. meant the point] of the sword: (AZ, T and TA voce **ذَبَاب**, q. v.:) [for the swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point:] or, accord. to Abou-Riyash, the **ظَبَة** of the sword is the part that is four digits' measure below, or within, (دُونُ) the **ذَبَاب** thereof; and is the striking-place thereof: and it is also its **حَد**; and the **ظَبَة** of the spear-head is likewise its **حَد**: (Ham p. 48:) the **ظَبَة** is a substitute for **و**, which is the final radical, (S, M, Msb, K,) the word being originally **ظَبُو**: (S, TA:) the pl. is **ظَب**, (S, K,) a pl. of pauc., (S,) and **ظَبَات** (T, S, M, Msb, K) and **ظَبَاة** [which is originally **ظَبَوَة**] (S, TA) and **ظَبُون** (T, S, M, Msb, K) and **ظَبُون** and **ظَبَا** or **ظَبِي**. (M, K.) In the saying of Es-Semow-al Ibn-'Adiyā,

تَسِيلُ عَلَى حَدِّ الظَّبَاتِ نَفُوسَنَا
وَيَسْتُ عَلَى غَيْرِ الظَّبَاتِ تَسِيلُ

[Our bloods flow upon the edge of the **ظَبَات**, and upon other than the edge of the **ظَبَات** they flow not], by the **ظَبَات** may be meant the swords, altogether, or the striking-places of the swords. (Ham p. 52. [See also a similar ex. in p. 48 of the same.]) = Also A kind of **مَزَاد** [or leathern water-bag]. (M.) = And A place of bending, or turning, of a valley; like **ظَبِيَة** [which belongs to art. **ظَبِي**]: pl. of the former **ظَبَاة**, a pl. of a rare form. (M in art. **ظَبِي**.)

ظبي

[5. **تَظَبَّى**, if used, means *He acted like the ظَبِي, or gazelle*; being similar to **تَذَابَبَ** and **تَنَمَّرَ** &c.: its part. n. is mentioned in the first paragraph of art. **رَبَض**.]

A certain animal, (TA,) well known; (S, Msb, K, TA;) the **غَزَال** [or gazelle; to which the former word is applied when used unrestrictedly, and which is app. here meant by the latter word, though this seems properly to signify "a young gazelle"]; (M;) [it is the gazelle dorcas, also called antelope dorcas, of which the ariel, or antelope Arabica, is said to be a variety; or, accord. to some, each is a distinct species of gazelle: the name seems to be properly, but not always (as is shown by an explanation of **رُزْم**), applied only to the true antelope of Arabia and adjacent countries, as distinguished from the cervine and bovine antelopes:] it is a name for the male; which is also called **تَسِي**, when he has become what is termed a **ثَبِي** [q. v.], which he continues to be termed until he dies: (AHát, Msb, TA:) the female is called **ظَبِيَة**, (AHát,

T, M, Msb, K, TA,) and **عَنْز** and **مَاعِزَة**: (AHát, Msb, TA:) the dual is **ظَبْيَان**: (Msb, TA:) and the pl. is **أُظَب**, (S, M, Msb, K,) originally **أُظَبِي**, (S, Msb,) a pl. of pauc., (S,) and **ظَبِي** and **ظَبَاة**, (S, M, Msb, K,) which last is of the masc. and fem., (M, Msb,) and **ظَبِيَّات**, (S, M, Msb, K,) which is of the fem. (M, Msb.) One says, **بِهِ دَاءٌ ظَبِي** [lit. In him is the disease of a gazelle]; meaning in him is no disease; as there is [said to be] no disease in the **ظَبِي**. (AA, T.) And **لَكَ عِنْدِي مِائَةٌ سَنَ الظَّبِي** [To thee I owe a hundred camels of the age of the gazelle], i. e., all of them [pl. of **ثَبِي**, q. v.], because the **ظَبِي** does not exceed what is termed **إِثْنَا**. (M.) [See also a verse cited voce **سَن**; in which the phrase **فَجَأَتْ كَسِينِ الظَّبِي** means *And they came; like the age of the gazelle was the age of every one of them*.] It is said in a prov., **لَا تُرْكُهُ تَرَكَ ظَبِي**, [I will assuredly forsake him as a little gazelle forsakes the place of its shade]; because the **ظَبِي**, when it leaves its covert, does not return to it: it is said in confirming the relinquishing of anything.

(T. [See **ظَلَّ**, where other relations of this prov. are mentioned.]) And in another prov., **الظَّبَاةُ عَلَى الْبَقَرِ**, said when the tie of relationship and friendship between two men is severed, and it was used in the Time of Ignorance as a form of divorce: **الظَّبَاة** is in the accus. case by reason of **اخْتَارَتْ**, or **اخْتَارَ**, understood, [so that the meaning is I have preferred, or he has preferred, the gazelles to the wild cows,] by the **بَقَر** being meant the women: whence the saying, **جَاءَ يَجْرُ بَقَرَهُ** [expl. in art. **بَقَر**]. (Meyd. [See also Freytag's Arab. Prov. ii. 61.]) And one says, **أَتَيْتُهُ حِينِ شَدِّ الظَّبِي ظِلَّهُ** i. e. [I came to him when its shade] confined the **ظَبِي** [or gazelle] by reason of the vehemence of the heat: or, as some relate it, **حِينِ نَشَدِ الظَّبِي ظِلَّهُ**, meaning **ظَلَبَهُ** [i. e., when the gazelle sought its shade]. (TA.) And it is said in a trad., **إِذَا أَتَيْتَهُمْ فَأَرَبْضَ فِي دَارِهِمْ ظَبِيًا**, [expl. voce **رَبَض**]. (T, TA.) **بِهِ لَا يَظَبِي** (S, TA,) or **بِهِ لَا يَظَبِي أَغْفَرُ**, a prov., meaning *May this accident befall him, (هَذِهِ الْحَادِثَة) not a white antelope, (Meyd,) is said on an occasion of rejoicing at another's affliction, (S, Meyd, TA,) by way of imprecation, i. e. may God make that which has befallen him to cleave to him. (S, TA. [See also Freytag's Arab. Prov. i. 148.]) — [أُولَادُ الظَّبَاةِ and الظَّبَاةِ] are mentioned by Freytag as names of *Certain stars*: in relation to the former of which he refers to Ideler's "Unters." pp. 20-21; and in relation to the latter, to the same work p. 21.] — And **الظَّبِي** is the name of A brand, or mark made with a hot iron, peculiar to some of the Arabs. (T, K.)*

ظَبِيَة fem. of **ظَبِي** [q. v.]. (AHát, T, &c.) — Also a name for † *A woman*; [or, app. a young