

(K) used for carrying (S, Mgh, Mṣb, K) the goods, or furniture and utensils, of a man (S, Mgh, Mṣb) travelling, (Mgh, Mṣb,) and his food; (S, Mgh;) the *ḥ* denoting intensiveness: (Mṣb:) or *a she-camel upon which are carried the goods, or furniture and utensils, of the traveller*: (Har p. 130:) from زَمَل "he bore, or carried," a thing: (Mgh, Mṣb:) pl. زَوَامِل. (TA.) [See also زَوْمَلَة.] — Afterwards used to signify The *عَدْل* [properly half-load] in which is the pilgrim's travelling-provision, consisting of biscuit, or dry bread, and fruit (ثمر [app. a mistranscription for تَمَر i. e. dates]), and the like. (Mgh.)

زَوْمَلَة Camels having their loads upon them: (IAqr, M, K:*) [in the K, وَالْعَبِير should be الْعَبِير, or rather وَالْإِبِل:] and so لَطِيْمَة signifies "camels laden or not laden:" (IAqr, M:) زَوَامِل may be either its pl. or pl. of زَوْمَلَة [q. v.]. (TA.) — See also زَوْمَلَة. = زَوْمَلَة means *He is a knower of it*; (IAqr, K;) i. e., of the affair. (IAqr.) — And زَوْمَلَة, also, means *The son of the female slave*. (IAqr, K.)

أَزْمَل A sound: (Aṣ, S:) or any mixed, or confused, sound: or a sound proceeding from the prepuce of a horse or similar beast: (K:) it has no verb. (TA.) A poet says,

تَضَبُّ ثَنَاتُ الْخَيْلِ فِي حَجَرَاتِهَا
وَتَسْنَعُ مِنْ تَحْتِ الْعَجَاجِ لَهَا أَزْمَلًا

[The gums of the horses water in the adjacent tracts thereof, and thou hearest, beneath the dust, a sound attributable to them]: he means أَزْمَلًا, but suppresses the *ء*, as is done in وَبَلَّتِهِ [for وَبِلَّتِهِ]. (S.) أَزْمَلِ الْقَبِي means *The sounds of the horns*: أَزْمَلِ being pl. of أَزْمَل, with *ي* to give fulness to the sound of the vowel preceding it. (TA.) And أَزْمَلَة signifies *The twanging sound of a bow*. (K, TA.) أَزْمَلَة and أَزْمَلَة *He left a family, or household*. (K.) And أَزْمَلَة *خَرَجَ فَلَانٌ وَخَلَفَ أَزْمَلُهُ* [Such a one went forth, and left behind him his family, or his family and his cattle]: and أَزْمَلُهُ *He went forth with his family and his camels and his sheep or goats, not leaving behind him aught of his property*. (AZ, TA.) — [Hence, app.,] أَخَذَهُ أَزْمَلُهُ [in one of my copies of the S, أَزْمَلُهُ,] *He took it altogether*; (S, K;) namely, a thing. (S.) And *He took it with its أُنَاث* [or utensils and furniture]; as also أَزْمَلُهُ and أَزْمَلَتِهِ (K) and أَزْمَلَتِهِ. (L, TA.) — And عِيَالَاتُ أَزْمَلَة i. e. Numerous [families or households]. (S, K:*)

أَزْمَل, whence أَزْمَلُهُ: see the next preceding paragraph, last sentence but one.

أَزْمَلَة: see أَزْمَل, in four places.

أَزْمُول: see أَزْمُولَة.

أَزْمِيل A shoemaker's knife (S, K, TA) with which he cuts the leather. (TA.) [In the TA, in art. ذَرْب, it is expl. as meaning *A shoemaker's*

إِشْفَى with which he sews: but this I have not found elsewhere.] — Also *An iron* (K, TA) like the new moon [in shape], (TA,) that is put at the end of a spear, for the purpose of catching wild ozen. (K, TA.) — And The [implement called] مَطْرَقَة [q. v.]. (K.) — Applied to a man, (K, TA,) † *A great, or vehement, eater*; likened to the [shoemaker's] knife: (TA:) or *strong*: and also *weak*; (K, TA;) *low, mean, or contemptible*: (TA: [like زَمَل:]) thus having two contr. significations. (K.)

أَزْمُولَة (AA, S, K) and (S, K) some say (S) أَزْمُولَة, (S, K,) the latter accord. to Aṣ and Sb and Ez-Zubeydee, (TA,) and أَزْمُول, (S, TA,) which is said by IJ to be quasi-coordinate to جَرْدَحْل, because the *و* in it is not a letter of prolongation, for the letter before it is with fet-h, (TA,) applied to a mountain-goat and to one of other animals, *Vociferous*: (AA, S, K, TA:) or the first, [or, app., any of the three,] applied to a mountain-goat, such as, when he runs, leans, or bears, on one side: so accord. to AHeyth: Fr explains the first or second as applied to a horse, meaning *that runs swiftly*: and in like manner to a mountain-goat. (TA.)

مَزْمَلَة A certain thing in which water is cooled: of the dial. of El-'Irāk: (K:) applied by the people of Baghdad to a green [jar such as is called] جَرَّة or خَابِيَة, in the middle whereof is a perforation, in which is fixed a tube of silver or lead, whence one drinks; so called because it is wrapped (تَزْمَل i. e. تَلَف) with a piece of cloth of coarse flax, or some other thing, between which and the jar is straw: it is in their houses in the days of summer: the water is cooled in the night by means of the [porous earthen bottles called] مَزْمَلَة; then it is poured into this مَزْمَلَة, and remains in it cool. (Har p. 548.)

مَزْمُول: see مَزْمُول.

مَزْمِل, originally مَزْمِل, A man wrapped with [or in] his garments: occurring in the Kur lxiii. 1. (TA.)

زملق

Q. 1. زَمَلَق, inf. n. زَمَلَقَة, *He did the act denoted by the epithet زَمَلَق* expl. in art. زَلَق, voce زَلَق. (TA.) — زَمَلَقَة in asses is like هَمَلَجَة [i. e. The going an easy and a quick pace] in a horse. (TA.)

زَمَلَق and زَمَلَق and زَمَلَق are expl. in the S in art. زَلَق [q. v., voce زَلَق]: in the K, in the present art., agreeably with the opinion of Aboo-'Obeyd. (TA.) [The first is said in the TA, voce زَمَلَق, to be syn. with عَذِيْبُوْط, q. v.] — The first is also applied to an ass, as meaning *Fat*; whose back is even by reason of the fat. (Lh, TA.)

زَمْلُوْط A boy, or young man, *light, or active, upon whom his pursuer can hardly lay hold by reason of his lightness in his running, and his going this way and that, quickly, and deceitfully,*

or *guilefully*; as also زَمَلَق: thus expl. by Az, on the authority of one of the Arabs: also said to signify *light, or active, and inconstant, unsteady, or fickle*; and so زَمَلَق and زَمَلَق. (TA.)

زَمَلَق: see زَمَلَق — and see also زَمْلُوْط, in two places.

زَمْلُوْط: see زَمَلَق — and see also زَمْلُوْط.

زمن

1. زَمَن, aor. *زَمَن*, inf. n. زَمَن (Mṣb, K) and زَمَانَة (S, Mṣb, K) and زَمْنَة (K,) *He (a man, S, Mṣb) had, or was affected with, a malady of long continuance, (Mṣb,) or what is termed زَمَانَة, expl. below: (K:) he was, or became, afflicted [with what is so termed]: (S:) or he was, or became, crippled. (TK.)*

3. زَمَانًا (S, K) and زَمَانًا (Lh, TA) [*He bargained, or made an engagement, with him, to work, for a time*], (S, K,) from الزَمَن (S,) is like الشَّهْر [and شَهْرًا] (S, K) from الشَّهْر. (S.)

4. اَزْمَن [*He, or it, continued a long time*;] a long time passed over him, or it, (K, TA,) i. e. a thing. (TA.) You say, اَزْمَن بِالْمَكَانِ *He remained, staid, dwelt, or abode, a long time (زَمَانًا) in the place. (TA.)* — And [hence,] اَزْمَن عَنِّي *His gift [was a long time kept back from me, or] was slow, or tardy, in coming to me. (TA.)* — اَزْمَن فَلَانًا *He (God) made such a one to be such as is termed زَمَن, i. e. affected with a protracted disease; (Mṣb, TA;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: or made him to be affected with what is termed [زَمَانَة, expl. below, as meaning] عَاهَة [q. v.]. (TA.)* It is said also of a disease [as meaning *It deprived him of the power to move &c.*]. (TA in art. عَضَب.)

زَمَن an inf. n. of زَمَن [q. v.]. (Mṣb, K.) — And a simple subst. [meaning *Continuance for a long time*], from اَزْمَن in the first of the senses assigned to it above; and so زَمْنَة, with damm. (IAqr, TA.) — Also, and زَمَان, (S, Mṣb, K, &c.,) the former a contraction of the latter, (Mṣb,) *A time, whether little or much*; (S, Mṣb, K;) thus accord. to Er-Rāghib; (TA in art. دَهْر;) as being *a space capable of division*: (Mṣb:) and so says El-Munáwee: (TA:) *a time considered with respect to its beginning and its end*: (Er-Rāghib, MF voce اَمَد:) or *عَصْر* [as meaning *a space, or period, of time*]: (M, K:) [often meaning, without any addition to qualify it, *a long time*; as in an instance of the usage of the latter word above: (see 4:) what follows here applies to each of these words:] زَمَان differs in some respects from اَن and اَمَد: Sh asserts it to be *syn. with دَهْر*; but AHeyth says that this is a mistake: (TA:) [it is so, however, sometimes, accord. to several authorities, as has been shown in art. دَهْر; and particularly as meaning *fortune, or fate*:] I Ath says that it is applied to the whole of what is termed الدَّهْر [as meaning *time*], and to a