

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

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

مِظْمًا A very thirsty man. (K.)

مَظْمِيٌّ Watered [only] by the rain: contr. of **مَقْوِيٌّ**: (K:) and so **مَظْمِيٌّ**: applied to seed-produce. (§ and K in art. **ظُمِيٌّ**.)

ظمح

ظَمَحٌ (K,) or **ظَمَحٌ** (AA, TA,) A tree having the form of the **دُلب** [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 **عَرْنَةٌ**, n. un. **عَرْنَةٌ**, and the spathe, or spadix, (طَلْعُ), whereof is called **سَفْعٌ**: (AA, T:) and in the dial. of Teiyi, the fig-tree; n. un. with **ة**: or the sing. is **ظَمْحَةٌ**, and the pl. is **ظَمَحٌ**, sometimes contracted into **ظَمَحٌ**: (K:) and some say that it is the tree called **سَمَقٌ**: (TA, and so in one of my copies of the S, in which it is written **ظَمَحٌ**;) it is also called **ظَمَحٌ** and **زَمَحٌ** and **ظَمَحٌ**. (TA.)

ظمو

ظُمُو, relating to the **أُظْمَاءُ** 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. **ظُمَا**.]

ظمى

1. **ظَمَى**, [and **ظَمَيْتُ**, aor. **ظَمَ**,] inf. n. **ظَمِيٌّ**, *He, or it, [and she, or it,] had any of the qualities denoted by the epithet **أُظْمِيٌّ** [and its fem. **ظَمِيَّةٌ**].* (M, TA.) [See **أُظْمِيٌّ**, and see also **ظَمَى** expl. below.]

2: see the next paragraph.

4. **أُظْمِيٌّ**, inf. n. **إِظْمَا**, *He (a horse) was made lean, or lank; as also **ظَمِيٌّ**, inf. n. **تَظْمِيَّةٌ**.* (T, TA.) [See also 4 in art. **ظُمَا**.]

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. (§.) — 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 **ويعتره الجبس**: and in the M, **وهو يعترى الجبس**, in which **الجبس** seems to be evidently a mistranscription for **الجبس**: I

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

أُظْمِيٌّ: see **ظَمَى**.

ظَمَا: } see **ظَمَانٌ**, in art. **ظَمَا**.
ظَمَرٌ: }

أُظْمِيٌّ Anything withering, or withered; or becoming, or become, dried up; from heat; as also **ظَمِرٌ**. (M.) — [Hence,] **شَفَّةٌ ظَمِيَّةٌ** 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 **ظَمَى**]) or a lip in which is a tawny, or brownish, or dusky, colour, and a withering, or lack of moisture: (§:) or a lip withering, or withered, or lacking moisture, inclining to a tawny, or brownish, or dusky, colour. (K.) — And **ثَنَّةٌ ظَمِيَّةٌ** A gum having little blood: (§, K:) or, accord. to the M, having little blood and flesh. (TA.) — And **عَيْنٌ ظَمِيَّةٌ** An eye having a thin, or delicate, lid: (T, S, M, K:) and so **عَيْنٌ ظَمِيَّةٌ**. (M and TA in art. **ظَمَا**.) — And **سَاقٌ ظَمِيَّةٌ** A lean shank: (§, M, K:) and so **سَاقٌ ظَمِيَّةٌ**. (T and TA in art. **ظَمَا**.) And **أُظْمِيٌّ الشَّوَى** means A horse having little flesh upon the legs: (TA:) and so **ظَمَانُ الشَّوَى**. (T in art. **رَوَى**.) — **أُظْمِيٌّ** is also applied to a man, as signifying Black in the lip: (M:) and so **ظَمِيَّةٌ** 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 **ظَمِيٌّ** 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 **أُظْمِيٌّ** signifies also Black: (T:) thus as applied to shade: (§:) and so the fem. applied to a she-camel: (K:) or the latter applied to a she-camel, and [the pl.] **ظَمِيٌّ** applied to camels, in the colour of which is a blackness. (T.) [See also **أُظْمَا**, in art. **ظَمَا**.]

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

ظن

1. **ظَنَّ**, aor. **ظَنَ**, inf. n. **ظَنٌّ**, (Mgh,) [*He thought, opined, supposed, or conjectured: and he doubted: and he knew, but not by ocular perception: see **أُظْنَهُ** below:*] you say, **ظَنَنْتُ الشَّيْءَ**, aor. **أُظْنَهُ**, inf. n. **ظَنٌّ**; and **أُظْنَنْتُهُ** and **أُظْنَنْتُهُ**; 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. **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]. (§, 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 لَعَبْدُ** [I thought surely Abd-Allah was better than thou]. (§ in art. **دَرَدَ**.) **ظَنَّ 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], **وَتَظُنُّونَ 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 **ظَنَّ** 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.*] **إِنِّي أَظْنِي** **ظَنَنْتُ أَنِّي مُلَاقِي حَسَابِيَّةٍ**, in the Kur [lxix. 20], means *Verily I knew [that I should meet with my reckoning].* (T.) And **أَتَذَكَّرُونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ**, 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 **أُظْنَنْتُهُ** (§, M, Mgh, K) and **أُظْنَنْتُهُ** (M, TA) and **أُظْنَنْتُهُ**. (TA.) [Thus, too, **أُظْنَنْتُهُ** accord. to several copies of the S and accord. to the CK; but this is app. a mis-transcription.] In the saying of Ibn-Seereen, **لَمْ يَظَنْ فَيُقْتَلَ عُثْمَانُ**, (T, S, K, but in the T **مَا كَانَ**) meaning *Allee was not suspected [in the case of the slaying of 'Othmán],* (T,) **يُظَنُّ** is of the measure **يُفَعَّلُ**, originally **يُظَنُّ**: (T, S, K:) so says A'Obeid: (T:) or, as some relate it, the word is **يُظَنُّ**. (TA.) One says, **هُوَ يُظَنُّ** and **يُظَنُّ**, meaning *He is suspected of such a thing.* (TA in art. **ظَن**.) And **ظَنَنْتُ زَيْدًا** and **ظَنَنْتُ زَيْدًا** *I suspected Zeyd: in**