

skilfulness (M, K, TA) in a thing (M, TA) is thus termed by the people of El-Yemen: (TA:) or it is in the tongue, (IAqr, T, K,) only; (K:) meaning *beauty of expression*, (M, L, TA,) and *eloquence*; (L, TA;) and *حَلَاوَة* is in the eyes, and *مَلَا حَة* is in the mouth, and *جَمَال* is in the nose: (IAqr, T:) or *beauty of garb, guise, or external appearance*: (M:) or *beauty of face, and of garb, guise, or external appearance*: (O, K:) or it is in the face and in the tongue: (Ks, O, K:) or *goodliness, or beauty*; and *أَدَب* [as having the meaning first assigned to *ظَرْف* in this sentence, i. e. *excellence, or elegance, in mind, manners, or address or speech*; or as meaning *good breeding, good manners, politeness, or polite accomplishments*]: (Msb:) or, as an inf. n., the *being elegant, graceful, or beautiful*: and the *being intelligent, sagacious, or acute in intellect*: (KL:) accord. to the author of the 'Eyn, (O,) it is only an attribute of young men and young women (M, O, Msb, K) that are acute in intellect, clever, or skilful; (M, O, K;) not of elders, nor of lords, or chiefs: (M, K:) but as meaning *كَيْس*, it is common to young persons and elders: (Msb:) some of those who affect distinctness of speech by twisting the sides of the mouth say that the word is *ظَرْف*, with *ḡamm*, to distinguish it from *ظَرْف* meaning "a receptacle;" but this is a sheer mistake. (MF, TA.)

ظَرْف: see what immediately precedes.

[*ظَرْفِيَّة*, a term of grammar, The quality of denoting place, or time, adverbially, by a noun implying the meaning of the preposition *فِي*; and also, accord. to some, by a noun together with that preposition. One says *مَنْصُوبٌ عَلَى الظَّرْفِيَّةِ*, meaning *Put in the accusative case as denoting place, or time, adverbially*.]

ظَرْفِي: see *ظَرْفِي*, near the beginning and near the end.

[*ظَرْفِي* perhaps signifies *Possessing the quality, or qualities, termed ظَرْف*, in a great, or an extraordinary degree: used alike as masc. and fem.: for I find it stated that] one says *قَيْتَةُ ظَرْفِي* [A female slave, or slave-songstress, that is very intelligent or skilful or elegant &c.]. (TA. [But I think it most probable that this is a mistranscription for *ظَرْفِي*, a phrase which I find in the T, and there expl. as meaning *ظَرْفِي*.])

ظَرْفِي Possessing the quality, or qualities, termed *ظَرْف*; (T, S, M, O, Msb, K;) as also *ظَرْفِي*, (Lh, M, O, K,) the two being like *طَوِيل* and *طَوَال*, (O,) [or the latter has an intensive signification, (see *طَوَال*, and see also the "Durrat el-Ghowwag," in De Sacy's Anthol. Gramm. Arabe, p. 48 of the Ar. text,)] and *ظَرْفِي*, (M, K,) or this last, which is like *طَوَال*, denotes more than *ظَرْفِي* without *teshdeed*: (O:) accord. to Mbr, it is derived from *ظَرْف* signifying "a receptacle," as though meaning a receptacle for excellence, or elegance, in mind, manners, or

address or speech: (TA:) [it may be rendered, agreeably with explanations of *ظَرْف*, excellent, or elegant, in mind, manners, and address or speech; and in person, countenance or garb, guise, or external appearance: or clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite; beautiful in person or countenance; elegant, or graceful; &c.:] and is expl. as meaning *eloquent*; thus by *As* and *IAqr*: and possessing knowledge and courage: and goodly, or beautiful, in clothing, and in outer apparel: (TA:) and is used by the people of El-Yemen as meaning *skilful*: (O:) and, as *Ks* says, it is applied as an epithet to a tongue, and to a face: (TA:) the pl. of *ظَرْفِي* is *ظَرْفَات* (S, M, O, Msb, K) and *ظَرْفَات* (T, S, O, Msb, K) and *ظَرْفُونَ* (O, K) and *ظَرْف*, (S, M, IB, K,) a form sometimes used, (IB, TA,) and *ظَرْفُون*, (T, S, M, O, K,) also a form sometimes used, (S, O,) approvable in poetry, (T,) as though formed from *ظَرْف*, or [anomalous] like *مَذَاكِير* (S, O, K) accord. to *Kh* (S, O) and *Sb*: (TA:) the pl. of *ظَرْفِي* is *ظَرْفَات*: (Lh, M, K;) and the pl. of *ظَرْفِي* is *ظَرْفُونَ*: (M, K;) the fem. of *ظَرْفِي* is *ظَرْفِيَّة*; and the pl. of this is *ظَرْفَات*, (Sb, T, M, Msb, TA,) like a pl. of the masc., (Sb, M, TA,) and *ظَرْفَات*. (T, M, TA.) It is said in a trad. of 'Omar, mentioned by *IAqr*, (Mgh, O, TA,) and by *As*, (TA,) *إِذَا كَانَ الْبَلَسُ ظَرْفِيًّا لَا يَقْطَعُ*, (Mgh,) or *لَمْ يَقْطَعْ*, (O, TA,) meaning *When the thief is eloquent (Mgh, O, TA) and intelligent, (Mgh,) he averts from himself the prescribed punishment by his pleading [so that he will not be, or is not, mutilated by amputation of the hand].* (Mgh, O, TA.)

[*ظَرْفِي*, as a subst., A thing, and a saying, that is *ظَرْفِي*, meaning *elegant, &c.*: pl. *ظَرْفَات*.]

ظَرْفِي: see *ظَرْفِي*, near the beginning and near the end.

ظَرْفِي [is distinguished from *ظَرْفِي* like as *ظَرْفِي* is from *ظَرْفِي*, q. v.]. *Lh* mentions the saying *ظَرْفِي أَنْظُرْ إِنْ كُنْتَ ظَرْفِيًّا* [Possess thou if thou be one who will possess it]: in meaning the actual state, they said *إِنَّهُ لَظَرْفِيٌّ* [Verily he is one who possesses *ظَرْف*]. (M.)

أَنْظُرْ: see 3. *Ks* allows the saying, interrogatively, *مَا أَنْظُرُ زَيْدَ أَلْسَانِهِ أَنْظُرُ أَمْرُوجَهُ* [What is the part that is the more excellent in *ظَرْف* (or elegance, &c.), of Zeyd? is his tongue the more so, or his face?]. (TA.)

يَا مَلِكْعَانُ is an expression similar to *يَا مَلِكْعَانُ* [and *مَلِكْعَانُ* &c.; meaning *O thou who possessest the quality, or qualities, of ظَرْف* in a great, or an extraordinary degree]. (A, TA.)

ظعن

1. *ظَعْن*, (S, Msb, K,) aor. *ظَعَنَ*, (Msb, K,) inf. n. *ظَعْن*, (S, Msb, K) and *ظَعْن*, (S, K,) or the latter is a simple subst., (Msb,) and *ظَعْنُون* (TA) [and *مَظْعَن*, occurring in a verse of Zuhayr cited in art. *بَلَو*, conj. 3], *He journeyed, went away, departed*, (S, Msb, K, TA,) or removed; (Msb;) *he journeyed to seek after herbage, or to water; or he removed from water to water, or from one country, or tract of land, to another.* (TA. [See also the part. n., *ظَاعِن*.]) — *ظَعْنُ بِهِ*: see what next follows.

4. *ظَعْنَهُ* *He made him to journey, go away, depart*, (S, Msb, K,) or remove; and *بِهِ ظَعْنٌ* signifies the same [or *he journeyed, &c., with him*]. (Msb.)

8. *ظَاعِنَتُهُ* *She rode him*, (S, K, TA,) namely, a camel: you say, *هَذَا بَعِيرٌ تَظْعَنُهُ الْمَرْأَةُ* This is a camel that the woman rides (S, TA) in her journeying, and in the day of her departure. (TA.)

ظَاعِن: see 1: — and see also *ظَاعِن*.

ظَعْنَةٌ A short journey. (TA.)

ظَعْنَةٌ A state or condition, or a mode or manner, of journeying or departing. (TA.)

ظَاعِنٌ A rope with which a *هَوْدَج* [or woman's camel-vehicle] is bound; (S, K;) or with which a load is bound, accord. to the T: and *ظَعْنُونٌ* signifies the same. (TA.)

ظَعْنُونٌ A camel used for work and for bearing burdens: (S, K, TA:) or, as some say, peculiarly, [like *ظَعْنَةٌ*,] a camel that is ridden by a woman. (TA.) — See also *ظَاعِن*.

ظَعْنَةٌ A *هَوْدَج* [or woman's camel-vehicle] (S, Mgh, Msb, K, TA) in which is a woman, (TA,) or whether there be in it a woman or not: (S, Msb, K, TA:) this is [said to be] the primary signification: (Mgh:) pl. *ظَاعِنَات* and *ظَعْنَات* (S, Mgh, Msb, K) and *ظَعْن* (S, K) and [pl. of pauc.] *ظَعْنَات* (S, Mgh, K) and pl. pl. *ظَعْنَات*. (TA. [But see, in what follows, an assertion of AZ respecting the pl. *ظَعْن*.]) — And *A woman*, (ISK, Mgh, Msb, TA,) whether in a *هَوْدَج* or elsewhere; (ISK, TA;) the word being used in the sense of *مَظْعُونَةٌ* [for *بِهَا*]; because her husband journeys (*يَظْعَنُ*) with her: (Msb:) or a man's wife; because she journeys with her husband: (TA:) or a woman as long as she is in the *هَوْدَج*; (S, Msb, K;) when not in it she is not thus called: (S:) or this is the primary meaning: then it was applied to her though in her tent, because she might become *مَظْعُونَةٌ* [i. e. *مَظْعُونٌ بِهَا*]: (Msb:) it is mostly applied to a woman riding [in a *هَوْدَج*]: then, to a *هَوْدَج* without a woman: and to a woman without a *هَوْدَج*. (TA.) 'Amr Ibn-Kulthoom says,

• قِفِي قَبْلَ التَّفَرُّقِ يَا ظَعْنِيَا
• نَحْبِرْكَ الْبَقِيَّةَ وَنَحْبِرْهَا

[Pause thou before separation, O woman in the