

[in the CK, و is erroneously omitted between the words *الْوَعْلُ* and *الصَّغِيرُ الْجَمَّةُ*:] and *الزَّيْمَةُ* signifies *The female mountain-goat*. (Kr, K.) — And also, i. e. *الزَّيْمَةُ الجَدْعُ*, (K,) because it is [as though it were] always *جَدَعٌ*, not becoming old, (TA,) † *Time*, or *fortune*, (S, K,) that is *hard*, or *rigorous*, (K,) in its course, (TA,) *abounding with trials* (K) and *deaths*: accord. to Yaakoob, so called because deaths hang upon it, and follow it. (TA.) They said, *أَزْدَى بِهِ الْأَزْمَرُ الجَدْعُ* and *الْأَزْمَرُ الجَدْعُ*, [q. v.] i. e. † *Time*, or *fortune*, [&c.] *destroyed it*; relating to a thing that has gone, and passed, and of which one has despaired. (TA.) [See also art. *جدع*.] — *الزَّيْمَةُ* also signifies *The female of the hawk kind*. (Kr, K.)

*مُزْمَرٌ*, applied to an arrow, (S, K, TA,) like *زَمْرٌ*, (S, K,) *Cut* [or *pared*], (ISK, S,) and *made good in its proportion or conformation, and its workmanship*: (ISK, S, K:) [*well shaped*:] or *made even and supple*: (TA:) and in like manner the former, with *ة*, applied to a staff (*عَصَا*). (S.) — See also *أَزْمَرٌ*, in two places. — Also (i. e. *مُزْمَرٌ*) † *Short* [as though *cropped*] in the tail. (ISK, TA.) — † *Small in body*: (K: [in the CK, و is erroneously omitted before the words explaining this meaning:] and so *مُزْمَرٌ*: (IAqr, TA:) and the former, *rendered small in the body by being badly fed*: (TA:) or [simply] *badly fed*. (S.) — Applied to a man, (S, TA,) † *Light*, (TA,) or, like *مُعَدَّدٌ*, *made light*, (S,) in form, figure, or person: so says ISk: (S, TA:) or † *short, light, or active*, and *ظريف* [app. as meaning either *elegant in form, or clever*]; (M, K;) likened to a small arrow: (M:) and, with *ة*, applied to a woman as meaning † *not tall*; like *مُعَدَّدَةٌ*. (S.) — Applied to a horse, † *Of middling make*; *مُقْتَدِرُ الخَلْقِ* or *مُقْتَدِرُ الخَلْقِ*: (so in different copies of the K:) thus expl. in the M. (TA.) — And † *Small* [or *scanted*]; applied to a gift. (TA.)

*زَلْمَةٌ*: see *زَلْمَةٌ*.

## زلى

*زَلْيَةٌ* [expl. in art. *زل*, q. v.] sing. of *زَلَالِي*. (K.)

## زمر

1. *زَمَرَهُ*, (K,) aor. *زَمَرْتُ*, inf. n. *زَمْرٌ*, (TA,) *He tied, or bound, it; fastened it; or made it fast*. (K.) — *زَمَرُ البَعِيرِ*, (S, Mgh, Mṣb, K, &c.) aor. and inf. n. as above, (Mṣb, TA,) *He attached, (ISK,) or put, (Mgh,) or tied, or fastened, (Mṣb,) to the camel, (ISK, Mgh, Mṣb,) the زَمَامُ* [q. v.], (ISK, Mgh,) or *his زَمَامُ*; (Mṣb;) *he put in the camel's بَرَّة*, or *his زَمَامُ*, [each meaning a *nose-ring*,] or *his خَشَاشَةٌ*, [or *خَشَاش*, a wooden thing fixed in the bone of the nose,] *the زَمَامُ*, and *tied it, or fastened it, in order to restrain him thereby*; (Har p. 329;) i. q. *خَطَمُهُ*: (S, K:) and *زَمَرُ الجِمَالِ* [*He attached أَوْمَةَ* (pl. of *زَمَامُ*) to the camels], (TA,) or *زَمَرُ الجِمَالِ* [*The camels had أَوْمَةٌ attached to them*]; (S;) with *تعليل* be-

cause relating to several objects. (S, TA.) — Hence, *زَمَرُ نَفْسِهِ* † *He restrained, or withheld, himself*. (Mgh.) And *زَمَتِ الأَلْسِنَةُ* † *The tongues were restrained, or withheld*. (Har p. 329.) And *مَا أَتَكَلَّمُ بِكَلِمَةٍ حَتَّى أُخْطِمَهَا وَأَزْمَمَهَا* † [*I say not a saying until I qualify it to be used with cogency or efficiency*]. (TA.) — Hence also, (Mgh,) *أَزْمَرُ النِّعْلَ*, (S, Mgh, TA,) [aor. and] inf. n. as above, (TA,) † *He attached a زَمَامُ* [q. v.] to the sandal; (S, Mgh, TA;) as also *أَزْمَرُ النِّعْلَ*, (Mgh, TA.) — [Hence likewise,] *زَمَرُ بَأْنَفِهِ*, said of a camel, † *He raised [his nose, and consequently] his head, by reason of a pain in it*. (K.) And the same phrase, (S, K,) said of a man, (TA,) † *He elevated his nose, from pride*; (K;) or *he magnified, or exalted, himself; or was proud*; (S, K;\*) as also *أَزْدَمَرُ*; (K;) and *زَامَرُ*, inf. n. *مُزَامَةٌ*. (TA.) — And *زَمَرُ بَرَأْسِهِ* † *He raised his head*; (K, TA;) inf. n. as above: (TA:) [and so *زَمَرُ رَأْسِهِ*: for] you say, *أَخَذَ الذِّئْبُ سَخْلَةً*, i. e. † [*The wolf took a new-born lamb or kid, and went away with it*] raising [his head], (S, TA,) or *زَمَا* i. e. raising with it his head: (TA:) and you say of the wolf, *أَزْمَمَهَا* and *أَزْدَمَمَهَا*, both meaning the same, (S, K,) i. e. *He took it, namely, the new-born lamb or kid, raising his head, or its head, (accord. to different copies of the K,) with it*. (TA.) — *زَمَرُ القَرْبَةِ*, (K,) inf. n. as above, (TA,) † *He filled the water-skin*. (K, TA.) — *زَمَتِ القَرْبَةُ*, [aor., accord. to rule, -] inf. n. *زَمُومٌ*, † *The water-skin became full*: thus the verb is intrans. as well as trans. (K, TA.) — And *زَمَرُ* said of a camel's tush, † *It rose*. (TA.) — And † *He went forward, or onward; or before, or ahead*; (S, K, TA;) as some say, (TA,) in journeying: (S, K, TA:) in this sense, the inf. n. is *زَمْرٌ*. (TA.) — Also, (inf. n. *زَمْرٌ*, A'Obeyd, TA,) *He spoke, or talked*. (A'Obeyd, K, TA.) — One says also of the sparrow, *يَزْمَرُ بَصُوتَ لَهُ ضَعِيفٌ* [app. *يَزْمَرُ*, as it is intrans., meaning *The sparrow chirps with a feeble voice peculiar to it*]: and thus do large hornets. (TA.)

2: see 1, second sentence, in two places.

3: see 1. — You say also, *خَرَجْتُ مَعَهُ أَزْمَمَهُ*, and *أَخَازَمَهُ*, i. e. *أَعَارَضَهُ* [meaning † *I went forth with him taking a different way from his until we both met in one place*: see *أَخَازَمَهُ*]. (TA.)

4: see 1, in the former half of the paragraph.

7. *انزَمَرُ* *It was, or became, tied, or bound; fastened; or made fast*. (K.)

8: see 1, in the latter half of the paragraph, in two places. — One says also, *أَزْدَمَرُ الشَّيْءَ إِلَيْهِ*, meaning † *He stretched forth the thing to him*. (TA.)

R. Q. 1. *زَمْرَةٌ* [as inf. n. of *زَمَرٌ*, and also as a simple subst.,] *A distant sounding or sound, such as is confused and continued*. (K.) You say, of a thing, *زَمَرُ*, meaning *It made a distant sound, confused and continued*: and *سَمِعْتُ زَمْرَةً* and

*I heard a distant sound, confused and continued*. (TK.) — *The sounding, or sound, of thunder*: (AZ, S:) or *the consecutive reiteration of the sound of thunder*; which is the best kind of sounding thereof, and the surest symptom of rain. (M, K.) One says, *الرَّعْدُ يُزْمَرُ* *The thunder sounds with consecutive reiteration*. (TK.) Accord. to AHn, the *زَمْرَةٌ* of thunder is [The sounding thereof] when it is not loud and clear. (TA.) — *The speaking, or speech, of the Magians, on the occasion of their eating, (S, IAth,) with a low voice*: (IAth:) or *the gibbering, or uttering gibberish or jargon, one to another, of the Persians, or other foreigners, (تَرَاطُنُ العُلُوجِ)* over their eating, while they are [in a manner] *speechless, not making use of tongue nor of lip [so as to articulate]; it being a sound which they roll in their noses and their fauces, but such that they understand one another*: (K:) or *زَمْرٌ*, said of a Magian, means *He affected, or constrained himself, to speak, on the occasion of eating, while closing his mouth*: whence the saying, *وَأَنْهَوْهُمْ عَنِ الزَّمْرَةِ* [And forbid ye them from the affecting, &c.]. (Mgh.) — *The crying [or roaring], or the cry [or roar], of the lion*. (K.) You say of him, *زَمَرُ* [*He cried, or roared*]. (TA.) — It is also [The uttering, or utterance, of a sound, or of the voice,] *from the chest, when it is not clear*. (TA.) — Also *The crying [or whinnying or neighing], or the cry [or neigh], of the horse*: [see *مُزْمَرٌ*]: so in the saying, *حَوْلَ الصَّلْبَانِ الزَّمْرَةَ* [Around the صَلْبَانِ (a kind of plant, or herbage,) is whinnying or neighing]: (Meyd:) this is a prov., applied to a man who hovers round about a thing, and does not make apparent his desire: (Meyd, TA:) or to a man who is served for the sake of his wealth: (Meyd:) the صَلْبَانِ is one of the most excellent kinds of pasture: and the prov. means that the cries and clamour that one hears are for the desire of what is to be eaten and enjoyed: Z says, (TA,) the صَلْبَانِ is cut for the horses that do not quit the tribe; (Meyd, TA;) and they neigh, or whinny, (*تَزْمَرُ*, and *تُحْمِرُ*), around it: (TA:) some relate it otherwise, saying *حَوْلَ الصَّلْبَانِ الزَّمْرَةَ* [around the crosses], pl. of *صَلْبٍ*; and *الزَّمْرَةَ* [they say] means *the crying, or cry, of the worshipper thereof*. (Meyd.) — *زَمْرٌ* also signifies *He kept, guarded, or took care of, a thing*. (TA.) — And *زَمَرْتُ المَالَ*, inf. n. *زَمْرَةٌ*, *I collected together the cattle, or property, and drove back, or put back, the outer ones, or outer portions, of what had become scattered thereof*. (TA.)

R. Q. 2. *تَزْمَرُ*, said of a camel, *He brayed*; syn. *هَدَرَ*. (K. [See also R. Q. 1, which has nearly the same meaning.]) — *تَزْمَرْتُ بِهِ شَفَتَاهُ* [*His lips moved with it*]. (TA.)

*زَمْرٌ* [an inf. n. used in the sense of an act. part. n.]: see *زَامَرٌ*: — and see also 1, in the latter half of the paragraph.

*زَمْرٌ* is thought by ISd to be used only as an adv. n.: (TA:) [but see what follows.] *وَجِبِي زَمْرٌ* means *My face is towards his house*. (K.) An Arab of the desert said, *وَالَّذِي وَجِبِي زَمْرٌ*, meaning *[No, by Him] لا وَالَّذِي وَجِبِي مَا كَانَ كَذَا وَكَذَا*