

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

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

مظمنا A very thirsty man. (K.)

مظمى Watered [only] by the rain: contr. of مسقوى: (K:) and so مظمى: applied to seed-produce. (S and K in art. ظمى.)

ظمخ

ظمخ (K,) or ظمخ (AA, TA,) A tree having the form of the دلب [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 عرن, n. un. عرنه, and the spathe, or spadix, (ظمخ) whereof is called سفغ: (AA, T:) and in the dial. of Teiyi, the fig-tree; n. un. with ة: or the sing. is ظمخة, and the pl. is ظمخ, sometimes contracted into ظمخ: (K:) and some say that it is the tree called سباق: (TA, and so in one of my copies of the S, in which it is written ظمخ:) it is also called ظمخ and زمخ and ظمخ. (TA.)

ظمو

ظمو, relating to the اظماء of camels, is a dial. var. of ظمر, (M,) signifying The interval between two drinkings in the coming of camels to water. (T.) [See art. ظما.]

ظمى

1. ظمى, [and ظميت, aor. ء,] inf. n. ظمى, He, or it, [and she, or it,] had any of the qualities denoted by the epithet اظمى [and its fem. ظميا]. (M, TA. [See art. اظمى, and see also ظمى expl. below.]

2: see the next paragraph.

4. اظمى, inf. n. اظمى, He (a horse) was made lean, or lank; as also ظمى, inf. n. تظمية. (T, TA. [See also 4 in art. ظما.]

ظمى 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. (S.) — 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 ويعتريه الحسن: and in the M, وهو يعتري الحبس, in which الحبس seems to be evidently a mistranscription for الحبس: I

therefore think it most probable that in the T, as well as in the M, the right reading is وهو يعتري الحبس, meaning and it is incidental to the Abyssinians.] — And Tawnyness of a spear-shaft. (T.)

اظمى: see ظمى.

ظمى: } see ظمان, in art. ظما.
ظمى: }

اظمى Anything withering, or withered; or becoming, or become, dried up; from heat; as also ظمى. (M.) — [Hence,] شفة ظميا 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 ظمى:]) or a lip in which is a tawny, or brownish, or dusky, colour, and a withering, or lack of moisture: (S:) or a lip withering, or withered, or lacking moisture, inclining to a tawny, or brownish, or dusky, colour. (K.) — And ثمة ظميا A gum having little blood: (S, K:) or, accord. to the M, having little blood and flesh. (TA.) — And عين ظميا An eye having a thin, or delicate, lid: (T, S, M, K:) and so عين ظميا. (M and TA in art. ظما.) — And ساق ظميا A lean shank: (S, M, K:) and so ساق ظميا. (T and TA in art. ظما.) And اظمى الشوى means A horse having little flesh upon the legs: (TA:) and so اظمان الشوى. (T in art. روى.) — اظمى is also applied to a man, as signifying Black in the lip: (M:) and so اظمى 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 اظمى 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, (Aq, T, S, M,) and the latter to a spear-shaft (قناة). (TA.) — And اظمى signifies also Black: (T:) thus as applied to shade: (S:) and so the fem. applied to a she-camel: (K:) or the latter applied to a she-camel, and [the pl.] ظمى applied to camels, in the colour of which is a blackness. (T.) [See also اظما, in art. ظما.]

مظمى Land, (M,) or [rather] seed-produce irrigated by running water is termed مسقوى. (S, M, K:) and so مظمى: (K in art. ظما:) such as is irrigated by running water is termed مسقوى. (S.)

ظن

1. ظن, aor. ء, inf. n. ظن, (Msb,) [He thought, opined, supposed, or conjectured: and he doubted: and he knew, but not by ocular perception: see اظنه below:] you say, ظننت الشيء, aor. اظنه, inf. n. ظن; and اظننته and اظننته; and اظننته and اظننته, 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, ظننت ذاك i. e. ذاك [I thought that, &c.] like ظننت 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, ظننتك زيذا [I thought thee Zeyd, originally I thought thou wast Zeyd], and ظننت زيذا اياك [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]. (S, 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, ظننت لعبد الله خير منك [I thought surely Abd-Allah was better than thou]. (S in art. درد.) [ظن به كذا] 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], وَتَطْنُونَ بِاللَّهِ الظُّنُونَ [And ye were thinking, of God, various thoughts]. (M.) Accord. to Sb, ظننت به means I made him, or it, the place [i. e. object] of my ظن [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 ظن 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.] اظنى اظنى means Verily I knew [that I should meet with my reckoning]. (T.) And اظنن اظنن ملاق حسابه [that they shall meet their Lord, lit., be meeters of their Lord]. (Msb.) And ظننت ما قال, occurring in a trad., means I knew [what he meant to say by his making a sign with his hand]. (TA.) — ظننته, (M, Mgh, Msb,) aor. as above, (Msb,) and so the inf. n., (M,) signifies also I suspected him; thought evil of him; (M, Mgh, Msb;) and (M) so اظننته (S, M, Mgh, K) and اظننته (M, TA) and اظننته. (TA.) [Thus, too, اظننته accord. to several copies of the S and accord. to the CK; but this is app. a mistranscription.] In the saying of Ibn-Secreen, لم اظنن علي بن ابي طالب, (T, S, K, but in the T ما كان,) meaning Alee was not suspected [in the case of the slaying of Othman], (T,) اظنن is of the measure يُفَعَّل, originally يُظَنَّ: (T, S, K:) so says A'Obeyd: (T:) or, as some relate it, the word is يُظَنُّ. (TA.) One says, اظنن هو اظنن and اظنن, meaning He is suspected of such a thing. (TA in art. ظن.) And ظننت زيذا and ظننت زيذا I suspected Zeyd: in