

(Mṣb;) as also **ظُور** (Ṣ:) and hence applied also to a strange woman *that nurses, or fosters, the child of another*: and likewise to a man *who fosters the child of another*: and also pronounced **ظير**, with the *z* suppressed: (Mṣb:) and the epithet **ظيرة** is also applied to a female: (A:) the pl. [of pauc.] is **أظور** (M, K) and **أظار** (Ṣ, M, A, Mṣb, K,) [which latter is also used as a pl. of mult., accord. to an ex. given in the A;] and [the proper pls. of mult. are] **ظُور** and **ظُوار**, (Ṣ, M, K,) which last is an extr. form, (M,) and **ظُورة** (M, K,) or, accord. to Sb, this is a quasi-pl. n., (M,) and **ظُورة** (M, K,) like **فحولة** and **بعولة**: (M:) or the pl., applied to camels, is **ظُوار**; and to women, **ظُورة**: (M:) or to women, **ظنار** and **ظُوار**: (Mṣb:) **ظُورة** also signifies *a nurse*: (IAḥr:) and **ظُور** signifies the same as **ظئر**: (TA:) or a she-camel *made to incline to, or affect, the young one of another*; (M;) as also **مظُورة**: (Ṣ:) or *that keeps close to the young one, or to the stuffed skin of a young one*. (M.) — [The pl. **ظُوار** is also applied (by a poet, M, TA) to † *The three stones upon which the cooking-pot is placed*: (Ṣ, M, K, TA:) likened to camels; (M, TA;) because of their inclining (Ṣ, M, TA) towards, (Ṣ,) or around, (M, TA,) the ashes. (Ṣ, M, TA.) — And **ظئر** signifies also † *An angle, or a corner, of a قصر* [or pavilion, &c.]. (K.) — And † *A buttress built against a wall*; (K, TA;) likewise called **ظيرة**. (TA.)

ظُورة: } see the next preceding paragraph.
ظيرة: }

ظُوري A cow *desiring the male*: (K:) mentioned by Az, on the authority of AHát; and said to have no verb. (TA. [But see 10, above.])

ظُوار: see **ظئر**, in four places.

ظنار A *غمامة* [q. v.] *that is put into the nose of a she-camel to make her to incline to, or affect, the young one of another, in order that she may not perceive the smell of her young one*. (A.) [See also 1.]

ظُور: see **ظئر**, in two places.

ظُورة *Inclination to, or affection for, the young one of another*: (M, K:) it may be an inf. n., as well as a pl. [of **ظئر**]. (M.) — Also [The relation in which one stands by being a **ظئر**, or nurse:] like **غومة** and **خولة** &c. (TA.) — See also **ظئر**, latter half.

مظُورة: see **ظئر**, latter half.

هو مظائر لها *He is the father of the child which she is nursing*. (T, TA.)*

ظبو

ظبة The **حَد**, (T, M, Mṣb, K,) or **طرف**, (Ṣ,) [both of which mean the *end, or extremity, but the former means also the edge,*] of a sword, (T,

Ṣ, M, Mṣb, K,) or of a spear-head and the like, (K,) or also of a spear-head and of an arrow-head and of a dagger and the like; (M;) or the *part next to the طرف* [or extremity] of the sword; also called its **ذباب**: (T:) or the **ظبتان** are the *parts of the two edges that are on either side of the ذباب* [by which last word is here app. meant the *point*] of the sword: (AZ, T and TA voce **ذباب**, q. v. :) [for the swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point:] or, accord. to Aboo-Riyash, the **ظبة** of the sword is the *part that is four digits' measure below, or within, (ذون), the ذباب thereof; and is the striking-place thereof; and it is also its حَد; and the **ظبة** of the spear-head is likewise its **حَد**: (Ham p. 48:) the *z* in **ظبة** is a substitute for *w*, which is the final radical, (Ṣ, M, Mṣb, K,) the word being originally **ظبو**: (Ṣ, TA:) the pl. is **أظب**, (Ṣ, K,) a pl. of pauc., (Ṣ,) and **ظبات** (T, Ṣ, M, Mṣb, K) and **ظبابة** [which is originally **ظبوبة**] (Ṣ, TA) and **ظبون** (T, Ṣ, M, Mṣb, K) and **ظبون** and **ظبا** or **ظبي**. (M, K.) In the saying of Es-Semow-al Ibn-'Adiyà,*

تسيل على حدّ الظبات نفوسنا

وليسست على غير الظبات تسيل

[Our bloods flow upon the edge of the **ظبات**, and upon other than the edge of the **ظبات** they flow not], by the **ظبات** may be meant the *swords, altogether, or the striking-places of the swords*. (Ham p. 52. [See also a similar ex. in p. 48 of the same.]) — Also *A kind of مزاد* [or leathern water-bag]. (M.) — And *A place of bending, or turning, of a valley*; like **ظبية** [which belongs to art. **ظبي**]: pl. of the former **ظبابة**, a pl. of a rare form. (M in art. **ظبي**.)

ظبي

[**ظبي**, if used, means *He acted like the ظبي, or gazelle*; being similar to **تذاب** and **تيمر** &c.: its part. n. is mentioned in the first paragraph of art. **ربض**.]

ظبي *A certain animal, (TA,) well known*; (Ṣ, Mṣb, K, TA;) the **غزال** [or gazelle; to which the former word is applied when used unrestrictedly, and which is app. here meant by the latter word, though this seems properly to signify "a young gazelle"]; (M;) [it is the *gazella dorcas*, also called *antilope dorcas*, of which the *ariel*, or *antilope Arabica*, is said to be a variety; or, accord. to some, each is a distinct species of gazelle: the name seems to be properly, but not always (as is shown by an explanation of **رؤم**), applied only to the *true antelope of Arabia and adjacent countries, as distinguished from the cervine and bovine antelopes*:] it is a name for the male; which is also called **تيس**, when he has become what is termed a **تيس** [q. v.], which he continues to be termed until he dies: (AHát, Mṣb, TA:) the *female* is called **ظبية**, (AHát,

T, M, Mṣb, K, TA,) and **عنز** and **ماعزة**: (AHát, Mṣb, TA:) the dual is **ظبيان**: (Mṣb, TA:) and the pl. is **أظب**, (Ṣ, M, Mṣb, K,) originally **أظبي**, (Ṣ, Mṣb,) a pl. of pauc., (Ṣ,) and **ظببا** and **ظببا**, (Ṣ, M, Mṣb, K,) which last is of the masc. and fem., (M, Mṣb,) and **ظبيات**, (Ṣ, M, Mṣb, K,) which is of the fem. (M, Mṣb.) One says, **به داء ظبي** [lit. *In him is the disease of a gazelle*]; meaning *in him is no disease*; as there is [said to be] no disease in the **ظبي**. (AA, T.) And **لك عندي مائة سن الظبي** [*To thee I owe a hundred camels of the age of the gazelle*], i. e., all of them **تئين** [pl. of **تيس**, q. v.], because the **ظبي** does not exceed what is termed **إتناة**. (M.) [See also a verse cited voce **سن**; in which the phrase **كسنت الظبي** means *And they came; like the age of the gazelle was the age of every one of them*.] It is said in a prov., **لا تركنه ترك ظبي**, [I will assuredly forsake him as a little gazelle forsakes the place of its shade]; because the **ظبي**, when it leaves its covert, does not return to it: it is said in confirming the relinquishing of anything.

(T. [See **ظئر**, where other relations of this prov. are mentioned.]) And in another prov., **الظبية على البقر**, said when the tie of relationship and friendship between two men is severed, and it was used in the Time of Ignorance as a form of divorce: **الظبية** is in the accus. case by reason of **اخترت**, or **اخترار**, understood, [so that the meaning is *I have preferred, or he has preferred, the gazelles to the wild cows*], by the **بقر** being meant the women: whence the saying, **جاء بقر بقره** [expl. in art. **بقر**]. (Meyd. [See also Freytag's Arab. Prov. ii. 61.]) And one says, **أتيت حين شدة الظبي ظله** i. e. [I came to him when its shade] confined the **ظبي** [or gazelle] by reason of the vehemence of the heat: or, as some relate it, **حين نشد الظبي ظله**, meaning **ظبية** [i. e., when the gazelle sought its shade]. (TA.) And it is said in a trad., **إذا أتيتهم قاربى فى دارهم ظبياً**, [expl. voce **ربض**]. (T, TA.) **به لا بظبي** (Ṣ, TA,) or **به لا بظبي أعفر**, a prov., meaning *May this accident befall him, (بظبي الحادئة), not a white antelope*, (Meyd,) is said on an occasion of rejoicing at another's affliction, (Ṣ, Meyd, TA,) by way of imprecation, i. e. *may God make that which has befallen him to cleave to him*. (Ṣ, TA. [See also Freytag's Arab. Prov. i. 148.]) — **أولاد الظبابة** and **الظبابة** are mentioned by Freytag as names of *Certain stars*: in relation to the former of which he refers to Ideler's "Unters." pp. 20-21; and in relation to the latter, to the same work p. 21.] — And **الظبي** is the name of *A brand, or mark made with a hot iron, peculiar to some of the Arabs*. (T, K.)

ظبية fem. of **ظبي** [q. v.]. (AHát, T, &c.) — Also a name for † *A woman*; [or, app. a young