

(K) used for carrying (S, Mgh, Mṣb, K) the goods, or furniture and utensils, of a man (S, Mgh, Mṣb) travelling, (Mgh, Mṣb,) and his food; (S, Mgh;) the *ḥ* denoting intensiveness: (Mṣb:) or *q* she-camel upon which are carried the goods, or furniture and utensils, of the traveller: (Har p. 130:) from *زَمَل* "he bore, or carried," a thing: (Mgh, Mṣb:) pl. *زَوَامِل*. (TA.) [See also *زَوْمَلَة*.] — Afterwards used to signify The *عَدْل* [properly half-load] in which is the pilgrim's travelling-provision, consisting of biscuit, or dry bread, and fruit (تمر [app. a mistranscription for *تَمَر* i. e. dates]), and the like. (Mgh.)

زَوْمَلَة Camels having their loads upon them: (IAḥr, M, K:*) [in the K, *وَالعِير* should be *وَالعِير*, or rather *وَالإِبِل*:] and so *عِيرٌ لَطِيمَةٌ* signifies "camels laden or not laden:" (IAḥr, M:) *زَوَامِل* may be either its pl. or pl. of *زَامَلَة* [q. v.]. (TA.) — See also *زَوْمَلَة*. = *زَوْمَلَتَهَا* means *He is a knower of it*; (IAḥr, K:) i. e., of the affair. (IAḥr.) — And *أَبْنُ زَوْمَلَة*, also, means *The son of the female slave*. (IAḥr, K.)

أَزْمَل A sound: (Aḥ, S:) or any mixed, or confused, sound: or a sound proceeding from the prepuce of a horse or similar beast: (K:) it has no verb. (TA.) A poet says,

* تَضَبُّ ثَاتُ الخَيْلِ فِي حَجَرَاتِهَا *
* وَتَسْمَعُ مِنْ تَحْتِ العَجَاجِ لَهَا أَزْمَلَا *

[The gums of the horses water in the adjacent tracts thereof, and thou hearest, beneath the dust, a sound attributable to them]: he means *أَزْمَلَا*, but suppresses the *ء*, as is done in *وَيْلِيهِ* [for *وَيْلُ لِي*]. (S.) *أَزْمَالُ القَيْسِي* means *The sounds of the bows*: *أَزْمَال* being pl. of *أَزْمَل*, with *ي* to give fulness to the sound of the vowel preceding it. (TA.) And *أَزْمَلَة* signifies *The twanging sound of a bow*. (K, TA.) = *أَزْمَلَا* and *أَزْمَلَة* and *أَزْمَلَة* *He left a family, or household*. (K.) And *خَرَجَ فُلَانٌ وَخَلْفَ أَزْمَلِهِ* [Such a one went forth, and left behind him his family, or his family and his cattle]: and *خَرَجَ بِأَزْمَلِهِ* *He went forth with his family and his camels and his sheep or goats, not leaving behind him aught of his property*. (AZ, TA.) — [Hence, app.,] *أَخَذَهُ بِأَزْمَلِهِ* [in one of my copies of the S, *أَزْمَلَهُ*,] *He took it altogether*; (S, K;) namely, a thing. (S.) And *He took it with its أُنَاتُ* [or utensils and furniture]; as also *بِأَزْمَلِهِ* and *أَزْمَلَتِهِ* (K) and *أَزْمَلَتِهِ*. (L, TA.) — And *عِيَالَاتُ أَزْمَلَة* i. e. *Numerous [families or households]*. (S, K:*)

أَزْمَل, whence *بِأَزْمَلِهِ*: see the next preceding paragraph, last sentence but one.

أَزْمَلَة: see *أَزْمَل*, in four places.

أَزْمُولَة: see *أَزْمُول*.

أَزْمِيل A shoemaker's knife (S, K, TA) with which he cuts the leather. (TA.) [In the TA, in art. *ذَرَب*, it is expl. as meaning *A shoemaker's*

أَشْفَى with which he sews: but this I have not found elsewhere.] — Also An iron (K, TA) like the new moon [in shape], (TA,) that is put at the end of a spear, for the purpose of catching wild oxen. (K, TA.) — And The [implement called] *مَطْرَقَة* [q. v.]. (K.) — Applied to a man, (K, TA,) † A great, or vehement, eater; likened to the [shoemaker's] knife: (TA:) or strong: and also weak; (K, TA:) low, mean, or contemptible: (TA: [like *زَمَل*:]) thus having two contr. significations. (K.)

أَزْمُولَة (AA, S, K) and (S, K) some say (S) *أَزْمُولَة*, (S, K,) the latter accord. to Aḥ and Sb and Ez-Zubeydee, (TA,) and *أَزْمُول*, (S, TA,) which is said by IJ to be quasi-coordinate to *جَرْدَحَل*, because the *و* in it is not a letter of prolongation, for the letter before it is with fet-ḥ, (TA,) applied to a mountain-goat and to one of other animals, *Vociferous*: (AA, S, K, TA:) or the first, [or, app., any of the three,] applied to a mountain-goat, such as, when he runs, leans, or bears, on one side: so accord. to AHeyth: Fr explains the first or second as applied to a horse, meaning that runs swiftly: and in like manner to a mountain-goat. (TA.)

مَزْمَلَة A certain thing in which water is cooled: of the dial. of El-'Irāḥ: (K:) applied by the people of Baghdād to a green [jar such as is called] *جَرَة* or *خَابِيَة*, in the middle whereof is a perforation, in which is fixed a tube of silver or lead, whence one drinks; so called because it is wrapped (*تُرْمَل* i. e. *تُلَف*) with a piece of cloth of coarse flax, or some other thing, between which and the jar is straw: it is in their houses in the days of summer: the water is cooled in the night by means of the [porous earthen bottles called] *بَرَادَات*; then it is poured into this *مَزْمَلَة*, and remains in it cool. (Har p. 548.)

مَزْمُول: see *زَمِيل*.

مَزْمَل, originally *مَتَزْمَل*, A man wrapped with [or in] his garments: occurring in the *Kur* lxxiii. 1. (TA.)

زملق

Q. 1. *زَمَلَق*, inf. n. *زَمَلَقَة*, *He did the act denoted by the epithet زَمَلَق* expl. in art. *زَلَق*, voce *زَلَق*. (TA.) — *زَمَلَقَة* in asses is like *هَمَلَجَة* [i. e. The going an easy and a quick pace] in a horse. (TA.)

زَمَلَق and *زَمَلِق* and *زَمَلِق* are expl. in the S in art. *زَلَق* [q. v., voce *زَلَق*]: in the K, in the present art., agreeably with the opinion of Aboob-'Obeyd. (TA.) [The first is said in the TA, voce *تَت*, to be syn. with *عَدِيوُط*, q. v.] — The first is also applied to an ass, as meaning *Fat*; whose back is even by reason of the fat. (Lḥ, TA.)

زَمْلُوُق A boy, or young man, light, or active, upon whom his pursuer can hardly lay hold by reason of his lightness in his running, and his going this way and that, quickly, and deceitfully,

or guilefully; as also *زَمَلَق*: thus expl. by Az, on the authority of one of the Arabs: also said to signify light, or active, and inconstant, unsteady, or fickle; and so *زَمَلِق* and *زَمَلِق*. (TA.)

زَمَلَق: see *زَمَلِق*: — and see also *زَمْلُوُق*, in two places.

زَمْلُوُق: see *زَمَلِق*: — and see also *زَمْلُوُق*.

زمن

1. *زَمَن*, aor. *زَمَن*, inf. n. *زَمَن* (Mṣb, K) and *زَمَانَة* (S, Mṣb, K) and *زَمْنَة*, (K,) *He (a man, S, Mṣb) had, or was affected with, a malady of long continuance, (Mṣb,) or what is termed زَمَانَة*, expl. below: (K:) *he was, or became, afflicted [with what is so termed]: (S:) or he was, or became, crippled*. (TK.)

3. *زَمَانًا* (S, K) and *زَمَانًا* (Lḥ, TA) [*He bargained, or made an engagement, with him, to work, for a time*], (S, K,) from *الزَمَن*, (S,) is like *الشَّهْر* [and *شَهَارًا*] (S, K) from *الشَّهْر*. (S.)

4. *ازمن* [*He, or it, continued a long time; a long time passed over him, or it, (K, TA,) i. e. a thing. (TA.) You say, ازمن بالمكان He remained, staid, dwelt, or abode, a long time (زَمَانًا) in the place. (TA.) — And [hence,] ازمن عني His gift [was a long time kept back from me, or] was slow, or tardy, in coming to me. (TA.) = ازمن فلانًا He (God) made such a one to be such as is termed زَمَن*, i. e. *affected with a protracted disease; (Mṣb, TA;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: or made him to be affected with what is termed زَمَانَة*, expl. below, as meaning [*عَاهَة*] &c.]. (TA.) It is said also of a disease [as meaning *It deprived him of the power to move &c.*]. (TA in art. *عَضَب*.)

زَمَن an inf. n. of *زَمَن* [q. v.]. (Mṣb, K.) — And a simple subst. [meaning *Continuance for a long time*,] from *أَزْمَن* in the first of the senses assigned to it above; and so *زَمْنَة*, with damm. (IAḥr, TA.) — Also, and *زَمَان*, (S, Mṣb, K, &c.) the former a contraction of the latter, (Mṣb,) *A time, whether little or much; (S, Mṣb, K;) thus accord. to Er-Rāghib; (TA in art. دَهْر;) as being a space capable of division: (Mṣb:) and so says El-Munáwee: (TA:) a time considered with respect to its beginning and its end: (Er-Rāghib, MF voce *أَمَد*) or i. q. *عَصْر* [as meaning a space, or period, of time]: (M, K:) [often meaning, without any addition to qualify it, a long time; as in an instance of the usage of the latter word above: (see 4:) what follows here applies to each of these words:] *زَمَان* differs in some respects from *أَمَد* and from *أَمَد*: Sh asserts it to be syn. with *دَهْر*; but AHeyth says that this is a mistake: (TA:) [it is so, however, sometimes, accord. to several authorities, as has been shown in art. *دَهْر*; and particularly as meaning *fortune, or fate*:] IAth says that it is applied to the whole of what is termed *الدَّهْر* [as meaning *time*], and to a*