

(Mṣb;) as also **ظُور** (S:) 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 *ء* suppressed: (Mṣb:) and the epithet **ظيرة** is also applied to a female: (A:) the pl. [of pauc.] is **أظور** (M, K) and **أظار** (S, 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 **ظُور**, (S, M, K,) which last is an extr. form, (M,) and **ظورة**, (M, K,) or, accord. to Sb, this is a quasi-pl. n., (M,) and **ظورة**, (M, K,) like **فحولة** and **بعولة**: (M:) or the pl., applied to camels, is **ظوار**; and to women, **ظورة**: (M:) or to women, **ظار** and **ظوار**: (Mṣb:) **ظورة** also signifies a nurse: (IAq:) and **ظور** signifies the same as **ظئر**: (TA:) or a she-camel *made to incline to, or affect, the young one of another*; (M;) as also **مظورة**: (S:) or *that keeps close to the young one, or to the stuffed skin of a young one*. (M.) — [The pl.] **ظوار** is also applied (by a poet, M, TA) to † *The three stones upon which the cooking-pot is placed*: (S, M, K, TA:) likened to camels; (M, TA;) because of their inclining (S, M, TA) towards, (S,) or around, (M, TA,) the ashes. (S, 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.)

ظورة } see the next preceding paragraph.
ظيرة }

ظوري 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.])

ظوار: see **ظئر**, in four places.
ظار A **غيامة** [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.]

ظورة: see **ظئر**, in two places.

ظورة *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 **عمومة** and **خولة** &c. (TA.) — See also **ظئر**, latter half.

مظورة: see **ظئر**, latter half.

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

ظبي

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

S, 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. 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, (دون,) the ذباب* thereof; and is the *striking-place* thereof: and it is also its **حد**; and the **ظبة** of the spear-head is likewise its **حد**: (Ham p. 48:) the *ء* in **ظبة** is a substitute for *و*, which is the final radical, (S, M, Mṣb, K,) the word being originally **ظبو**: (S, TA:) the pl. is **أظب**, (S, K,) a pl. of pauc., (S,) and **ظبات** (T, S, M, Mṣb, K) and **ظبابة** [which is originally **ظبوة**] (S,* TA) and **ظبون** (T, S, M, Mṣb, K) and **ظبون** and **ظبا** or **ظبي**. (M, K.) In the saying of Es-Semow-al Ibn-'Aldiyà,

* تَسِيلُ عَلَى حَدِّ الظَّبَاتِ نَفُوسَنَا
* وَبَسَّتْ عَلَى غَيْرِ الظَّبَاتِ تَسِيلُ

[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

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

ظبي A certain animal, (TA,) well known; (S, 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 *antelope dorcas*, of which the *ariel*, or *antelope 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 **رئمر**), 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 **تسي**, when he has become what is termed a **ثبي** [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**, (S, M, Mṣb, K,) originally **أظبي**, (S, Mṣb,) a pl. of pauc., (S,) and **ظبية** and **ظبية**, (S, M, Mṣb, K,) which last is of the masc. and fem., (M, Mṣb,) and **ظبيات**, (S, 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 ذئب ظبي** [lit. *To thee I owe a hundred camels of the age of the gazelle*], i. e., all of them **ظبيان** [pl. of **ثبي**, q. v.], because the **ظبي** does not exceed what is termed **اثنان**. (M.) [See also a verse cited voce **سن**; in which the phrase **فجأت كسين 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 تتركه ترك ظبي**, **ظله** [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 **ظل**, where other relations of this prov. are mentioned.] And in another prov., **الظباء**

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: **الظباء** is in the accus. case by reason of **اختارت**, or **اختار**, 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 يجر بقرة**, [expl. in art. **بقر**]. (Meyd. [See also Freytag's Arab. Prov. ii. 61.]) And one says, **أتيته حين 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 **ظله** [i. e., when the gazelle sought its shade]. (TA.) And it is said in a trad., **إذا أتيتهم فأربض في دارهم ظبياً**, [expl. voce **ربض**]. (T, TA.) **به لا بظبي** (S, TA,) or **به لا بظبي أعفر**, a prov., meaning *May this accident befall him, (بئزول به هذه الحادثة,) not a white antelope*, (Meyd,) is said on an occasion of rejoicing at another's affliction, (S, Meyd, TA,) by way of imprecation, i. e. may God make that which has befallen him to cleave to him. (S, TA. [See also Freytag's Arab. Prov. i. 148.]) — **أولاد الظباء** and **الظباء** 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