

camel-vehicle: we will inform thee of the real truth respecting our case, and thou shalt inform us respecting thy case]: (S:) يَا ظَعِنًا is for يَا ظَعُونَ. (EM p. 185.) — And, accord. to Lth, *A camel that is ridden by women*: [like ظَعُونَ:] and applied to signify a woman because she rides it: or, accord. to IAMB, a camel upon which one journeys: and hence the trad., نَيْسٍ فِي جَمَلٍ ظَعِينَةٍ صَدَقَةٌ i. e. [There is no poor-rate in the case of] the camel upon which one journeys; if the phrase be thus: but if it be فِي جَمَلٍ ظَعِينَةٍ, by the last word is meant a woman: (TA:) AZ says, one should not say حُمُولٌ nor ظَعْنٌ except as meaning the camels upon which are هَوَادِجٌ, whether there be in them women or not. (S.)

ظَاعِنٌ *Journeying, going away, departing, or removing*: (Mṣb:) [a traveller:] any one going forth on a journey, on pilgrimage, or on a war-ving and plundering expedition, or journeying from one city [or town &c.] to another: contr. of ظَاعِنٌ [and of مُقِيمٌ]: one says, أَنْتَ ظَاعِنٌ أَمْ مُقِيمٌ [Art thou journeying or abiding?]: the pl. is ظَاعِنُونَ and ظَعْنٌ, and ظَعْنٌ is a quasi-pl. n. syn. with ظَاعِنُونَ. (TA.)

مِظْعَانٌ, applied to a horse or mare, and to a she-camel, *Easy in pace*. (TA.)

مَظْعُونٌ *Made to journey, go away, depart, or remove*; originally مَظْعُونٌ بِهِ; the complement being suppressed because of frequency of usage. (Mṣb.)

ظفر

1. ظَفْرَةٌ: see 2. — [See also ظَفْرٌ. — ظَفْرَتٌ (S, O) aor. ء, inf. n. ظَفْرٌ (S, O) and ظَفْرَةٌ; (O;) and, as some say, ظَفْرَتٌ; (T;) *His eye had what is termed a ظَفْرَةٌ or ظَفْرٌ*. (T, S, O, K.) — And ظَفْرٌ *He (a man) had upon his eye what is termed a ظَفْرَةٌ or ظَفْرٌ*. (T, O, K.) — ظَفْرٌ, aor. ء, (Mṣb) inf. n. ظَفْرٌ, *He attained, got, got possession of, or acquired, what he desired, or sought*: (Lth, S, M, A, Mṣb, K, *) *he succeeded, or was successful*: (Mṣb:) *he won, was victorious, or gained the victory*: (Lth, T:) and ظَفْرٌ [originally اظْفَرٌ] signifies the same as ظَفْرٌ. (S.) You say, بِهٍ ظَفْرٌ and عَلَيْهِ, and ظَفْرَةٌ, *He attained it, got it, got possession of it, or acquired it*; (M, K;) and in like manner اظْفَرٌ, of the measure اَفْتَعَلَ. (K.) And ظَفْرَتٌ بِالضَّالَّةِ I found the stray, or lost beast. (Mṣb.) And ظَفْرٌ بَعْدَهُ (S, A, Mṣb) and عَلَيْهِ, (Akh, S, A,) and ظَفْرَةٌ, (S,) *He gained the victory, or mastery, over his enemy; he overcame him*. (S, A, Mṣb, *) — [Hence,] ظَفْرَتِ النَّاقَةُ لَقْحًا: *The she-camel took, or received, impregnation*. (A, TA.) And مِنْذُ حِينِ مَا ظَفْرَتِكَ عَيْنِي (AZ, T, S, A, K) *My eye hath not seen thee [for some time]*: (AZ, T, S, A, K:) like

مَا أَخَذْتُكَ (AZ, T.) = ظَفْرٌ in the dial. of Hīmyer is said by Freytag, on the authority of the Kitāb el-Addād, to signify *He sat*.]

2. ظَفْرٌ فِيهِ, (A, K,) inf. n. تَظْفِيرٌ, (S,) *He inserted his nail into it*; (S, A, K;) namely, an apple, and the like, (S, K,) a cucumber, and a melon: (A:) and [in like manner] اظْفَرٌ, of the measure اَفْتَعَلَ, *he stuck, or fixed, his nail [into a thing]*; (S, K, TA;) and so اظْفَرٌ, with the unpointed ط. (TA.) You say, فِي وَجْهِهِ ظَفْرٌ فَلَانَ *Such a one stuck his nail into the flesh of the face of such a one, and wounded it*. (TA.) And فِي لَحْيِهِ وَظَفْرٌ *He stuck his dog-tooth and his nail into his flesh, and wounded it*. (A.) And فِي كَذَا وَتَيْبٌ *Such a one clung to, caught to, or took fast hold upon, such a thing*. (A in art. نَيْب.) Also ظَفْرَةٌ; and ظَفْرَةٌ, aor. =; (M, K;) and اظْفَرَةٌ, in the K erroneously written اظْفَرَةٌ; (TA;) *He stuck his nail into his face*; (M, K;) and so اظْفَرٌ, with ط. (TA.) And ظَفْرَةٌ [He clawed it;] *he stuck his nail into it, (namely, anything,) and broke it, or made a mark [or scratch] upon it*. (M.) And اظْفَرٌ *The hawk seized the bird with his talons*. (K.) — ظَفْرٌ said of بَقْلٌ [or herbs, or leguminous plants,] *They put forth what resembled the اظْفَارُ [or talons] of the bird*. (M, TA.) And said of the عَرَفَجُ, (K, TA,) and of the اُرْطَى, (TA,) *It put forth what resembled اظْفَارُ, (K, TA,) when it put forth its [leaves termed] خُوصٌ*. (TA.) And said of the نَصِيٍّ, and of the وَشِيحِ, and of the بَرْدِيٍّ, and of the ثُجَامِ, and of the صِلْيَانِ, and of the غَرَزِ, and of هَدَبِ, *It, or they, put forth yellow shoots, resembling the ظَفْرُ [or talon], which are the خُوصُ thereof, that come forth therefrom having a dust-coloured flower*. (M, TA.) [Or,] said of a plant, (Ks, T, S,) inf. n. as above, (Ks, T,) *It came forth*; (Ks, T;) from الأظْفَارُ: (T:) or it came forth of the measure of the ظَفْرُ [or nail]. (S.) And ظَفْرَتِ الأَرْضُ *The land put forth plants, or herbage, that might be uprooted (يُمْكِنُ) with the nail, (M,) or with the fingers*. (K.) — ظَفْرٌ *He perfumed his garment (M, and so in a copy of the K,) inf. n. as above, (K,) He perfumed his garment with what is termed اظْفَارٌ*. (So accord. to other copies of the K.) — And ظَفْرُ الجِلْدِ, (K,) or ظَفْرَتِ الجِلْدِ, (M,) *He, (K,) or I, (M,) rubbed the skin in order that its اظْفَارُ (M, K) which means its creased parts (M) might become smooth*. (M, K.) — ظَفْرَةٌ also signifies, and so اظْفَرٌ, [He caused him to attain, get, get possession of, or acquire, what he desired, or sought: he caused him to succeed, or to be successful: and] *He (God) caused him to be victorious, to gain the*

victory, or to overcome. (A.) You say, بِهٍ ظَفْرَةٌ (S, M) and عَلَيْهِ, (M, TA,) inf. n. as above; (S;) and اظْفَرٌ (S, M, Mṣb) and عَلَيْهِ; (M, Mṣb;) *He (God, S, M, or a man, Mṣb) caused him to gain the victory over him, or to overcome him, (M, Mṣb,) namely, his enemy*. (S, Mṣb.) — And ظَفْرَةٌ عَلَيْهِ *He declared him to have overcome him*: said of one who has been asked which of two persons had overcome. (T.) — And ظَفْرَةٌ, (M, K,) inf. n. as above, (K,) *He prayed for him that he might attain what he desired, or sought; or that he might be successful, or victorious*. (M, K.)

4: see the next preceding paragraph, latter part, in two places.

6. تَظَاهَرُوا and تَظَاهَرُوا عَلَيْهِ all signify the same; so says Ibn-Buzurj; (T, TA;) explaining the meaning to be, *They leagued together, and aided one another, against him*; i. e. عَلَى فُلَانٍ [against such a one]: (TA in art. ضَفْرُ:) the first of these has been said to be incorrect; but it is mentioned also by Sgh, as syn. with the third; and by Ibn-Málik, among words that are with ض and with ظ. (TA in the present art.)

8: see 2, in three places: = and see also 1, in two places.

ظَفْرٌ: see the next paragraph.

ظَفْرٌ (T, S, M, A, Mṣb, K, &c.) and ظَفْرٌ (Mṣb, K,) which latter is the most chaste form, and the form adopted by the seven readers in the K, vi. 147, and the former is a contraction of this, [but is the most common form,] (Mṣb,) and ظَفْرٌ, which is extr., (M, Mṣb, K,) and disallowed by IDrd, (O,) and ظَفْرٌ, which is also extr., (Mṣb,) and اظْفُورٌ (T, M, A, Mṣb, K,) which is erroneously mentioned in the S as a pl. of ظَفْرٌ, (Sgh, Mṣb, K,) by an anticipation of the pen; (Mṣb;) or, accord. to MF, it is said in most of the copies of the S, (but this is not the case,) اظْفُورٌ has for its pl. اظْفَارٌ; and اظْفُورٌ [has for its pl.] اظْفَائِرٌ; (TA;) [and this, being the reading in most of the copies of the S seen by MF, is probably what J wrote;] *A certain well-known thing*; (M;) [i. e. a nail; and a talon, or claw;] *pertaining to a human being, (M, Ibn-Es-Seed, Mṣb, K,) and to others; (M, K;) to the beasts and birds mentioned in the next following sentence, [as well as to man,] accord. to the authorities there cited; (TA;) and to every ruminant, as syn. with ظَلْفٌ [i. e. a cloven hoof]: (T and M in art. ظَلْفُ:) or to a beast, or bird, that does not prey; [as well as to man;] that of such as preys being termed مَحَلَبٌ: (M:) [and in the present day applied also to the spur of a cock:] it is of the masc. gender: (Lh, M, Mṣb:) the pl. (of ظَفْرٌ, S, M, Mṣb, &c.) is اظْفَارٌ (S, M, Mṣb, K, &c.) and sometimes اظْفُرٌ, (Mṣb,) [both of which are pls. of pauc., but the former is used as a pl. of mult. also,] and (of اظْفُورٌ, M, Mṣb, or*