 , زِزُ ${ }^{8}$, last sentence but one.
.زَرِيرُ see : زُرأِذر
3
مَز An ass [app. meaning a wild ass] that bites much. (S,* TA.)
"مَزرورْ is used by El-Marrár El-Fak'asee as meaning A she-camel's nose-rein; because it is plaited and tied. (S.)

## زرب

1. زَرْ [as an inf. n.] signifies The constructing $a$, for sheep, or goats: (K, TA:) you say, ; ; ; ;
 think, is a mistake for what here follows:] زَرْتُتُ
 structed an enclosure of wood for the sheep or goats: this meaning is plainly indicated, though not expressed, in the $S$ and TA:] but in some


 goats]. (TA.) And زَرْبَ ز. j [i. e. lambs or hids, or young the lambs or kids,] into their place [or enclosure of nood]. (A. [And the like is said in the Ham p. 195.]) $=$, زَرِبَ , aor. ${ }^{-}$, (K, TA,) said of water, (TA,) It floned ; ( ${ }^{(1), ~ T A ;) ~ l i k e ~ س َ ب ِ ب َ . ~(T A .) ~}$
2. بهر Ti. e. lambs or kids, or young lambs or kids,] entered into the ز[or enclosure of wood]. (A, 'TA.*) —And (TA) + The hunter, or sportsman, enteréd into his lurking-place. (S, TA.)
3. ازربت, inf. n. أزربَبَ, It (a plant, or herb, ) became yellon, or red, nhile having in it greenness. (K, TA.)

زَ $\boldsymbol{j}$ A place of entrance. ( $\mathbf{A} \mathbf{A}, \mathrm{S}, \mathrm{A}, \mathrm{K}$.$) -$ And hence, accord. to AA, ( $(\underset{S}{ }$ ) the same word,

 place of sheep or goats; (A, K, TA; ) [i. e.] an enclosure of wood for sheep or goats: (S:) [said in the TA to be tropical; but not so accord. to the $\mathbf{A}:] \mathrm{pl}$. of the first ( $\mathbf{A}, \mathbf{K}$ ) and second (K) , (A, K,) and of the last زُرُوبُ (A.) And, as being likened thereto, ( $A$, ) + زَرِيْبَة signify also $\ddagger$ The lurking-place ( a hunter, or sportsman, (S, A, K,) or of an archer, or a shooter: (TA in explanation of the former word:) both signify a well [or pit] nhich the hunter, or sportsman, digs for himself that he may lie in wait therein for the game. (TA.) See also the next paragraph.

زربٌ: see the next preceding paragraph. Also A channel in which water flows; ( $\mathbf{K}$;) and so ${ }^{\text {\# }}$.

She passes the night between the chamnel of water and the concealing, or protecting, place: meaning that she is fed in the enclosures for camels \&cc., [فِّى الحظائر], thus I read for الهصضائر (an evident mistranscription) in the TA,] and among the tents, or houses ; not in the pasture-land. (TA.)
3.3
 the A], on the authority of IAar, زرْبَبَّةٌ , also said
 ث meaning Small pillon:s] : (S, A, $\mathrm{K}:$ ) and carpets: or any things which are spread, and upon which one leans, or reclines: ( $\mathrm{A}, \mathrm{K}$ :) the like of this is said by Zj in explaining a phrase in which it occurs in the Kur lxxsviii. 16: or, accord. to $\mathrm{Fr}_{\text {r }}$, it signifies carpets (طَنَافِس) having a fine nap, or pile: (TA :) also, [particularly,] (A,) carpets (قُطُوع, A, or طَنَافِس, Ḥar p. 377) of the fabric of ElHeereh; and the lihe thereof in fabric: (A, and Har ubi suprà:) or † زربيّة signifies [simply] a
 nap, or pile: and a [piece of leather that is spread upon the ground, such as is called] H : نطَع : and the like therenf in make. (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, [The embellished coverings of vehement hatred are spread between them; i. e. vehement hatred concealed by fair professions \&c. subsists between them]. (A.) The following saying, of Artáh Ibn-Suheiyeh,
is expl. by En-Nemiree as meaning $\dagger[$ And we are sons of a paternal uncle, but] upon our enmity is a comely covering beneath which it is latent; [therein are vehement hatred and envious competition; ; زَرَابِّ ${ }^{3}$ signifying [properly] carpets of sundry colours: (Ham p. 196:) it is also said to mean, in this instance, $+[$ concealed $]$ enmities, and sayings that give pain; [the former of these two meanings being] from زَرْبْتُ البَهْمَ فِى الزَّرِيبَ
 anuther reading, namely, زَرَاِيدى ; mentioned and thus explained in the Ham ubi suprà : the poet, therefore, is supposed to have meant, upon our state of union, or concord, (ذ) بيننا having two contr. significations,) have supervened concealed enmities, \&c.:] or, as some say, the reading in the deewán of Artạh is ${ }^{\prime}$, ${ }^{\prime}$, as
 denote enmity because it is made to enter (, تُزْرْبَ, i. e. metaphorically applied to a place of enmity latent in the bosom, from the same word as signifying the " place in which are put lambs, or kids, and sheep, or goats :" or, supposing the right reading to be * زَرَابِّى , the poet may very properly mean, upon the vacant space between our tents, or houses, are
 sit thereon, near together in the places, but with the hearts remote: (idem p. 195:) but with the reading ;أانْبُ, mentioned above, occurs another
 notnithstanding that, between us are sayings that
 ring in a trad., is said to mean $\ddagger$ Wo to those rho go in to lords, or princes, and, nhen they say what is exil, or say anything, say, He has spoken truth: such persons being likened, in respect of
 tioned above in the first sentence of this paragraplı; or to sheep, or goats, which are thus called in relation to the ${ }^{\circ} \mathrm{j}$, i. e. the enclosure to which they repair, because they are obsequious to the lords, or princes, and follow their steps with the submissiveness of sheep or goats to their pastor. (TA.) - Accord. to El-Muärrij, (TA,)
 have become yellon, or red, while having in them greenness: (K, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants. (TA.)
 ing paragraph, in three places. - [Golius, finding the second and third of these words expl. by the Pers. شادروان, (which is often applied by Arabs in the present day to "an artificial fountain that throws up water,") has erroneously, as Freytag has observed, supposed that they may signify " Euripus, fons in altum saliens."]
:زَرِيبَة : see in two places: and see 1, first sentence. - Also + The lurking-place of a beast of prey. (S. K.) - See also زُرْبِى.

, (K, TA,) from [the Pers.] ;رْر , for (IAar, $\mathbf{K}$ :) or the water thereof [i. e. water-gold; which may be deemed the more correct, as agreeing with the original]. (K.) - And Anything yellow. (K.) $=$ Also $A$ certain black singingbird; (MF, TA ;) called also ايو زولق, [app. a mistranscription for ايو زريق, as in Freytag's Lex., i. e. " Manṭil et-Tleyr." (TA.)
[q. v., said to be not a claste word]. (K.)
-رزب . مَزْرْ
زرجن

 ('TK.) - And The being deceitful, nicked, dishonest, or dissimulating, and mischief-making; or very deceitful \& c.: and the act of deceiving, deluding, beguiling, circumventing, or outvitting: (K:) one says, deluded him, \&c. (TK.)


