جَاْرُ زُرْوْرُ , meaning a narrow ass]. (O, Ķ.\*) == زُرُورُ مَالِ: see ; last sentence but one.

. زَرِيرٌ see : زُرَازِرٌ

An ass [app. meaning a wild ass] that bites much. (S,\* TA.)

is used by El-Marrar El-Fak'asee as meaning A she-camel's nose-rein; because it is plaited and tied. (Ş.)

## زرب

[as an inf. n.] signifies The constructing a زُريبَة, (K, TA,) i. e. an enclosure of wood, (TA,) for sheep, or goats: (K, TA:) you say, زُرْبُتُ (TA:) [or this, I زَرْبٌ , inf. n. الْقُنْمَ (TA:) think, is a mistake for what here follows:] زَرْبُتُ (Ks, S:) [i. e. I con- أَزْرُبُ, inf. n. الْغَنَيرِ (Ks, S) 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 ربناً: الزّريبة للْغَنُم copies of the K, in the place of مِنَاتِ الزَرِيبَةُ الغَنْمِ we find الزَّرْبُ as explaining [meaning that الزَّرِيبَةِ signifies sheep, or goats]. (TA.) \_ And أَرْبَهُ وَي زُرْبِهَا or i. e. lambs or hids, or young زريبتها lambs or kids,] into their place [or enclosure of wood]. (A. [And the like is said in the Hum p. 195.]) عنرب aor. -, (K, TA,) said of water, (TA,) It flowed; (K, TA;) like سُرب. (TA.)

آنزوب البَهْمُ فِي الزَّرْبِ (i. e. lambs or kids, or young lambs or kids,] entered into the jor enclosure of wood]. (A, TA.\*) — And زرب الصَّائدُ (Ş, TA) انزرب الصَّائدُ (TA) + The hunter, or sportsman, entered into his lurking-place. (S, TA.)

9. ازرباک, inf. n. ازرباک, It (a plant, or herb,) became yellow, or red, while having in it greenness. (K, TA.)

مُرَبِّ A place of entrance. (AA, S, A, K.) And hence, accord. to AA, (S,) the same word, (Ṣ, A, Ķ,) and زُرْبُ , (ISk, Ṣ, Ķ,) as some pronounce it, (ISk, Ṣ,) and أربية ♦ (Ṣ, A, K,) + The 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 A:] pl. of the first (A, K) and second (K) \_\_ زَرَائِبُ , (A, K,) and of the last زُرُائِبُ . (A.) And, as being likened thereto, (A,) زُرْبُ and of (قُتُرة) signify also ‡ The lurking-place زريبة ♥ 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] which the hunter, or sportsman, digs for himself that he may lie in wait therein for the game. (TA.) \_ See also the next paragraph.

تَبِيتُ بَيْنَ الزِّرْبِ وَالْكَنِيفِ

She passes the night between the channel of water and the concealing, or protecting, place: meaning that she is fed in the enclosures for camels &c., thus I read for المضائر (an evident mistranscription) in the TA,] and among the tents, or houses; not in the pasture-land. (TA.)

and زُرِبِی (K,) or, accord. to the L [and the A], on the authority of IAar, أَرْبِيَّةٌ , also said to be written زُرْبِيَّةُ and زُرْبِيَّةُ (TA,) are sings. of app. as أَزَرَابِيُّ (K, TA,) which signifies نَمَارِقُ meaning Small pillows]: (S, A, K:) and carpets: or any things which are spread, and upon which one leans, or reclines: (A, K:) the like of this is said by Zj in explaining a phrase in which it occurs in the Kur lxxxviii. 16: or, accord. to Fr, it signifies carpets (طَنَافس) having a fine nap, or pile: قُطُوع) Also, [particularly,] (A,) carpets (قُطُوع) A, or طُنَافس, Ḥar p. 377) of the fabric of El Heereh; and the like thereof in fabric: (A, and Har ubi suprà:) or وربيّة ∮ signifies [simply] a carpet (طنْفَسَة): and a carpet (طنْفَسَة) having a nap, or pile: and a [piece of leather that is spread upon the ground, such as is called] نطع: and the like thereof in make. (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, أُ زَرَابِيُّ لا البَغْضَاءِ بِينَهُرْ مَبْثُوثَةً [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 Artah Ibn-Suheiyeh,

وَنَحْنُ بَنُو عَمِّ عَلَى ذَاتِ بَيْنِنَا زَرَابِیُّ † فِیهَا بِغُضَةٌ وَتَنَافُسُ

is expl. by En-Nemiree as meaning †[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 comsignifying [properly] carpets of زُرَابِي [properly] 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 زَرَبْتُ البّهُمَ فِي الزّرِيبَةِ, i. e. the latter of them app. suggested by: أَدْخُلْتُهُ another reading, namely, زَأَانِبُ in the place of زُرَابي ; mentioned and thus explained in the Ḥam ubi suprà: the poet, therefore, is supposed to have meant, upon our state of union, or concord, (زات) having two contr. significations,) have supervened concealed enmities, &c.:] or, as some say, the reading in the deewan of Artah is زَرَائبٌ, as though pl. of زُريبُةٌ \* which is likewise made to denote enmity because it is made to enter (تُزْرَبُ, i. e. تُدْخَلُ,) into the heart; or which may be 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 the poet may very properly mean, upon the vacant space between our tents, or houses, are carpets (بُسط and سُطَافس) spread for us, and we sit thereon, near together in the places, but with the hearts remote: (idem p. 195:) but with the reading زَأَانَبُ, mentioned above, occurs another

variation, thus: عَلَى ذَاكَ بَيُّنَنَا زَأَانِبُ; meaning, notwithstanding that, between us are sayings that give pain. (Idem p. 196.) \_\_ ♦ , occurring in a trad., is said to mean ! Wo to those who go in to lords, or princes, and, when they say what is evil, or say anything, say, He has spoken truth: such persons being likened, in respect of their variable conduct, to one of the زَرَابِی mentioned above in the first sentence of this paragraph; or to sheep, or goats, which are thus called in relation to the زُرْب, 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-Muarrij, (TA,) is applied to plants, as meaning Such as have become yellow, 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.

ing paragraph, in three places. — [Golius, finding the second and third of these words expl. by the Pers. مادروان, (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."]

زُرِيبَةُ: see زُرِيبَةُ; in two places: and see 1, first sentence. — Also † The lurhing-place of a beast of prey. (Ṣ, Ķ.) — See also زُرِيبُيْ

نَرَابی : see زَرَابی in five places.

زُرْاب (in the CK زِرْباب), an arabicized word, (K, TA,) from [the Pers.] زُرْ اَبْ , the hemzeh [in رَرْ اَبْ , for أَابُ , being changed into ج. (TA,) Gold: (IAar, 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 singing-bird; (MF, TA;) called also ابو زوتى , [app. a mistranscription for ابو زريق, as in Freytag's Lex., i. e. أَبُو زُرُبْقٍ , accord. to the book entitled "Mantik et-Teyr." (TA.)

مِرْزَابٌ i.q. مِرْزَابٌ [q. v., said to be not a chaste word]. (Ķ.)

رزب .in art مَرْزُبَانُ see مَزْرَبَانُ

## زرجن

Q. 1. زُرْجَنُو (as an inf. n., TK) i. q. زُرْجَنُو (q. v.]: (K:) one says, زُرْجَنُو , meaning أَرْجَنُو . (TK.) — And The being deceitful, wicked, dishonest, or dissimulating, and mischief-making; or very deceitful &c.: and the act of deceiving, deluding, beguiling, circumventing, or outwitting: (K:) one says, زَرْجَنُهُ, meaning He deceived him, deluded him, &c. (TK.)

زُرُجُونٌ, (Ṣ, Ķ,) which is also written زُرُجُونٌ, like عُصُفُورٌ, is mentioned in art. عُصُفُورٌ