هُوَ عَلَى see . مَزْلَقَةُ [Hence,] one says, وَرُقَّ عَلَى Ele is on the slippery way of false religion or the like]. (MF voce جَادَّةُ q. v.)

word, [q. v.,] meaning The thing by means of which a door is closed, or made fast, and which is opened without a key. (S, K.) — Also A mare [or other female (see 4)] that often casts her young; (S, K;) i. e., that usually does so; and applied in this sense to a camel. (TA.)

زلقمر

Q. 1. اَلْقَانُ He swallowed a gobbet, or morsel, or mouthful. (TA.) = [The inf. n.] نقبُ signifies [also], accord. to IB, The being wide, broad, or ample. (TA.)

تُلَقَّرُ The sea; from زُلْقَهُ meaning as expl. above; as also قُلُزُمُ (IKh, TA.)

زلمر

1. زَلَّمْ, (aor. ², inf. n. زَلْمُ, TK,) He cut off one's nose [and app. anything projecting, or prominent: see 2: and see also 8]. (ISh, K.) — † He made his gift little, or small, in quantity or amount; (Ṣ, Ķ;) [as though he cut off something from it;] in [some of the copies of] the Ṣ, [but not so in mine,] زَلْمُ (TA.) — He filled (Ṣ, K) a watering-trough, or tank, (Ṣ,) or a vessel; (K;) as also رَلَّمُ أَلُومُ لَمُ الْمُرْامُ لِمُ الْمُرْامُ لِمُ الْمُرْامُ لِمُرْامُ لِمُرْامُ لِمُرْامُ لَمُ الْمُرْامُ لَمُ الْمُرْامُ لِمُرْامُ لِمُرْامُ لِمُرْامُ لَمُ الْمُرْامُ لَمُ اللّٰمُ لِمُعْلِمُ لِمُرْامُ لِمُرْامُ لِمُ اللّٰمُ لِمُعْلِمُ لِمْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمْلِمُ لِمُعْلِمُ لِمُعِ

2. زلّم السّهو, (Ṣ, Ķ,*) inf. n. زلّم السّهو, (K,) He cut [or pared] the arrow, and made its proportion or conformation, and its workmanship, good: (Ṣ:) [he shaped it well:] or he made it even and supple. (K.) And نه is said of anything as meaning Its edges were pared off. (TA.) [Hence,] الله He made the mill-stone round, and took from its edges. (K.) Dhu-r-Rummeh says,

كَأَرْحَآءِ رَقْد زَلَّمَتْهَا الْمَنَاقِرُ

[Like the mill-stones of Rakd (a mountain so called) which the picks have rounded by taking from their edges]: he likens the foot of the camel to a mill-stone from the edges of which the have taken, (S, TA,) and which they have made even. (TA.) And jis signifies I cut the stone, and prepared it properly for a mill-stone. (TA.) See also 1, in two places.

The made his food, or nutriment, bad, i. e. fed him ill, (K, TA,) so that his body became small. (TA.)

8. ازْدُلَى He cut off one's head. (ISh, K.)
And He extirpated one's nose. (K.)

هُوَ العُبْدُ زُلُمًا whence the phrase زُلُمْ or زَلُمْ see زَلُمْ

and thority of Kr, (TA,) A cloven hoof: (K:) accord.

which was applied to those [divining-] arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them: (S, K:) they were arrows upon which the Arabs in the Time of Ignorance wrote "Command" and "Prohibition;" (Mgh, Msb;) or upon some of which was written "My Lord hath commanded me;" and upon some, "My Lord hath forbidden me;" (Har p. 465;) or they were three arrows; upon one of which was written "My Lord hath commanded me;" and upon another, "My Lord hath forbidden me;" and the third was blank; (Bd in v. 4;) and they put them in a receptacle, (Mgh, Msb,) and when any one of them desired to make a journey, or to accomplish a want, (Mgh,) or when he desired to perform some affair, (Msb,) he put his hand into that receptacle, (Mgh, Msb,) and took forth an arrow; (Msb;) and if the arrow upon which was "Command" [or "My Lord hath commanded me" (Ḥar ubi supra)] came forth, he went to accomplish his purpose; but if that upon which was "Prohibition" [or "My Lord hath forbidden me" (Har)] came forth, he refrained; (Mgh, Msb;) and if the blank came forth, they shuffled them a second time: (Bd ubi supra:) or, as some say, the ازلام were white pebbles, upon which they thus wrote, and by means of which they sought to know what was allotted to them in the manner expl. above: (Har ubi suprà:) or, accord. to Az, the ازلاه [were arrows that] belonged to Kureysh, in the Time of Ignorance, upon which were written "He hath commanded" and "He hath forbidden," and "Do thou" and "Do thou not;" they had been well shaped and made even, and placed in the Kaabeh, the ministers of the House taking care of them; and when a man desired to go on a journey, or to marry, he came to the minister, and said, "Tahe thou forth for me a زلر;" and thereupon he would take it forth, and look at it; and if the arrow of command came forth, he went to accomplish that which he had purposed to do; but if the arrow of prohibition came forth, he refrained from that which he desired to do: [it is said that] there were seven of the arrows thus called with the minister of the Kaabeh, having marks upon them, and used for this purpose: (Jel in v. 4:) and sometimes there were with the man two such arrows, which he put into his sword-case; and when he desired to seek the knowledge of what was allotted to him, he took forth one of them. (TA.) Some say that the أزلام are The arrows of the game called الميسر: but this is a mistake. (TA.) The seeking to obtain the knowledge of what is allotted to one by means of the ازلام is forbidden in the Kur v. 4. (TA.) __ Hence, The legs of the [wild] ow or con! likened to the arrows called ازلام because of their slenderness: or, accord. to the A, because of their strength and hardness. (TA.) [Hence, likewise,] the former of the two words (زَنُو) signifies also + A strong and light or active boy: pl. as above: (TA:) [app. because] a poet likens [such] a boy to an arrow of the kind thus called. (S, TA.*) Also, both words, (K,) the latter on the au-

without feathers: pl. (S, Mgh, Msb, K:) which was applied to those [divining-] arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them: (S, K:) they were arrows upon which the Arabs in the Time of Ignorance wrote "Company" and "Parkiting" (TA:) or the osme, peculiarly of the ox-kind: (TA:) or the projecting thing that is behind it: (S, K:) pl. as above. $(K, TA.) \longrightarrow And$ the latter of the same two words, (AA, S,) or each of them, (K,) are all (S, K) and (S, K) pl. as above. (S, K) pl.

زُلُو: see the next preceding paragraph, throughout.

, زُلَهَةً \ and زَلَهَةً \ and زُلْهَةً \ and هُوَ العَبْدُ زَلْهَةً [the last omitted in some copies of the K,] (S, Ķ,) and also with ن in the place of the 人, (S and K in art. زنر,) + He is one whose proportion, or conformation, (S, K,) or whose cut, (K,) is that of the slave: (S, K:) or he is the slave in truth: (Ks, S:) or he resembles the slave as though he were he: (Lh, K:) it is as though one said, اهو العبد مَزْلُومًا , i. e. he is the slave, being thus created by God, so that every one who looks at him sees the characteristics of the slaves impressed upon him: and it is a prov. applied to him who is low, ignoble, or mean: (Meyd:) i. e.,] one says thus in disapproval (في النكرة [i. e. فِي النَّكَرَةِ or إِنْ النَّكَرَةِ (Lh: so in different copies of the S:) and in like manner one says of the female slave [أُمَةُ زُلْبَةً] &c.]: (Lh, S, K:) As said, هُوَ الْعَبْدُ زَلْهَة , using the nom. case, without tenween; but IAar said, هو العبد زُلْهَة, using the accus. case, with tenween: so in the handwriting of 'Abd-Es-Selám El-Basree: (TA:) and هٰذَا العَبْدُ زُلُمًا لا يَا فَتَى accord. to Lh, one says, (so in some copies of the S,) or ازْنُا , (so in other copies of the S, and in the TA,) with damm, (TA,) meaning + This is the slave in proportion, or conformation, and in cut, O young man: (S, TA:) or, as some say, the meaning is, truly. (TA.)

: see the next preceding paragraph.

imeans the زَلَمْنَا الْعَنْزِ: [A kind of wattle] زَلَمْنَا نِ of the she-goat: (K:) or, accord. to Kh, signifies a certain appertenance of goats; a thing hanging from their عُلُوق [here meaning throats, externally,] like the [kind of ear-ring called] وَرُوط [the animal having two of such things: if an appertenance of the ear, it is called بَرُنَهُ وَالْمَ اللّهِ عَلَى اللّهُ وَاللّهُ عَلَى اللّهُ عَلَى اللّهُ وَاللّهُ وَاللّهُ عَلَى اللّهُ وَاللّهُ وَال

. زُلْهَة see : زُلَهَة . مُزَلَّمُ see : زَلِيمُّ

زنير in art ,زُنَامِيُّ see : نَامَى زُلَامِيُّ .

(K) and مُزْنَدُ (A'Obeyd, K,) as also [أَنْدُ (K) and مُزْنَدُ [applied to a camel], and مُزْنَدُ [applied to a camel], (TA,) Having the end of the ear cut, (A'Obeyd, K,) a [portion termed] مُزْنَدُ أَنْدُ being left [hanging] to it: (A'Obeyd, TA:) this is done only to camels of generous race, (A'Obeyd, K,) and to sheep or goats: the fem. of the first is مُزْنُدُ (K:) [see also j: or] مُزْنُدُ (mas above, is applied to a goat, as meaning having what are termed الْمُنْدُنُ وَلِيْدُ (لَا الْمُنْدُنُ الْمُنْدُنُ (لَا الْمُنْدُنُ الْمُنْدُنُ (لَا الْمُنْدُنُ الْمُنْدُنُ (لَا الْمُنْدُنُ الْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُنُ الْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُنُ الْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُنُ الْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُنُ الْمُنْدُنُ (لَا الْمُنْدُنُ (لَالْمُنْدُنُ (لَا الْمُنْدُنُ (لَا الْمُنْدُ (لَا الْمُنْدُنُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُ (لِلْمُنْدُلُ (لِلْمُنْدُلُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُلُ (لَا الْمُنْدُلُ (لِلْمُنْدُلُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُ (لِلْمُنْدُلُلُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُلُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُ (لَا الْمُنْدُلُ (لَا الْمُ