

حَمَارٌ زُرُورٌ, meaning a narrow ass]. (O, K, \*) =  
 زُرُورٌ مَالٍ: see زر, last sentence but one.

زُرَيْرٌ: see زُرَيْرٌ.

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

مُزْرُورٌ 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. زَرْبٌ [as an inf. n.] signifies The constructing a زَرْبِيَّةٌ (K, TA,) i. e. an enclosure of wood, (TA,) for sheep, or goats: (K, TA:) you say, زَرْبْتُ الغنمَ, aor. أَزْرَبُهَا, inf. n. زَرْبٌ: (TA:) [or this, I think, is a mistake for what here follows:] زَرْبْتُ الغنمَ, aor. أَزْرَبُهَا, inf. n. زَرْبٌ (Ks, S:) [i. e. I constructed 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 copies of the K, in the place of زَرْبِيَّةٌ لِلْغَنَمِ, as explaining زَرْبٌ, we find بنات الزربية الغنم [meaning that زَرْبِيَّةٌ signifies sheep, or goats]. (TA.) — And زَرْبُ البهيمِ في زَرْبِهَا or زَرْبِيَّتِهَا [i. e. lambs or kids, or young lambs or kids,] into their place [or enclosure of wood]. (A. [And the like is said in the Ham p. 195.]) = زَرْبٌ, aor. أَزْرَبُهَا, (K, TA,) said of water, (TA,) It flowed; (K, TA;) like سَرِبٌ. (TA.)

7. انزرب البهيم في الزرب The بهيم [i. e. lambs or kids, or young lambs or kids,] entered into the زرب [or enclosure of wood]. (A, TA, \*) — And انزرب الصائد (S, TA) في قترته (TA) + The hunter, or sportsman, entered into his lurking-place. (S, TA.)

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

زَرْبٌ A place of entrance. (AA, S, A, K, \*) — And hence, accord. to AA, (S,) the same word, (S, A, K,) and زَرْبٌ, (ISk, S, K,) as some pronounce it, (ISk, S,) and زَرْبِيَّةٌ, (S, 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) زُرُوبٌ (A, K,) and of the last زُرَائِبٌ (A.) — And, as being likened thereto, (A,) زَرْبٌ and زَرْبِيَّةٌ signify also †The lurking-place (قتره) of 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.

زَرْبٌ: see the next preceding paragraph. — Also A channel in which water flows; (K;) and زَرْبٌ. (TA.) It is said in a rejez of Kaab,

تَبَيْتُ بَيْنَ الزَّرْبِ وَالْكَيْفِ \*

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., [في الحظائر, thus I read for الحظائر (an evident mistranscription) in the TA,] and among the tents, or houses; not in the pasture-land. (TA.)

زَرْبِيٌّ and زَرْبِيَّةٌ (K,) or, accord. to the L [and the A], on the authority of IAar, زَرْبِيَّةٌ, also said to be written زَرْبِيَّةٌ and زَرْبِيَّةٌ, (TA,) are sings. of زَرْبِيٌّ (K, TA,) which signifies نَمَارِقٌ [app. as 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 (طَنَافِسُ) having a fine nap, or pile: (TA:) also, [particularly,] (A,) carpets (قَطُوعُ, A, or طَنَافِسُ, Har p. 377) of the fabric of El-Heereh; and the like thereof in fabric: (A, and Har ubi suprà:) or زَرْبِيَّةٌ signifies [simply] a carpet (طَنَفَسَةٌ): and a carpet (بَسَاطٌ) having a nap, or pile: and a [piece of leather that is spread upon the ground, such as is called] نَطَعٌ: and the like thereof in make. (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, زَرْبِيٌّ البغضاء بينهم مبثوثة, [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 Artâh Ibn-Suheiyeh,

\* وَنَحْنُ بَنُو عَمْرِ عَلَى ذَاتِ بَيْنِنَا \*  
 \* زَرْبِيٌّ فِيهَا بَغْضَةٌ وَتَنَافُسٌ \*

is expl. by En-Nemirce 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 competition;] زَرْبِيٌّ 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 زَرْبِيَّةٌ فِي الْبَهْمِ فِي الزَّرْبِ, i. e. أَدَخَلْتَهُ: [the latter of them app. suggested by another reading, namely, زَائِبٌ in the place of زَرْبِيٌّ; mentioned and thus explained in the Ham ubi suprà: the poet, therefore, is supposed to have meant, upon our state of union, or concord, (ذات) having two contr. significations,] have supervised concealed enmities, &c.:] or, as some say, the reading in the deewân of Artâh is زُرَائِبٌ, as though pl. of زَرْبِيَّةٌ, which is likewise made to denote enmity because it is made to enter (تَزْرَبُ, i. e. تَدْخُلُ) 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 زَرْبِيٌّ, the poet may very properly mean, upon the vacant space between our tents, or houses, are carpets (طَنَافِسُ and بَسَاطٌ) spread for us, and we sit thereon, near together in the places, but with the hearts remote: (idem p. 195:) but with the reading زَائِبٌ, mentioned above, occurs another

variation, thus: عَلَى ذَاكَ بَيْنِنَا زَائِبٌ; meaning, notwithstanding that, between us are sayings that give pain. (Idem p. 196.) — وَيَلُّ لِلزَّرْبِيَّةِ, 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 زَرْبِيٌّ mentioned above in the first sentence of this paragraph; or to sheep, or goats, which are thus called in relation to the زَرْبٌ, 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-Muarrîj, (TA,) زَرْبِيٌّ 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. (TA.)

زَرْبِيَّةٌ and زَرْبِيَّةٌ and زَرْبِيَّةٌ: see the next preceding 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."]

زَرْبِيَّةٌ: see زَرْبٌ, in two places: and see 1, first sentence. — Also † The lurking-place of a beast of prey. (S, K, \*) — See also زَرْبِيٌّ.

زَرْبِيٌّ: see زَرْبِيٌّ, in five places.

زَرْبَابٌ (in the CK زَرْبَابٌ) an arabicized word, (K, TA,) from [the Pers.] زَرُ آبٌ, the hemzeh [in (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 زوق [app. a mistranscription for ابو زريق, as in Freytag's Lex., i. e. ابو زريق,] accord. to the book entitled "Manṭiq et-Teyr." (TA.)

مُزْرَابٌ i. q. مَرْزَابٌ [q. v., said to be not a chaste word]. (K.)

مُزْرَابَانٌ: see مَرْزَابَانٌ, in art. رزب.

### زرجن

Q. 1. زَرْجَنَةٌ (as an inf. n., TK) i. q. خَارِجٌ [q. v.]: (K:) one says, زَرْجَنُوا, meaning تَخَارَجُوا (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, زَرْجَنَهُ, meaning He deceived him, deluded him, &c. (TK.)

زَرْجُونٌ (S, K,) which is also written زَرْجُونٌ, like زَرْجُونٌ, is mentioned in art. رزج and also in