

by a tropical attribution [of the meaning of a pass. part. n. to a word which has properly the meaning of an act. part. n.; because the person thus termed is as though he were pushed, or thrust, away]: (Mgh:) it signifies also *a purchaser*; because he pushes away another from the thing that is sold; [or because he is often duped;] and in this sense, [a sense in which it is commonly now used, or as meaning *a customer*, and also *a dupe*,] it is a post-classical word, not of the language of the people of the desert. (Mgh.) [The pl. now commonly used is زُبَانُن, and some say الزُبُون.] It is said in a post-classical prov., الزُبُونُ يَفْرَحُ بِلَا شَيْءٍ [which I would render † *The dupe rejoices without anything, or at nothing*]: (Meyd:) or الزُبُونُ يَفْرَحُ بِأَدْنَى شَيْءٍ, meaning [† *The dupe rejoices at the least, or the meanest, thing*: or *the dealer* (المُعَامِلُ), or *the purchaser* (المُشْتَرِي), as the word signifies in the dial. the people of El-Bagrah. (Har p. 76, q. v. [The editors of the sec. ed. of De Sacy's Har, to which reference is here made, say, (Notes, p. 90,) "Nous pensons que le mot الزبون, dans l'acception qu'il prend dans ce proverbe dérive du chaldéen ܐܝܢܐ 'vendre.'" (This verb is written in the Lex. of Gesenius ܐܝܢܐ.) See also De Sacy's Chrest. Arabe, sec. ed., pp. 186—190.] = Also *A well in which is a receding in its مَنَابِتْ [or place where the water collects, or place reached by the water when it returns and collects after one has drawn from it, &c.; (see art. ثوب); as though its casing were pushed back in that part]. (K.) = And [An inner vest; so in the present day; pl. أَزْبَنَة;] a thing that is cut so as to fit the body, and worn. (TA.)*

زُبَانِي is the sing. of which زُبَانِيَان is the dual. (Mz, 40th نوع.) زُبَانِي العَقْرَبِ signifies *The horn [or claw] of the scorpion*: (Mgh:) its two horns [or claws] are called زُبَانِيَا العَقْرَبِ; (S, K;) because it pushes with them. (TA.) — And الزُبَانِيَان, (Ibn-Kunáseh, S, Kzw,) or زُبَانِيَا العَقْرَبِ, (K,) [the former the more common,] † *The two horns [or claws] of Scorpio*; [which, like the constellation Leo, the Arabs extended much beyond the limits that we assign to it, and which they thus made to include a portion of Libra;] (Kzw;) *two stars, widely separated*, (Ibn-Kunáseh, Kzw,) [that rise] before الإكْلِيل [q. v.]; (Ibn-Kunáseh;) *between which (Ibn-Kunáseh, Kzw) is the measure of a spear (رُمْح) [q. v.], more than the stature of a man*, (Ibn-Kunáseh,) [or,] *in appearance, the measure of five cubits*: (Kzw:) *two bright stars*, (S, K,) *in, or upon*, (K,) *the two horns [or claws] of Scorpio*: (S, K:) [ $\alpha$  and  $\gamma$  of *Libra*, accord. to those who make التَّوْء to mean "the auroral setting;" and perhaps the same, or  $\alpha$  and  $\beta$  of *Libra*, accord. to those who make التَّوْء to mean "the auroral rising:"] *one of the Mansions of the Moon*, (S, Kzw,) namely, *the Sixteenth Mansion*. (Kzw. [See مَنَازِلُ الْقَمَرِ, in art. نَزَل.]) The saying

\* عَشَّ بِأَطْرَافِ الزُّبَانِي قَمَرَهُ \*  
[lit. *His moon bit the extremities of the claw of*

*Scorpio*], cited by IʿAqr, is expl. as meaning "he is uncircumcised, except the part from which the قَمَر has contracted;" his قُلْفَةٌ being likened to the زُبَانِي [and his كَمَرَةٌ to the قَمَر]: and he is related to have said that he who is born when the moon is in Scorpio is unprosperous: but Th says, I asked him respecting this saying, and he disallowed it, and said, No, but he is a low, or mean, or sordid, person, who does not give food in winter; and when the moon [in winter] bites the extremities of the زُبَانِي, [i. e. enters Scorpio,] it is most intense cold. (TA.) = See also زُبَانِيَّة.

زُبَان: see the next paragraph.

زُبَانِيَّة is a pl., of which the sing. is زُبْنِيَّة, (Akh, Zj, S, K,) as some say, or زُبَان, (Akh, S,) or زُبَانِي, like سُكَارَى, (TA,) or زَابِن, (Akh, S,) or رَبْنِي, (Ks, K,) the pl. of this last being originally زُبَانِي, the ق [in زُبَانِيَّة] being substituted for the [last] م: (Bd in xvi. 18:) but the Arabs hardly, or in nowise, know this [attribution of a sing. to زُبَانِيَّة], holding it to be a pl. having no sing., like أَبَابِيل and عَبَادِيد. (Akh, S.) With the Arabs [of the classical age] it signifies *The شُرَط* [app. in the earlier sense of the *braves of an army*, or in the later sense of the *armed attendants, officers, or soldiers, of the prefect of the police*]: (S:) this is the primary signification: (Bd in xvi. 18:) the sing. being syn. with شُرْطِي; and also signifying the مَتَمَرِد [i. e. *one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience, &c.*], of the jinn, or genii, and of mankind: (K:) and i. q. شَدِيد [i. e. *strong, &c.*]: (Seer, K:) each of these two significations [and the first also] being from the meaning of "pushing," or "thrusting." (TA.) — الزُّبَانِيَّة signifies also *Certain angels*, [the *tormentors of the damned in Hell*], so called because of their thrusting the people of the fire thereto; (Kāṭadeh, S, Mgh;\*) *the angels mentioned in the Kur [lxvi. 6] as غَلَظَ شِدَادُ*, (Zj,) i. e. *rough in speech or in disposition, strong in deeds or in make*. (Bd.)

زُبَان is said by Freytag to signify a foot ("pes"), as on the authority of J; as though he had found it expl. by the word رَجُل: but this is a mistake: it is said in the S that زُبَان is the name of a man (اسْمُ رَجُلٍ).

زَبِين One striving to suppress the urine and ordure: (K, TA: [the word, with the article ال, is expl. by مَدَافِعُ الْأَخْبَثِينَ: see 3 in art. دَفَعَ, and see also أَخْبَثُ:]) such is said in a trad. to be one of those from whom prayer will not be accepted; or, as some relate it, it is the زَبِين, with ن [in the place of the ب]: (TA:) or it means one withholding them against his will. (K.) — One says also, مَا بَهَا زَبِين, meaning *There is not in it* [i. e. the house, الدَّار,] *any one*: so says Aboo-Shubrumeh. (TA.)

زُبُونَة Pride; syn. كِبَر. (S.) — And [hence,

probably,] مَانِعُ جَانِبِهِ i. q. رَجُلٌ ذُو زُبُونَةٍ [app. meaning *A man who defends his honour, or reputation*: see جَانِب: (S, TA:) or *a man who defends what is behind his back* (مَآ وَرَاءَ ظَهْرِهِ) [perhaps meaning *his household*: see ظَهْر: (TA, and so in a copy of the S.) = Also, and زُبُونَةٌ, The neck; (IʿAqr, K;) as in the saying خَذْ زُبُونَتِهِ بِقُرُونِهِ [Take thou hold of his horns and his neck]: (IʿAqr, TA:) or زُبُونَةٌ may signify the ear; and the pl. زُبُونَات, the head and neck of a horse, by a metonymy, because the ears are therein. (Ham p. 58, q. v.)

زُبُونَة: see the next preceding paragraph.

زَابِن: see زُبَانِيَّة, first sentence.

أَكْمَة An [eminence such as is termed] زَابِنَة, (K, TA,) raised high (TA) in a valley that bends, or turns, from it; (K, TA;) as though it pushed it, or thrust it, away. (TA.)

## زنى

1. زَبَاه, nor. يَزْبِيهِ, (S, K,) inf. n. زَبَى, (S,) i. q. حَمَلَهُ [He bore it, carried it, took it up and carried it, conveyed it, &c.]; (S, K;) namely, a thing; (S;) as also أَزْدَبَاه; thus accord. to the T and S and M; (TA; [accord. to one of my copies of the S, i. q. احْتَمَلَهُ, which is often syn. with حَمَلَهُ];) or أَزْبَاه; thus in the copies of the K: (TA:) or the first and † last signify *he bore upon his back a heavy burden*: (JM:) and hence the saying of Kaṭab, بِذَلِكَ أَزْبِيهِ † بَذَلْتُ لَهُ كَلِمَةً أَزْبِيهِ † بِذَلِكَ [And I said to him a saying,] *disquieting, or disturbing, him*, (JM, TA,\*) [by reason of that:] because, when a thing is borne, or carried, it is removed from its place. (JM.) — Also, (K,) aor. and inf. n. as above, (TA,) *He drove, urged, or incited, him*; (K, TA;) and so أَزْدَبَاه, (K,) inf. n. تَزْبِيَّة; (TA;) and أَزْدَبَاه. (K.) [And i. q. دَعَاه.] You say, هَذَا مَا زَبَاهُمْ إِلَيَّ هَذَا, i. e. مَا دَعَاهُمْ إِلَيْهِ [What drew, led, induced, caused, constrained, or drove, them to this? or What hath led, &c.]. (JM, TA.) And زَبَى, inf. n. تَزْبِيَّة, i. e. دَعَاه [He drew, or caused, evil to him]. (TA.) And زَبَيْتُ † لَهُ, inf. n. تَزْبِيَّة, I prepared [app. evil] for him. (TA.) And زَبَاهُ بِشَرٍّ, (K, TA,) or بِمَكْرُوهٍ, (TA,) *He smote him with evil*. (K, TA.)

2. زَبَى, inf. n. تَزْبِيَّة, accord. to the K, *He spread flesh-meat upon a زَبِيَّة as meaning a hill, or an elevated piece of ground, which the water did not overflow: but accord. to ISd, he threw flesh-meat into a زَبِيَّة as meaning a hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread*. (TA.) — See also 5. — And see 1, in three places.

4: see 1, in three places.

5. تَزْبَى زَبِيَّة He made a pitfall for a lion (S, Mgh, K) or a wolf; (Mgh;) as also زَبَاهَا, inf. n. تَزْبِيَّة. (K.) A rájiz says,