مُوْ عَلَى . see زُنِّلَ . [Hence,] one says, وَرُلَقَةَ الْبَاطِلِ He is on the slippery way of false religion or the like]. (MF voce جَادَةً

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

## زلقمر

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

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

in q. مُلْقُومُ [The mindpipe]. (IDrd, S in art. مُلْفُومُ [i. e. Also The مُرْطُوم (i. e. nose, or fore part thereof,] of a dog: and of a beast of prey: and, accord. to IAar, [the proboscis] of an elephant. (TA.)

## زلير

1. زَلَمْ, (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 this gift little, or small, in quantity or amount; (Ṣ, K;) [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 زَلْمُ (AḤn, K.)

2. زلّر السّهور, (Ṣ, K,\*) inf. n. تزليم, (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 زلّر is said of anything as meaning Its edges were pared off. (TA.) [Hence,] زلّر الرّحي He made the mill-stone round, and took from its edges. (K.) Dhu-r-Rummeh says,

خَأَرْحَآ ِ رَقْدِ زَلَّهَتْهَا الهَنَاقِرُ

[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 bave made have taken, (S, TA,) and which they have made even. (TA.) And زَلَتُ الْحَبُّرُ الْمُعَالِينِ signifies I cut the stone, and prepared it properly for a mill-stone. (TA.) See also 1, in two places. —

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

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

َهُوَ الْعَبْدُ زُلْمًا whence the phrase زُلْرُ or زَلْمُ see زَلْمُ

and زُنْرٌ An arrow without a head and thority of Kr, (TA,) A cloven hoof: (K:) accord. Bk. I.

without feathers : pl. ازلام : (Ş, Mgh, Meb, 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 " 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" (Har ubi suprà)] 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 suprà:) or, as some say, the syjl 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 | levere arrows that | belonged to Kureysh, in the Time of Ignorance, upon which were written "IIe hath commanded" and "He hath forbidden," and "Do thou" and "Do thou not;" they had been well shaped (زلمت) 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, " Take thou forth for me a ;;" 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 أَزْلَام are The arrows of the game called المُيسر: 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] ox or com أزْلام البُقْرة 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 (زَلُم) 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-

to some, peculiarly of the ox-kind: (TA:) or the [projecting] thing that is behind it: (S, K:) pl. as above. (K,\*TA.) = And the latter of the same two words, (AA, S,) or each of them, (K,) [The hyrax Syriacus;] one of the [animals called] of [el. of ]: pl. as above. (AA, S, K.)

: see the next preceding paragraph, throughout.

,زُلْمَةً \* and وَلَهَةً \* and وُلُهَةً \* and هُوَ العَبْدُ زَلُّهَةً [the last omitted in some copies of the K,] (8, K,) and also with in the place of the J, (§ 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. في النُّكَرَة or في النُّكَرَة): (Lh: so in different copies of the S:) and in like manner one says of the female slave [أُمَةُ زَلْهَةً (Lh, S, K:) As said, هُوَ الْعَبْدُ زَلْمَةُ , using the nom. case, without tenween; but IAar said, هو العبد زُلْمة , using the accus. case, with tenween: so in the handwriting of 'Abd-Es-Selam El-Başree: (TA:) and accord. to Lh, one says, هُذَا ٱلعَبْدُ زَلْهًا \* يَا فَتَى (so in some copies of the S,) or الله , (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.

إِنَّهَ [A kind of wattle]: زَلَمَتَا العُنْز means the زَلَمْتَانِ of the she-goat: (K:) or, accord. to Kh, وَنَهَانِ signifies a certain appertenance of goats; a thing hanging from their عُلُوق [here meaning throats, externally,] like the [kind of ear-ring called] قُرُط the animal having two of such things: if an appertenance of the ear, it is called أَرْنَهُ [q. v.,] with . (S, TA.) See also أَرْنُهُ عَدَالُوهُ وَالْمُعَالَى الْمُعَالَى الْمُعَالَى الْمُعَالَى الْمُعَالَى الْمُعَالَى الْمُعَالَى الْمُعَالِي الْمُعَالَى الْمُعَالِي الْمُ

. زَلْهَة see : زُلَهَة . مُزَلَّمْ see : زَلِهِمْ. . نَاىٌ زُلَامِیُّ see . نَایٌ زُلَامِیُّ