

to blackness: it is brought from India and Abyssinia: (TA:) the perfume above mentioned is a fluid, or matter, exuded, (رَسَخ, thus in the TA and in my MS. copy of the K, but in the CK رَسَخ [i. e. dirt,]) resembling black viscous dirt, (TA,) which collects beneath the animal's tail, upon the anus (المَخْرَج), (K,) and in the inner sides of the thighs also, as says Ed-Demameene: (TA:) [see also زَهْر: the beast is taken, and prevented from struggling, and the said exuded fluid or matter, or dirt, (رَسَخ, or رَسَخ, accord. to different copies of the K,) collected there, is scraped off with a piece of the exterior part of a cane, (K,) or, more commonly, with a spoon, (TA,) or with a piece of rag, (K,) or a thin [silver coin such as is called] دِرْهَم. (TA. [Other accounts of this perfume, which are less correct, I omit.]) = See also زَبَاد.

زَبَاد, like غُرَاب [in measure], Fresh butter (زَبَد) that has become bad, or spoiled, in the churning: or, as some say, thin milk. (TA voce اِخْتَلَطَ, q. v.) [See also زَبَادُ اللَّبَنِ, below.]

زَبَاد: see زَبَادَة.

زَبَادُ اللَّبَنِ [The watery part of milk:] that [part] in which is no good, of milk. (S, K. [See also زَبَاد.]) It is said in a prov., اِخْتَلَطَ الْخَائِرُ بِالزَّبَادِ (S) [The thick milk became mixed with the thin watery part: or] † the good became mixed with the bad: relating to a case of difficulty, and applied to the mixture of truth with falsehood. (L. [See Freytag's Arab. Prov., i. 434: and see اِخْتَلَطَ.]) — See also زَبَدٌ = زَبَادٌ and زَبَادِي A certain plant, (S, K,) growing in the plains, or soft land, having broad leaves, and a [pericarp such as is called] سَفْة: it sometimes grows in hard ground, is eaten by men, and is good, or pleasant: AHn says that it has small, contracted, dust-coloured leaves, like those of the مَرْزَنْجُوش, and its branches, or twigs, spread out: and he adds, AZ says that the زَبَاد, as also زَبَادِي, the latter like سَحَاب [in measure], is of the [kind of plants called] اَحْرَار [pl. of حُر, q. v.]: (TA:) [some say that it is the psyllium. (Freytag's Lex.) See, again, اِخْتَلَطَ.]

زَبَادِي: see the next preceding paragraph.

زَابِد Possessing, or a possessor of, زَبَد [or fresh butter]; (L;) as also مُزَوِّدٌ. (K.)

بَحْرٌ مُزَبَّدٌ [A frothing, or foaming, sea; or] a tumultuous, frothing, or foaming, sea. (S, A.) — [Hence,] اَبْيَضٌ مُزَبَّدٌ † Intensely white. (A, TA.)

زَابِد: see زَابِدٌ.

## زبر

1. زَبَرَ الْبَيْتَ (A, TA,) [aor. ʔ, and perhaps = also,] inf. n. زَبَر, (S, K,) He cased the well, or walled it internally, with stones. (S, A, K.) — زَبَر also signifies The disposing a building, or

construction, one part upon another; (K;) [as is done in casing a well;] and in this sense likewise it is an inf. n., of which the verb is زَبَرَ. (TK.) — And زَبَرَهُ بِالْحِجَارَةِ, (TA,) inf. n. زَبَر, (K,) He threw stones at him; or pelted him with stones. (K, TA.) — And [hence, perhaps, or] from زَبَر in the first of the senses expl. above, because him whom you restrain from error you strengthen like as a well is strengthened by its being cased, (TA,) زَبَرَهُ, (S, A, Mgh, Msh, K,) aor. ʔ (S, Mgh, Msh, K) and ʔ, (Ks, K,) inf. n. as above, (S, Mgh, Msh, K,) He chid him; or checked, restrained, or forbade, him with rough speech: (S, A, Mgh, Msh, K:) he prevented, hindered, or withheld, him: (S, Mgh, K:) he forbade, or prohibited, him: (K:) he repelled him with strength. (MF in art. هَزَبَر.) You say, زَبَرَهُ عَنِ الْأَمْرِ He restrained him with rough speech, or forbade and prevented him, from doing the thing. (TA.) And زَبَرَ السَّائِلَ He chid and repelled the beggar with rough speech. (TA.) = زَبَر, (S, A, Msh, K,) aor. ʔ and ʔ, (S, K,) inf. n. as above, He wrote (S, A, Msh, K) a writing, or book: (A, Msh:) or he wrote it firmly, skilfully, or well: (TA:) and he inscribed, or engraved, upon stones: (Az, TA:) and تَزَبَّرَ, also, is syn. with كَتَابَةٌ, like زَبَرَ, (S, K,) and حَطَّ: As says, I heard an Arab of the desert say, أَنَا أَعْرِفُ تَزَبَّرَتِي, meaning [i. e. I know my writing, or handwriting]: (S:) and Fr says, It is either an inf. n. of زَبَرَ, meaning he wrote, though I know not the verb with teshdeed, or it is a simple subst. like تَوَدِيَّة: (TA:) thus زَبَرَ is syn. with ذَبَرَ: (A'Obeyd, T and S in art. ذَبَرَ:) [and so, perhaps, is ذَبَرَ with زَبَرَ.] — And زَبَرْتَهُ signifies also I read it, or recited it; [or did so with a low, or faint, voice;] like ذَبَرْتَهُ [q. v.]. (As, TA.) — زَبَرَ is also syn. with كَلَامٌ [as meaning The act of speaking, or speech as a subst.]: (K:) [SM says,] thus it is found in all the copies: but [heads] I have not found any authoritative ex. of it, so it requires consideration. (TA.) [Accord. to the TK, however, one says, سَأَلْتُهُ فَمَا زَبَرَ لِي بِزَبَرٍ, meaning I asked him, and he spoke not to me a speech, or sentence] = Accord. to the K, زَبَرَ is also syn. with صَبَرَ [meaning The being patient, or patience]: one says, مَا لَهُ زَبَرٌ وَلَا صَبَرٌ: ISd says, This is mentioned by IAqr; but in my opinion, the meaning here is عَقْلٌ. (TA. [See زَبَرَ below.]) [Or, as syn. with صَبَرَ, it may be an inf. n.: for, accord. to the TK, one says, لَمْ يَزَبِرْ عَلَيْهِ, meaning He did not endure it with patience (لَمْ يَصْبِرْ).] = زَبَرَ, inf. n. زَبَارَةٌ, He (a ram) was, or became, bulky. (Lth, TA.)

2: see 1, in two places.

4. زَبَرَ He (a man, TA) was, or became, large in body. (K.) — And He was, or became, courageous, brave, or strong-hearted. (K.) = زَبَرْتَهُ, inf. n. زَبَارٌ, I rendered him (a ram) bulky. (Lth, TA.)

5. تَزَبَّرَ He (a man) quaked, or trembled, by reason of anger. (TA. [See also Q. Q. 4.]

Q. Q. 1. زَابَرٌ (S, A, K) and زَوْبَرٌ (K) [and app. زَبِيرٌ (see مَزَابِرُ)], said of a garment, or piece of cloth, (S, A, K,) Its زَبِيرٌ [or nap] came forth; (S, K;) it had زَبِيرٌ. (TA.) = Also the first, [and app. the second and third likewise,] He made a garment, or piece of cloth, to have its زَبِيرٌ [or nap] come forth. (K.) [This verb and other similar words with hemzeh next after the z are mentioned in the K in a separate art. before art. زَبَر.]

Q. Q. 4. زَبَارٌ It (fur, or soft hair, and a plant, or herbage) grew forth. (S, K, TA.) — It (hair) bristled up. (S, A, K.) — He (a dog [and a horse]) bristled up his hair. (S, K.) Marrār Ibn-Munkid El-Handhalee says, (S, TA,) describing a horse, (TA.)

\* فَهُوَ وَرْدُ اللَّوْنِ فِي أَزْبَرَارِهِ \*  
\* وَكَمِيتُ اللَّوْنِ مَا لَمْ يَزْبُرْ \*

[And he is of a yellowish red colour on the occasion of his bristling up his hair, and of a dark bay colour as long as he does not bristle up his hair]. (S, TA.) — Also He (a cat) had abundance of hair. (TA.) — And He (a man) prepared for evil, or mischief: (K, TA:) or became affected by a quaking, or trembling, and a bristling-up of the hair. (TA.)

زَبَرٌ Stones. (K.) — [The stone casing of the interior of a well: see جَوَلٌ. — And hence,] † Understanding, intellect, or intelligence, (S, A, K,) and judgment, (TA,) and self-restraint: (S, A:) originally an inf. n. [accord. to some; but this is evidently a mistake, as is shown by phrases in which it is coupled with جَوَلٌ]. (S.) One says, مَا لَهُ زَبَرٌ † He has not understanding, or intellect, or intelligence, nor self-restraint: (S, A:) or judgment: or understanding to be relied upon. (TA.) And زَبَرٌ وَجَوَلٌ: لَهُ زَبَرٌ وَجَوَلٌ: see الْجَوَلُ مِنْهُ وَصَلَبَ مَا تَحْتَ الزَّبَرِ مِنَ الْجَوَلِ: One says also of the wind, when it veers, or shifts, and does not continue to blow from one point, زَبَرٌ لَهَا زَبَرٌ: [It has not steadiness]. (TA.) = See also زَبَرٌ.

زَبَرٌ [A thing] written; as also زَبِيرٌ (K:) [or] a writing, or book; (S;) as also زَبُورٌ, of the measure فَعُول in the sense of the measure مَفْعُول, (S, Msh, K,) like رَسُولٌ (Msh, TA:) زَبُورٌ signifying any writing or book: or any divine book with which it is difficult to become acquainted: or a book that is confined to intellectual science, exclusive of legal statutes or ordinances: (TA:) الزَّبُورُ signifies particularly the Book [of the Psalms] of David: (S, Mgh, Msh, K:) and also, and لُغَةُ الزَّبُورِ, the Syriac [or Hebrew] language: (Mgh:) the pl. of زَبَر is زَبُورٌ; (S, K;) and the pl. of زَبُور is زَبَرٌ. (S, Msh, K.) It is said in the Kur [xxi. 105], وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ آلِ ذِكْرِ [or Book of the Law revealed to Moses]: (Aboo-Hureyreh, TA:) Sa'eed Ibn-Jubeyr read