

[or cage-formed structure of ribs, &c.], and that the sword has no effect upon it by reason of the hardness of its skin, unless striking its nose: (TA:)

the pl. is **ظُرَابِيْن** (M, K,) or **ظُرَابِي** (AZ, T, S, Mgh,) sometimes, (S,) or this latter also, (M, K,) as though it were pl. of **ظُرْبَة** (S,) or the first **ي** is a substitute for the **ل** [of the sing. **ظُرْبَان**] and the second for the **ن** (M,) and (quasi-pl. ns., M, K) **ظُرْبِي** (AZ, T, M, Mgh, K) and **ظُرْبَا** (M, K,) or **ظُرْبِي**, is a pl. like **حَجَلِي** pl. of **حَجَل** (S, TA,) and these two are [said to be] the only pls. of this measure, (AHei, TA,) and Lth and AHeyth say that **ظُرْبَا** is incorrect, and is rightly **ظُرْبِي**. (T, TA.) A poet says, (namely, 'Abd-Allah Ibn-Hajjāj Ez-Zebeedee, M, TA.)

• **أَلَا أَهْلًا قَيْسًا وَخِنْذِفَ أَتْنِي** •  
• **صُرْتُ كَثِيرًا مَضْرَبَ الظُّرْبَانِ** •

[Now tell ye Keys and Khindif that I have struck Ketheer in the place of striking of the **ظُرْبَان**], meaning that he had struck Ketheer Ibn-Shihāb (S, M, TA) El-Medh-hijee upon his face; for the **ظُرْبَان** has a line, or long mark, upon his face; and he likens the blow that he inflicted upon his face to that mark: [see **مَضْرَب**:] and the same words of the latter hemistich, except that **عَبِيدًا** is substituted in them for **كَثِيرًا**, occur in a verse of Asad Ibn-Nāghishah, who slew 'Obeyd by order of En-Noqāmān. (TA.) One says, **فَسَا بَيْنَنَا الظُّرْبَانُ** (S,) or **بَيْنَهُمْ** (Mgh, K,) [lit. The **ظُرْبَان** emitted a noiseless wind from its anus among us, or among them,] a prov., (S,) meaning that we, or they, became disunited, and alienated, one from another: [for] when this animal emits a noiseless wind from its anus in the garment of a man, the stink does not go away until the garment wears out: (S, Mgh, K:) the Arabs of the desert assert that it does so in the garment of him who hunts it: (S:) and it is said to do so in the hole of the [lizard called] **صَبَّ**, which, being stupified by the foulness of the stink, is taken and eaten by it. (M, K, TA.) One says also, **تَشَاتَمًا فَكَأَنَّمَا جَزَرَا بَيْنَهُمَا ظُرْبَانًا** [They reviled each other, and it was as though they slaughtered between them a **ظُرْبَان**]: the foulness of their reviling being likened to the stink of that animal. (M, TA.) And **يَتَنَازَعَانِ جِلْدَ الظُّرْبَانِ** They two contend in pulling at the skin of the **ظُرْبَان**, meaning † they revile each other: (M, TA:) and **يَتَمَاشَنَانِ جِلْدَ الظُّرْبَانِ** They wipe their hands together upon the skin of the **ظُرْبَان**, [likewise] meaning † they revile each other. (IAar, T, TA.)

**الأظُرَابُ** [accord. to some] signifies Four teeth behind the **نَوَاجِدَ** [or other grinders; app. meaning, of a horse]: (K:) or the sockets (أَسْنَاخ) of the teeth: (S, K:) [and it is said that] **الأظُرَابُ** signifies the knots that are at the extremities of the bit. (M, TA.) J cites the following verse, ascribing it to 'Amir Ibn-Et-Tufeyl,

• **وَمَقَطَعٌ حَلَقَ الرِّحَالَةَ سَابِجٌ** •  
• **بَادٍ نَوَاجِدُهُ عَنِ الْأَظُرَابِ** •

[thus in the S, (but in the M and TA **عَلَى** **الأظُرَابِ**), as though meaning And breaking in pieces the rings of the girth of the saddle, running with the fore legs well stretched forth, his grinders appearing from the sockets]: but IB says, [following the reading in the M and TA,] the verse is by Lebeed; and the poet is describing a horse that breaks in pieces the rings of the saddle by his springing forward, and whose grinders (**نَوَاجِدُهُ**) appear when he treads upon the [stones, or hills, called] **ظُرَاب**: [see **ظُرْب**, of which both **ظُرَاب** and **أظُرَاب** are said to be pls.:] also that the right reading is **وَمَقَطَعٌ** [and **سَابِجٌ**]: and by the **نَوَاجِدَ** are meant the **ضَوَاجِحُ** [or teeth next behind the canine teeth], accord. to Hr. (TA.)

**حَوَافِرُ مَظْرِبَةٍ** [accord. to the TA **مَظْرِبَةٍ**, but this is evidently a mistake (see 2),] means [Solid hoofs] that have become hard and strong: (K, TA:) [but] accord. to El-Mufaddal, **المَظْرِبُ**, like **مُعْظَمٌ** [in measure], signifies **قَدْ لَوَّحَتْهُ** **الظُّرَابُ** [app. meaning that which the stones, or hills, called **ظُرَاب** have altered, or, perhaps, heated, in its treading upon them]. (TA.)

### ظرف

1. **ظُرْفٌ** (T, S, M, &c.) inf. n. **ظُرْفَانَةٌ** (S, Mgh,) or **ظُرْفٌ** and **ظُرْفَانَةٌ** (T, M, Mgh, O, K,) but the latter is rare, (K,) allowable in poetry, (T, M,) or, as some say, is of frequent occurrence, and confirmed by analogy, (MF, TA,) said of a man, (S, O,) [or only of a young man, and **ظُرْفَتُ** of a young woman,] He possessed the quality, or qualities, termed **ظُرْفٌ** meaning as expl. below [i. e. excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined: he was, or became, clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite; beautiful in person or countenance; elegant, or graceful; or elegant in garb, guise, or external appearance]. (T, S, O, Mgh, K.) — See also what here follows.

3. **ظَارَقْنِي ظُرْفَتُهُ** [He vied, or contended, with me in **ظُرْفٌ**] and I was more **ظُرْفِي** (كُنْتُ) **ظُرْفِي** (أظُرْفِي) than he. (IKtt, TA.)

4. **اظرف** He (a man) had many [**ظُرُوفٌ**, or] receptacles [of any kind]. (TA.) — And He begat, (S, Mgh, O, K,) or had born to him, (M,) children that were **ظُرْفَاءَ** (S, M, O, K,) or **ظُرَافٍ** [pls. of **ظُرْفِي**, q. v.]. Mgh. — **اظرف بالرجل** He mentioned the man as possessing **ظُرْفٌ**. (M, TA.) — And **اظرف في العبارة** is explainable [as meaning He was elegant, or eloquent, in the expression, or phrase, or speech], if the saying be

received from those who are trustworthy: if not, it is correctly **أظرف**, with the unpointed **ط**; meaning “he said what was novel and pleasing.” (Mgh.) — **اظرف المتاع** (O,) in the K, erroneously, **فَلَانًا** (TA,) He put, or assigned, or made, a **ظُرْفٌ** [or receptacle] for the goods. (O, TA.)

5. **ظرف** He affected **ظُرْفٌ**; (S, O, K;) as also **تظارف**. (TA.) One says, **يَتَظَرَّفُ وَلَيْسَ بِظُرْفِي** [Such a one affects **ظُرْفٌ** and he is not **ظُرْفِي**]. (TA.)

6: see the next preceding paragraph.

10. **استظرفه** He found him [or held him] to be **ظُرْفِي**. (O, TA.)

**ظُرْفٌ** A receptacle (Lth, T, S, M, Mgh, O, Mgh, K) of anything; (Lth, T, M;) [a vessel, or vase;] an **إِبْرِيْق** is thus termed as being a **ظُرْفٌ** for what is in it: (Lth, T, TA:) and AHn applies it to a seed-vessel, or pericarp, or a cell of a pericarp: (M, TA:) [and it is also applied to a case, or cover, for a book or the like:] the pl. is **ظُرُوفٌ**: (T, S, M, Mgh, O, Mgh, K:) **ظُرُوفٌ** is a mistake. (Mgh.) [Applying it to a vessel of silver,] Har uses it as meaning “silver.” (P. 614 [referring to a phrase in p. 213].) One says, **أَخَذْتُ الْمَتَاعَ بِظُرْفِهِ** [I took the goods with the receptacle thereof]. (A, TA.) And hence, (A, TA,) **رَأَيْتُهُ بِظُرْفِهِ** † I saw him himself. (A, O, K, TA.) And **هُوَ نَقِي الظُّرْفِ** † He is faithful, (O, K, TA,) not treacherous. (M, O, K, TA.) — And hence † [An adverbial noun of place or of time, implying the meaning of the preposition **فِي**; and also by some applied to a noun of place or of time together with that preposition; i. e.] what are termed **ظُرْفُ الْمَكَانِ** and **الزَّمَانِ** (O,) pl. **ظُرُوفُ الزَّمَانِ** and **الْمَكَانِ**: (S, M:) the descriptive terms that denote the places [or times] of things are called **ظُرُوفٌ**: (Lth, T:) they are thus termed by Kh; and by Ks, **مَحَالٌ**; and by Fr, **صَفَاتٌ**. (T.) — Also [Excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined:] a term denoting a condition that combines the generality of mental and bodily and extrinsic excellences; likened [by reason of its comprehensiveness] to the receptacle thus called: (Er-Rāghib, TA:) or cleverness, ingeniousness, intelligence, or acuteness in intellect; syn. **كِبَايَسَةٌ** (S, O, K,) or **كَيْسٌ** (Mgh, Mgh,) and **ذُكَاةٌ**: (Mgh:) or i. q. **بِرَاعَةٌ**, and **ذُكَاةٌ قَلْبٌ**; [the former meaning excellence in knowledge, or other qualities; or accomplishment, or perfection, in every excellence, and in goodness;] ('Eyn, M, O, Mgh, K;) thus accord. to most of the copies of the K [as well as the 'Eyn and M and O and Mgh], but correctly **بِرَاعَةٌ**, with the letter **ز** **زَاي**: (TA:) [if so, these two explanations (**بِرَاعَةٌ** and **ذُكَاةٌ قَلْبٌ**) add nothing to others here given:] or