

*much hair in the eyebrows and on the fore arms and the hands:* (A:) and to an ear as meaning *having much hair:* (TA:) pl. زَبُّ (A.) It is said in a prov., كُلُّ أَرْبٍ نَفُورٌ [Every one, of camels, that has much hair on the face &c. is wont to take fright, and run away at random]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نفور; because there grow upon his eyebrow small hairs, and when the wind strikes them he takes fright, and runs away at random. (S, TA.) — الأَرْبُ is a name of *One of the devils:* (K, TA:) mention is made in a trad. of a certain devil named العَقَبَةُ: أَرْبُ العَقَبَةِ (K, TA:) but in the L, and in the *Sécret El-Halabee*, it is written العَقَبَةُ: and it is said to be a serpent. (TA in art. أَرْب.) — أَرْبُ الزَّيْتَةِ [i. e. *podex*, or anus], (K, TA,) with its hair. (TA.) — عَامَرُ أَرْبٍ † *A year abundant in herbage.* (S, A, Mgh, K.) — يَوْمُ أَرْبٍ: see أَحْصَى, in two places. — جَيْشٌ أَرْبٌ † *An army having many spears.* (Ham p. 250.) — مَسْأَلَةُ زَبَاءَ ذَاتِ وَبَرٍ † *A dubious and difficult question:* likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA.) — And ذَاهِيَةُ زَبَاءَ † *A calamity, or misfortune, hard to be borne, severe,* (A, K, TA,) and *abominable;* like شَعْرَاءُ (TA) and وَبْرَاءُ (S and A and TA in art. شَعْرَاءُ). Hence the prov., جَاءَ بِالشَّعْرَاءِ الزَّبَاءُ [He brought to pass that which was a calamity hard to be borne, &c.] (TA.)

زُبُّ: see what follows.

مُزَبِّبٌ and مُزَبِّبٌ Possessing much wealth. (K.)

## زبد

1. زَبَدَهُ (A, S, A, Mgh, Mgh, K,) aor. زَبَدَ, (A, S, A, Mgh,) inf. n. زَبْدٌ, (A, S, Mgh,) *He fed him with, or gave him to eat, زَبْدٌ* [i. e. *fresh butter*]. (A, S, A, Mgh, K.) — And hence, (Mgh,) زَبَدَهُ (A, S, A, Mgh, Mgh,) or زَبَدَ لَهُ (K, [app. a mistranscription, for its aor. is there mentioned immediately after without the prep.,]) aor. زَبَدَ, (A, S, A, Mgh, Mgh, K,) the verb in the sense here following being thus distinguished from that in the sense preceding, (A, S, Mgh,) inf. n. as above, (A, S, Mgh,) † *He gave him a gift:* (A, S, A, Mgh, Mgh:) or *he gave him somewhat, a little, not much,* (S, K,) of property, (S,) or of his property. (K.) — [Hence also,] زَبَدَتْهُ ضَرْبَةً, or رَمِيَةً, † *I struck him a blow, or shot or cast at him a missile, hastily, or quickly;* as though feeding him with a piece of fresh butter. (A, TA.) — زَبَدَتْ بَقَاتِمَا (S, A,) or زَبَدَ الْبَقَاتِمَا (K,) inf. n. as above, (A,) *She agitated her milk-skin,* (S, A,) or *he agitated the milk-skin,* (K,) in order that its butter might come forth, (S, K,) or until its butter came forth. (A.) — And زَبَدْتُ السَّوِيقَ [app. *I put, or added, fresh butter to the meal of parched barley, like as one says الطَّعَامَ سَمِنْتُ*

and أَزْبَدْتُ السَّوِيقَ &c.], aor. أَزْبَدَهُ (A, TA,) with kesr; (A;) and تَزَبَّدْتُ السَّوِيقَ (TA. [Both these phrases are mentioned together, as though to indicate that both signify the same: but IbrD thinks that the latter means *I swallowed the سَوِيقَ like as one swallows fresh butter:* in my copy of the A, it is written تَزَبَّدْتُ السَّوِيقَ, which is evidently wrong: perhaps the right reading is تَزَبَّدْتُ السَّوِيقَ; and the verb in this phrase, quasi-pass. of that in the former phrase.]

2. زَبَدَ شِدْقُهُ (S, K,) inf. n. تَزَبِيدٌ (K;) and تَزَبِيدٌ; both signify the same [i. e. *The side of his mouth had froth, or foam, appearing upon it;* like تَزَبَّبَ and تَزَبَّبَ]: (S, K:) and تَزَبَّدَ said of a man, [like تَزَبَّبَ,] *He being angry, froth, or foam, appeared upon each corner of his mouth.* (TA.) See also 4, in two places. — زَبَدَتِ الْفُطُنُ (A, L,) inf. n. as above, (S,) *She separated, or loosened, the cotton [with her fingers, or by means of the bow and wooden mallet],* (S, L, A,) and prepared it well for spinning. (L.)

3. فَلَانٌ يُزَابِدُ فَلَانًا † *Such a one speaks in like manner as does such a one.* (A, TA.)

4. اِزْبَادٌ (S, A, Mgh, K,) inf. n. اِزْبَادٌ (Mgh,) said of wine, or beverage, (S,) or of the sea, (A, Mgh, K,) &c. (Mgh,) or of the sea when in a state of commotion, (S, A,) and of a cooking-pot, and of the mouth of a braying camel, (A,) [&c., see زَبَدَ.] *It frothed, or foamed, or cast forth froth or foam:* (S, A, Mgh, K:) and [in like manner] زَبَدَ, inf. n. تَزَبِيدٌ, said of milk, it [frothed, or foamed; or] had froth, or foam, upon it. (A.) — [Hence,] said of the سِدْر [or lote-tree], (S, A, K,) † *It blossomed;* (S, K, TA;) i. e. (TA) *it put forth a white produce like the froth, or foam, upon water.* (A, TA.) And, said of the قَتَاد [or tragacantha], † *It put forth its leaf (خَوْصَةٌ), and its wood, or branch, became strong, or hard, and its rind, or outer covering, coalesced, and it blossomed;* as also زَبَدَ. (L.) — Also † *It became intensely white.* (A, TA.)

5: see 1: — and see also 2, in two places. — زَبَدَهُ † *He swallowed it* (K) *like as one swallows a piece of fresh butter:* (TA:) or *he took the clear, or pure, or choice, part of it.* (K, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, تَزَبَّدَ. (TA.) — [Hence,] تَزَبَّدَ الْيَمِينُ † *He took the oath hastily; was hasty in taking it.* (AA, S, K.) It is said in a prov., تَزَبَّدَهَا حَدَاءً † *He swallowed it* [i. e. *took it, namely, an oath, hastily,*] *like as one swallows butter.* (TA in art. حَذَّ.)

زَبْدٌ [originally an inf. n.,] † *A gift.* (S, A, Mgh, Mgh.) So in the saying (S, TA) of Mo-hammad, (TA,) mentioned in a trad., إِنَّا لَا نَقْبَلُ إِلَّا عَنْ زَبْدِ الْمُشْرِكِينَ † [Verily we will not accept the gift of the believers in a plurality of Gods]. (S, TA.) And so in the saying, نَهَى عَنْ زَبْدِ الْمُشْرِكِينَ † (A, Mgh, Mgh) i. e. [He (Mo-hammad) forbade] the acceptance of the gift [of the believers in a plurality of Gods]. (Mgh.)

زَبْدٌ [Fresh butter of the cow or buffalo or sheep or goat;] what is produced by churning from milk (Mgh, Mgh) of cows [or buffaloes] and of sheep or goats; what is thus produced from camels' milk being termed جَبَابٌ, not زَبْدٌ; (Mgh;) the زَبْدٌ of سَمْنٌ before it is clarified over the fire; (L;) [i. e. *butter before it is clarified over the fire;*] the زَبْدٌ [in the CK, erroneously, زَبْدٌ] of milk; (S, K;) what is extracted from milk; (M;) and زَبَادٌ signifies the same as زَبْدٌ: (K:) زَبْدَةٌ is a more particular term, (S, M, L, Mgh,) meaning a piece, bit, portion, or somewhat, of زَبْدٌ: (L:) and زَبْدُ اللَّبَنِ signifies also the froth (رَغْوَةٌ) of milk [if this be not a mistake occasioned by finding الزَّبْدُ expl. as meaning زَبْدُ اللَّبَنِ instead of زَبْدُ اللَّبَنِ]. (L.) — قَدْ صَرَحَ الْحُضُّ عَنْ (L.) [The clear milk has become distinct from the fresh butter] is a prov., relating to the appearance of the truth after information that has been doubted. (L.) And اِرْتَجَبَتِ الزَّبْدَةُ † is another prov. [expl. in art. رَجَبٌ]. (L.) — زَبْدَةٌ has for its pl. زَبْدٌ, which is metonymically applied to † *The choice, or best, portions,* [or what we often term the cream (by which word the sing. also may be rendered) of anything; as, for instance,] of discourse, or of a story or the like. (Har p. 222, q. v.) — [And it also means † *An issue, or event:* (see an ex. voce مَخْضُصٌ): generally, such as is relishable, or pleasing. Hence, app.,] one says, كَانَ لِقَاؤُكَ زَبْدَةً † [The meeting with thee was emphatically the event of life; meaning, the most relishable, or pleasing, event of life]. (A, TA.)

زَبْدٌ Froth, foam, spume, or scum: (L:) it is of water, (S, L, K,) &c.; (K;) of the sea, (A, Mgh,) &c., like رَغْوَةٌ [in signification]; (Mgh;) and of a cooking-pot; (A;) and of a camel, (S,) [i. e.] of a braying camel's mouth, (A,) or the white foam upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the scum, or dross,] of silver: (S:) زَبْدَةٌ is a more particular term [meaning a portion, or somewhat, thereof]: (S:) the pl. of زَبْدٌ is زَبَادٌ. (A, TA.) — تَخَرَّمَ زَبْدَهُ: see 5 in art. خَرَّمَ, in two places.

زَبْدَةٌ: see زَبْدٌ, in four places.

زَبْدَةٌ: see زَبْدٌ.

زَبْدِيّ [Butyraceous: a rel. n. from زَبْدٌ]. See خَشْخَاشٌ.

زَبَادٌ [Civet;] a certain perfume, well known: the lawyers and the lexicologists err in saying that it is a certain beast, [meaning the civet-cat,] from which the perfume is milked: (K:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says El-Karáfí: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which زَبَادَةٌ is applied [as a n. un.] to an animal of the kind from which the perfume is obtained: (TA:) *this animal is the cat, (K,) i. e. the wild cat, which is like the tame, but longer and larger, and its hair inclines more*