جَارُ زُرْدُور , meaning a narrow ass]. (O, K.*) == يُرْدُورُ مَالِ: see يُرْدُورُ مَالِ: see يُرْدُورُ مَالِ

زُرِيرُ see ؛ زُرَازِرُ.

An ass [app. meaning a wild ass] that bites much. (S,* TA.)

is used by El-Marrar El-Fak'asee as meaning A she-camel's nose-rein; because it is plaited and tied. (Ş.)

J, j

1. زُرْبُ [as an inf. n.] signifies The constructing a زريبة, (K, TA,) i. e. an enclosure of wood, (TA,) for sheep, or goats: (K, TA:) you say, زربت (TA:) [or this, I : زُرْبُ , inf. n. الْغُنَيرَ think, is a mistake for what here follows:] زَرْبُتُ (Ks, S:) [i. e. I con- زُرْبُ , inf. n. الْغَنَير structed an enclosure of wood for the sheep or goats: this meaning is plainly indicated, though not expressed, in the S and TA:] but in some copies of the K, in the place of بِنَاءُ الزَّرِيبَةِ للْغَنْمِرِ as explaining بنَّات الزُّريبَة الغنُّم we find الزُّربُ [meaning that مُنَاتُ الزَّرِيبَة * significs sheep, or goats]. (TA.) _ And زُرْبِهَا or [i.e. lambs or kids, or young إريبتها lumbs or hids,] into their place [or enclosure of wood]. (A. [And the like is said in the Ham p. 195.]) = , aor. -, (K, TA,) said of water, (TA,) It flowed; (K, TA;) like (TA.)

آبهم إنزرب البهم في الزّرب (i. e. lambs or kids, or young lambs or kids,] entered into the زرب [or enclosure of wood]. (A, TA.*) — And زرب الصّائدُ (TA) + The hunter, or sportsman, entered into his lurking-place. (Ş, TA.)

9. إزرباب, inf. n. إزرباب, It (a plant, or herb,) became yellow, or red, while having in it greenness. (K, TA.)

A place of entrance. (AA, S, A, K.) _ And hence, accord. to AA, (S,) the same word, (S, A, K,) and پُرْبُ (ISk, S, K,) as some pronounce it, (ISk, S,) and زريبة (S, A, K,) + The place of sheep or goats; (A, K, TA;) [i. e.] an enclosure of wood for sheep or goats: (S:) [said in the TA to be tropical; but not so accord to the A:] pl. of the first (A, K) and second (K) رُروب, (A, K,) and of the last زروب. (A.) _ And, as being likened thereto, (A,) ind of (قَتْرة) signify also ! The lurking-place زريبة ا a hunter, or sportsman, (S, A, K,) or of an archer, or a shooter: (TA in explanation of the former word:) both signify a well [or pit] which the hunter, or sportsman, digs for himself that he may lie in wait therein for the game. (TA.) _ See also the next paragraph.

زرب: see the next preceding paragraph. _____ Also A channel in which water flows; (Ķ;) and زرب * رُبْ (TA.) It is said in a rejez of Kaab,

تَبِيتُ بَيْنَ الزِّرْبِ وَالْكَنِيفِ

She passes the night between the channel of water and the concealing, or protecting, place: meaning that she is fed in the enclosures for camels &c., thus I read for الحضائر (an evident mistranscription) in the TA,] and among the tents, or houses; not in the pasture-land. (TA.)

and زربی (K,) or, accord. to the L [and the A], on the authority of IAar, أَرْبِيَّةُ , also said to be written زَرْبِيَّةُ and زَرْبِيَّةُ (TA,) are sings. of نَمَارِقُ (Ķ, TA,) which signifies نَمَارِقُ [app. as meaning Small pillows] : (S, A, K :) and carpets : or any things which are spread, and upon which one leans, or reclines: (A, K:) the like of this is said by Zj in explaining a phrase in which it occurs in the Kur lxxxviii. 16: or, accord. to Fr, it signifies carpets (طنافس) having a fine nap, or pile: (TA:) also, [particularly,] (A,) carpets (قطوع) A, or طنافس, Har p. 377) of the fabric of El-Heereh; and the like thereof in fabric: (A, and Har ubi supra:) or زربية * signifies [simply] a carpet (طنفسة): and a carpet (بساط) having a nap, or pile: and a [piece of leather that is spread upon the ground, such as is called] : نطع and the like thereof in make. (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, زُرَابِيُّ * البَغْضَاءِ بِيْنَهُرْ مَبْتُوثَةْ [The embellished coverings of vehement hatred are spread between them; i.e. vehement hatred concealed by fair professions &c. subsists between them]. (A.) The following saying, of Artáh Ibn-Suheiyeh,

وَنَحْنُ بَنُو عَمِّ عَلَى ذَاتِ بَيْنَنَا زَرَابِیُ * فِيهَا بِغْضَةٌ وَتَنَافُسُ

is expl. by En-Nemirce as meaning + [And we are sons of a paternal uncle, but | upon our enmity is a comely covering beneath which it is latent; [therein are vehement hatred and envious comsignifying [properly] carpets of زرابي [; petition sundry colours: (Ham p. 196:) it is also said to mean, in this instance, +[concealed] enmities, and sayings that give pain; [the former of these two meanings being] from أِرَبُتُ البَهْمَ فِي الزَّرِيبَة, i. e. the latter of them app. suggested by: أَدْخُلْتُهُ another reading, namely, زَانَبُ in the place of زرابى; mentioned and thus explained in the Ham ubi suprà: the poet, therefore, is supposed to have meant, upon our state of union, or concord, (נוכ) having two contr. significations,) have supervened concealed enmities, &c.:] or, as some say, the reading in the deewan of Artah is زرائب, as though pl. of زريبة , which is likewise made to denote enmity because it is made to enter (تُزْرَبُ, i. e. رُدُخُلُ,) into the heart; or which may be metaphorically applied to a place of enmity latent in the bosom, from the same word as signifying the "place in which are put lambs, or kids, and sheep, or goats:" or, supposing the right reading to be the poet may very properly mean, upon the vacant space between our tents, or houses, are carpets (بُسُط and طَنَافس) spread for us, and we sit thereon, near together in the places, but with the hearts remote: (idem p. 195:) but with the

variation, thus: عَلَى ذَاكَ بَيْنَنَا زَأَانبُ ; meaning, notwithstanding that, between us are sayings that give pain. (Idem p. 196.) __ † وَيُلْ لَلزُّربيَّة أَ ring in a trad., is said to mean ! Wo to those who go in to lords, or princes, and, when they say what is evil, or say anything, say, He has spoken truth: such persons being likened, in respect of their variable conduct, to one of the زرابي mentioned above in the first sentence of this paragraph; or to sheep, or goats, which are thus called in relation to the ., i. e. the enclosure to which they repair, because they are obsequious to the lords, or princes, and follow their steps with the submissiveness of sheep or goats to their pastor. (TA.) __ Accord. to El-Muarrij, (TA,) is applied to plants, as meaning Such as have become yellow, or red, while having in them greenness: (K, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants.

ing paragraph, in three places. — [Golius, finding the second and third of these words expl. by the Pers. مادروان, (which is often applied by Arabs in the present day to "an artificial fountain that throws up water,") has erroneously, as Freytag has observed, supposed that they may signify "Euripus, fons in altum saliens."]

زَرِيبَةُ: see زُرِيبَةُ, in two places: and see 1, first sentence. — Also + The lurhing-place of a beast of prey. (Ş, Ķ.) — See also زَرْبِي

in five places. زِرْبِي see زَرَابِي

زَرْبَاب, (in the CK زَرْبَاب), an arabicized word, (K, TA,) from [the Pers.] رُرْبًاب, the hemzeh [in رُرْ أَبُ (TA,) Gold: (TA,) Gold: (Aar, K:) or the water thereof [i. e. water-gold; which may be deemed the more correct, as agreeing with the original]. (K.) — And Anything yellow. (K.) = Also A certain black singing-bird; (MF, TA;) called also ابو زولق, [app. a mistranscription for ابو زولق, as in Freytag's Lex., i. e. أَبُو زُرِيْقٍ,] accord. to the book entitled "Mantik et-Teyr." (TA.)

بْرُرَابْ i.q. مِرْزَابْ [q. v., said to be not a chaste word]. (K.)

رزب ، in art ، مَرْزُبَانُ see ، مَزْرُبَانُ

زرجن

Q. 1. وَرَجَنُوا (as an inf. n., TK) i. q. وَرَجَنُوا (q. v.]: (K:) one says, إرْجَنُوا, meaning تَخَارَجُوا (TK.) — And The being deceitful, wicked, dis honest, or dissimulating, and mischief-making; o very deceitful &c.: and the act of deceiving, de luding, beguiling, circumventing, or outwitting (K:) one says, زَرَجَنُه, meaning He deceived him deluded him, &c. (TK.)

the hearts remote: (idem p. 195:) but with the رَجُون, (Ṣ, Ķ,) which is also written زَرْجُون, reading رُأَانُب, mentioned above, occurs another like عُصُفُور , is mentioned in art. عَصُفُور and also in