

i. e.] a small سفينة (K); or a small قارب pl. زوارق. (TA.) Dhu-r-Rummeh says, [referring to a she-camel,] نَعِمَتْ زُرُقُ الْبَلَدِ [making it fem., because] meaning نَعِمَتْ سَفِينَةُ الْمَغَارَةِ [Excellent, or most excellent, is the boat, or skiff, of the desert, or waterless desert.] (S, TA.)

أزرق Of the colour termed زرق [q. v.]; (Msb, TA;) and أزرقى signifies the same: (TA:) an epithet applied to a man, signifying having what is termed زرق of the eye: (S:) blue, (KL,) [whether light or dark or of a middling tint, but generally the first;] shy-coloured, or azure; (TK;) blue-eyed; (MA, KL;) gray-eyed; (MA;) [or having a greenish hue in the eye: &c.: (see زرق:)] fem. زرقاء: (S, Msb:) pl. زُرُق. (Msb.) [In the present day it is often improperly used as meaning Black: and is applied to a horse, an ass, a mule, a bird, and any animal, and sometimes to other things, as meaning gray, or ash-coloured.] — [And Blind; properly by reason of a bluish, or grayish, opacity of the crystalline lens; i. e., by what is commonly termed a cataract in the eye.]

وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرُقًا, in the Kur [xx. 102], means [And we will congregate, or raise to life, on that day, the sinners, or unbelievers,] blind; (Bd, K, TA;) because the black of the eye of the blind becomes blue, or gray: (Bd:) Zj says that they will come forth from their graves seeing, as they were created at the first, and will become blind when congregated: (TA:) or the meaning is, thirsty: (Th, TA:) or with their eyes become blue, or gray, by reason of intense thirst: (ISd, TA:) or blue-eyed, or gray-eyed, (زُرُقُ الْعُيُونِ) because الزرق is the worst of the colours of the eye, and the most hateful thereof to the Arabs, for the Greeks were their greatest enemies, and are زرق. (Bd.) — Applied to the iron head or blade of an arrow &c., Very clear or bright: (ISK, S, K:) and زُرُق [used as a subst.] means spear-heads (S, K) or the like; (K;) because of their colour; (S, TA;) or because of their clearness, or brightness; (TA;) or polished iron heads or blades of arrows &c. (Ham p. 313.) And Clear water: (IAar, S, Msb:) pl. as above. (TA.) — Hence, العدو الأزرق The sheer enemy: or [the fierce enemy;] the enemy that is vehement in hostility; because زرق of the eyes is predominant in the Greeks and the Deylem, between whom and the Arabs is a confirmed enmity. (Har p. 148.)

— الأزرقى The بازى [i. e. hawk, or falcon: because of his colour]: pl. as above. (TA. [See also الزرقاء:]) — And The leopard. (TA.) — الزرقاء Wine: (K:) [app. because of its clearness:] so says AA. (TA.) — And the name of A horse of Náfí Ibn-'Abd-El-'Ozzá. (Ibn-'Abbád, K.)

أزرقى: see the next preceding paragraph, first sentence. — Also sing. of الأزرقاء, (TA,) which is the appellation of A certain sect of the [heretics, or schismatics, called] حَوَارِج (S, K,) or حَوْرِيَّة (TA;) so called in relation to Náfí Ibn-El-Azraq, (S, K,) who was [of the family] of Ed-Dool Ibn-Haneefeh: (S:) they asserted that 'Alee committed an act of infidelity by submitting his case to arbitration, and that Ibn-Muljam's

slaughter of him was just; and they pronounced the Companions [of the Prophet] to have been guilty of infidelity. (TA.)

مُزْرَأٌ A javelin; i. e. a short spear, (S, Mgh, Msb, K,) lighter than the عَزَّة. (Mgh, Msb.) — Also A camel that makes his load to shift backwards. (Az, K.)

Quasi زرقم.

زرقم and زرقمة are expl. in art. زرق.

زرم

1. زرم, (S, K,) aor. ز, (K,) inf. n. زرم, (TA,) said of one's urine, (S, K,) and of his flow of tears, and of his speech, (K,) and of his oath, (TA,) and of anything that had gone back, (S,) It became interrupted, or stopped; or it stopped; or ceased; (S, K;) as also ازرم. (K.) And so the former verb said of a sale. (TA.) — And, said of a dog, (S, K,) and of a cat, (K,) His dung, (S, K,) or dry dung, (K,) stopped in his rectum. (S, K.) — زرمه: see 4. — She زرمت به (his mother, S) brought him forth. (S, K.)

2: see 4. — زرمه, (S, TA,) inf. n. تزريم, (TA,) He, or it, rendered him زرم, i. e. niggardly, or avaricious: (S:) or it (time, or fortune,) cut off from him good, good things, or prosperity. (TA.)

4. ازرمه He, or it, interrupted it, stopped it, or caused it to cease; namely, one's urine, and his flow of tears, and his speech; as also زرمه, aor. ز, (K,) inf. n. زرم; (TA;) and زرمه, (K,) inf. n. تزريم. (TA.) — And He interrupted, or stopped, his (another's) urine. (As, S, K.) — She (a camel) interrupted her flow of urine by little and little. (AA, TA.)

8. ازدرام The act of swallowing [a thing]: (S, K:) mentioned in the S in art. زدرم or زدرم [accord. to different copies]; (TA;) and in the K, as an art. by itself; the reason whereof is not apparent; for it appears to be of the measure افعال; not افعال. (MF, TA.)

Q. Q. 4. ازرم, (S, K,) inf. n. ازرم, (S:) see 1. — [Also] He shrank, or drew himself together: (A'Obeyd, S:) or he shuddered and shrank. (TA.) — And He was angry. (AZ, TA.)

زرم [app. زرم] Dung, or dry dung, stopping in the rectum of a dog or cat. (TA. [See 1, third sentence.]) — زرم Caution. (K.)

زرم Anything becoming interrupted, or stopped; stopping, or ceasing; as also ازرم. (TA.) Scanty, or little in quantity, and becoming interrupted, or stopped: so in the phrase رَجُلٌ زَرَمَ الدَّمْعَ: or this signifies [simply] a man whose tears are becoming interrupted, or stopped. (TA.) — A she-camel that interrupts her flow of urine by little and little. (AA, TA. [Thus used as a fem. epithet without ة.]) — A dog, and a cat, whose dung, or dry dung, has stopped in his rectum. (TA.) — Straitened [app. in his means of subsistence]. (S.) — Niggardly, or avaricious. (S.) — Low,

abject, mean, or ignominious, whose near kinsfolk are few; (IAar, K;) as also زرمير. (TA.) — One who does not remain fixed, or settled, in any place. (As, K.)

زرمير: see the next preceding paragraph.

زرمير: see زرمير.

زرمير: see زرمير. — Also The cat. (ISd, K.)

مُزْرِمٌ Shrinking, or drawing himself together; (A'Obeyd, S, K;) as also زرمير; (Th, K, TA; [in the CK زرمير];) each with damm: (TA:) or, accord. to A'Obeyd, مُزْرِمٌ signifies shuddering and shrinking; with the ر before the ز; and AZ doubted whether the word having this meaning were مُزْرِمٌ or مُزْرِمٌ; but Az says that the former is the right, with the ز before the ر, and that it is thus accord. to Ibn-Jebeleh. (TA.) — Also Angry. (AZ, TA.) — And Silent. (IB, TA.)

زرنب

زرنب A certain perfume: or certain sweet-smelling trees: (K:) or a species of sweet-smelling plant: (S:) it consists of slender round twigs, between [مَا بَيْنَ, misprinted مَلِين,] the thickness of the large needle and the thickness of writing-reeds, black inclining to yellowness, not having much taste nor odour, its little odour being of a fragrant kind like that of the citron: (Ibn-Seenà, book ii. p. 168:) [Freytag says, as on the authority of the K, but he seems to have taken it from the TK, that, "accord. to some, it signifies the leaves of a sweet-smelling plant, which has the name of رجل الجراد, locusts' foot:" and he adds, as though on the authority of Ibn-Seenà ubi suprà, "salix Aegyptiaca:" referring also to Sprengel, Hist. rei. herb., t. i. p. 270:] also saffron: (K:) it is of the measure فَعْلَل (S, TA;) and is a genuine Arabic word, though asserted by Ibn-El-Kutbee to be arabicized. (TA.) A rájiz says,

* يَا أَبَى أَنْتَ وَفَوْكَ الْأَشْنَبُ *
* كَأَنَّهَا ذَرَّ عَلَيْهِ الزَّرْنَبُ *

[O, with my father thou shouldst be ransomed, and thy mouth that is cool and sweet, as though were sprinkled upon it]. (S.) In the trad. of Umm-Zarà, where it is said, الْمَسُّ مَسُّ أَرْنَبٍ [The feel is the feel of a hare, and the odour is the odour of زرنب], I Ath says that it signifies saffron; and she may mean the sweetness of his odour, or the perfume of his garments among the people. (TA.) — Also The [dung such as is termed] بَعْرُ of wild animals. (K.) — Also, [and, as appears from what follows, زرنبة likewise, if this be not a mistranscription,] The vulva of a woman: (K, TA:) or such as is large: or the external portion thereof: (K:) or a piece of flesh (K, TA) within the زردان [a mistranscription for زردان, a name for the vulva], (TA,) behind the كَيْتَةُ [or كَيْن, q. v.]: (K, TA:) behind the زرنبة is another piece of flesh: so says IAar. (TA.)