

[تُرْقَفِينَ] meaning, *that thou moanest*, as does he who is sick: (TA:) or, as some relate it, it is with *ج* [in the place of the *ج*, i. e. تُرْقَفِينَ, having the second of the meanings expl. above in this sentence, or nearly so]. (K.)

R. Q. 1. تُرْقَفَتْ: see the next preceding paragraph, last sentence.

زف Small feathers of the ostrich, (S, K,) and (S, in the K “or”) of a bird (S, K) of any kind: (K:) or small feathers, like down, beneath the thickset feathers: (IDrd, O, TA:) accord. to some, only of the ostrich: (O, TA:) [pl., app., زفاف: see زفاف]. One says مِنْ زف النَّعَمْ [More soft than the small feathers of the ostrich]. (TA.)

زفة A time; one time; syn. مرّة: (K:) one says, جئته زفة, or زفتين, *I came to him once, or twice*. (TA.) A single act of زفيف [i. e. hastening, or going quickly]. (TA. [This seems to be the primary signification.])

زفة A company, or congregated body, of men. (O, K.) Hence the saying of the Prophet to Bilâl, on the occasion of the marriage of Fâtimah, أُدْخِلْ النَّاسَ عَلَى زفة زفة, meaning Bring thou in the people to me company after company. (O, TA.)

زفة, in a male ostrich, The quality of having abundant and dense زف, i. e. small feathers. (S, K.)

زفوف: see زفاف. — Hence it is applied to a she-camel, as being likened to an ostrich in her quickness; (TA;) meaning [Quick: or] good in pace, and quick. (Ham p. 750.) And الزفوف is the name of a certain horse that belonged to Noâmân Ibn-El-Mundhir. (O.) — Also A twanging bow. (TA.)

زفف (S, K) and زفاني ^و ازف ^و زفاف, (Ibn-'Abbâd, K,) or زفان ^و ي, (L, TA,) Quick, (Ibn-'Abbâd, S, L, K,) like ذيف, (S,) and light. (L, TA. [In the CK the explanation is omitted.]) — It is also an inf. n.: (S, K, &c. :) or a simple subst. (Msb.) [See 1, in several places.]

زفان: } see the next preceding paragraph.
زفاني: }

زفاف and زفاف ^و [the latter of which is omitted in the CK] A wind that blows violently, with continuance; as also زفافه, (K, TA,) or زفاف: (CK:) or ^و زفاف and زفاف ^و a violent wind, having a زفافه, i. e. sounding: the pl. of زفاف is زفاف. (TA.) — Also, (i. e. the first and second words,) Light [in motion or action]. (Ibn-'Abbâd, K.) — And The ostrich; (K,) so called because of his lightness of pace; or because of his زفاف, meaning his moving [or flapping] of his wings when running; (TA;) and so زفاف ^و زفاف. (K.)

زفاف, and with ة: see the next preceding paragraph, in five places.

زفاف pl. of زفاف. — It is also used by a Hudhalee poet [app. referring to birds] as meaning دواة زفاف [i. e., supposing زفاف to be pl. of زف, agreeably with analogy, Having small, downy, feathers]. (TA.)

زفاف act. part. n. of زف in the phrase زفاف العروس: fem. with ة: pl. of the latter زفاف. Hence, زحفت زفافها, a phrase mentioned by Lh, meaning اللواتي زففها [i. e. The women who conducted her to her husband walked along gently]. (TA.)

ازف A male ostrich having abundant and dense زف, i. e. small feathers. (S, K.) — See also زفيف.

مزقة A [vehicle of the kind called] مسحقة in which, or upon which, the bride is sent [or conducted] to her husband. (Kh, S, K.)

مزفوف pass. part. n. of زف in a sense not mentioned, and perhaps not used. Hence, بات مزفوفاً [i. e. He passed the night made to tremble, or quake, by the wind]. (TA.)

زفت

2. **زفت** *He smeared a receptacle [such as a wine-skin and a wine-jar] with زفت*. (Msb.)

زفت [Pitch: or tar: or a sort of pitch: or crude pitch:] i. q. قار: (A, Mgh, K:) or قير: (Msb:) or قطران: (A, Msb:) or it is like قير: (S:) it is not the قير with which ships are smeared, but [like this inasmuch as] it is also a black substance, with which wine-skins are seasoned; for the قير of ships dries upon them, whereas the قير of skins does not dry: (TA:) or [crude pitch; i. e.] a produce of the pine, or pitch-tree; which is of two sorts, moist and dry; the latter being either cooked, or congealed of itself; such as flows of itself from the trees is called زفت; such as is prepared by cooking, and art, قطران. (TK.) [See also كفر: and see De Sacy's "Abd-allatif," p. 273.] — Also, (K, * TA,) i. e. زفت, (TA,) [not مزفت, which Freytag has supposed to be here intended in the K, and not without some reason, for the passage is ambiguous.] A certain medicine; (K, TA;) a thing that comes forth from the earth, [app. a sort of bitumen, perhaps another name for قفر يهودي bitumen Judaicum, or Jews' pitch,] that is an ingredient in medicines: not the زفت commonly known. (TA.)

مزفت *Smeared with زفت*; (S, A, * Mgh, K;) applied to a wine-skin, (A,) or a vessel, or receptacle for wine; i. q. مغبر. (TA.) The receptacle thus termed quickly occasions alteration [or fermentation] in the wine [contained in it]. (Mgh.) You say جرة مزفتة A jar smeared with زفت.

(S.) And it is said in a trad. [He forbade the use of that skin, or vessel, which is smeared with زفت, for the beverage called نيد]. (TA.)

زفر

1. **زفر**, aor. زف, (S, K,) inf. n. زفير (S, A, K) and زفير (K) and إزفير (M, [like إزبز, app. an inf. n., or perhaps a simple subst.]) *He drew in his breath to the utmost, by reason of distress*: (S:) it originally signifies he drew back his breath vehemently, so that his ribs became swollen out: (Er-Râghib:) زفير is the beginning of the cry of the ass, (Lh, S, A, Er-Râghib,) and of the like, (Lh,) and is generally used in this sense; (Er-Râghib;) and شبيق is the ending thereof; (Lh, S, A, Er-Râghib;) for the former is the drawing in of the breath, and the latter is the sending it forth: (Lh, S:) or the verb signifies he sent forth his breath, after prolonging it: (M, K:) or he sent forth his breath with a prolonged sound: [i. e., he sighed, or uttered a long sigh, or sighed vehemently; or he groaned:] or he filled his chest, by reason of grief, and then sent forth his breath: (TA:) or he breathed, raising his voice, like one moaning, or in grief. (Har p. 20.) — [Hence, زفوت النار] The fire made a sound to be heard from its burning, or its fierce burning: (K:) and this [sounding] is termed زفير. (TA.) [See also حذمر; where زفر, its inf. n., is expl., on the authority of AZ, as signifying The flaming, or blazing, of fire.] And [البحر يزفر بتوجهه] The sea makes a roaring by its tumultuousness]. (A, TA.) — زفوت الأرض — + The land put forth its plants, or herbage. (TA.) — زفر, aor. زف, (S, A, K,) inf. n. زف; (S, K;) and إزدفر ^و; (S, K;) *He carried, (S, A, K,) a thing, (K,) or a load, or burden, (S, A,) as, for ex., a filled water-skin.* (TA.) You say يزفون عنه الأثقال [They bear, or carry, or take off from him, and carry, his burdens]. (A.) — *He drew, (K, TA,) and carried, (TA,) water.* (K, TA.)

2: see the next paragraph.

5. **ترقر** occurs in the Saheeh of El-Bukhâree as meaning تخطيط [q. v.]: but El-Jelâl says, in the Towsheeħ, that this is not known in the language of the Arabs. (MF.) — [Freytag explains it as meaning He ate fat food, breaking the fast; like زفاف; (which latter generally means, in the present day, he rendered greasy;) but this I believe to be post-classical. See De Sacy's Chrest. Ar., sec. ed., i. 270.]

8: see 1, near the end of the paragraph.

زفر A load, or burden, syn. حمل, (S, A, K,) on the back, (K,) or on the head, that is heavy, and in consequence of which the bearer breathes vehemently, or groans يزفون: (A:) pl. زفاف. (S, A.) — A [water-skin of the kind called] قربة: (S, K;) a skin in which a pastor carries his water: pl. as above. (TA.) — The apparatus of a traveller, (K,) comprising the water-skin &c. (TA.)