

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

the pl. is ظُرَابِين (M, K,) or ظُرَابِي (AZ, T, S, Mṣb,) sometimes, (S,) or this latter also, (M, K,) as though it were pl. of ظُرْبَاء (S,) or the first ي is a substitute for the ا [of the sing. ظُرْبَان] and the second for the ن (M,) and (quasi-pl. ns., M, K) ↓ ظُرْبِي (AZ, T, M, Mṣb, K) and ↓ ظُرْبَاء (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 ظُرْبَاء is incorrect, and is rightly ↓ ظُرْبِي. (T, TA.) A poet says, (namely, 'Abd-Allah Ibn-Hajjāj Ez-Zebeedee, M, TA,)

- أَلَا أْبَلِغَا قَيْسًا وَخِنْدِفَ أَنْتِي
- صَرَبْتُ كَثِيرًا مَضْرِبَ 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-Shiháb (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 مَضْرِبَ:] and the same words of the latter hemistich, except that عَيْبِدَا is substituted in them for كَثِيرًا, occur in a verse of Asad Ibn-Nághishah, who slew 'Obeyd by order of En-Noqmán. (TA.) One says, (S,) or بِبَنْهَر (Mṣb, 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, Mṣb, 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] ضَبَّ, which, being stupified by the foulness of the stink, is taken and eaten by it. (M, K, TA.) One says also, تَسَاتَمًا 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. (IAṣr, T, TA.)

الأظْرَابُ [accord. to some] signifies Four teeth behind the نَوَاجِدُ [or other grinders; app. meaning, of a horse]: (K:) or the sockets (أَسْنَانُ) of the teeth: (S, K:) [and it is said that] أَظْرَابُ اللِّجَامِ 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,

- وَمَقَطِّعَ حَلَقِ الرِّحَالِ سَابِجٍ
- بِأَدِ نَوَاجِدُهُ عَنِ الأظْرَابِ

[thus in the S, (but in the M and TA عَلَى الأظْرَابِ) 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] ظُرْبَاب: [see ظُرْبُ, of which both ظُرْبَاب and أَظْرَابُ are said to be pls.:] also that the right reading is وَمَقَطِّعَ [and سَابِجَ]: and by the نَوَاجِدُ are meant the ضَوَاحِكُ [or teeth next behind the canine teeth], accord. to Hr. (TA.)

حَوَافِرُ مُظْرَبَةٌ [accord. to the TA مُظْرَبَةٌ, but this is evidently a mistake (see 2),] means [Solid hoofs] that have become hard and strong: (K, TA:) [but] accord. to El-Mufaddal, المِظْرَبُ, like مَعْظَمُ [in measure], signifies قَدِ تَوَحَّتْهُ الأَدْيُ [app. meaning that which the stones, or hills, called ظُرْبَاب have altered, or, perhaps, heated, in its treading upon them]. (TA.)

ظرف

1. ظُرْفُ (T, S, M, &c.) inf. n. ظُرْفَانَةٌ (S, Mṣb,) 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 ظُرْفُ 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, Mṣb, K.) — See also what here follows.

3. † ظُرْفِي فَظُرْفَتُهُ [He vied, or contended, with me in ظُرْفُ] and I was more ظُرْفِي (كُنْتُ) than he. (IKṭṭ, TA.)

4. اظرف He (a man) had many [ظُرُوفُ, or] receptacles [of any kind]. (TA.) — And He begat, (S, Mgh, O, K,) or had born to him, (M,) children that were ظُرْفَاء (S, M, O, K) or ظُرُوفُ [pls. of ظُرْفِي, q. v.]. Mgh. — اظرف بالرجل He mentioned the man as possessing ظُرْفُ. (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 أَظْرَفُ, 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 ظُرْفُ [or receptacle] for the goods. (O, TA.)

5. تظرف He affected ظُرْفُ; (S, O, K;) as also † تظارف (TA.) One says, فَلَانٌ يَتَظَرَّفُ وَتَيْسٌ بِظُرْفِي [Such a one affects ظُرْفُ 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.)

ظُرْفُ A receptacle (Lth, T, S, M, Mgh, O, Mṣb, K) of anything; (Lth, T, M;) [a vessel, or vase;] an إِهْرِيْقُ is thus termed as being a ظُرْفُ 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 ظُرُوفُ (T, S, * M, Mgh, O, Mṣb, K:) أَظْرَافُ 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 المَتَاعَ بِظُرْفِي [I took the goods with the receptacle thereof]. (A, TA.) And hence, (A, TA,) رَأَيْتُهُ بِظُرْفِي † 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 في; and also by some applied to a noun of place or of time together with that preposition; i. e.] what are termed ظُرْفُ المَكَانِ and الزَّمَانِ (O,) pl. ظُرُوفُ الزَّمَانِ and المَكَانِ: (S, M:*) the descriptive terms that denote the places [or times] of things are called ظُرُوفُ: (Lth, T:) they are thus termed by Kh; and by Ks, مَحَالٌ; and by Fr, صِفَاتُ. (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-Rághib, TA:) or cleverness, ingeniousness, intelligence, or acuteness in intellect; syn. كِبَايَسَةٌ (S, O, K,) or كَيْسٌ (Mgh, Mṣb,) and ذَكَاةٌ: (Mgh:) or i. q. بَرَاةٌ, and ذَكَاةٌ قَلْبٌ; [the former meaning excellence in knowledge, or other qualities; or accomplishment, or perfection, in every excellence, and in goodness;] ('Eyn, M, O, Mṣb, K;*) thus accord. to most of the copies of the K [as well as the 'Eyn and M and O and Mṣb], but correctly بَرَاةٌ, with the letter زاي: (TA:) [if so, these two explanations (بَرَاةٌ and ذَكَاةٌ قَلْبٌ) add nothing to others here given:] or