

* وَلَا تَكُونَنَّ مِنَ الَّذِينَ كِيدُوا *

* كَالَّذِ تَرَبَّى زُبِيَّةً فَاصْطِيدًا *

[And by no means be thou of those who have been beguiled; like him who has made a pitfall for a lion or a wolf, and then has himself been trapped].

(S, * Mgh.) — And تَرَبَّى فِي الزُّبِيَّةِ accord. to ISd, signifies the same as تَرَبَّاهَا [app. in a sense different from that expl. above; meaning He concealed himself from the objects of the chase in the hollow made for that purpose: or he fell into the zubiyye, like الزُّبِيَّةِ فِي الزُّبِيَّةِ]. (TA.)

6. تَرَبَّى He walked with a stretching of himself, or with an elegant and a proud and self-conceited gait, and with slowness. (T, K, TA.) — And He magnified himself; or behaved proudly, haughtily, or insolently; (K, TA;) and disdainfully. (TA.)

8. اَزْدَبَاهُ: see 1, in two places.

زُبِيَّةٌ A hill, or an elevated piece of ground, which the water does not overflow: (S, K:) pl. رَبِي. (S, TA.) Hence, (TA,) it is said in a prov., بَلَغَ السَّبِيلُ الزُّبِيَّ [The torrent reached the tops of the hills which they do not usually overflow]: (S, TA:) or الزُّبِيَّ is here pl. of الزُّبِيَّةِ in the sense next following: [but the meaning is virtually the same:] (Meyd:) the prov. is applied to a thing, or an affair, or a case, exceeding the ordinary bounds or limit. (Meyd, TA.) — A pitfall for a lion (S, Mgh, Mṣb, K) or a wolf (Mgh) &c., (Mṣb,) dug in a high place, (S, Mgh, Mṣb,) for which reason it is thus called: (S:) pl. as above. (Mṣb.) — A hollow dug in the ground, in which a sportsman conceals himself [from the objects of the chase]. (TA.) — A hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (ISd, TA.) — A well: so where it is said in a trad. of an Arab of the desert, تَرَدَّى فِي زُبِيَّةٍ [He fell into a well]. (Mgh.) — The excavation made by ants; which they make not save in a high place. (TA.) — Some include this word among those that have contr. significations. (TA.)

أَزْبِي Quickness, and briskness, liveliness, or sprightliness: (S, K:) [originally أَزْبِيٌّ] of the measure أَفْعُولُ. (S) — A certain mode of going, or pace, (S, M, K,) of camels: (M, TA:) accord. to أَزْبِيٌّ, which is its pl., signifies various modes of going or pace. (S.) — Eril: (AZ, S:) or a great evil: (K:) and a great, momentous, or terrible, thing or affair: (AZ, S, K:) pl. as above. (AZ, S.) One says, لَقِيتُ مِنْهُ الْأَزْبِيَّ I experienced from him, or it, evils; and great, momentous, or terrible, things. (AZ, S.) — And i. q. عَجَبٌ [app. as meaning A wonderful thing]. (TA.) — And The sound of a bow; (JM, TA;*) its musical ringing, or plaintive, sound. (JM.)

زتن

زَبْتٌ: see زَبْتُونَ, in art. زَبْتٌ.

Bk. I.

ن ج

1. زَجَّهُ, (S, A, Mṣb,) aor. ٢, (S,) inf. n. زَجٌّ, (S, A, Mṣb, K,) He pierced him, or thrust him, (i. e. a man, S, Mṣb,) with the زَجُّ [or pointed iron foot of the spear]; (S, A, Mṣb, K;*) and cast at him with it: and زَجَّ also signifies he pierced, or thrust, with haste. (TA.) And زَجَّجْتُ بِالرَّمْحِ I cast at him with the spear. (A, and Ham p. 147.) — [Hence,] زَجَّ بِالشَّيْءِ He cast, or threw, the thing from himself: (A:) or زَجَّ بِالشَّيْءِ مِنْ يَدِهِ, aor. ٢, (TA,) inf. n. as above, (K, TA,) He cast, or threw, the thing from his hand. (K, * TA.) — [And hence,] زَجَّ signifies also The running of the ostrich. (K, TA.) You say of the ostrich, زَجَّ بِرِجْلَيْهِ, (A, TA,) inf. n. as above, (TA,) He ran, (A, TA,) throwing out his legs. (TA.) — [Hence also,] نَزَلْنَا بِوَادٍ يَزْجُ نَزَلْنَا We alighted in a valley putting forth herbage; as though casting it from itself. (A, TA.) — See also 4. = زَجَّ, sec. pers. زَجَّجْتُ, aor. ٢, inf. n. زَجَّجٌ, It (an eyebrow) was, or became, narrow and long: (TK:) or arched: (MA:) [or narrow and long and full and arched: see زَجَّجٌ below.]

2: see 4. = زَجَّجْتُ حَاجِبَهَا, (S, A,) or زَجَّجْتُ حَاجِبَهُ, (K, TA,) inf. n. تَزْجِجٌ, (TA,) She, or he, made her, or his, eyebrow narrow and long: (S, K:) [or made it arched: (see 1, last sentence:) or made it narrow and long and arched: (see زَجَّجٌ below:)] or clipped the redundant portions of the hair thereof: or lengthened it [in appearance] with إِيْمِدٌ [i. e. antimony, or ore of antimony, or a black collyrium; like as the ancient Egyptians were accustomed to do, as appears from their paintings and sculptures; and like as some of the Arab women still do; extending a black line towards the ear, and also a similar line from the outer angle of the eye]. (TA.) In the following verse of the poet Er-Ra'ee,

* إِذَا مَا الْغَانِيَاتِ خَرَجْنَ يَوْمًا *

* وَزَجَّجْنَ الْحَوَاجِبَ وَالْعُيُونَ *

[the last of these significations may be intended; so that it may be rendered, When the females content with their husbands, or with their beauty, &c., shall go forth (or went forth) one day, and shall lengthen (or lengthened) with black collyrium the eyebrows and the eyes: or] كَحَلْنِ is meant to be understood before الْعُيُونَ. (S.) — Hence, from تَزْجِجِ الْحَوَاجِبِ as signifying “the clipping of the redundant portions of the hair of the eyebrows,” زَجَّجٌ مَوْضِعًا, occurring in a trad., referring to a hole made in a piece of wood in which a thousand denars and a writing had been inserted, is expl. as meaning He made even, and adjusted, the place thereof: or, accord. to IAth, it may be that the hole was in the end of the piece of wood, and so it may mean he made a زَجَّجٌ [q. v.] upon the place thereof, to hold it fast, and to preserve what was in it. (TA.)

4. اَزَجَّ الرَّمْحَ; (IAḡr, ISk, S, A, K;) and زَجَّجَهُ; (A, TA;) and زَجَّجَهُ, aor. ٢, inf. n. زَجَّجٌ; (Mṣb;) and زَجَّاهُ; (TA;) He put, or made, a زَجَّجٌ [q. v.] to the spear. (IAḡr, ISk, S, A, Mṣb, K.) — The first of these phrases is said also to signify He removed, or took off, its زَجَّجٌ from the spear: (A:) IAḡr is related to have said thus; but he is also related to have said that this signification is not allowable. (TA.)

8. اَزْدَجَّ, said of the eyebrow, It reached to the outer extremity (ذُنَابِي) of the eye. (K.) — And, said of herbage, Its intervening spaces became closed up. (TA.)

زَجَّجٌ [The pointed iron foot, or heel, or shoe, of a spear:] the iron at the lower extremity of a spear; (S, A, Mṣb, K;) i. e. the iron which is fixed upon the lower extremity of a spear, and with which the spear is stuck into the ground: the iron which is fixed upon its upper extremity, and with which one pierces, being called سَنَانٌ: (ISd, TA:) pl. [of mult.] زَجَّجَاتٌ and زَجَّجَةٌ; (S, Mṣb, K) and [of pauc.] اَزْجَجَةٌ and اَزْجَجَةٌ; (TA,) or this last is not allowable, (S, Mṣb, TA,) accord. to ISk. (Mṣb.) Zuheyr says,

* وَمَنْ يَعْصِ اطْرَافَ الزَّجَاجِ فَإِنَّهُ *

* يُطِيعُ الْعَوَالِي رَكِبَتْ كُلَّ لَهْذِمٍ *

[And he who refuses to yield to the points of the iron feet of the spears shall yield to the upper extremities thereof mounted with every sharp spear-head]: ISk says, he means that he who refuses to yield to a small thing will encounter a great thing: and Khálid Ibn-Kulthoom says, they used to meet their enemies, when they desired peace, with the iron feet of their spears turned towards them; and if they refused peace, they turned their spears' heads to them, and combated them. (TA.) [By a synecdoche, the pl.] زَجَّجَاتٌ is also used to signify Spears, altogether. (Ham p. 147.) — Hence, as being likened to the زَجَّجٌ of the spear, (L,) The extremity of the elbow, (S, L, K,) which is pointed: (L:) or the part [or joint] between the lower extremity of the os humeri and the extremity of the ulna at the elbow: (T in art. ابر:) or [simply] the elbow. (A.) You say, اِتَّكَأَ عَلَى زَجَّجِي He leaned upon his elbows: and اِتَّكَأُوا عَلَى زَجَّاجِ اِتَّكَأُوا عَلَى زَجَّاجِ [They leaned upon the extremities of their elbows]. (A.) — [Hence also,] A tush, or canine tooth: [زَجَّاجُ الفَحْلِ signifies] the tushes of the stallion-camel. (A, K.) — [Hence also a signification mentioned by Golius from the authority of Meyd, An iron pivot (“subscus ferrea”) round which a mill-stone turns.] — Also An arrow-head: (IAḡr, K:) pl. زَجَّجَاتٌ and زَجَّجَاتٌ (K) and اَزْجَجَةٌ. (TA.)

زَجَّجٌ Narrowness and length in the eyebrows: (S, K:) or narrowness and archedness of the eyebrows: (A:) or archedness thereof: (MA:) or narrowness and length and fullness and arched-