

much hair in the eyebrows and on the fore arms and the hands: (A:) and to an ear as meaning having much hair: (TA:) pl. زَبُّ. (A.) It is said in a prov., كُلُّ أَرْبٍ نَفُورٌ [Every one, of camels, that has much hair on the face &c. is wont to take fright, and run away at random]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نفور; because there grow upon his eyebrow small hairs, and when the wind strikes them he takes fright, and runs away at random. (S, TA.) — الأَرْبُ is a name of One of the devils: (K, TA:) mention is made in a trad. of a certain devil named العَقَبَةُ: (K, TA:) but in the L, and in the Secret El-Halabee, it is written زَبُّ العَقَبَةُ: and it is said to be a serpent. (TA in art. اَرْبُ.) — الأَرْبُ The است [i. e. podex, or anus], (K, TA,) with its hair. (TA.) — عَامَرُ أَرْبٍ † A year abundant in herbage. (S, A, Mṣb, K.) — جَيْشٌ — أَحْصُ: see أَحْصُ, in two places. — يَوْمُ أَرْبٍ † An army having many spears. (Ham p. 259.) — مَسْأَلَةٌ زَبَاءٌ ذَاتُ وَبَرٍ † A dubious and difficult question: likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA.) — And دَاهِيَةٌ زَبَاءٌ † A calamity, or misfortune, hard to be borne, severe, (A, K, TA,) and abominable; like شَعْرَاءٌ (TA) and وَبْرَاءٌ. (S and A and TA in art. شَعْرَاءُ.) Hence the prov., جَاءَ بِالشَّعْرَاءِ الزَّبَاءُ [He brought to pass that which was a calamity hard to be borne, &c.] (TA.)

مُزِبٌ: see what follows.

مُزِبٌ and مُزِبٌ Possessing much wealth. (K.)

زبد

1. زَبَدَهُ, (Aḡ, S, A, Mgh, Mṣb, K,) aor. 2, (Aḡ, S, A, Mṣb,) inf. n. زَبَدٌ, (Aḡ, Mṣb,) He fed him with, or gave him to eat, زَبْدٌ [i. e. fresh butter]. (Aḡ, S, A, Mgh, Mṣb, K.) — And hence, (Mgh,) زَبَدَهُ, (Aḡ, S, A, Mgh, Mṣb,) or زَبَدَ لَهُ, (K,) [app. a mistranscription, for its aor. is there mentioned immediately after without the prep.,] aor. 2, (Aḡ, S, A, Mgh, Mṣb, K,) the verb in the sense here following being thus distinguished from that in the sense preceding, (Aḡ, Mṣb,) inf. n. as above, (Aḡ, S, Mgh,) † He gave him a gift: (Aḡ, A, Mgh, Mṣb:) or he gave him somewhat, a little, not much, (S, K,) of property, (S,) or of his property. (K.) — [Hence also,] زَبَدْتُهُ ضَرْبَةً, or رَمِيَةً, † I struck him a blow, or shot or cast at him a missile, hastily, or quickly; as though feeding him with a piece of fresh butter. (A, TA.) — زَبَدَتْ سَقَاتَهَا, (S, A,) or زَبَدَ السَّقَاءَ, (K,) inf. n. as above, (A,) She agitated her milk-skin, (S, A,) or he agitated the milk-skin, (K,) in order that its butter might come forth, (S, K,) or until its butter came forth. (A.) — And زَبَدْتُ السَّوِيقَ [app. I put, or added, fresh butter to the meal of parched barley, like as one says الطَّعَامَ سَمَّنْتُ

and أَدَمْتُ الحُبْزَ &c.], aor. أَزْبَدُهُ, (A, TA,) with kesr; (A;) and تَزَبَّدْتُ السَّوِيقَ. (TA.) [Both these phrases are mentioned together, as though to indicate that both signify the same: but Ibn D thinks that the latter means I swallowed the سَوِيقَ like as one swallows fresh butter: in my copy of the A, it is written تَزَبَّدْتُ السَّوِيقَ, which is evidently wrong: perhaps the right reading is تَزَبَّدْتُ السَّوِيقَ; and the verb in this phrase, quasi-pass. of that in the former phrase.]

2. زَبَدَ شِدْقُهُ, (S, K,) inf. n. تَزَبِيدٌ, (K;) and تَزَبِيدٌ; both signify the same [i. e. The side of his mouth had froth, or foam, appearing upon it; like زَبَبٌ and تَزَبَيْبٌ: (S, K:) and تَزَبِيدٌ said of a man, [like تَزَبَيْبٌ,] He being angry, froth, or foam, appeared upon each corner of his mouth. (TA.) See also 4, in two places. — زَبَدَتِ القُطْنُ, (A, L,) inf. n. as above, (S,) She separated, or loosened, the cotton [with her fingers, or by means of the bow and wooden mallet], (S, L, A,) and prepared it well for spinning. (L.)

3. فُلَانٌ يُزَابِدُ فُلَانًا † Such a one speaks in like manner as does such a one. (A, TA.)

4. اَزْبَدَ, (S, A, Mṣb, K,) inf. n. اِزْبَادٌ, (Mṣb,) said of wine, or beverage, (S,) or of the sea, (A, Mṣb, K,) &c., (Mṣb,) or of the sea when in a state of commotion, (S, A,) and of a cooking-pot, and of the mouth of a braying camel, (A,) [&c., see زَبْدٌ,] It frothed, or foamed, or cast forth froth or foam: (S, A, Mṣb, K:) and [in like manner] † تَزَبِيدٌ, inf. n. تَزَبِيدٌ, said of milk, it [frothed, or foamed; or] had froth, or foam, upon it. (A.) — [Hence,] said of the سَدْرُ [or lote-tree], (S, A, K,) † It blossomed; (S, K, TA;) i. e. (TA) it put forth a white produce like the froth, or foam, upon water. (A, TA.) And, said of the قَتَادُ [or tragacantha], † It put forth its leaf (خَوْصَةٌ), and its wood, or branch, became strong, or hard, and its rind, or outer covering, coalesced, and it blossomed; as also † زَبْدٌ. (L.) — Also † It became intensely white. (A, TA.)

5: see 1: — and see also 2, in two places. — تَزَبَدَهُ † He swallowed it (K) like as one swallows a piece of fresh butter: (TA:) or he took the clear, or pure, or choice, part of it. (K, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, تَزَبَدَ. (TA.) — [Hence,] تَزَبَدَ اليمِينُ † He took the oath hastily; was hasty in taking it. (AA, S, K.) It is said in a prov., † تَزَبَدَهَا حَدَاءٌ † He swallowed it [i. e. took it, namely, an oath, hastily,] like as one swallows butter. (TA in art. حَذ.)

زَبْدٌ [originally an inf. n.,] † A gift. (S, A, Mgh, Mṣb.) So in the saying (S, TA) of Moḥammad, (TA,) mentioned in a trad., اِنَّا لَأَنْتَقِبُ لِرَبِّهِ زَبْدَ المَشْرِكِينَ † [Verily we will not accept the gift of the believers in a plurality of Gods]. (S, TA.) And so in the saying, نَهَى عَنْ زَبْدِ المَشْرِكِينَ † (A, Mgh, Mṣb) i. e. [He (Moḥammad) forbade] the acceptance of the gift [of the believers in a plurality of Gods]. (Mṣb.)

زَبْدٌ [Fresh butter of the cow or buffalo or sheep or goat;] what is produced by churning from milk (Mgh, Mṣb) of cows [or buffaloes] and of sheep or goats; what is thus produced from camels' milk being termed جَبَابٌ, not زَبْدٌ; (Mṣb;) the زَبْدُ of سَمْنٌ before it is clarified over the fire; (L;) [i. e. butter before it is clarified over the fire;] the زَبْدُ [in the CK, erroneously, زَبْدُ] of milk; (S, K;) what is extracted from milk; (M;) and زَبَادٌ signifies the same as زَبْدٌ: (K:) † زَبْدَةٌ is a more particular term, (S, M, L, Mṣb,) meaning a piece, bit, portion, or somewhat, of زَبْدٌ: (L:) and زَبْدُ اللَّبَنِ signifies also the froth (رَغْوَةٌ) of milk [if this be not a mistake occasioned by finding الزَّبْدُ expl. as meaning زَبْدُ اللَّبَنِ instead of زَبْدُ اللَّبَنِ. (L.)] قَدْ صَرَخَ السَّحْبُ عَنِ الزَّبْدِ [The clear milk has become distinct from the fresh butter] is a prov., relating to the appearance of the truth after information that has been doubted. (L.) And اِرْتَجَنَتِ الزَّبْدَةُ † is another prov. [expl. in art. رَجَنٌ. (L.)] — زَبْدَةٌ † has for its pl. زَبْدٌ, which is metonymically applied to † The choice, or best, portions, [or what we often term the cream (by which word the sing. also may be rendered) of anything; as, for instance,] of discourse, or of a story or the like. (Har p. 222, q. v.) — [And it also means † An issue, or event: (see an ex. voce مَخْصُصٌ:) generally, such as is relishable, or pleasing. Hence, app.,] one says, † كَانَ لِقَاؤُكَ زَبْدَةً † [The meeting with thee was emphatically the event of life; meaning, the most relishable, or pleasing, event of life]. (A, TA.)

زَبْدٌ Froth, foam, spume, or scum: (L:) it is of water, (S, L, K,) &c.; (K;) of the sea, (A, Mṣb,) &c., like رَغْوَةٌ [in signification]; (Mṣb;) and of a cooking-pot; (A;) and of a camel, (S,) [i. e.] of a braying camel's mouth, (A,) or the white foam upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the scum, or dross,] of silver: (S:) † زَبْدَةٌ is a more particular term [meaning a portion, or somewhat, thereof]: (S:) the pl. of زَبْدٌ is اَزْبَادٌ. (A, TA.) — تَخْرَمُ زَبْدَهُ: see 5 in art. خَرَمٌ, in two places.

زَبْدَةٌ: see زَبْدٌ, in four places.

زَبْدَةٌ: see زَبْدٌ.

زَبْدِيّ [Butyraceous: a rel. n. from زَبْدٌ]. See خَشْخَاشٌ.

زَبَادٌ [Civet;] a certain perfume, well known: the lawyers and the lexicologists err in saying that it is a certain beast, [meaning the civet-cat,] from which the perfume is milked: (K:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says El-Karāfee: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which † زَبَادَةٌ is applied [as a n. un.] to an animal of the kind from which the perfume is obtained: (TA:) this animal is the cat, (K,) i. e. the wild cat, which is like the tame, but longer and larger, and its hair inclines more