

هُوَ عَلَى مَزْلَقَةٍ: see زلق. [Hence,] one says, هُوَ عَلَى مَزْلَقَةِ الْبَاطِلِ [He is on the slippery way of false religion or the like]. (MF voce جَادَةٌ, q. v.)

مَزْلَقٌ i. q. مَزْلَاجٌ. (K,) a dial. var. of the latter word, [q. v.,] meaning The thing by means of which a door is closed, or made fast, and which is opened without a key. (S, K.) — Also A mare [or other female (see 4)] that often casts her young; (S, K;) i. e., that usually does so; and applied in this sense to a camel. (TA.)

زلقم

Q. 1. زَلِقَمٌ He swallowed a gobbet, or morsel, or mouthful. (TA.) = [The inf. n.] زَلِقْمَةٌ signifies [also, accord. to IB, The being wide, broad, or ample. (TA.)

زَلِقَمٌ The sea; from زَلِقْمَةٌ meaning as expl. above; as also قَلَزِمٌ. (IKh, TA.)

زَلِقَوْمٌ i. q. حَلَقَوْمٌ [The windpipe]. (IDrd, S in art. زقم, L, and K.) — Also خُرْطَوْمٌ [i. e. nose, or fore part thereof,] of a dog: and of a beast of prey: and, accord. to IAqr, [the proboscis] of an elephant. (TA.)

زلم

1. زَلَمَ (aor. 2, inf. n. زَلِمَ, TK,) He cut off one's nose [and app. anything projecting, or prominent: see 2: and see also 8]. (ISh, K.) — † He made His gift little, or small, in quantity or amount; (S, K;) [as though he cut off something from it:] in [some of the copies of] the S, [but not so in mine,] زَلِمَ. (TA.) — He filled (S, K) a watering-trough, or tank, (S,) or a vessel; (K;) as also زَلِمَ, inf. n. زَلِمَ. (AHn, K.)

2. زَلِمَ السَّهْمَ (S, K,*) inf. n. زَلِيمٌ (K,) He cut [or pared] the arrow, and made its proportion or conformation, and its workmanship, good: (S:) [he shaped it well:] or he made it even and supple. (K.) And زَلِمَ is said of anything as meaning Its edges were pared off. (TA.) [Hence,] زَلِمَ الرَّحَى He made the mill-stone round, and took from its edges. (K.) Dhu-r-Rummeh says,

كَأَرْحَاءٍ رُقِدَ زَلِمَتَهَا الْمَنَاقِرُ *

[Like the mill-stones of Raḩd (a mountain so called) which the picks have rounded by taking from their edges]: he likens the foot of the camel to a mill-stone from the edges of which the مَعَالِيقُ have taken, (S, TA,) and which they have made even. (TA.) And زَلِمَتِ الْحَجَرُ signifies I cut the stone, and prepared it properly for a mill-stone. (TA.) — See also 1, in two places. — † He made his food, or nutriment, bad, [i. e. fed him ill,] (K, TA,) so that his body became small. (TA.)

8. اِزْدَلَمَ He cut off one's head. (ISh, K.) And He extirpated one's nose. (K.)

هُوَ الْعَبْدُ زَلِمًا: whence the phrase زَلِمٌ or زَلَمٌ, see زلمة.

زَلَمٌ and زَلِمٌ An arrow without a head and Bk. I.

without feathers: pl. اِزْلَامٌ: (S, Mgh, Mṣb, K:) which was applied to those [divining-] arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them: (S, K:) they were arrows upon which the Arabs in the Time of Ignorance wrote "Command" and "Prohibition;" (Mgh, Mṣb;) or upon some of which was written "My Lord hath commanded me;" and upon some, "My Lord hath forbidden me;" (Har p. 465;) or they were three arrows; upon one of which was written "My Lord hath commanded me;" and upon another, "My Lord hath forbidden me;" and the third was blank; (Bḩ in v. 4;) and they put them in a receptacle, (Mgh, Mṣb,) and when any one of them desired to make a journey, or to accomplish a want, (Mgh,) or when he desired to perform some affair, (Mṣb,) he put his hand into that receptacle, (Mgh, Mṣb,) and took forth an arrow; (Mṣb;) and if the arrow upon which was "Command" [or "My Lord hath commanded me" (Har ubi suprā)] came forth, he went to accomplish his purpose; but if that upon which was "Prohibition" [or "My Lord hath forbidden me" (Har)] came forth, he refrained; (Mgh, Mṣb;) and if the blank came forth, they shuffled them a second time: (Bḩ ubi suprā:) or, as some say, the اِزْلَامُ were white pebbles, upon which they thus wrote, and by means of which they sought to know what was allotted to them in the manner expl. above: (Har ubi suprā:) or, accord. to Az, the اِزْلَامُ [were arrows that] belonged to Kureysh, in the Time of Ignorance, upon which were written "He hath commanded" and "He hath forbidden," and "Do thou" and "Do thou not;" they had been well shaped (زَلِمَتْ) and made even, and placed in the Kaḩbeh, the ministers of the House taking care of them; and when a man desired to go on a journey, or to marry, he came to the minister, and said, "Take thou forth for me a زلم;" and thereupon he would take it forth, and look at it; and if the arrow of command came forth, he went to accomplish that which he had purposed to do; but if the arrow of prohibition came forth, he refrained from that which he desired to do: [it is said that] there were seven of the arrows thus called with the minister of the Kaḩbeh, having marks upon them, and used for this purpose: (Jel in v. 4:) and sometimes there were with the man two such arrows, which he put into his sword-case; and when he desired to seek the knowledge of what was allotted to him, he took forth one of them. (TA.) Some say that the اِزْلَامُ are The arrows of the game called المَيْسِرُ: but this is a mistake.

(TA.) The seeking to obtain the knowledge of what is allotted to one by means of the اِزْلَامُ is forbidden in the Kur v. 4. (TA.) — Hence, اِزْلَامُ الْبِقَرَةِ † The legs of the [wild] ox or cow: likened to the arrows called اِزْلَامُ because of their slenderness: or, accord. to the A, because of their strength and hardness. (TA.) [Hence, likewise,] the former of the two words (زَلِمَ) signifies also † A strong and light or active boy: pl. as above: (TA:) [app. because] a poet likens [such] a boy to an arrow of the kind thus called. (S, TA.)* = Also, both words, (K,) the latter on the authority of Kr, (TA,) A cloven hoof: (K:) accord.

to some, peculiarly of the ox-kind: (TA:) or the [projecting] thing that is behind it: (S, K:) pl. as above. (K, TA.) = And the latter of the same two words, (AA, S,) or each of them, (K,) [The hyrax Syriacus;] one of the [animals called] وِبَارٌ [pl. of وِبَرٌ]: pl. as above. (AA, S, K.)

زَلَمٌ: see the next preceding paragraph, throughout.

زَلْمَةٌ and زَلْمَةٌ and زَلْمَةٌ and زَلْمَةٌ, [the last omitted in some copies of the K,] (S, K,) and also with ن in the place of the ل, (S and K in art. زلمر,) † He is one whose proportion, or conformation, (S, K,) or whose cut, (K,) is that of the slave: (S, K:) or he is the slave in truth: (Ks, S:) or he resembles the slave as though he were he: (Lḩ, K:) it is as though one said, هُوَ الْعَبْدُ مَزْلُومًا, i. e. he is the slave, being thus created by God, so that every one who looks at him sees the characteristics of the slaves impressed upon him: and it is a prov. applied to him who is low, ignoble, or mean: (Meyd:) [i. e.,] one says thus in disapproval (فى التكررة) [i. e. فى التكررة] or (فى التكررة): (Lḩ: so in different copies of the S:) and in like manner one says of the female slave [هى الأمة زلمة] &c.: (Lḩ, S, K:) Aṣ said, هُوَ الْعَبْدُ زَلْمَةٌ, using the nom. case, without tenween; but IAqr said, هُوَ الْعَبْدُ زَلْمَةٌ, using the accus. case, with tenween: so in the handwriting of 'Abd-Es-Selám El-Baḩree: (TA:) and accord. to Lḩ, one says, هَذَا الْعَبْدُ زَلْمًا يَا فَتَى, (so in some copies of the S,) or زَلْمًا, (so in other copies of the S, and in the TA,) with ḩamm, (TA,) meaning † This is the slave in proportion, or conformation, and in cut, O young man: (S, TA:) or, as some say, the meaning is, truly. (TA.)

زَلْمَةٌ: see the next preceding paragraph. زَلْمَةٌ [A kind of wattle]: زَلْمَتَا الْعَنْزِ means the Zَلْمَتَانِ of the she-goat: (K:) or, accord. to Kh, زَلْمَةٌ signifies a certain appertenance of goats; a thing hanging from their حُلُوقُ [here meaning throats, externally,] like the [kind of ear-ring called] قُرْطٌ; the animal having two of such things: if an appertenance of the ear, it is called زَلْمَةٌ [q. v.,] with ن. (S, TA.) See also اِزْلَمٌ. = See also زَلْمَةٌ.

زَلْمَةٌ: see زلمة. مَزْلَمٌ: see مزلم. زَلِمَى: see زلما, in art. زلمر.

اِزْلَمٌ (K) and مَزْلَمٌ (A'Obeyd, K,) as also [مَزْلَمٌ and زَلِمٌ and اِزْلَمٌ] [applied to a camel], (TA,) Having the end of the ear cut, (A'Obeyd, K,) a [portion termed] زَلْمَةٌ or زَلْمَةٌ being left [hanging] to it: (A'Obeyd, TA:) this is done only to camels of generous race, (A'Obeyd, K,) and to sheep or goats: the fem. of the first is زَلْمَةٌ: (K:) [see also زَلِمٌ: or] اِزْلَمٌ, fem. as above, is applied to a goat, as meaning having what are termed زَلْمَتَانِ [dual of زَلْمَةٌ expl. above]. (S.) — الأزلَمُ الجَدْعُ signifies The mountain-goat; (K;) agreeably with the original meaning; (TA;) and so المَزْلَمُ: (K: 157)