

a foreign word. (TA in art. زور, in which, and in art. زير, the word is mentioned in the K.) = See also art. زور. = Also *I. q.* زير; (IAqr, TA in art. زور;) the former ر in the latter word being changed by some of the Arabs into ي in this and similar instances. (Az, TA.) = [See also بصل.]

زير (Sgh, TA in art. زور,) in the K, erroneously, زير (TA,) *Angry*, (IAqr, Sgh, K, TA,) and *severing himself from his companion*: (IAqr, TA:) originally زير. (Az, TA.)

زيرة: see art. زور.

زير [A kind of barnacle, used by a farrier;] an instrument with which a farrier twists the lip of a beast; (S in art. زور;) a thing that is put upon the mouth of a beast when he is refractory, in order that he may become submissive. (IAth, TA. [See 2.]) — See also art. زور.

زيرفون

زيرفون: see art. زفن.

زيع

1. زاع, aor. يزيع, inf. n. زيغ (S, O, Mṣb, K) and زيغان and زيغنة (O, K) and زيوغ (TA,) *He, or it, (a thing, Mṣb,) declined, deviated, swerved, or turned aside*, (S, O, Mṣb, K,) from the right course or direction, accord. to an explanation of زيغ by Er-Rághib; and from the truth: (TA:) and زاع, aor. يزوع, inf. n. زوع, is a dial. var. thereof. (Mṣb, TA.)* In the Kur iii. 5, (O,) زيغ means *A doubting, and a declining, or deviating, from the truth*. (O, K.) — You say also, زاعت الشمس, (S, Mṣb, K,) aor. تزيع, inf. n. زيغ (Mṣb, TA) and زيوغ (TA,) *The sun declined [from the meridian]*, (S,* Mṣb, K,) so that the shade turned from one side to the other. (S,* K.) — And زاع البصر, (S, O, K,) inf. n. زيغ, (TA,) *The eye, or eyes, or the sight, became dim, or dull*: (S, O, K, TA:) so in the phrase *بصر ما زاع البصر* [liii. 17]: (O, TA:) or, as some say, زاعت البصر signifies *the eyes turned aside from their places*; as in the case of a man in fear. (TA.)

2. زيعت فلانا, inf. n. تزيع, *I rectified the زيغ [or declining, or deviating, &c.,] of such a one*. (Abou-Sa'eed, O, K.)*

4. ازاعه, (S, O, Mṣb, K,) *عَنِ الطَّرِيقِ*, (S, O,) inf. n. ازاعة, (Mṣb,) *He made him to decline, deviate, swerve, or turn aside*, (S, O, Mṣb, K,) from the way. (S, O.) Hence, in the Kur [iii. 6, accord. to the usual reading], رَبَّنَا لَا تُرِغْ قُلُوبَنَا, (O, TA,) meaning *O our Lord, make us not [or make not our hearts] to decline from the right way and course: make us not to err, or go astray*. (TA. [See another reading in the first paragraph of art. زوج.]) — And *He made him to fall into the زيغ [app. as meaning deviation from the truth, or the right way of belief or conduct]*. (TA.) — فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ, in the Kur [lxi. 5],

means, accord. to Er-Rághib, *And when they quitted the right way, God dealt with them according to that*: (TA:) or *God turned their hearts from the acceptance of the truth, and the inclining to the right course*. (Bd.)

5. تزيعت She (a woman) *ornamented, or adorned, herself, and showed, or displayed, her finery, or ornaments, and beauties of person or form or countenance, to men, or strangers*, (AZ, S, K,) and *decked herself with apparel*; like تزيعت: (AZ, TA:) IF says that its غ is a substitute for ن. (TA.)

6. تزيع i. q. تمايل (JK, S, O, K,) *An inclining towards each other*, (PṢ,) accord. to some, peculiarly, (TA,) in the teeth. (JK, TA.)

زاع [The rook;] a small غراب [or bird of the crow-kind], *inclining to white*, (O, Mgh, K, TA,) that does not eat carrion, (O, Mgh, TA,) and is allowed to be eaten; now called in Egypt the غراب نوحى [or Noachian crow]: (TA:) or a غراب like the pigeon, black, with a dusty colour in its head; or, as some say, *inclining to white; that does not eat carrion*: (Mṣb in art. زوج:) or a small black غراب, that is eaten; also called حذف, of which the n. un. is with ة: (Ish, TA in art. حذف:) [these descriptions correctly apply to different varieties of the rook; some of which are distinguished by more or less whiteness in the head and other parts: in the present day, the word is, by some, perhaps generally, erroneously applied to the carrion-crow:] Az says, "I know not whether it be Arabic or arabicized:" (Mṣb in art. زوج, and TA:) the truth is, that it is a Pers. word, [زاع] arabicized; originally applied to crows (غربان), whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. زيغان. (O, Mgh, Mṣb, K.)

زاع Declining, deviating, swerving, or turning aside: (TA:) pl. زاعة, applied to a number of men, (S, O, K, TA,) i. q. زاعون, (S, O, TA,) like باعنة meaning باعون. (O, TA.)

زيف

1. زيف, aor. يزيف, (S, O, K,) inf. n. زيف and زيفان (O, K) and زيوف (TA,) said of a camel, (S, TA,) and of a man, &c., (TA,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*: (S, O, K:) or *he went quickly, with an affected inclining of the body from side to side*. (TA.) And زافت في مسيتها, said of a woman, *She appeared as though she were turning round, or circling, in her gait*. (Z, TA.) [This is app. from what next follows.] One says of a male pigeon زاف عند الحمامة, *He dragged the tail, and impelled his fore part with his hinder part, and turned, or circled, around the female pigeon*: (S, O, L, K,* TA:) and of a female pigeon one says, تزيف بين يدي الحمام الذكر, meaning *She walks with boldness and presumptuousness before the male pigeon*. (TA.) And a poet describing a battle says of it زافت,

meaning *The hinder part thereof impelled the fore part*. (L, TA.) — زاف, (Kr, TA,) inf. n. زيف, (Kr,) said of a building, (Kr, TA,) &c., (TA,) *It was, or became, high*. (Kr, TA.) = تزيف الدراهم, (S, MA, Mgh, Mṣb, K,) aor. تزيف, (Mṣb,) inf. n. زيف, (Mṣb,) or زيوف (Mgh, K,) for which the lawyers say زيافة (Mgh,) *The dirhems, or pieces of money, were bad*: (MA, Mṣb:) or *were rejected, or returned*, (Mgh, K,) *عليه [to him]*, (S, Mgh, K,) *because of adulterating alloy therein*: (Mgh, K:) or, accord. to the M, simply, *were rejected, or returned*: (TA;) [and] so زيفت. (Mgh.) = See also 2. = زاف الحائط (O, K,) inf. n. زيف, (TA,) *He leaped the wall*; syn. قفز. (O, K;) said of a man. (O.)

2. تزيف is said to signify primarily *The separating, or setting apart, such [money] as is passable, or current, from such as is termed زائف*: and hence, the *rejecting [money], or returning [it]: and the making [it], or proving [it] to be, false, or spurious*. (TA.) One says, زيف الدراهم, (S, MA, Mṣb, K,) inf. n. تزيف, (Mṣb,) *He made, (MA, K,) or pronounced, (K,) or showed, (Mṣb,) the dirhems, or pieces of money, to be bad, (MA, Mṣb,) or to be such as are termed زيوف; (K;) as also زافا. (Lh, K.)* See also 1, near the end of the paragraph. — [Hence, *التزيف* in relation to speech, or language: see 2 in art. رمل. — And زيفه, (Kr, TA,) inf. n. as above, (Kr,) *He made his blood to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; or made it allowable to take, or shed, his blood*: (TA:) or *he made him to be contemptible, ignominious, base, or vile, in the estimation of others*: (Kr, TA:) from زائف *“a bad dirhem, or piece of money.”* (TA.)

5. تزيفت, said of a woman, [like تزيفت], *She ornamented, or adorned, herself*. (O.) — [Accord. to Freytag, تزيف signifies *It was adulterated*: and in Har p. 612 it is expl. as signifying صار زيفا في احواله, which seems to have this or a similar meaning; زيفا being app. a mistranscription for زيفا or مزيفا.]

زيف: see زائف, in four places. = Also *The زيفيز*, i. e., (Kr, TA,) the طنف, (Kr, O, K, TA,) [meaning the coping, or ledge, or cornice,] that protects a wall, (O, K, TA,) surrounding the upper part of the wall, (Kr,) or surrounding the walls at the top of a house: (TA:) or, as some say, (O, in the K “and,”) the steps, or stairs, of places of ascent: (O, K:) or, as some say, (Kr, O, in the K “and,”) i. q. شرف [meaning acrotelial ornaments forming a single member of a cresting of a wall, or of the crown of a cornice]: n. un. with ة. (Kr, O, K.)

زيات, and with ة: see the next paragraph, in three places.

زائف One who walks in the manner described in the first sentence of this art.; as also زيف, which is an inf. n. used as an epithet: (TA:) [and so زيات, but properly in an intensive sense:] and زيافة a she-camel proud and self-