

bracing (قَطْرًا) a part, or portion, (لَاتِبًا جَمَعَتْ) thereof: (Mṣb, TA:) pl. زَوَايَا [which is irreg.; for by rule it should be زَوَايَا, being originally of the measure فَوَاعِل, not فَعَائِل]. (S, K.) They say, كَمَرُ فِي الزَوَايَا مِنَ الخَبَايَا [How many hidden things are there in the corners!]. (TA.) — [In geometry, An angle. — And hence, زاوية العواء The star γ of Virgo; العواء being composed of four stars, γ, δ, ε, and η, of Virgo, disposed nearly

in the following manner, δ γ η]. — In a saying cited voce رَاوِيَةً, the pl. زَوَايَا is used as meaning Houses, or tents. (T in art. روى.) — [And in the present day, the term رَاوِيَةً is also applied to A small mosque, or chapel: and in some instances, a building of this kind, thus called, serves as a hospice, or an asylum for poor Muslims, students and others; like رِبَاط.]

زى

1. زى, or زى: see art. زوى.

2. زَيْت: see 2 in art. زوى, in two places.

5. زَيْتًا: see 5 in art. زوى.

زى: see زَاي, in art. زوى.

زى an onomatopœia significant of The sound of the jinn, or genii. (TA.) [See also زَيْر and زَيْرِير, in art. زمر.]

زى: see زَاي, in art. زوى.

زى: } see art. زوى.
زَيْت:

زيب

زَيْب is of the measure أَفْعَل (S,) like أَحْمَر: (K:) or, as some say, of the measure فَعِيل; but this is a weak assertion, for it is said that there is no Arabic word of this measure; مَرِيم being a foreign proper name, and ضَبَّاء being disputed. (MF, TA.) [In some of its senses it is an epithet, and used as such: in some, app. an epithet in which the quality of a subst. is predominant: and in some, a simple subst.: but in all its senses it is imperfectly decl.; and therefore seems to be originally an epithet.] — Brisk, lively, sprightly, agile, or quick. (K.) — A man who walks with short steps: (TA:) and short in stature and in step; (K, TA:) likewise applied to a man. (TA.) — Ignoble, base, or base-born. (K.) The offspring of fornication or adultery; or the offspring of fornication, begotten on a slave. (Abul-Mekárim, TA.) One whose origin, or lineage, is suspected; or an adopted son; or one who claims as his father a person who is not his father; or who is claimed as a son by a person who is not his father; syn. دَعَى. (S, K.) — A devil: (K:) accord. to some, a dial. var. of أَرْب. (TA.) — The hedge-hog. (IAṣr, K.) — A disagreeable, a disapproved, or an abominable, thing or affair. (K.) — A calamity, or misfortune. (K.) — Much water: (AA, S:) and

so أَدْبَب. (K in art. ذيب.) — [A south-easterly wind; i. e.] the [mind termed] تَكْبَاه [q. v.] that blows between the صَبَا and the جَنُوب: (S, M, K:) or the south wind, or a southerly wind; syn. جَنُوب; (M, K:) of the dial. of Hudheyl; so affirm Mbr in his "Kámil" and IF and Et-Tarábulusee: IAth says that the people of Mekkel use this appellation much; and it is related to be God's name for what men call the جَنُوب: Sh says that the people of El-Yemen, and those who voyage upon the sea between Juddah and 'Adan, call the جَنُوب by the name of الأَزْبَب, and know not any other name for it; and that is because it is boisterous, and stirs up the sea, turning it upside-down: [whence it seems to mean the boisterous, or violent:] ISh says that ذَاتُ أَرْبَب signifies any violent wind. (L, TA.) — [Hence it appears that it signifies also Violence.] — Also Enmity. (S, K.) — And Briskness, liveliness, sprightliness, agility, or quickness: (ISk, S, K, TA:) [see also أَدْبَب:] it is fem.: one says, مَرَّ فُلَانٌ [Such a one passed having a disapproved briskness, &c.]: this is said when one passes quickly by reason of briskness, &c. (ISk, S.) — And Fear, or fright: (AZ, S, K:) and so أَخَذَنِي مِنْ أَدْبَب. (K in art. ذيب.) One says, فُلَانٌ مِنَ الأَزْبَب [Fear, or fright, arising from such a one, seized me]. (AZ, S.)

زيت

1. زَيْت, aor. يَزِيْتُهُ, [inf. n. زَيْتٌ] He anointed him, or it, with زَيْت, i. e. oil of the زَيْتُون [or olive]. (Mṣb.) You say, زَيْتٌ, meaning I anointed my head, and the head of another, with oil of the زيتون. (L.) — And زَيْتُهُ, (Lḥ, S, K,) aor. يَزِيْتُهُ, (S, K, TA, in the CK) and so in my MS. copy of the K,) inf. n. زَيْتٌ, (K,) I put زَيْت [i. e. olive-oil] into it; namely, the food; (S, K;) or the crumbled bread: or I prepared it therewith: (TA:) or I moistened it, or stirred it about, or moistened and mixed it, with زيت; namely, bread, and crumbled bread. (Lḥ, TA.) — And زَاتَهُم (Lḥ, S, K, TA, in the CK [erroneously] زَاتَهُم) He fed them with زَيْت: (Lḥ, K:) or he made زيت to be the seasoning of their food. (S.)

2. زَيْتُهُم He furnished them with زَيْت [i. e. olive-oil] for travelling-provision; (Lḥ, S, A;) agreeably with a general rule relating to verbs similar to this in meaning. (Lḥ, TA.)

4. أَزَاتُوا (in the CK [erroneously] أَزَاتُوا) They had much زَيْت [i. e. olive-oil]; their زيت became much; (Lḥ, K;) agreeably with a general rule relating to verbs similar to this in meaning. (Lḥ, TA.)

8. أَزَادَتْ [so in the TA and in my MS copy of the K; in the CK, erroneously, أَزَادَتْ] He anointed himself with زَيْت [i. e. olive-oil]. (K.)

10. اسْتَرَات He sought, or demanded, زَيْت [i. e. olive-oil]. (K.) You say, جَاءُوا يَسْتَرِتُون They came asking for زَيْت as a gift; (S, L;) or seeking, or demanding, زيت. (A.)

زَيْت The oil, (S, Mgh, Mṣb, K,) or expressed juice, (M, TA,) or مَخ [i. e. best, or choicest, of the constituents], (A, TA,) of the زَيْتُون [or olive]. (S, M, A, Mgh, Mṣb, K.) [In the present day it is applied to Any oil.]

زَيْتُون [The olive-tree;] a certain kind of tree, (Mṣb, K,*) well known, (S, Mṣb,) whence زَيْت is obtained; (S, Mṣb, K:) [a tree] of the kind called عَصَا; (Aḥn, Mgh, TA;) Aṣ says, on the authority of 'Abd-El-Melik Ibn-Ṣálih Ibn-'Alee, that a single tree of this kind lasts thirty thousand years; and that every tree of this kind in Palestine was planted by the ancient Greeks who are called the Yoonánees: (TA:) and the fruit of that tree: (Mgh:) or it has the latter signification, and is tropically applied to the tree: or it properly has both of these significations: (TA:) [it is a coll. gen. n.:] n. un. with ة: (S, TA:) accord. to some, the ن is a radical letter, and the ي is augmentative, because they said اَرْضُ زَيْتَةٍ [i. e. اَرْضُ عَصَا, like اَرْضُ عَصَا from العَصَا], meaning "a land in which are زَيْتُون;" so that the measure is فِعْعُول; and if so, its proper place is art. زتن. (TA.) Respecting the phrase in the Kur xcv. 1, وَالتَّيْنِ وَالزَّيْتُونِ, see تين. — زَيْتُون [Zaitun]: so called because resembling an olive in shape, and found in Judæa.]

زَيْتُونِي Of, or relating to, the olive: olive-coloured.]

زَيْتَات One who sells, or expresses, زَيْت [i. e. olive-oil, and, vulgarly, any oil]. (TA.) — [Hence,] جَاءَ فُلَانٌ فِي ثِيَابٍ زَيْتَاتٍ + Such a one came in dirty clothes. (A.)

زَيْتٌ and مَزِيْتُ Food into which زَيْت [i. e. olive-oil] has been put: (S, A, K:) or prepared therewith. (TA.)

مَزِيْتُ: see what next precedes.

مَزْدَات A man anointing himself, or who anoints himself, with زَيْت [i. e. olive-oil]. (TA.)

مَزْدَاتٌ dim. of مَزْدَات. (TA.)

زيج

زَيْج The builder's string, or line, (K in art. زوج, improperly there mentioned, TA,) which he extends to make even, thereby, the row of stones, or bricks, of the building; syn. مَطْمَر [q. v.]: (TA:) [also called زَيْج:] an arabicized word, (K,) from [the Pers.] زِه, signifying "a bow-string:" so in the "Shifá el-Ghaleel." (TA.) — Also, as is said in the "Mefáteeḥ el-'Uloom," [An astronomical almanac; or a set of astronomical tables;] a book, or writing, containing stellar calculations, year by year: in which sense, likewise, it is an arabicized word, from the Pers. زِه: pl. زَيْجَةٌ. (TA.) — And The science of astronomy, or of the celestial sphere. (TA.)

زَائِجَةٌ A four-sided, or round, scheme, made to exhibit the horoscope, or places [or configurations] of the stars at the time of a birth: an astrological