

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. زيرفون.

زيع

1. زاع, aor. يزيع, inf. n. زيغ (S, O, Mṣb, 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-Rāghib; 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 ما زاع البصر in the Kur [liii. 17]: (O, TA:) or, as some say, زاعت الأَبصار 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* [or declining, or deviating, &c.,] of such a one. (Aboo-Sa'eed, O, K.*)

4. ازاعه, (S, O, Mṣb, K,) *عَنِ الطَّرِيقِ*, (S, O,) inf. n. إِزَاعَةٌ, (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 تُزِغْ 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. زوع.]) — And *He made him to fall into* [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-Rāghib, *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. تَزَيَّغَتْ *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 تَزَيَّغَتْ: (AZ, TA:) IF says that its غ is a substitute for ن. (TA.)

6. تَزَايَعُ *i. q.* تَمَائَلُ, (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 نُوحِي [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. زوع) or a small black غراب, that is eaten; also called حَذْفُ, 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. زوع, and TA:) the truth is, that it is a Pers. word, [زاع], arabicized; originally applied to crows (غرابان), whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. زيعان. (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.* زائعون, (S, O, TA,) like باعون meaning باعون. (O, TA.)

زيف

1. زاف, aor. يزيف, (S, O, K,) inf. n. زيف and زيفان (O, K) and زيواف, (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 مشيتها, 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 presumption 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 زيواف, (Mgh, K,) for which the lawyers say زيفاة, (Mgh,) *The dirhems, or pieces of money, were bad:* (MA, Mṣb:) or *were rejected, or returned,* (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 زائف;* (K;) as also زافها. (Lh, K.) See also 1, near the end of the paragraph. — [Hence, التزيف in relation to speech, or language: see 2 in art. رومل.] — 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 *درهم* "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, 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* زائف, 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 acroterial 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.)

زيفاف, 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 زيفاف, but properly in an intensive sense:] and زيفاة a she-camel proud and self-