

Q. 4. **أُزْمِرَتْ** *They (the stars) shone, (S, K,) and were intensely bright. (TA.) — It (the eye) became red by reason of anger, (K,) on the occasion of some distressing event; (TA;) as also* **زَمِرَتْ**. (AZ, S, K.) — *أزمر* *It (the face) grinned, so as to display the teeth; or became contracted, with a stern, an austere, or a morose, look. (K.) — It (a day) became intensely cold. (K.)*

زَمِيرٌ *Intense cold. (S, K.) Such is prepared by God as a punishment for the unbelievers in the latter state. (TA.) In the K̄ur lxxvi. 13, زَمِيرٌ means Hurting cold: (Bḍ) or [simply] cold: (Jel) or, accord. to some, it there has the meaning next following. (Bḍ, Jel.) — The moon; (K;) in the dial of Teiyi. (TA.)*

مُزْمِرٌ *Laughing so as to show the teeth: (K:) from the likeness to the shining of stars. (TA.) — Angry: (K:) or violently angry. (S.)*

زن

1: see 4, in five places. — **زَنَّ عَصَبُهُ**, [aor., accord. to rule, -, or the sec. pers. may be **زَنَّتْ**, and the aor. -, and the inf. n., in this case, **زَنَّنْ**, which see below, but the TK makes its aor. to be -, and the inf. n., **زَنَّنْ**.] *His sinews dried up. (K.) —* **حَقَنَ فِقْطَرُ زَنِّ فَدْنٌ** [which may be rendered *He kept in, or retained, his urine, and then dribbled it, or his urine was kept in, or retained, and then dribbled.*] (TA. [See **زَنِّيْنِ**].)

4. **أَزْنَتُهُ** *I thought him to possess good or evil; as also* **زَنْتُهُ**, aor. -, inf. n. **زَنُّ**: or both mean *I imputed, or attributed, to him good or evil: (Mḡb:) or* **فَلَانًا بِخَيْرٍ** *or* **بِشَرٍّ** *he thought such a one to possess good or evil; like* **أَزْنَهُ**; syn. **بِهِ**:

(K:) or, accord. to Lh, one says, **أَزْنَتُهُ بِمَالٍ** and **بِخَيْرٍ** *I thought him to possess [property and (as appears from what is said below on his authority) wealth]: but* **زَنْتُهُ** *is what the vulgar say, and is wrong. (TA.) And* **أَزْنَتُهُ بِشَيْءٍ**, (S,) or **بِكَذَا**, (K,) and also **بِكَذَا** **زَنْتُهُ**, (Ḥar p. 112,) [and accord. to Golius **أَزْنَتُهُ**, mentioned by him as from the S, but not found therein by Freytag, nor by me in either of my copies,] *I suspected him of a thing, or of such a thing: (S, K, and Ḥar ubi suprà:)* [but] Lh says, **لَا يَكُونُ الْإِزْنَانُ** [but] **فِي الْخَيْرِ** [app. meaning that **أَزْنٌ** is not said in relation to that which is good: see what is cited on his authority above]. (TA.) And **أَزْنَهُ بِالْأَمْرِ** *He suspected him of the thing, or affair; like* **أُظْنَتُهُ**. (S.) And **هُوَ يُزْنُ بِكَذَا** [He is suspected of such a thing]. (S.) Ḥassán says,

حَصَانٌ رَزَانٌ مَا تُزْنُ بِرَبِيَّةٍ

i. e. [Chaste, staid,] *she is not suspected of evil: [in which* **تُزْنُ** *may be from* **زَنْتٌ** *or from* **أَزْنَتْ**]: but some restrict themselves to the quadrilateral verb [**أَزْنُ**]. (Mḡb.)

8: see 4.

Bk. I.

أَبُو زَنْتَةٍ *A suspicion: whence the saying,* **أَبُو زَنْتَةٍ شَرٌّ مِنْهُ أَخُو زَنْتَةٍ** *The ape, or baboon, or monkey, worse than he is the person who has conceived a suspicion: (A, TA:) [for] —* **أَبُو زَنْتَةٍ**, (so in three copies of the S and in my MŠ. copy of the K,) or **أَبُو زَنْتَةٍ**, (thus in the CK and TK and JM, [in the second and third of which it is expressly said to be “with kear,” which, however, the author of the K should have added, accord. to his usual practice, if he meant it to be thus,]) signifies **الْقِرْدُ**. (S, K.)

أَبُو زَنْتَةٍ: see what next precedes, in two places.

زَنْنٌ, and **مِيَاهُ زَنْنٌ**, [which suggests that **زَنْنٌ** is an inf. n. used as an epithet,] *A water, and waters, small in quantity, and narrow: (K:) [for] **زَنْنٌ** signifies strait, or narrow; like* **زَنْتٌ** and **زَنْبٌ** [which do not belong to this art.]: (TA:) or **زَنْنٌ** means [a place of water] of which one knows not whether there be in it water or not. (K.)

زَنْتٌ *Short [or contracted] shade; like* **زَنْتٌ** [mentioned in art. **زَنْتٌ**]. (K.)

زَنْتَانِي *A fluid like mucus, that falls from the noses of camels: (K:) but the more approved word is* **ذَنْتَانِي**. (TA.)

زَنْبَانِي *A man who suffices for himself, without any other. (K.)*

زَنْبَانٌ *One who opines, or conjectures, much; i. q. ظَنَّانٌ. (TA.)*

زَنْبِينٌ *One suppressing his urine and his ordure: occurring in a trad.: or, as some say, it is* **زَنْبِينٌ** [q. v.] with **ب**. (TA. [But see 1, and see also what here follows.]

أَزْنٌ *One suppressing his urine [or his ordure]; syn. حَاقِنٌ: such is one of the persons forbidden, in a trad., to act as* **إِمَامٌ** *to others. (TA in art. نصر: mentioned also, but not expl., in the present art. in the TA.) [See also the next preceding paragraph.]*

زنا

1. **زَنَا فِي الْجَبَلِ**, (S, Mḡb, K,) aor. -, (Mḡb, K,*) inf. n. **زَنُّ** and **زُنُوٌ**, (S, Mḡb, K,) *He ascended the mountain. (S, Mḡb, K.) —* **زَنَا إِلَيْهِ**, (S, K,) aor. as above, (K,) inf. n. **زُنُوٌ**, (S, K,) and **زَنُّ**, (K,) *He (a man, S) had recourse to it (a thing, TA) for refuge, protection, preservation, concealment, covert, or lodging. (S, K.) — And He approached it, or drew near to it; (K, TA;) namely, a thing. (TA.) [Hence,] **زَنَا الْخَمْسِينَ**, (S,) or **لِلْخَمْسِينَ**, inf. n. **زَنُّ**, (TA,) *He drew near to the [age of] fifty [years]. (S, TA.) —* **زَنَا** *said of the shade, (S, K,) It became short; (S;) it contracted, shrank, or drew together. (K.) — Said of a place, (TA in art. زَنُو.) It was, or became, strait, or narrow; and* **زَنَا**, without -, inf. n. **زَنُوٌ**, is a dial. var. thereof in this sense. (ISd, K, TA; all in art. زَنُو.) — Said of the urine, (S,*

Mḡb, K,) aor. -, (S, TA,) or -, (Mḡb,) inf. n. **زُنُوٌ**, (S, Mḡb, TA) and **زَنُّ**, (TA,) *It became retained, or suppressed. (S, Mḡb, K, TA.) — Also He, or it, clave to the ground. (K.) — He hastened, or made haste. (K.) — And He was, or became, affected with a lively emotion, either of joy or of grief; syn. طَرِبَ. (K.) = See also 2, in two places: and see 4. —* **زَنَا** is also expl. in the K as signifying **خَنَقٌ** [He throttled, or strangled]: but [SM says,] I have not found any of the leading lexicologists to have mentioned this, unless it be a mistranscription for **حَقَنٌ** [a meaning assigned to this verb below: see 4]. (TA.)

2. **زَنَا عَلَيْهِ**, inf. n. **تَزْنَيْتُهُ**, *He straitened, or oppressed, him; made strait, or close, to him; (S, K, TA;) as also* **زَنَا عَلَيْهِ**. (TA.) The verb occurs without -, written **زَنْتِي**, by poetic license, in a saying of a rájiz cited in art. **شَادَخَةٌ**, as an ex. of the word **شَادَخَةٌ**. (S.) And **عَلَيْهِ الْحِجَارَةُ** **زَنُّوا** occurs in a trad. as meaning *They made the stones strait, or close, to him, or upon him. (TA.)*

4. **أَزْنَاهُ فِي الْجَبَلِ** *He made him to ascend the mountain. (Mḡb, K, TA.) —* **أَزْنَاهُ** also signifies **أَزْنَاهُ إِلَى الْأَمْرِ**: (S, K, TA:) so in the saying, **أَزْنَاهُ إِلَى الْأَمْرِ** [He constrained him to have recourse to, or to do, the thing]. (TA.) — **أَزْنَاهُ بَوْلُهُ** *He retained, or suppressed, his urine; (Mḡb, K,*) as also* **زَنَاهُ**; the latter verb being trans. as well as intrans. (Mḡb.)

زَنَاةٌ *Straitness, or narrowness; syn. ضَيْقٌ. (S.) [So in my copies: perhaps a mistranscription for ضَيْقٌ, a meaning mentioned in the next sentence.] = Strait, or narrow; syn. ضَيْقٌ: you say* **مَكَانٌ ضَيْقٌ** [A strait, or narrow, place]: and **بُئْرٌ زَنَاةٌ** [A narrow well]: so in the Fáil̄k. (TA.) — **Short** (S, K) and **compact, or contracted**: (K:) applied to a man: and to shade. (S.) — **Retaining, or suppressing, his urine**; (S, Mḡb, K;) as also **زَانِيٌ**. (Mḡb.) So in a trad. in which it is said that a man is forbidden to pray when he is **زَنَاةٌ**; (S, TA;) or where it is said that the prayer of one who is **زَانِيٌ** will not be accepted: (Mḡb:) or the latter word in this case means one who is *ascending a mountain*; because he has not full power [to pray], or because he is straitened by being out of breath. (TA.) = Also, [app. because of its narrowness,] *A grave. (TA.)*

زَنْبِيٌّ *A small skin for water or milk. (K.) [See also* **زَنْبِيٌّ**, *in art. زَنُو.]*

زَانِيٌ: see **زَنَاةٌ**, in two places.

أَزْنًا *More, or most, strait: so in the saying* **كَانَ لَا يُحِبُّ مِنَ الدُّنْيَا إِلَّا أَزْنَاهَا** [He used not to love, of worldly enjoyments, or blessings, save the more, or most, strait thereof]. (MF.)

زنبور

Q. 2. **تَزَنَّبَرُ عَلَيْنَا** *He behaved proudly, or haughtily, to us, (K, TA,) and frowned, or looked sternly, austere, or morosely. (TA.)*