

* زَانَةٌ (K and TA in art. زين:) or this signifies a single fit of indigestion. (TA in that art.) = [In the present day, applied to The beech-tree; and its wood: as a coll. gen. n.: n. un. with ة: see also زَانَةٌ below.]

زُونٌ: see زُونٌ.

زُونٌ An idol: and anything that is taken as a deity and worshipped, (S, K, * TA,) beside God: as also زَوْرٌ [an arabicized word:] in Pers. زُونٌ. (TA.) — And A place in which idols are collected and set up. (K.) It is said to be from زِينَةٌ. (TA.) [But it may rather be from زُونَةٌ as a dial. var. of زِينَةٌ.] = See also زُونٌ.

زَانَةٌ A thing like a مِرْقَاقٌ [or javelin], which the Deylem (الدَيْلِم) cast: [perhaps made of the wood of the beech, (see زَانٌ, latter sentence,) and therefore so called:] pl. زَانَاتٌ. (Mṣb.) = See also زَانٌ, former sentence.

زُونَةٌ i. q. زِينَةٌ [An ornament, &c.], (K,) in one of the dialects. (TA.) — And An intelligent woman. (IAḡr, K.)

زُونٌ Short; (S, K;) applied to a man; (S;) and so, thus applied, زُونٌ and زُونٌ (K,) of which two, the former is the more known: (TA:) fem. زَوْنَةٌ. (S, K,) applied to a woman. (S.)

زَوَانٌ and زَوَانٌ (S, M, Mṣb, K) and زَوَانٌ (K) i. q. زَوَانٌ [q. v. in art. زَانٌ]. (S, M, Mṣb, K.)

زَوَانٌ طَعَامٌ مَزُونٌ Wheat in which is زَوَانٌ [or the grain of a certain noxious weed, app. darnel-grass: مزون being a pass. part. n. of which no verb is mentioned]. (TA.)

زوى

1. زَوَاهُ (K,) aor. يَزْوِيهِ (TA,) inf. n. زَوَى and زَوَى (K, TA,) the latter [accord. to the CK زَوَى, but it is correctly] like عَتَى (TA,) He put it aside, or away, or apart; or removed it from its place. (K.) You say, زَوَى عَنْهُ كَذَا, inf. n. زَوَى, He averted, diverted, or removed, from him such a thing; turned, put, or sent, it away, or back, from him. (TA.) — And زَوَى سِرَّهُ عَنْهُ He concealed his secret from him. (K.) — Also زَوَى (S, Mṣb, K,) aor. as above, inf. n. زَوَى (Mṣb, TA,) He drew it, collected it, or gathered it, together; contracted it, or grasped it. (S, Mṣb, K.) It is said in a trad., فَأَرَيْتُ لِي الْأَرْضَ زَوَيْتُ لِي الْأَرْضَ [The earth was collected together to me, and I was shown its eastern parts and its western parts]. (S, TA.) And you say, زَوَى الْمَالَ (S, Mṣb) inf. n. زَوَى (S,) He drew, or collected, together, or he grasped, the property, (Mṣb) عَنْ وَارِثِهِ [from its inheritor]. (S.) And زَوَى مَا بَيْنَ عَيْنَيْهِ (S, TA) He (a man, S) drew together, or contracted, the part between his eyes. (TA.) And جَاءَنَا بِصُرْبَةٍ تَزْوِي الْوَجْهَ [He brought us some very sour milk such as contracts the face, or makes it to wrinkle]. (S in art. صرَب.)

And تَزْوِي الْوَجْهَ said of a cold north wind, It contracts [or wrinkles] the faces: a phrase used by Ṭarafeh Ibn-El-'Abd. (Ḥam p. 632.)

2. زَوَى, inf. n. تَزْوِيَةٌ: see 5. زَوَيْتُهُ (S, Mṣb, K,) which by rule should be زَوَيْتُهُ (S, Mṣb,) but is made to accord with زَى in order to facilitate the pronunciation, (Mṣb,) inf. n. accord. to the K تَزْوِيَةٌ, but correctly, as Lth says, تَزْوِيَةٌ, in measure like تَحْيَةٌ (TA,) I invested him with, or made him to have, a زَى [i. e. garb, guise, &c.]; (S, * Mṣb, K, * TA;) by means of, or with, such a thing: you say, زَوَيْتُهُ بِكَذَا [which may be rendered I invested, decked, or adorned, him with such a thing; agreeably with what follows]. (Mṣb.) Accord. to Fr, they say, زَوَيْتُ الْجَارِيَةَ, meaning I invested the girl, or young woman, with a garb, or guise, &c.; and decked, or adorned, her. (TA.) — You say also, زَوَى الْكَلَامَ, meaning He prepared the speech in his mind; like زَوَيْتُ زَايًا and زَوَيْتُ زَايًا [mean I wrote, or uttered, a ز]: some [hold the l in زَى to be originally ي, and therefore] say زَوَيْتُ: others [hold it to be originally و, and therefore] say زَوَيْتُ. (IB, on the letter أَلِف) Zeyd Ibn-Thábit said, in relation to the expression in the Kṣur [ii. 261] نُنشِرُهَا, [accord. to one reading, or reciting,] هِيَ زَايٌ فَرِيهَا, meaning [It is زَى, therefore make thou it زَى in thy reading, or reciting; or] read thou it, or recite thou it, with the زَى. (S.)

4. ازوى: see art. زو.

5. تَزْوَى He was, or became, [or placed himself,] in a زَاوِيَةٌ, i. e. corner, of a house or chamber; as also زَوَى (K,) inf. n. تَزْوِيَةٌ; (TA;) and انزوى (K.) = تَزْوَى, from التَزْوَى (K, KL;) or تَزْوَى بِزَى; (Lth, MA;) He invested himself with a garb, guise, or dress; [or with an external appearance;] (MA, KL;) he decked, or adorned, himself. (MA.) You say of a man, تَزْوَى بِزَى حَسْبًا [He invested himself with a beautiful, or goodly, garb, &c.]. (Lth, TA.) Hence the saying of El-Mutanebbeh,

* وَقَدْ يَتَزْوَى بِالْهَوَى غَيْرَ أَهْلِهِ *
* وَيَسْتَصْحِبُ الْإِنْسَانَ مَنْ لَا يَلَابِئُهُ *

(TA:) i. e. [And verily, or sometimes, or often, one who is not entitled to it] assumes the guise of love; and the man asks to be his companion him who is not suited to him: (W p. 374:) his disciple Ibn-Jinne, however, objected to him his saying يتزوى, and expressed his opinion that the correct word is يتزوى; and El-Mutanebbeh admitted that he did not know the former word in any [classical] poetry, nor in any lexicological book, but asserted the verb in use to be only تَزْوَى: (MF, TA:) in the M it is said that IJ held تَزْوَى to be originally تَزْوَى, and the و to be changed into ي because quiescent, and incorporated into the ي preceded by it. (TA.)

7. انزوى It was, or became, put aside, or away,

or apart; or removed from its place. (K.) — انزوت الجلد في النار The piece of skin became contracted, or shrivelled, or shrunk, in the fire. (S.) And انزوى ما بين عينيه The part between his eyes became drawn together, or contracted. (TA.) And انزوى القوم بعضهم إلى بعض The people, or party, drew together, one portion of them to another portion. (TA.) — See also 5, first sentence.

زَا and زَا and زَا and زَا } see زَاي, below.
زَى and زَى:

زَى (S, Mṣb, K, &c.) originally زَوَى (S, Mṣb,) Garb, guise, dress, habit, fashion of dress, and aspect, or outward appearance; syn. لِبَاسٌ (S, TA,) and هَيْئَةٌ (Fr, Mṣb, K, TA,) and مَنْظَرٌ: (Fr, TA:) pl. أَزْيَاءٌ. (K.) [In the Kṣur xix. 75,] some read أَحْسَنُ أَثَاثًا وَزَيًّا [Better in respect of household-goods and in respect of garb, &c.]: others read رِيًّا, with ر: (TA:) and رِيًّا: and رِيًّا: and رِيًّا. (Bd.)

زَاي (Kr, S, K, &c.) in which the l, accord. to Lth, is originally ي, but accord. to Sb and IJ it is و, (TA,) A certain letter (i. e. z); (S, TA;) [in spelling, pronounced زَاي; and] also called زَاي (Kr, S, K,) and زَا, and [in spelling (see the first sentence of art. ب) زَا, (Kr, K, but omitted in some copies of the K,) this last being indecl., (Kr, TA,) and زَى (K) and [in spelling] زَى (Kr, K:) of all which, the first is that which is held in [most] repute: (TA:) and this and زَا may be meant by J's saying, الرَّاى حَرْفٌ يَمْدٌ وَيَقْصُرُ وَلَا يَكْتَبُ إِلَّا بِيَاءٍ بَعْدَ الْأَلْفِ though the author of the K asserts J to have erred in saying this: (MF, TA:) the pl. is أَزْوَاءٌ and أَزْيَاءٌ (K,) the former or the latter accord. to different opinions, (TA,) and أَزْوَى and أَزْوَى, each [originally] of the measure أَفْعُلٌ. (TA.) One says, هَذِهِ زَايٌ حَسَنَةٌ [This is a beautiful ز]: and the like. (IJ, TA.) = زَاي is also said by the vulgar on an occasion of wonder, and of disapproval: but [SM says,] I know not what is its origin. (TA.) [It may be from the Pers. زَى, or زَى; which are likewise said on an occasion of wonder. زَاي and زَاي, and with ا in the place of l, are also said by the vulgar in Egypt on an occasion of wonder, and of denial, meaning How? And زَى is used by them for the prefix ك, meaning Like.]

زَوِيَةٌ: see what next follows.

زَوِيَةٌ dim. of زَاي [accord. to those who hold the l in the latter to be originally ي, or زَوِيَةٌ accord. to those who hold that letter to be originally و; like أَوِيَةٌ and أَوِيَةٌ as dims. of أَوِيَةٌ accord. to different opinions: see art. 1, in the middle of the first column]. (TA.)

زَاوِيَةٌ A corner, or an angle, (رُكْنٌ) of a house or room or the like: (K:) of the measure فَاعِلَةٌ from زَوَى signifying جَمَعَ; because of its em-