

comprised in the saying, سَأَلْتُمُونَهَا [“Ye asked me for them”], (TA,) and in أَلْيَوْمَ تَنْسَاهُ [“To-day thou wilt forget it”]; (K, TA;) and more than a hundred and thirty other combinations comprising them have been mentioned: (MF:) [these letters are also called زَوَائِدُ, of which the sing. is زَائِدَةٌ.] See also زَيْدٌ. — [As a simple subst., or a subst. properly so termed, it signifies An increase, or increment; an augmentation, or augment; an addition, additament, adjunct, or accessory: an accession: excess, redundance, or superfluity: and a redundant part or portion or appertenance; a surplus; a residue: an excrescence: pl. زِيَادَاتٌ and زَيَائِدٌ. — Hence,] اِبْلٌ

كثيرة الزبائيد i. e. الزبائيدات [Camels having much increase; lit., much, or many, increases]. (K.) A poet says,

* بِهِجْمَةً تَمَلُّ عَيْنَ الْحَاسِدِ *

* ذَاتِ سُرُوجِ جَمَّةِ الزَّبَائِدِ *

[With a herd of forty or more camels, that fill, or glut, the eye of the envier, enjoying pasturing by themselves, having much increase]: some say, [in citing this verse,] الزبائيد, which is pl. of زَائِدَةٌ; but الزوائد is said only in relation to the legs of a beast. (L.) — [Hence also,] زِيَادَةُ الْكَبِدِ, (so in a copy of the S, and in the A and L, and in several places in the K,) or زَائِدَةُ الْكَبِدِ, (so termed by Zj, and so in the T, and in two copies of the S, and in the L,) both of which are correct, (TA,) [The redundant appertenance of the liver;] a certain small piece to which the liver is attached, or suspended: (Zj, in his “Khalk el-Insân:”) or a certain small appertenance of the liver (هُنِيَّةٌ مِنْهَا صَغِيرَةٌ), at its side, going away from it (مُتَّحِقَةٌ عَنْهَا): (S, L:) or a certain piece appended, or attached, to the liver (مُعَلَّقَةٌ بِهَا): (A:) or a certain appendage of the liver; [so I render هُنَّةٌ مُتَّحِقَةٌ مِنْهَا, agreeably with the next preceding explanation; though it may be rendered a thing suspended from it, i. e. from the liver; or the right reading may be هُنَّةٌ مُتَّحِقَةٌ بِهَا, which is virtually the same as the explanation in the A, and agreeable with what here follows: so called] because it is a redundance (تَزِيدٌ) upon its upper surface: (L:) [all of these explanations seem to denote the round ligament of the liver: the Hebrew יִתְרַת הַכִּבֶּד, in Ex. xxix. 22, literally signifies the same; like the slightly-varying appellations in Ex. xxix. 13 and Lev. iii. 4, and Lev. ix. 10: but the real meaning thereof is much disputed: the rendering of the LXX. is *λοβός του ἥπατος*; which is said to mean *extrema pars hepatis*: that of the Vulg., *reticulum hepatis*: that of our authorized Engl. Vers., *the caul above the liver*; (with this marginal note: “it seemeth by anatomy, and the Hebrew Doctors, to be the midriff:”) and it is remarkable that this is one of the meanings assigned to الخلب, which some hold to be syn. with زِيَادَةُ الْكَبِدِ: (see خَلْبٌ:) Bochart (in his Hieroz. t. i., p. 498, seq.) and Gesenius (in his Lex.) explain the Hebrew term as meaning *the greater lobe of the liver*: but this is hard to reconcile with the Hebrew or the

Arabic; and utterly irreconcilable with the explanations given by the Arabs; among whom, it should be observed, were many of the Jewish religion, who cannot reasonably be supposed to have not known the correct meaning of a term relating to their sacrifices:] the pl. of زيادة is زَيَائِدٌ, (L,) and that of زَائِدَةٌ is زَوَائِدٌ. (S, L.) Hence the saying, الْوَلَدُ كَبِدُ ذِي الْوَلَدِ وَوَلَدُ الْوَلَدِ زِيَادَةُ الْكَبِدِ [The child is as the liver of the parent, and the grandchild is as the redundant appertenance of the liver]. (A, TA.)

زَائِدٌ act. part. n. of زَادَ, (Mṣb,) [Increasing, augmenting, or growing. — Exceeding; in excess; redundant; superfluous; remaining over and above: excrescent: additional; in addition; adscititious.] You say, أَخَذْتَهُ بِدِرْهَمٍ فَرَاثِدًا [I took it, i. e. bought it, for a dirhem and more]. (A.) [See also the next paragraph.]

زَائِدَةٌ [fem. of زَائِدٌ: and also a subst.; being transferred from the category of epithets to that of substs. by the affix ة: pl. زَوَائِدٌ: see زِيَادَةٌ, in five places. — [Hence,] الزَوَائِدُ [Certain excrescences, or pendent hairs, termed] زَمَعَاتٌ, in the hinder part of the hind leg or foot. (K.) [In the explanations there given, I read الرَّجُلُ, as in one copy, instead of الرَّحْلُ. It has been stated above, voce زِيَادَةٌ, on the authority of the L, that الزَوَائِدُ is said only in relation to the legs of a beast.] — [But] الزَوَائِدُ means *The lion*: (S, K:) by the زوائد being meant his claws and his canine teeth and his roaring and his impetuosity. (S.) — زَائِدَةُ السَّاقِ [The shin-bone. (L.)

زَوَائِدِي a rel. n. from زَوَائِدٌ, pl. of زَائِدَةٌ; and used, app., as meaning *Having something redundant*; for Su'eed Ibn-'Othmán was surnamed الزَوَائِدِي because he had three بَيْضَاتٌ: so they assert. (S.)

تَزِيدِيَّةٌ [alone], (S, K,) and بُرُودٌ تَزِيدِيَّةٌ [Garments of the kind termed] بُرُودٌ having in them red stripes, (S, K,) to which streaks of blood are likened: (S:) so called in relation to تَزِيدٌ the son of حَلْوَانَ, the father of a tribe: (S, K:) or, as some say, تَزِيدٌ the son of حَيْدَانَ: (MF:) or from تَزِيدٌ, a city, or town, of El-Yemen, in which such بُرُودٌ were woven: (TA:) or, accord. to some, J and F are in error; and the truth is, that there were some merchants in Mekkeh, called بَنُو يَزِيدٍ, thus with ي, and in relation to them certain [camel-vehicles for women of the kind called] هَوَادِجٌ were termed يَزِيدِيَّةٌ. (MF.)

مَزَادٌ: see مَزَادَةٌ, in two places.

لَا مَزِيدٌ an inf. n. of زَادَ. (S, K.) You say, لَا مَزِيدَ عَلَيَّ مَا فَعَلْتَ and لَا مُسْتَزَادَ (A, Mṣb,) both meaning the same [i. e. *There is no exceeding what thou hast done*: or rather the latter means *there is no desire for more than thou hast done, or there is no one of whom is desired more than thou hast done*; for مُسْتَزَادٌ may be here an inf. n., and it may be a pass. part. n.]. (Mṣb.)

— [It is also the pass. part. n. of زَادَ, signifying *Increased, or augmented*; as also مَزِيدٌ فِيهِ.]

مَزَادَةٌ [A leathern water-bag, one of a pair which is borne by a camel or other beast;] the half (شَطْرٌ) of a رَاوِيَةٌ: (Mṣb in art. زود:) [a water-bag of this kind is represented in a sketch of “Sakḳās” in my work on the Modern Egyptians:] it has two loops, and two kidney-shaped pieces of leather (كُلَيْتَانِ), the former of which are sewed to the latter: (TA voce خُرْبَةٌ:) the رَاوِيَةٌ consists of two mezādehs (مَزَادَتَانِ), which are bound upon the two sides of the camel with the [cord called] رَوَاءٌ: the pl. is مَزَائِدٌ [often written مَزَائِدٌ]; and sometimes the Arabs elided the ة, saying مَزَادٌ: (T, TA:) [both of these forms are mentioned in the S and K as pls.:] and مَزَادٌ, without ة, is [also] applied to the single one (فَرْدَةٌ [meaning the single water-skin]) which the rider attaches behind his camel's saddle, having no عَزْلَاءَ, [or spout (which is closed by means of a thong tied round it) at one of the lower extremities for pouring out the water; thus] differing from the مَزَادَةٌ: (T, TA:) or the مَزَادَةٌ is a رَاوِيَةٌ, [app. accord. to some who applied this latter term to a single water-bag,] (S, A, K,) or only (K) such as is composed of two skins with a third inserted between them to widen it: (A'Obeyd, S, M, A, K:) and so are the سَطِيحَةٌ and the شَعِيْبٌ: (A'Obeyd, S:) or the سَطِيحَةٌ is made of two skins put face to face; and the مَزَادَةٌ is of two skins and a half, or of three skins: (Ish, TA:) or it is [a water-bag] joined (مَشْعُرَةٌ) at one side; if consisting of two faces (من وجهين) [i. e. of two pieces of skin whereof each forms one face or side] it is called a شَعِيْبٌ: or it is like a رَاوِيَةٌ having no عَزْلَاءَ [expl. above]: AM and the author of the Mṣb and some others assert that its medial radical letter is و, and that it is from التَّوْدُ, (TA,) being so called because one furnishes himself with water in it for travelling-provision: (Mṣb in art. زود:) but this is a mistake: (TA:) it is thus called because it is enlarged by the addition of a third skin: (AO, El-Khafájee, TA:) [Fei says that] accord. to analogy it should be مَزَادَةٌ. (Mṣb in art. زود.)

مُسْتَزَادٌ: see مَزِيدٌ, in two places.

تَزِيدِيَّةٌ, applied to هَوَادِجٌ: see تَزِيدِيَّةٌ.

زير

2. زِيرُ الدَّابَّةِ He (a farrier) twisted the lip of the beast with a زِيَارٌ: (S in art. زور, and TA:) and he put a زِيَارٌ upon the حَنَكُ [or part beneath the chin] of the beast. (TA.) [In the present day, the instrument here mentioned is generally applied to the upper lip.]

زِيرٌ [A large water-jar, wide in the upper part and nearly pointed at the bottom;] a [vessel of the kind called] دَنْ: or a [vessel such as is called] حَبٌّ, (K,) in which water is put: (TA: [but يعمل is there put by mistake for يُجَعَلُ:]) of the dial. of El-'Irāk [and that of Egypt]: pl. أَزْيَارٌ: