

comprised in the saying, *سَأَلْتُمُونِيهَا* ["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. زَيَادَاتٌ and زَيَائِدٌ. — Hence,*]

إِبِلٌ كَثِيرَةٌ الزَّيَادَاتُ i. e. *الزَّيَائِدَاتُ* [Camels having much increase; lit., much, or many, increases]. (K.) A poet says,

* *بِهَيْجَةٍ تَمَلُّ عَيْنَ الْحَاسِدِ*
* *ذَاتِ سُورِجٍ جَمَّةَ الزَّيَائِدِ*

[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,] *الزَّوَائِدُ*, which is pl. of *زَائِدَةٌ*; but *الزَّوَائِدُ* 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 "Khalḳ el-Insān:") or a certain small appertenance of the liver (*هَيْجَةٌ مِنْهَا صَغِيرَةٌ*), at its side, going away from it (*مَنْتَجِمَةٌ 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 *هَيْجَةٌ* *مُعَلَّقَةٌ*, 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 *هَيْجَةٌ مُتَعَلِّقَةٌ 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 *הַתְּרֵת 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 *الْخَلْبُ*, 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 *زِيَادَةٌ* is *زَيَائِدٌ*, (L,) and that of *زَائِدَةٌ* is *زَوَائِدٌ*, (S, L.) Hence the saying, *الْوَلَدُ كَيْدُ 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, *أَخَذْتُهُ بِدِرْهَمٍ فَزَائِدًا* [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,] *الزَّوَائِدُ* [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 *الزَّوَائِدُ* is said only in relation to the legs of a beast.] — [But] *الزَّوَائِدُ* means *The lion*: (S, K:) by the *زَوَائِدُ* 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 Sa'eed Ibn-'Othmán was surnamed *الزَّوَائِدِي* because he had three *بَيْضَاتٌ*: so they assert. (S.)

تَزِيدِيَّاتٌ [alone], (S,) 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 *حَلْوَانٌ*, 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 *بنو يزيد*, thus with *ي*, and in relation to them certain [camel-vehicles for women of the kind called] *هُوَادِجٌ* were termed *تَزِيدِيَّةٌ*. (MF.)

مَزَادٌ: see *مَزَادَةٌ*, in two places.

مَزِيدٌ an inf. n. of *زَادَ*. (S, K.) You say, *لَا مَزِيدَ عَلَيَّ مَا فَعَلْتَ*, (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 *مَزِيدٌ* 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 "Sakkās" in my work on the Modern Egyptians:] it has two loops, and two kidney-shaped pieces of leather (*كَلْبَتَانِ*), the former of which are sewed to the latter: (TA voce *خُرْبَةٌ*:) the *رَاوِيَةٌ* consists of two *mezadehs* (*مَزَادَتَانِ*), which are bound upon the two sides of the camel with the [cord called] *رِوَاءٌ*: 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 *عَزْلَاءٌ*, [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 *شَعِيبٌ*: (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 (*ان خرجت من وجهين*) [i. e. of two pieces of skin whereof each forms one face or side] it is called a *شَعِيبٌ*: or it is like a *راوية* having no *عَزْلَاءٌ* [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 *الزُّودُ*, (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-Khafajee, TA:) [Fei says that] accord. to analogy it should be *مَزَادَةٌ*. (Mṣb in art. *زود*.)

مُسْتَزَادٌ: see *مَزِيدٌ*, in two places.

تَزِيدِيَّةٌ, applied to *هُوَادِجٌ*: see *تَزِيدِيَّةٌ*.

زير

2. *زِيرُ الدَّابَّةِ* *He* (a farrier) *twisted the lip of the beast with a زير*: (S in art. *زور*, and TA:) and he put a *زير* 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] *حَبْتٌ*, (K,) in which water is put: (TA: [but *يَجْعَلُ* is there put by mistake for *يَجْعَلُ*]) of the dial. of El-'Irāk [and that of Egypt]: pl. *أَزْيَارٌ*: