

(TA:) pl. masc. **أَزْوَالٌ** (K, TA) and fem. **زَوَالٌ**; the former applied to young men, and the latter to young women. (TA.) — *Courageous*; (K, TA;) in consequence of whose courage, men are abashed (**يَتَزَايَلُوا** [as though **زَوَالٌ** in this sense belonged to art. **زِيل**]). (TA.) — And *Liberal, bountiful, munificent, or generous*: (K, TA:) pl. **أَزْوَالٌ**. (TA.) — *A wonder, or wonderful thing*: (S, K, TA:) pl. **أَزْوَالٌ**. (S.) One says, **هَذَا زَوَالٌ مِنْ** **الْأَزْوَالِ**; *This is a wonder of the wonders*. (TA.) And one says also, [using it as an epithet,] **سَيْرٌ زَوَالٌ** + *A journeying, or pace, wonderful in respect of its quickness and briskness or lightness*: and **زَوَالٌ شَتْوَةٌ** + *A winter, or winters, wonderful in respect of the severity and cold thereof*. (TA.) [See also **أَزْوَالٌ**.] — + *A trial, or an affliction*; syn. **بَلَاءٌ**. (K.) — + *A form, or figure, that appears in the night* [and by which one is frightened: see **مَزَاوِلٌ**]. (TA.) + *A form, or figure, of a man or some other thing, that one sees from a distance*: or *a person*: syn. **شَخْصٌ**. (K, TA:) as also **زَائِلَةٌ**: see 1, near the end of the paragraph. (TA.) — The **فَرْج** [i. e. the *anterior pudendum, or the pudenda*,] of a man. (K.) One says, **كُفَّ زَوَالُهُ** [*He uncovered his phallus*]. (TK.) — And *A hawk*. (K.)

**زَوَالٌ** (S, Mṣb, K) and **زَوِيلٌ** and **زَوُلٌ** (K) are inf. ns. of **زَالَ** [q. v.]. (S, Mṣb, K.) — And all signify *Motion, commotion, or agitation*. (TA in explanation of the first and last, and K in explanation of the second.) [Hence,] **زَالَ** **زَوَالُهُ**, or **زَوَالُهُ** **زَالَ**, (accord. to different copies of the K,) or **زَالَ** **زَوَالُهُ** **زَالَ**, (S in art. **زِيل**, and TA,) and **زَالَ** **زَوَالُهُ** **زَالَ**, (S in art. **زِيل**, and K and TA,) are imprecations of destruction, or perdition, or death, (S, K,) and trial, or affliction, upon him to whom they relate: (S:) or such are the [second and] third and fourth of these phrases: but the first is a prayer for one's continuance where he is, [or his continuance in life; lit.] meaning *May his motion cease*; [and hence, *may he continue where he is, or continue in life*:] and, as expl. by ISk, the [second and] third and fourth [lit.] signify *May [He i. e.] God cause his motion to cease*; [and hence, *may He, or God, put an end to his life*:] these phrases being similar to the saying **أَسْكَنْتَ اللَّهَ نَاسَتَهُ**. (TA.) [Thus all four have virtually the same lit. signification. And the first has also another meaning; as will be seen below.] El-Aṣṣhā says,

- \* **هَذَا النَّهَارُ بَدَا لَهَا مِنْ هَمِّهَا**
- \* **مَا بَالُهَا بِاللَّيْلِ زَالَ زَوَالَهَا**

(S, TA,) [app. meaning *This is the day-time: an opinion has arisen in her mind such as to turn her from her former opinion and induce her to absent herself, (بَدَأْتُ, I suppose, being understood after لَهَا, like as it is after لَهَا in the Kur xii. 35,) in consequence of her anxiety: what will be her case in the night? may it (her phantom) be absent, like as she is absent: for] the meaning is said to be, **زَالَ الْخَيَالُ زَوَالَهَا**, IḤār says, he disliked the phantom only because it roused his desire: or [Zāl may be here syn. with*

**أَزَالَ** **اللَّهُ زَوَالَهَا** so that] the meaning may be **زَوَالَهَا** [may God make her motion to cease]; and this is corroborated by the reading of AA, **زَوَالَهَا**, in the nom. case, [i. e. **زَالَ** **زَوَالَهَا** may her motion cease;] which makes this an instance of [the license termed] **الِاقْوَاءُ**: this, he says, is an old proverbial phrase of the Arabs, and El-Aṣṣhā has used it as he heard it: others than AA read **زَوَالَهَا**, in the accus. case, without **اقْوَاءُ**, holding the meaning to be, may her phantom be absent from us in the night like as she herself is absent in the day-time. (TA.) **زَوِيلُهُ** **زِيلٌ**, likewise, means *His motion ceased, or may his motion cease*: or, accord. to Z, *he became fixed, or motionless, from fear*; or *may he become so*. (TA in art. **زِيل**.) [See also another rendering of this phrase in the next paragraph.] One says also, **أَخَذَهُ الزَّوِيلُ** **وَالْعَوِيلُ** (K, TA,) and *disquietude of mind*, (TA,) and *wailing, or raising of the voice in weeping, overcame him*. (K, TA.) — See also the next paragraph, in three places.

**زَوِيلٌ**: see the next preceding paragraph, in three places. — Also *The side*; syn. **جَانِبٌ**; and so **زَالَ** **زَوِيلُهُ**, thus in the sayings, **زَالَ** **زَوَالُهُ** and **زَالَ** **زَوَالُهُ**, meaning [app. *His side became in a state of commotion, or it quivered*,] by reason of fright: (K:) [or] **زَوِيلٌ** signifies the heart: so in the saying, **زِيلٌ** **زَوِيلُهُ** [*His heart became removed from its place*]: (S:) a prov., applied to one whom an event that has disquieted him has befallen: as also **زَوَالُهُ** **زِيلٌ**: (Meyd:) [see also two other renderings of the former phrase in the next preceding paragraph:] Dhu-r-Rummeh says, describing the egg of an ostrich,

- \* **وَيَضَاءٌ لَا تَحَاشَى مِنَّا وَأَمَّا**
- \* **إِذَا مَا رَأَيْنَا زِيلٌ مِنَّا زَوِيلَهَا**

meaning **زِيلَ قَلْبِهَا مِنَ الْفَرَجِ** [i. e. *And a white thing (the egg which he is describing) will not take fright, and flee from us, or will not shrink from us, while its mother, when she sees us, her heart becomes removed from its place by fright in consequence of the approach of us*]: (S in art. **زِيل**, and Meyd:) or, as some relate it, **زَالَ** **زَوِيلَهَا** [which means *her heart quits its place &c.*]: (TA:) and the former reading may mean the same as this. (IB, TA in art. **زِيل**.)

**زَوَالٌ** *Having much* **زَوُلٌ**, i. e. *motion*. (TA.) — Accord. to J, it occurs in an **أَرْجُوزَةٌ**, cited by AA, as meaning *That moves much in his gait, but traverses a short space*: but the right word in this case is **زَوَاكٌ**, as is shown by the rhyme. (IB, K.)

**زَوِيلِي**, with ḍammī, [app. **زَوِيلِي**, like **قَبِيلِي** &c., for, as it is not said to be a dim., I know no other form of word with which to compare it,] *A thing like a ladle, belonging to sailors*. (TA.)

**زَائِلٌ** [*Going away; passing away; departing; transient; shifting; becoming remote, or absent; ceasing to be or exist; nonexistent*: &c.: part. n.

of **زَالَ**, q. v.]. — [Hence,] **لَيْلٌ زَائِلٌ الشُّجُورِ** [properly *A starless night, or night of which the stars are absent*: but expl. as meaning] + *a long night*. (Z, TA.) — **زَالَ زَائِلٌ الْبَقْلِ**: see 1.

**زَائِلَةٌ** [from **زَائِلٌ**, the **ة** being affixed to transfer the word from the category of epithets to that of substantives,] *Whatever has a soul*, (K, TA,) of animals; that moves (**يَزُولُ**) from its place: (TA:) or *anything that moves*; (K, TA;) that does not remain fixed in its place; applied to a man and to other things. (TA.) — **زَوَائِلٌ** is its pl.: (TA:) and signifies [particularly] *Animals of the chase*. (K, TA.) — And [hence,] + *Women*. (O, K, TA.) One says **رَجُلٌ رَامِيَ الزَّوَائِلِ** + *A man knowing in respect of the diseases, or faults, (أَدْوَاءُ,) of women*: (O:) or + *skilful in the making of women to incline to him*: whence the saying of Ibn-Meiyādeh,

- \* **وَكُنْتُ أَمْرًا أَرَامِي الزَّوَائِلَ مَرَّةً**
- \* **فَأَصْبَحْتُ قَدْ وَدَعْتُ رَمَى الزَّوَائِلِ**

+ [And I was a man having the art of making women to incline to me, once; but I have become such that I have relinquished the art of making women to incline to me]: this was a man who used to beguile women in his time of youthful vigour by his beauty; but when he became hoary and aged, no woman inclined to him. (TA.) — Also + *The stars*: (K, TA:) because of their motion from the east and the west in their revolving. (TA.) — See also 1, near the end of the paragraph; and **زَوُلٌ**, last sentence but three.

**زَوُلٌ** (S, TA) has an intensive signification [i. e. + *A great wonder*; or *a very wonderful thing*]: (TA:) [or *a wonderful event that happens to one, preventing his fleeing*]; accord. to Abu-Semh, **زَوُلٌ** denotes the happening to one of an event such as prevents him from fleeing. (IB, TA.)

**مَزْوَلَةٌ** *A certain instrument pertaining to astronomers, by means of which is known the declining of the sun from the meridian*: [a sun-dial: used in this sense in the present day:] a vulgar term: pl. **مَزَاوِلٌ**. (TA.)

**مَا زَالَ هَذَا** **مَزَاوِلٌ** pass. part. n. of 3: one says, **هَذَا** **مَزَاوِلٌ** + **الْأَمْرُ مَزَاوِلٌ بِأَيْدِيهِمْ** [*This affair ceased not to be striven, or sought, to be accomplished by means of their hands*]. (TA.) — Also *Frightened by a* **زَوُلٌ**, i. e. *a form, or figure, appearing in the night*. (TA.)

## زون

1. **زَانَةٌ**, aor. **يَزُونُهُ**, is a dial. var. of **زَانَةٌ** having for its aor. **يَزِينُهُ**. An Arab woman of the desert is related to have said to IḤār, **إِنَّكَ تَزُونُنَا إِذَا** **تَرَيْنَنَا** **طَلَعْتَ** meaning *thou gracest us when thou comest to us (عَلَيْنَا)*. (TA.)

**زَانٌ** *Indigestion*; syn. **بَشَرٌ**; for **الشَّمَرُ** in the copies of the K is a mistranscription for **البَشَرُ**; (TA;) expl. by Ed-Dubeyreyyeh as syn. with **تُحَمَّةٌ**; as in the phrase, **لَيْسَ يَشْكُو الزَّانَ** [*He does not complain of indigestion*]: (Fr, TA:) and so