

مَزْنَد [Made, or rendered, narrow]. You say **مَزْنَد ثَوْب** *A garment, or piece of cloth, of little width.* (S, K.) And **مَزْنَدَة مَزْنَدَة** [A leathern water-bag] narrow, but long; [such that] when thou seest that there is somewhat in it, [thou lookest again, and] lo, there is nothing in it. (A, TA.) — A small, scanty, gift. (A, TA.) — Narrow; (S, K.) niggardly; (S, A, K;) tenacious; (TA;) who will not confer a small benefit: (A:) low, ignoble, mean, or sordid: (TA:) charged with niggardliness, and held to be little: (Ham p. 178:) and i. q. **دَعَى** [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (K.) And A man quick in becoming angry. (L.)

زندى

Q. 2. **تَزَنَدَقَ** [He adopted, or held, or professed, the tenets of the زندى;] he was, or became, a زندى: (S, K, TA:) [generally,] he was, or became, a **مُحَدِّد** [i. e. deviator from the right religion, or an impugner of religions], and without religion; (KL;) [a disbeliever in the world to come and in the Deity, or the unity of the Creator: (see **زَنْدَقَة**)] and an asserter of the endlessness of time: see **زَنْدَقِى**.]

زَنْدَقِى (Th, O, L, K, [in some of the copies of the K, and in my copy of the Msh, زندى, which, as is said in the TA, is a mistake,]) and **زَنْدَقِى** A man very niggardly or avaricious. (Th, O, L, K, Msh.)

زَنْدَقَة a subst. from the verb above mentioned; (S, K;) [The adoption, or belief, or profession, of the tenets of the زندى: generally, deviation from the right religion, or the impugning of religions, and the state of him who is without religion;] disbelief in the world to come and in [the Deity, or] the unity of the Creator: (T, Mgh, Msh:) [and the assertion of the endlessness of time: see **زَنْدَقِى**.] — Also i. q. **ضَيْق** [as meaning Niggardliness, or avarice: see **زَنْدَقِى**.] (L, TA.)

زَنْدَقِى: see **زَنْدَقِى**.

زَنْدَقِى a dial. var. of **زَنْدَقِى** [q. v.]; (K;) like as **قَزَد** is of **قَضَد**. (TA.)

زَنْدَقِى One who is of the **ثَنَوِيَّة** [or asserters of the doctrine of Dualism]: (S, O, K:) or one who asserts his belief in [the two principles of] Light and Darkness: or one who does not believe in the world to come, nor in the Deity: (O, K:) or one who does not believe in the world to come nor in the unity of the Creator: (T, Msh:) or one who conceals unbelief and makes an outward show of belief: (K:) an arabicized word, (S, Msh,) originally Pers., so they say, (Msh,) from **الزَنْد**, which is a book belonging to them [i. e. the book of Zoroaster]: (PS:) [or from the Pers. **زَنْدِيك**, meaning magian, or fire-worshipper: and this seems to be its primary meaning; as De Sacy says in his "Chrest. Ar.," 2nd ed., ii. 274:] or, accord. to IDrd, it is an arabicized word from the Persian **زَنْدَة**, (Mgh, [thus in my copy, app. for **زَنْدَة**, in which the **ه** may be, as it is in many

other instances, an affix denoting some kind of relationship,]) or **زَنْد كَر**, (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be **زَنْد كَر**, which may be rendered holder of the Zend, but]) which is expl. as meaning he [who] asserts his belief in the eternity, or the endlessness, of the present world: (Mgh, TA:) or it is arabicized from **زَنْ دِين**, i. e. woman's religion: (O, K:) or the right explanation is this: that it is a term of relation to the **زَنْد**, which is the book of Mánée the Magian, who was in the time of Bahráh the son of Hurmuz the son of Sábóor [or Shápóor], and who claimed to be successor to the Messiah, on whom be peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth: **الزَنْد**, in their language, is "explanation;" and he meant that this was the explanation of the book of Zarádusht [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA:) or, accord. to the "Mefáteeh el-'Uloom," **زَنْدَقِى** means a follower of Mánée, and also a follower of Mezdek, who (i. e. Mezdek) appeared in the days of Kúbádh, and asserted that possessions and women were in common, and put forth a book which he called **زند**, which is the book of the Magians, that was brought by Zarádusht, whom they assert to have been a prophet: and the companions of Mezdek were named in relation to [this] **زند**; which word, being arabicized, was converted into **زَنْدَقِى**: (Mgh:) Th says that **زَنْدَقِى** is not of the [genuine] language of the Arabs; (Mgh, TA;) and when the Arabs desire to express the meaning in which it is commonly used, (Mgh, Msh, TA,) which is one who does not hold any religion, and who asserts his belief in the endlessness of time, (Msh,) they say **مُحَدِّد**, (Mgh, Msh, TA,) i. e. [a deviator from the right religion, or] an impugner of religions, (Msh,) and **دَهْرِي**: (Mgh, TA:) some say that it is from **الزَنْدَقَة**; because the زندى straitens himself: (L, TA:) an Arab of the desert is related to have explained it as meaning one who looks much into things, or affairs: (Msh:) the pl. is **زَنْدَقَة** and **زَنْدَقِى**; (S, O, Msh, K;) the latter being the original pl., and the **ة** of the former being a substitute for the suppressed **ى** of the latter. (S, O.)

زنى

1. **زَنْوَة** He filled it; (K;) namely, a vessel, and a water-skin. (TA.) — See also what next follows.

2. **زَنْوَة**; (Msh;) or **زَنْوَة**, (K,) inf. n. **زَنْو**; (TA;) [but the former is more probably correct, as **زَنْوَة**, mentioned below, is its quasi-pass.; or perhaps each is correct:] He put upon him a **زَنْو** [or waist-belt]. (Msh, K.) — **زَنْو عَيْنَه** **إِلَى** He looked hard at me: so in the "Nawádir": (TA: [see also the act. part. n., below:]) or **زَنْو عَيْنَه** **إِلَى** [he looked minutely at me]: and **زَنْوَتْ عَيْنَه** **إِلَى** his eye looked minutely. (A.)

5. **تَزَنْو** He (a Christian [or Jew or Sabian or Magian]) bound a **زَنْو** [or waist-belt] upon his waist. (A, Msh.) — **إِذَا** (a thing) became slender, or narrow, (A, K,) so as to be like a **زَنْو**. (A.)

زَنْو (S, A, Msh, K) and **زَنْوَة** (A, K) and **زَنْوِي** (K) The thing [meaning waist-belt] that is upon the waist of the Christian (S, A, Msh, K) and Magian; (K;) the thing which the **دِيمِي** [or free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration, i. e., Christian, Jew, or Sabian,] binds upon his waist: (T, TA:) — [accord. to the K, from **تَزَنْو** "it became slender, or narrow:" but the reverse is implied in the A: see 5: and it is more probably derived from the Greek **ζωάπη**, as observed by Golius, or **ζωάπιον**, as suggested by Freytag:] pl. **زَنْوَات**. (A, Msh.) — See also **زَنْوِي**.

زَنْو: see **زَنْو**.

زَنْوِي (T, TA,) or **زَنْوِيَة**, as also **زَنْوَة**, (TA,) sing. of **زَنْوَات**, (T, TA,) which signifies Pebbles: (IAar:) or small pebbles. (A'Obeid, Kr, ISd, K.) — Also **زَنْوِي** and **زَنْوَار**, (Kr,) or **زَنْوِيَة** and **زَنْوَارَة**, (TA,) Certain small flies (Kr, K) that are in **حُشُوش** [i. e. gardens, or privies]. (Kr, TA.)

زَنْوَارَة: see **زَنْوَار** = and see **زَنْوِي**, in two places.

زَنْوِيَة: see **زَنْوِي**, in two places.

مَزَنْوَة A woman tall, and large in body. (K, TA.)

فُلَانٌ مُزَنْوٌ إِلَى بَعِينِهِ + Such a one is looking hard at me, and making the eye to project: so in the "Nawádir." (T, TA. [See also the verb, 2.])

زنى

1. **زَنْقَة**, (JK, S, O, K,) namely, a mule, (JK, O,) or a horse, (S, K,) aor. **زَنْق**, (O, TA,) inf. n. **زَنْق**, (JK, TA,) He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord: (JK, O, K:) this ring is put to the head of the refractory mule; and is called **زَنْقَة**: (JK, O, TA:) or he put a **زَنْق** in the part under his lower jaw, in the skin: (S, O:) every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called **زَنْق** [or **زَنْقَة**]: (O, TA:) in the K, **زَنْق**, like **غُرَاب**; but this is wrong: (TA:) what is in the nose, pierced, is called **عُرَاب**. (O, TA.) — Also, (IDrd, K,) aor. **زَنْق** and **زَنْق**, (TA,) inf. n. as above, (KL,) He bound his legs by means of the **بُكَال** [or **زَنْق**, q. v.]; namely, a mule's; (IDrd, K;) and in like manner, a horse's. (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also He fitted a shoe to a horse's foot; followed by an accus.] — And **زَنْقَ عَلَى عِيَالِهِ**, aor. **زَنْق**; (IAar, O,) or **زَنْقَ عَلَى عِيَالِهِ**, aor. **زَنْق**; (K;) and **زَنْقَ**; and **زَنْقَ**, (IAar, O, K,) inf. n. **زَنْقِى**; (IAar, O;) + He straitened his household,