

T. 2, p. 315, where he translates زَوْجَيْنِ أَنْثَيْنِ  
 "Two individuals," a reading which is supported by the passages at 51 v. 49, where زَوْجَيْنِ must of necessity have the meaning of two individuals paired together, and at 15 v. 88, where أَزْوَاجًا means simply "individuals," or "certain of them;" وَأَخْرَجَ مِنْ شَكْلِهِ أَزْوَاجًا 38 v. 58, "And other (matters) of a similar kind shall be in conjunction with it;" In this passage there appears to be an ellipse, أَخْرَجَ for أَخْرَجَ in virtue of its comparative form being put in the singular, D. S. Gr. T. 2, p. 304; it is also written أَخْرَجَ, see 3 v. 5.—زَوَّجَ II. To give in marriage (with double acc.); to wed to (with acc. and ب); to join together; وَإِنَّا وَجَّحْنَا النَّفْسَ الْخَائِيَةَ إِلَىٰ ذِي الشَّرَافِ 81 v. 7, "And when the souls shall be joined (to their bodies);" At 42 v. 49 it means to make of two kinds, to make or give conjointly.

زَانَ aor. o. To take provisions. زَانُ Provision for a journey.—زَوَّدَ V. To provide one's-self for a journey.

زَارَ aor. o. To visit. زَوْرَ False, a falsehood.—زَوَّرَ VI. To decline (with عَنِ); 18 v. 16 is for تَزَوَّرَ 3 pers. fem. sing. aor.

زَالَ aor. o. To cease, cease to be in a place, fail, perish, as أَنْ تَزُولَا 35 v. 39, "Lest they fail;" to decline, as مَكْرَهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ 14 v. 47, "Even though their craftiness were such that the mountains should be moved by it;" literally, "should cease to remain in their places, or incline downwards (like the Sun)." زَوَّالٍ n.a. A declining, declination as of the sun from the meridian, in which sense it is figuratively employed at 14 v. 46.

زَاوَتْ aor. i. To dress food with oil. زَيْتُ Oil.

زَيْتُونَةٌ collective noun, The olive, olives. زَيْتُونَةٌ noun of unity, An olive, an olive-tree.

زَادَ aor. i. To be increased, to increase, cause to increase, give an increase to (with acc. of pers. and فِي or with double acc.); to exceed in number; 37 v. 147, "Or there were more in number;" to make an addition to (with عَلَى). زَيْدٌ Zeid, Mohammad's freedman and adopted son, whose wife Zeinab Mohammad married after her divorce from Zeid; see ch. 33. زِيَادَةٌ An increase, addition. مَزِيدٌ An accession, increase, addition.—إِزْدَادٌ for زِدَادٌ VIII. D. S. Gr. T. 1, p. 222, To increase, suffer an increase, or be increased by (with acc.); as وَأَزْدَادُوا تِسْعًا 18 v. 24, "And they suffered an increase of nine (years)."

زَاغَ aor. i. To be inclined downwards, to become dim (the sight), turn aside, deviate (with عَنْ). زَيْغٌ n.a. Perversity.—أَرَاغَ IV. To cause to deviate, render perverse.

زَالَ aor. i. and a. To cease (with فِي).—زَيْلٌ II. To make a separation (with بَيْنَ).—تَزَايَلٌ V. To be separated one from the other.

زَانَ aor. i. To adorn. زِينَةٌ An ornament, as apparel at 7 v. 29, or trinkets, etc., pomp; sometimes used collectively for ornaments, as at 20 v. 90 and elsewhere; At 20 v. 61 يَوْمَ الزَّيْنَةِ means the day of the solemn feast, when the temples and other buildings were decked out in olden times.—زَيْنٌ II. To adorn, prepare (with acc. and ب or فِي); to deck a thing out (with specious arguments, or otherwise), to make it appear pleasing (with acc. and لَ); لَازِيَةً لَهُمْ 15 v. 39, "Verily I will make (their disobedience) appear pleasing to them on the Earth."—تَزَيَّنَ for إِزْيَنَ V. D. S. Gr. T. 1, p. 220, To be adorned.