

ing is a thing that does not disgrace, or render unseemly, a man, in any of his states or conditions, either in the present world or in that which is to come: but that which adorns him in one state or condition, exclusively of another, is in one point of view **شَيْنٌ**: summarily speaking, it is of three kinds; namely, *mental, such as knowledge or science, and good tenets*; and *bodily, such as strength, and tallness of stature, and beauty of aspect*; and *extrinsic, such as wealth, and rank or station or dignity*; and all these are mentioned in the **Ḳur**: (TA:) the pl. is **زَيْنٌ**. (Bd in x. 25.)

زِينَةُ الدُّنْيَا [or simply **زِينَةُ الدُّنْيَا** generally means *The ornature, finery, show, pomp, or gaiety, of the present life or world*; and] particularly includes *wealth and children*. (Ḳur xviii. 44.) **زِينَةُ الْأَرْضِ** [*The ornature of the earth*] means *the plants, or herbage, of the earth*. (TA.) **يَوْمُ الزَّيْنَةِ** [*The day of ornature*] is the *festival (العِيد)*; (S, Ḳ;) when men used [and still use] to adorn themselves with goodly articles of apparel. (TA.) And also *The day of the breaking [of the dam a little within the entrance] of the canal of Miṣr* [here meaning the present capital of Egypt, El-Ḳáhireh, which we call "Cairo"], (Ḳ, TA,) i. e. the canal which runs through the midst of Misr, and [the dam of]

which is broken when the Nile has attained the height of sixteen cubits or more: this day is said to be meant in the **Ḳur** xx. 61: it is one of the days observed in Egypt with the greatest gladness and rejoicing from ancient times; and its observance in the days of the Fátímees was such as is inconceivable, as it is described in the "**Ḳhiṭaṭ**" of El-Maḳreezee. (TA. [The modern observances of this day, and of other days in relation to the rise of the Nile, are described in my work on the Modern Egyptians.])

قَمَرُ زِيَانٍ *A beautiful moon*. (Ḳ.)

زِيَانٌ: see **زِينَةٌ**.

زِيَانَةٌ *The art, or occupation, of the مَزِينٌ*: so in the present day.]

زَائِنٌ: see the last paragraph in this art.

مُزَيَّنٌ: see **مُتَزَيِّنٌ**. — [Also,] applied to a man, *Having his hair trimmed, or clipped, [or shaven, by the مَزِينٌ]*. (S, TA.)

حَجَّامٌ *i. q. مَزِينٌ* [i. e. *A cupper; who is generally a barber*; and to the latter this epithet (**مَزِينٌ**) is now commonly applied; as it is also in the MA]. (S, TA.) = See also **مُتَزَيِّنٌ**.

مُتَزَيِّنٌ: see **مُزَيِّنٌ**.

مَزَانٌ: } see each in two places in what follows.
مُزْدَانٌ: }

مُتَزَيِّنٌ and **مُزْدَانٌ** and **مَزَانٌ** signify the same [i. e. *Adorned, ornamented, decorated, decked, bedecked, garnished, embellished, or graced*; as also **مُزَيِّنٌ**: and the first signifies also *self-adorned &c.*]: (TA:) the second and third are part. ns. of **أَزْدَانٌ**; the third being formed from the second by incorporation [of the **د** into the **ز**]: and the dim. of **مُزْدَانٌ** is **مُزَيِّنٌ**, like **مُخَيَّرٌ** the dim. of **مُخْتَارٌ**; and if you substitute [for the **د**], **مُزَيِّنٌ**: and in like manner in forming the pl. you say **مَزَائِنٌ** and **مُزَائِينٌ**. (S.) You say, **أُنِ** **مُتَزَيِّنٌ** **بِأَعْلَامِكَ** and **مُزْدَانٌ** and **مَزَانٌ**, meaning **مُتَزَيِّنٌ** **بِأَعْلَامِ أَمْرِكَ** [i. e. *I am graced by the making known of thy command, or affair*]. (TA.) And **مُتَزَيِّنَةٌ** **أَمْرًا زَائِنًا** means **مُتَزَيِّنَةٌ** [i. e. *A woman adorned, &c.*; or *self-adorned &c.*]: (Ḳ, TA:) in [some of] the copies of the **Ḳ**, erroneously, **مُتَزَيِّنٌ**. (TA.)

END OF THE THIRD PART OF BOOK I.