

blessing thereof]: or, accord. to I Ath, causes it to be easy of sale and to go forth from the hand of its owner [but does away with the blessing thereof]. (TA.) **إِزْجَاعٌ** [is the inf. n.; and as inf. n. of the pass. verb,] signifies [The being disquieted, &c.; and hence,] the quitting of home. (Har p. 392.)

7. **انزعج** *He was, or became, disquieted, disturbed, agitated, or flurried; (S, K;) and was, or became, removed, or unsettled, from his place: (S, A, L, Mṣb, K;) it may be thus used as quasi-pass. of ازعج: (Kh, Mṣb;) or it should not be so used: (Mṣb;) it is, however, agreeable with analogy, as is also اذعج: (L;) but the word commonly used in its stead is شخص: (L, Mṣb;) زعج in this sense is not allowable. (L.)*

8. **ازدعج**: see what next precedes.

زَعَجٌ *Disquietude, disturbance, or agitation: (K, TA:) a subst. [not an inf. n.] in this sense. (TA.)*

مِزْجَانٌ *An unquiet woman, who remains not still, or settled, in one place. (S, A, K.)*

زعر

1. **زَعَرَ**, (S, A, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **زَعْرٌ**, (S, A, Mṣb, K,) *His hair, (S, A, Mṣb,) and his plumage, (A,) was, or became, scanty, (S, A, Mṣb,) and thin; (A;) as also ازار: (A:) and it (hair, and plumage, K, and fur, TA) was, or became, scanty, and thin; (K, TA;) as also ازرع and ازار. (K.) — Also, inf. n. as above, said of a man, † His good things, or wealth, or his beneficence, became scanty, or wanting; he became poor; or he became niggardly. (TA.) — And, inf. n. as above, † It (the disposition) became evil, or bad: but the verb is seldom used in this sense. (TA.) See زَعَارَةٌ.*

9: see above.

11: see 1, in two places.

زَعْرٌ inf. n. of 1 [q. v.]. — See also زَعَارَةٌ.

أَزْعَرُ: see **أَزْعَرُ**, in two places: — and see also the paragraph here following.

زَعْرُورٌ † A man of bad disposition, or illnature: (S, K:) the vulgar say **زَعْرٌ**. (S. [زَعْرُ الْخُلُقِ] occurs in the TA in art. لظ.) = A well-known fruit; (S;) the fruit of a well-known tree; (K;) the fruit of a tree, of which there is a red species and a yellow, having a round and hard stone; (Mgh;) a fruit of the desert, in make resembling the **نَبَق** [or fruit of the lote-tree], and in the taste of which is acidity; (Mṣb;) it may be the wild **نَبَق**: (Mṣb, voce سدر:) AA says that the **نَبَق** is the زعرور; and IDrd, that the Arabs do not know it: [it is a coll. gen. n.:] the n. un. is with ʿ: (TA:) [the name is now applied to the medlar, or a species thereof: accord. to Golius, the “*mespilum*; special. quod genus *aronium* vocat Dios. i. 169.”] accord. to ISh, the tree called **دُنب**: (T:) this, says Sgh, is different from what J has mentioned. (TA.)

Bk. I.

زَعَارَةٌ, (S, A, Mṣb, K,) [respecting the form of which see **حَمَارَةٌ**,] and **زَعَارَةٌ**, (S, A, K,) the latter a vulgar form, (S,) and **زَعْرٌ**, (A,) † *Illnature; excessive perverseness or crossness: (S, Mṣb, K:) nouns having no corresponding verb: (S:) or the verb is زَعَرَ, but it is seldom used. (TA.)*

زَعْرٌ † A man having little wealth. (K, TA.)

أَزْعَرٌ A man (S) having scanty hair, (S, A, Mṣb,) and thin: and a bird having scanty and thin plumage: (A:) fem. **زَعْرَاءٌ**: (A, Mṣb:) and hair and plumage that is scanty and thin; as also **زَعْرٌ**. (K.) — † A place having few plants, or little herbage; (S, A, K;) as also **زَعْرٌ**: (K, TA: in the CK, زَعْرٌ:) pl. [of the former] **زَعْرٌ**. (TA.)

زعف

1. **زَعَفَهُ**, (S, K,) aor. ʿ, (K,) inf. n. **زَعْفٌ**, (S,) *He, or it, killed him on the spot; (S, K;) as also ازعفه, and اذدعه: (K;) the last mentioned by Aṣ, as syn. with أَقَعَصَهُ: (TA:) or cast, or shot, at him, or smote him, so that he died on the spot, quickly: (L, TA:) and killed him quickly. (S.) — See also 4. — زَعَفَ فِي حَدِيثِهِ *He added, or exaggerated, or he lied, in his discourse, or narration. (Mj, L.)**

4: see above. — **أَزْعَفَ عَلَيْهِ** *He despatched him; or hastened and completed his slaughter; (El-Khárzenjee, K;) as also ازعفه, aor. and inf. n. as above. (TA.)*

8. **أَزْدَعَفَهُ** [originally **أَزْتَعَفَهُ**]: see 1.

زُعَافٌ, applied to poison, like **زُؤَافٌ** (S, K) and **ذُعَافٌ** [meaning *Quick in its effect*]; and in like manner applied to death: (S:) and **مُزْعَفٌ**, applied to death, and to a sword, that will not suffer one to linger; *killing on the spot; (K;) as applied to a sword, thus expl. by Aṣ; as applied to death, expl. by Skr as meaning quick. (TA.)*

زُعُوفٌ [a pl. of which the sing. is not mentioned,] *Places of destruction. (IAṣr, K.)*

حَسَى مُزْعَفٌ [Water which the earth imbibes from sand above it, and which, when it reaches what is hard, is arrested thereby,] such as is not sweet. (Ibn-'Abbád, K.)

مُزْعَفٌ: see **زُعَافٌ**. — **الْمُزْعَفُ** is also the name of a certain sword, (K, TA,) belonging to 'Abd-Allah Ibn-Sebreh, one of the braves of El-Islám; thus accord. to Az: (TA:) or this is with ز; (Sgh, K;) and is thus found in the handwriting of Moḥammad Ibn-El-'Abbás El-Yezedee, with a dot beneath the ز, to show that it is not ج. (Sgh, TA.)

الْمِزْعَامَةُ *The serpent; (K;) as also الْمِزْعَامَةُ*. (TA.) [Accord. to Freytag, **الْمِزْعَامَةُ الرَّيْقُ** occurs in the Deewán el-Hudhaleeyeen as meaning *The serpent: or the lion.*]

[See also art. **ذُعَفٌ**, passim.]

زعفر

Q. 1. **زَعَفَرٌ** *He dyed a garment, or piece of*

cloth, with **زَعْفَرَانٌ** [or *saffron*]. (S, A, Mṣb, K.)

زَعْفَرَانٌ *A certain dye and perfume, (TA,) well-known; (Mṣb, K;) [namely, saffron:] if it be in a house or chamber, the [lizard called] **سَامُرٌ** will not enter it: (K:) pl. **زَعْفَرٌ**. (S, K.) — Also † The rust of iron: pl. as above. (K.)*

مُزْعَفَرٌ *A garment, or piece of cloth, dyed with زَعْفَرَانٌ [or saffron]. (A, Mṣb.) — [The hind of sweet food called] **فَالُوذٌ**, (K, TA,) and also called **مُزْعَرٌ** and **مُلَوَّصٌ**. (TA.) — † A lion of the colour termed **رُودٌ** [or red inclining to yellow]: (S, K:) because its [natural] colour is such: or because having upon him marks of blood. (TA.)*

زق

1. **زَعَقَ**, aor. ʿ, (K,) inf. n. **زَعُقٌ**, (TA,) *He called out, or cried out. (K, TA.) You say, زَعَقْتُ بِهِ, inf. n. as above, I called out, or cried out, to him: (S:) of the dial. of Syria. (TA.) — And زَعَقَ بِدَوَابِهِ, (K,) inf. n. as above, (TA,) He drove away his beasts: (K:) or he called out, or cried out, to his beasts, and drove them away quickly. (TA.) — And زَعَقَهُ, (K,) and زَعَقَ بِهِ, (TA, as from the K,) aor. as above, (K,) and so the inf. n. in both cases, (TA,) He frightened him; as also ازعقه: and ازعقوه They frightened him: (K:) or they frightened him so that he became brisk, lively, or sprightly: (TA:) or you say, ازعقه الخوف حتى زعق [Fear affected him so that he became brisk, lively, or sprightly, yet fearful]: accord. to Aṣ, one says ازعقته, and the epithet applied to the object is مزعوق, differing from rule; but accord. to El-Umawee, one says زعقته, and the epithet so applied is مزعوق. (S.) — زَعَقَتِ الرِّيحُ التُّرَابَ *The wind raised the dust: or made it to go to and fro: syn. زَعَقَتْهُ الْعَقْرَبُ* (IB.) — **أَمَارَتُهُ** *The scorpion stung him. (L, K.) — زَعَقَ الْقَدْرُ, (K,) aor. and inf. n. as above, (TA,) *He put much salt into the cooking-pot; as also ازعقها. (K.) — زَعَقٌ, aor. ʿ, (K,) inf. n. **زَعُقٌ**; (TA;) and **زَعُقٌ**, like **عَنِى**; and انزعق: *He feared by night: (K:) but in the T, the restriction to the night is not added; nor is it in the instance of the last of these verbs in the O. (TA.) — And زَعَقَ, aor. ʿ,****

(S, K, TA,) inf. n. **زَعُقٌ**; (S, TA;) and **زُعِقٌ**; (K; [but only the former accord. to the TA, as in the S;]) *He was, or became, brisk, lively, or sprightly, (S, K,) but with fear; (S;) as also ازعق. (S.) [This meaning of the last verb is indicated, but not expressed, in the S.] — زَعُقٌ, (K,) inf. n. **زَعَاقَةٌ** (TK) [and **زُعُوقَةٌ**], *It (water) was, or became, bitter, (K, TA,) so that it could not be drunk [by reason of its bitterness, or saltness, or bitterness and saltness, or burning saltness, or intense bitterness or saltness: see زُعَاقٌ]. (K.)**

4: see above, in five places. — **أَزْعَقُوا السَّبِيْرَ** [app. for **فِي السَّبِيْرِ**] *They made haste [in the journey, or rate of going]. (Ibn-'Abbád, K.) — اذعق* also signifies *He produced, or fetched out, by*