

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.) **إِزْعَاجٌ** [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, Msh, K;) it may be thus used as quasi-pass. of **ازعج**: (Kh, Mshb:) or it should not be so used: (Mshb:) it is, however, agreeable with analogy, as is also **ازدعج**: (L:) but the word commonly used in its stead is **شَحَصَ**: (L, Mshb:) **زَعَجٌ** 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.)

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

### زَعَرٌ

1. **زَعَرٌ**, (S, A, Msh, K,) aor. **زَعَرَ**, (Mshb, K,) inf. n. **زَعْرٌ**, (S, A, Msh, K,) *His hair, (S, A, Msh,) and his plumage, (A,) was, or became, scanty, (S, A, Msh,) and thin; (A;) as also* **ازعار**: (A:) and *it (hair, and plumage, K, and fur, TA) was, or became, scanty, and thin; (K, TA;) as also* **ازعر** and **ازعار**. (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.

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

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

**زَعْرُورٌ** **†** *A man of bad disposition, or ill-natured*: (S, K:) the vulgar say **زَعْرٌ**. (S. [زَعْرُ الْخَلْقِ]) = *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; (Mshb;) it may be the wild نَبَق: (Mshb, voce نَبَق) AA says that the نَبَق is the زَعْرُور; and IDrd, that the Arabs do not know it: [it is a coll. gen. n.:] the n. un. is with **زَعْر**: (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 **ذَنْبٌ**: (T:) this, says Sgh, is different from what J has mentioned. (TA.)*

Bk. I.

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

**زَعِيرٌ**: *A man having little wealth*. (K, TA.)

**أَزْعَرٌ** *A man (S) having scanty hair, (S, A, Mshb,) and thin: and a bird having scanty and thin plumage: (A:) fem. زَعْرَاءُ: (A, Mshb:) 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] **زَعَرٌ**. (TA.)

### زَعَفٌ

1. **زَعَفٌ**, (S, K,) aor. **زَعَفَ**, (K,) inf. n. **زَعْفٌ**, (S,) *He, or it, killed him on the spot; (S, K;) as also* **ازعفه**, and **ازدعفه**: (K;) the last mentioned by As, as syn. with **أَفْعَضَ**: (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. — **ازعف عليه** *He despatched him; or hastened and completed his slaughter; (El-Khárzenj, K;) as also* **ازعفه**, aor. and inf. n. as above. (TA.)

8. **ازدعفه** [originally **اززعفه**]: see 1.

**زَعَفٌ**, applied to poison, like **زَوَافٌ** (S, K) and **ذَعَافٌ** [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 As; as applied to death, expl. by Skr as meaning quick*. (TA.)

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

**حَنْئٌ 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 **زَعَفٌ**. — **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-Yezcedee, with a dot beneath the **ز**, to show that it is not **ز**. (Sgh, TA.)

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

[See also art. **ذَعَفٌ**, passim.]

### زَعْفَرٌ

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

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

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

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

### زَعَى

1. **زَعَى**, aor. **زَعَى**, (K,) inf. n. **زَعًى**, (TA,) *He called out, or cried out*. (K, TA.) You say, **زَعَيْتُ بِهِ**, inf. n. as above, *I called out, or cried out, to him: (S:) of the dial. of Syria. (TA.) — And زَعَى بِدَوَابِّهِ, (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 زَعَفَهُ, (K,) and **زَعَى بِهِ**, (TA, as from the K,) aor. as above, (K,) and so the inf. n. in both cases, (TA,) *He frightened him; as also* **ازعفه**: and **ازعفوه** *They frightened him: (K:) or they frightened him so that he became brisk, lively, or sprightly: (TA:) or you say, زَعَى الْخَوْفُ حَتَّى زَعَى [Fear affected him so that he became brisk, lively, or sprightly, yet fearful]: accord. to As, one says **ازعفته**, and the epithet applied to the object is **مُزْعَوٌّ**, differing from rule; but accord. to El-Umawee, one says **زَعَفْتُهُ**, and the epithet so applied is **مُزْعَوٌّ**. (S.) — **زَعَفَتِ الرِّيحُ الْأُتْرَابَ** *The wind raised the dust: or made it to go to and fro: syn. أَثَارَتُهُ, (K,) or **أَمَارَتُهُ**. (IB.) — **زَعَفَتُهُ الْعَقْرَبُ** *The scorpion stung him*. (L, K.) — **زَعَفَى الْقَدْرُ**, (K,) aor. and inf. n. as above, (TA,) *He put much salt into the cooking-pot; as also* **ازعقها**. (K.) = **زَعَى**, aor. **زَعَى**, (K,) inf. n. **زَعًى**; (TA;) and **زَعَى**, like **عَنِى**; and **ازنعق**: *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 **زَعَى**, aor. **زَعَى**, (S, K, TA,) inf. n. **زَعًى**; (S, TA;) and **زَعًى**; (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* **ازنعق**. (S.) [This meaning of the last verb is indicated, but not expressed, in the S.] = **زَعًى**, (K,) inf. n. **زَعَاةٌ** (TK) [and **زَعُوقَةٌ**], *It (water) was, or became, bitter, (K, TA,) so that it could not be drunk [by reason of its bitterness, or saltiness, or bitterness and saltiness, or burning saltiness, or intense bitterness or saltiness: see زَعَانٌ]. (K.)*****

4: see above, in five places. = **أَزْعَفُوا السَّيْرَ** [app. for **أَزْعَفُوا السَّيْرَ**] *They made haste [in the journey, or rate of going]*. (Ibn-'Abbád, K.) = **ازعق** also signifies *He produced, or fetched out, by*