

ticularly] The eating what is termed الزقوم, as meaning a certain food in which are dates and fresh butter: (S:) [or so زقوم زقوم; for] you say, زقوم, inf. n. تزقوم, he ate الزقوم; as also زقمة, inf. n. زقمة. (TA.)

2: see above. — [Freytag explains it as signifying He gave a person a thing to eat; but without indicating his authority.]

4. اذقمة الشيء He made him to swallow the thing. (S, K.)

5. تزقوم is syn. with تلغم [The swallowing a thing in a leisurely manner]: (S, K:) [or simply the swallowing a thing: for] you say, تزقوم اللقمة [He swallowed in a leisurely manner the goblet, or morsel, or mouthful: or simply] he swallowed the goblet. (TA. [See also 1 and 8.]) — Also The drinking milk much, or abundantly: and the subst. is زقم [app. زقوم, as it is written without any syll. signs; meaning, I suppose, A copious draught of milk]. (TA.) Accord. to 1Drd, one says, تزقوم فلان اللبن, meaning Such a one drank immoderately of the milk; or drank the milk immoderately. (S, TA.)

8. اذقمة He swallowed it. (S, K. [See also 1 and 5.])

زقمة: see 5.

زقمة Plague, or pestilence; syn. طاعون. (Th, K.) One says, رماه الله بالزقمة [God smote him, or may God smite him, with the plague, or pestilence]. (TK.)

زقوم Fresh butter with dates; (M, K:) in the dial. of Ifreekeeyeh: (M, TA:) or a certain food of the Arabs, in which are dates and fresh butter. (S.) — Also Any deadly food. (Th, TA.) — The food of the people of the fire [of Hell]. (ISd, K.) A certain tree in Hell: (K:) [respecting which] I'Ab says that when the saying [in the Kur xlv. 43 and 44] إِنَّ شَجَرَةَ الزَّقومِ طَعَامٌ [Verily the tree of الزقوم shall be the food of the sinner] was revealed, Aboo-Jahl said, "Dates and fresh butter: we will swallow it leisurely:" therefore God revealed [these other words of the Kur, xxxvii. 62 and 63,] إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ طَلْعًا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ [Verily it is a tree coming forth in the bottom of Hell, the fruit thereof being as though it were the heads of the devils, or of terrible serpents, foul in aspect, having manes, as expl. by Bd]: (S:) it is thus called after a tree of which a description here follows. (Bd in xxxvii. 60.) — A certain tree having small leaves, stinking (ذفرة), and bitter, found in Tihameh: (Bd ubi supra:) AHn says, (S, TA, [but this passage is only in one of my two copies of the S.]) on the authority of an Arab of the desert, of Azd es-Sarab, that the زقوم is a dust-coloured tree, (S, TA,) having small round leaves, without thorns, (TA,) having a pungent odour (ذفرة) [perhaps a mistranscription for ذفرة i. e. stinking], and bitter, having knots in its stems, (S, TA,) many in number, and a small and very weak flower, which the bees eat, or lick, Bk. I.

for making honey; (S, TA;) its flower is white; and the heads of its leaves are very foul, or ugly: (S, TA:) [or] a certain plant in the desert (البادية), having a flower resembling in form the jasmine. (K.) — Also A certain tree in Arceha [i. e. Jericho], of [the district called] the Ghour, having a fruit like the date, sweet, with an astringent and bitter quality; the stone of which has an oil greatly esteemed for its beneficial properties, wonderful of operation in dispersing the cold kinds of flatus, and phlegmatic disorders, and pains of the joints, and gout in the foot (نقرس), and sciatica, and the flatus that is confined in the socket of the hip: the weight of seven drachms thereof is drunk three days or five days; and sometimes, or often, it makes to rise and stand the crippled and those who are deprived of the power of motion: it is said that its original was the [species of] إهليلج [or myrobalan] called كابلج, which the Benoo-Umeiyeh removed (from India, TA), and planted in Arceha; and when it had long remained, the soil of Arceha altered it from the natural character of the إهليلج. (K.)

زكا

1. زكاه, (S, K,) aor. زكاه, (K,) inf. n. زكاه, (S,) He paid it in ready money, quickly, or promptly; or was quick, or prompt, in doing so. (ISK, S.) [The verb is doubly trans. in this sense:] you say, زكاه ألفا He paid him a thousand (meaning a thousand dirhems, TA) in ready money, quickly, or promptly. (K, TA.) And زكاهه حقه, inf. n. as above, I paid him his due; as also زكاهه حقه, inf. n. زكاه. (ISH, TA.) — And زكأت الشاة بولدها, (S, K,) aor. and inf. n. as above, (S,) The she-camel cast forth her young one at her hind legs, or hind feet, (S, and so in some copies of the K.) or at her hind leg, or hind foot: (so in other copies of the K:) or, in labour, cast forth her young one. (T, TA.) And one says also, قبح زكأت زكأت به, زكأت به, and زكأت به, i. e. [May God remove from good, or prosperity, a mother that cast him forth from her womb, or] that brought him forth. (TA.) — And زكاهه, aor. as above, (K,) and so the inf. n., (TA,) He beat him, or struck him. (K.) So in the phrase زكاهه مائة سوط [He beat him, or struck him, with a hundred stripes of the whip]. (TA.) — And زكاهه جاريته He compressed his young woman, or female slave. (K.) — زكاهه إيه He had recourse to him, or it, for refuge, protection, preservation, concealment, covert, or lodging; he leaned, or stayed himself, upon him, or it. (AZ, K.)

8. اذكاه منه حقه He took, or received, from him his due; (K;) as also انتكاه. (TA.)

زكا: see what next follows, in two places.

ملى زكا (S, K) and زكا (K) and زكا (S) and زكا (TA) and زكا (S, K) A wealthy man, quick, or prompt, in paying: (S, K:) [or rather this is the meaning when you

combine the two epithets ملى and زكا or زكا: otherwise the meaning is only a man quick, or prompt, in paying: for] you say, تجدته زكا نكا meaning Thou wilt assuredly find him to be one who pays what he owes (TA) without putting off. (K in art. نكا.)

زكا: see the next preceding paragraph.

مزا A refuge; an asylum; a place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging: [and applied to a man:] a poet says, speaking of Bishr Ibn-Marwan,

ونعم مزا من ضاقت مضاهاه
[And excellent, or most excellent, is the refuge of him whose rays have become strait]. (TA.)

زكر

1. زكر, (A, K,) aor. زكر, (TK,) inf. n. زكر; (TA;) and زكر, (K,) inf. n. تزكر; (TA;) † He filled (A, K) a vessel, (TA,) or a water-skin. (A.)

2: see 1: — and 5.

5. تزكر † It (a child's belly) became large, (K,) or full, (S, A,) so that it was like a زكرة, (A,) and in good condition; (K;) as also زكر, inf. n. تزكر. (K.) — † It (beverage, or wine,) became collected (K) in a زكرة. (TA.)

زكرة A certain small receptacle; (Msh;) a receptacle of skin, (A,) or a skin, (K,) or a small skin, (S, Mgh,) for wine, (S, A, Mgh, K,) or for vinegar: (K:) pl. زكر. (Msh.)

زكم

1. زكم, (K,) inf. n. زكم, (TA,) He filled a water-skin: (K, TA:) and زكب signifies the same as زكم, i. e. the act of filling: this is the primary meaning. (TA.) — See also 4. — زكم بنطفته † He emitted his sperma genitale (M, A, K) like the discharge of mucus from the nose of the زقوم. (A.) — † His mother brought him forth [in an absolute sense (as in a saying here following), or], accord. to I'Agar, easily. (TA.) One says, زكمت به, † [May God curse a mother that brought him forth]. (TA.) — زكم He (a man, S) was, or became, affected with زكام: (S, Msh, K:) [it is app. from زكم; but is thought to be] from أزكمه, q. v.; [and therefore] anomalous. (Msh.)

[2. زكمه is said by Golius to be syn. with أزكمه. But the only mention of زكم that I find is in art. زكن in the S, where it is said that زكن and زكم signify شبه عليه, and لبس.]

4. اذكمه He (God, S, Msh) caused him (a man, S) to be affected with زكام: (AZ, A, S, Msh, K;) as also زكمه. (K.)

زكمه: see زكام. — Also † Progeny: so says