

labour [in digging], water such as is termed زَعَقٌ. (TA.) And اَزَعَقُوا They, in digging, came upon water such as is termed زَعَقٌ. (K.)

7: see 1, latter part, in two places. — انزَعَقَت The beasts hastened, or went quickly. (Ibn-'Abbád, K.) — And انزَعَقَ الفَرَسُ The horse went forward, or before. (Ibn-'Abbád, K.)

زَعَقٌ Fearing, or fearing by night. (K, * TA.) — Brisk, lively, or sprightly, (S, K,) but with fear. (S.) [See also مَزْعُوقٌ.] — هَوَلَ زَعَقٌ Vehement terror. (TA.) = بئر زَعَقَةٌ A well of which the water is such as is termed زَعَقٌ. (TA.)

[زَعَقٌ inf. n. un. of زَعَقٌ; A call, or cry: pl. زَعَقَاتٌ.]

زَعَقٌ A disposition to take fright and run away at random. (IF, O, K.) — And hence, (IF, O,) as an epithet applied to a mountain-goat, Wont to take fright and run away at random. (IF, O, K.) = Also Salt water: (S:) or very salt water; like حَرَاتٌ: (TA in art. حَرَق:) or water that is bitter, (مُرُّ غَلِيظٌ), Lth, O, K, both of which epithets, applied to water, signify the same, TA in art. غَلِظٌ, so that it cannot be drunk (Lth, O, K) by reason of its bitterness, or saltness, or bitterness and saltness, or burning saltness, or intense bitterness or saltness: (Lth, O:) used alike as sing. and pl. (TA.) — One says also, أَكَلْتَهُ زَعَقًا, meaning I ate it with so much salt in it that it was bitter. (Lth, O.) See also مَزْعُوقٌ.

مَزْعُوقٌ: see زَعَقٌ.

زَعَقٌ One who drives away the beasts, and cries out after them. (TA.) [See also زَعَقٌ.] — Applied to a horse, A good goer; or strong to walk, or go: (Ibn-'Abbád, K:) and also (Ibn-'Abbád) very quick. (Ibn-'Abbád, K.)

زَعْعُوقَةٌ The young of the قَبَج, (Lth, K, TA,) which means the حَجَل [or partridge], and [sometimes] the كِرْوَان [or stone-curlew]: pl. زَعْعَائِقٌ. (TA.)

زَعَقٌ One who calls out, or cries out, to his beasts, and drives them away quickly: or who drives them, and cries out to them vehemently. (TA.) [See also زَعَقٌ.]

سَبْرٌ مَزْعُوقٌ Quick: so in the phrase سَبْرٌ مَزْعُوقٌ [a quick pace or journeying]. (Ibn-'Abbád, K.) And one says also, نَزَعَ فِي القَوْسِ نَزْعًا مَزْعُوقًا, (Ibn-'Abbád, K,) i. e. [He drew the bow] quickly. (TA.) = It signifies also مَقْلَاعٌ تُقْلَعُ بِهِ الأَرْضُونَ [app. meaning An implement with which the lands, or fields, are broken up]. (Ibn-'Abbád, K.)

مَزْعُوقٌ Frightened; as also زَعِيقٌ: (K:) [or frightened so as to be rendered brisk, lively, or sprightly, with fear:] see 1, in two places. [See also زَعَقٌ.] Applied to a colt, Frightened, and sharp in spirit: (S:) or, applied to a man, sharp in spirit: and, applied to a colt, well fed. (TA.) — أرضٌ مَزْعُوقَةٌ Land rained upon by vehement

rain falling in large drops. (K, TA.) = طَعَامٌ مَزْعُوقٌ Food having much salt put in it; (S, K;) as also زَعَقٌ. (TA.) And قَدْرٌ مَزْعُوقَةٌ A cooking-pot in which much salt has been put. (TA.)

زعل

1. زَعَلَ, (S, K,) aor. زَعَلٌ, (K,) inf. n. زَعَلٌ; (S, TA;) and تَزَعَلَ; (K;) He was, or became, brisk, lively, sprightly, active, agile, prompt, and quick; (S, K, TA;) and he exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully. (TA.) — And the former, (K,) inf. n. as above, (TA,) He (a horse) curvetted, pranced, leaped, sprang, or bounded, without his rider. (K.) — And He writhed, or cried out and writhed, by reason of hunger. (TA.) — [In the modern language, He was, or became, weary: one says, زَعَلْتُ مِنْهُ I was, or became, weary of it.]

4. اَزَعَلَهُ [in the CK erroneously written اَزَعَلَهُ] It (pasture, and fatness, TA) rendered him [i. e. a beast] brisk, lively, sprightly, active, agile, prompt, and quick. (S, K, TA.) — And اَزَعَلَهُ مِنْ مَكَانِهِ He, or it, removed him, or unsettled him, from his place. (Ibn-'Abbád, K.)

5: see 1.

زَعَلَ Brisk, lively, sprightly, active, agile, prompt, and quick; (S, TA;) as also زَعِيلٌ: (K:) the former is applied in this sense to a horse; and † the latter, as well as the former, to an ass, [i. e. a wild ass,] as meaning brisk, lively, &c., and curvetting, prancing, leaping, springing, or bounding: and the former signifies also exulting, or exulting greatly, or excessively, and behaving insolently and unthankfully, or ungratefully: pl. زَعَلٌ, applied by Tarafeh to male ostriches. (TA.) — Also Writhing, or crying out and writhing, by reason of hunger. (S, K.)

زَعْلُونٌ Light, or active, (Kr, K,) in spirit and in body: (TA in art. زَعْل:) accord. to Kr and Ibn-'Abbád, with ع and with غ: in the "Mushannaf" of A'Obeyd, with غ only. (TA.)

زَعْلَانٌ Writhing, or crying out and writhing, having no rest; as also مُتَزَعِّلٌ. (TA.) — [In the modern language, Weary: (see 1, last sentence:) and having its fem. with ة.]

إِزْعِيلٌ: see زَعَلَ, in two places.

مُتَزَعِّلٌ: see زَعْلَانٌ.

زعم

1. زَعَمَ, (S, Mṣb,) aor. زَعَمَ, (Mṣb, Mṣ, JM, [not mentioned in the S nor in the K, app. because well known,]) inf. n. زَعَمٌ and زَعَمٌ and زَعَمٌ. (S, Mṣb, K,) the first of the dial. of El-Hijáz, (Mṣb, TA,) the second of the dial. of [the tribe of] Asad, (Mṣb,) or Benoo-Temeem, (TA,) and the third of the dial. of some of [the tribe of] Keys; (Mṣb;) [generally best rendered He asserted; for it mostly relates to a thing not certainly known: or] he said; (S, Mṣb, K;) as in the phrases زَعَمْتُ

الْحَقِيَّةَ [The Hanafees said or asserted, or have said or asserted,] and زَعَمَ سَبِيحَهُ [Seebaweyh said or asserted, or has said or asserted]; (Mṣb;) [and زَعَمَ أَنَّهُ كَذَا He said, or asserted, that it was thus:] either truly or falsely: (K:) mostly used in relation to a thing respecting which there is doubt, (Sh, Az, Mṣb, K,) and which is not certainly known: (Sh, Az, Mṣb:) or it is mostly used in relation to that which is false, or that respecting which there is doubt, or suspicion: (El-Marzookée, Mṣb:) or, as those skilled in the language of the Arabs say, in relation to a thing of which the speaker doubts, and does not know whether it may not be false: (Lth:) or زَعَمَ زَعْمًا means he related a piece of information not knowing whether it were true or false. (IKoot, Mṣb.)

Hence the saying, زَعَمَ مَطِيَّةَ الكَذِبِ [i. e. زَعَمَ is the conveyer, or vehicle, (properly the camel, or beast, that serves as the conveyer,) of lying]. (Mṣb.)

It is said in a trad., بِئْسَ مَطِيَّةَ الرَّجُلِ زَعْمًا [† Very evil, or bad, is the man's conveyer زَعْمًا]: i. e., when a man desires to journey to a country, or town, he mounts his camel, or beast, that serves to convey him, and journeys until he accomplishes the object of his want: therefore, that with which the speaker prefaces his speech, and by means of which he attains the object of his desire, when he says زَعْمًا كَذَا وَكَذَا, is likened to the camel, or beast, by means of which he attains the object of want: for زَعْمًا is [generally] said only in the case of a narration that has no authority whereon to rest, and that contains no proof. (TA.) IKh says that الزَعْمُ is used in relation to that which is discommended; and that its primary signification is said by some of the expositors of the Kur-án to be The act of lying: (TA: [this signification is also given in the K, as being contr. to the first:]) some say that it is metonymically used in this sense: (Mṣb:) and it is expl. as having this meaning in the Kur [vi. 137], where it is said, فَقَالُوا هَذَا لله بِزَعْمِهِم, i. e. [And they have said, "This belongeth unto God,"] with their lying. (Lth, TA.) — [Sometimes] زَعْمَةٌ signifies He described him, or it. (Har p. 204.) — And sometimes زَعَمَ signifies He promised: whence the saying of 'Amr Ibn-Sha-s,

* تَقُولُ هَلَكْنَا إِنْ هَلَكْتَ وَإِنَّمَا *
* عَلَى الله أَرْزَاقُ العِبَادِ كَمَا زَعَمَ *

[Thou sayest, or she says, "We perish if thou perish:" but verily upon God lie the means of subsistence of mankind, i. e. it lies upon Him to supply these, as He has promised]. (TA.) —

الزَعْمُ is used also in the sense of الظَّنُّ: (Mṣb, TA:) one says, فِي زَعْمِي كَذَا [In my opinion it is thus]. (Mṣb.) [Hence, likewise,] زَعَمْتَنِي كَذَا, (K,) aor. تَزَعَمْتَنِي, (TA,) Thou thoughtest me to be thus. (K, TA.) Aboo-Dhu-eyb says,

* فَإِنْ تَزَعَمْتَنِي كُنْتُ أَجْهَلُ فِيمَكُم *
* فَإِنِّي شَرَيْتُ الحِلْمَ بَعْدَكَ بِالجَهْلِ *

[And if thou think me such that I used to be ignorant, or to act ignorantly, among you, know