

that I have purchased intelligence since I was with thee (بَعْدَ عَهْدِي بِكَ) in exchange for ignorance]. (TA. [The meaning of يَزْعُمُنِي is there indicated by the context.]) — It is also used in the sense of الإِعْتَادُ: whence the saying in the Kur [lxiv. 7], زَعَمَ الَّذِينَ كَفَرُوا أَنْ نَبِيُّهُمْ لَئِنْ رَأَوْا سَحَابًا مِمَّنْ يَنْزِلُ لَنَنْزِلُنَّهُمْ إِلَّا غَافِلُونَ [They who have disbelieved our revelations have believed, or firmly believed, that they shall not be raised from the dead]. (Msb.) — Sometimes, also, زَعَمَ is used in the sense of شَهِدَ: as in the saying of En-Nábigahah,

* زَعَمَ الْهَمَامُ بَانَ فَأَمَّا بَارِدٌ *

[app. meaning *The magnanimous chief bore witness that her mouth was cool*]. (TA.) — زَعَمَ بِهِ (S, Msb, K,) aor. ʔ (S, Msb) and ʔ, (Msb,) inf. n. زَعَمٌ (S, Msb, K) and زَعَامَةٌ (S, K,) or the latter is a simple subst., (Msb,) *He was, or became, responsible, answerable, amenable, surety, or guarantee, for it*; (S, Msb, K;) namely, property. (Msb.) — And زَعَمَ, like قَتَلَ (Msb,) or زَعَمَ, like كَرَّمَ (TA,) aor. ʔ, inf. n. زَعَامَةٌ, *He was, or became, chief, lord, master, or prince, (Msb, TA,) of a people, (TA,) or عَلَى قَوْمٍ [over a people]; (Msb;) or spokesman of a people. (TA.)* — See also 4, in two places. — زَعِمَ, aor. ʔ, (S, K,) inf. n. زَعِمٌ (S, TA) and زَعِمٌ (TA,) *He coveted, or eagerly desired. (S, K.)* [Like its syn. طَمِعَ, it is trans. by means of فِي.] One says, طَمِعَ فِي غَيْرِ مَرْعِيٍّ, i. e. غَيْرِ فُلَانٍ فِي غَيْرِ مَرْعِيٍّ [Such a one coveted a thing not to be coveted; meaning, a thing of which the attainment was remote, or improbable: see art. طَمِعَ]. (TA.) And 'Antarah says,

* عَلِقَتْهَا عَرَضًا وَأَقْتَلُ قَوْمَهَا *

* زَعِمًا لَعِمَ أَيْبِكَ لَيْسَ بِمَرْعِيٍّ *

(S,) i. e. *I became enamoured of her unintentionally, [or accidentally,] while I was slaying her people; eagerly desiring her love: by the life of thy father, I swear, this is not a [fit] occasion for eager desire: i. e. I cannot attain to holding communion of love with thee, [or with her,] any day, while there is this conflict and hostility between the two tribes: (EM p. 222: لَيْسَ بِمَرْعِيٍّ meaning لَيْسَ بِمَطْمَئِنٍّ (S:) or, [as some relate it,]*

* زَعِمًا وَرَبِّ الْبَيْتِ لَيْسَ بِمَرْعِيٍّ *

[eagerly desiring: by the Lord of the House (i. e. the Kaʔbeh), &c.]. (TA. [زَعِمًا is there expressly said to be thus: but the measure does not require its being so.]])

3. زَاخَمَ (K,) inf. n. مُزَاعِمَةٌ (TA,) i. q. زَاخَمَ [q. v.]: (K:) the ع is a substitute for the ح. (TA.)

4. *He made a person to be such as is termed زَعِمٌ; (Msb, TA;) as meaning responsible, answerable, amenable, surety, or guarantee. (Msb.)* You say, أَزَعَمْتُكَ الْمَالَ (Msb,) or الشَّيْءَ (TA,) *I made thee, or have made thee, responsible, &c., (Msb, TA,*) [for the property, or the*

thing;] i. e. زَعِمًا بِهِ. (Msb, TA.) — *He made one to covet, or eagerly desire. (S, K.)* You say, أَزَعَمْتُهُ (S.) [And أَزَعَمْتُهُ فِي الشَّيْءِ *I made him to covet, or eagerly desire, the thing; like as you say, أَطْمَعْتُهُ فِيهِ. See زَعَمَ.]* — *He obeyed (K, TA) the زَعِيمَ [i. e. chief, lord, or prince]. (TA.)* — *It (an affair) was, or became, possible. (K.)* — *It (milk) began to become good, or pleasant; [or fit to be drunk:] as also زَعِمٌ (K,) inf. n. زَعِمٌ. (TA.)* — *ازعمت said of a young she-camel, or of one full-grown, She was thought to have fat in her hump. (IKh, TA.)* [The TA states it to have been asserted by IKh that the verb is only used in this sense, or (for the passage is ambiguous) in this sense and the first mentioned above.] — Also, (K,) or زَعَمْتُ (TA, [but this I think to be probably a mistranscription,]) said of the earth, or land, (الأرض,) *It put forth the first of its plants, or herbage. (IAʔr, K, TA.)*

5. *تَزَعَمَ i. q. تَكَذَّبَ [q. v.]: (S, K:) [it seems here to mean He spoke falsely; and to be trans.; for] a poet says,*

* أَيُّهَا الزَّاعِمُ مَا تَزَعَمَا *

[app. meaning *O thou asserter of that which thou hast spoken falsely*]. (TA. [This hemistich is there cited as an ex. of تَزَعَمَ as expl. in the K; and I find no other explanation of this verb.]])

6. *تَزَاعَمَا They two competed in discoursing of a thing, and differed respecting it: accord. to Z, it means they talked of, or related, زَعِمَاتٍ, i. e. [mere assertions, or] stories in which no confidence was to be placed. (TA.)* Sh says that التَزَاعُمُ is mostly used in relation to a thing respecting which there is doubt. (TA.) — One says also, تَزَاعَمَ الْقَوْمُ, meaning *The people, or party, became responsible, one for another: and hence, تَزَاعَمُوا عَلَى كَذَا they leagued together, and aided one another, against such a thing. (TA.)*

زَعِمٌ [originally an inf. n. of زَعَمَ, like زَعِمٌ and زَعِمٌ,] is a word used by the vulgar as meaning كِبْرٌ [i. e. *Pride*; and, as often used in the present day, *pretension*: because implying false, or vain, assertion]. (TA.)

زَعَمَةٌ and زَعَامَةٌ *Responsibility, answerableness, amenableness, or suretiship; substs. from زَعَمَ بِهِ: (Msb:) or the latter is an inf. n. (S, K.)*

زَعِمٌ, applied to roasted meat, (K, TA,) *Dripping with its gravy; or succulent, and dripping with its juice or fat; (TA;) having much grease, or gravy; quickly flowing [therewith] over the fire. (K.)*

زَعِمَةٌ [inf. n. of un. of زَعَمَ; *An assertion; &c.:* pl. زَعِمَاتٌ]. One says, هَذَا وَلَا زَعِمَتِكَ and وَلَا زَعِمَاتِكَ [meaning *This I think, and I think not to be true thine assertion and thine assertions*]; زَعِمٌ being understood after لَا: these words are used as meaning the rejection of what has been said by the person to whom they are addressed. (K, TA. [In the CK, erroneously, زَعِمَتِكَ and

زَعِمَاتِكَ.] They said also, زَعِمَةٌ صَادِقَةٌ لَاتَيْبِكَ [i. e. *It is a true assertion: I will assuredly come to thee*]; using the nom. case: though they said, زَعِمْتُ صَادِقَةً لَاتَيْبِكَ [i. e. *I swear "a true oath: I will assuredly do" such a thing*]; using the accus. case. (Ks, TA.) And one says, تَحَادَثَا بِالزَعِمَاتِ, meaning *They two talked of, or related, each to the other, [mere assertions, or] stories in which no confidence was to be placed. (Z, TA.)*

زَعِيمٌ (with damm, TA) *Mendacious: and veracious: (K:) thus bearing two contr. significations. (TA.)*

زَعْمُومٌ: see the next paragraph.

زَعُومٌ, a fem. epithet, (S, K, &c.) applied to a she-camel, and to a sheep or goat, *Of which one doubts whether there be in her fat or not, (S, K,) and which is therefore felt with the hands, in order that one may know if she be fat or lean: (S:) or a sheep or goat of which one knows not whether there be in her fat or not: (Aʔ, TA:) or, as some say, of which men assert that there is in her marrow. (TA.)* And, as a fem. epithet, *Having little fat: and having much fat: thus bearing two contr. senses: as also مُزَعِمَةٌ [app. in both senses]: (M, K:) and مُزَعُومَةٌ also signifies having little fat; of which people, when they eat of her, say to her owner, "Didst thou assert her to be fat?" applied to a she-camel. (TA.)* — Also *Impotent in speech; (K;) and so زَعُومٌ. (S, * K.)*

زَعِيمٌ *Responsible, answerable, amenable, surety, or guarantee. (S, Msb, K.)* Hence, in the Kur [xii. 72], وَأَنَا بِهِ زَعِيمٌ [And I am responsible for it]. (TA.) — Also *The chief, lord, master, or prince, of a people; (Msb, K;) or [in the CK "and"] their spokesman: (K:) their chief is thus called because he speaks for them; like as he is called قَيْلٌ and مَقُولٌ: (Ham p. 705:) pl. زَعِمَاءُ. (K.)* — Also *Described; syn. مَوْصُوفٌ. (Har p. 204.)*

زَعَامَةٌ: see زَعَمَ. — Also *High, or elevated, rank or condition or state; or nobility. (K.)* And *Chiefdom, lordship, mastery, or principedom: (IAʔr, S, K:) [accord. to the Msb, an inf. n. in this sense:] thus expl. by IAʔr as occurring in the following verse of Lebeed: (TA.)*

* تَطِيرُ عِدَائِدُ الْأَشْرَاكِ شَفْعًا * وَوَتْرًا وَالزَّعَامَةَ لِلْغَلَامِ *

(S and TA in the present art. and in art. عَد) [The portions of inheritance of the sharers fly away, two together and singly; but the chiefdom is for the boy]: by his saying وَوَتْرًا شَفْعًا, he means that the male's share of inheritance is like that of two females [so that he has two portions when the female has one]: but other explanations, those here following, are given of الزَّعَامَةُ as used in this verse. (TA. [See also عَدِيدَةٌ.]) — *A weapon, or weapons; syn. سِلَاحٌ. (S, K.)* So, accord. to J, in the verse of Lebeed: for, he says, they used, when they divided the inheritance, to give the weapon, or weapons, to the son, exclusively of the daughter. (TA.) — *A coat of mail: (K:) or coats of mail: and thus it is*