ticularly] The *eating what is termed* الزَّقُّوم, as meaning *a certain food in which are dates and fresh butter:* (Ṣ:) [or so زَقْمٌ زَقُّومٌ; for] you say, زَقِمَ, inf. n. تَزْقِيمٌ, *he ate* الزَّقُّوم; as also زَقَمَهُ, inf. n. زَقْمٌ. (TA.)

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

4. ازقمهُ الشَّىْءَ *He made him to swallow the thing.* (Ṣ, Ḳ.*)

5. تَزَقَّمَ is *syn. with* تَلَقَّمَ [The *swallowing* a thing *in a leisurely manner*]: (Ṣ, Ḳ:) [or simply the *swallowing* a thing: for] you say, تزقّم اللُّقْمَةَ [*He swallowed in a leisurely manner the gobbet,* or *morsel,* or *mouthful:* or simply] *he swallowed the gobbet.* (TA. [See also 1 and 8.]) — Also The *drinking milk much,* or *abundantly:* and the subst. is زقم [app. زَقْمٌ, as it is written without any syll. signs; meaning, I suppose, *A copious draught of milk*]. (TA.) Accord. to IDrd, one says, تزقّم فُلَانٌ اللَّبَنَ, meaning *Such a one drank immoderately of the milk;* or *drank the milk immoderately.* (Ṣ, TA.)

8. ازْدَقَمَهُ *He swallowed it.* (Ṣ, Ḳ. [See also 1 and 5.])

زَقْمٌ: see 5.

زَقْمَةٌ *Plague,* or *pestilence;* syn. طَاعُونٌ. (Th, Ḳ.) One says, رَمَاهُ ٱللّٰهُ بِالزَّقْمَةِ [*God smote him,* or *may God smite him, with the plague,* or *pestilence*]. (TḲ.)

زَقُّومٌ *Fresh butter with dates;* (M, Ḳ;) in the dial. of Ifreeḳeeyeh: (M, TA:) or *a certain food of the Arabs, in which are dates and fresh butter.* (Ṣ.) — Also *Any deadly food.* (Th, TA.) — The *food of the people of the fire* [*of Hell*]. (ISḍ, Ḳ.) *A certain tree in Hell:* (Ḳ:) [respecting which] I'Ab says that when the saying [in the Ḳur xliv. 43 and 44] إِنَّ شَجَرَةَ ٱلزَّقُّومِ طَعَامُ ٱلْأَثِيمِ [*Verily the tree of* الزَّقُّوم 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 Ḳur, xxxvii. 62 and 63,] إِنَّهَا شَجَرَةٌ تَخْرُجُ فِى أَصْلِ ٱلْجَحِيمِ طَلْعُهَا كَأَنَّهُ رُؤُوسُ ٱلشَّيَاطِينِ [*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 Bḍ]: (Ṣ:) it is thus called after a tree of which a description here follows. (Bḍ in xxxvii. 60.) — *A certain tree having small leaves, stinking* (دَفِرَة), *and bitter, found in Tihámeh:* (Bḍ ubi suprà:) AḤn says, (Ṣ, TA, [but this passage is only in one of my two copies of the Ṣ,]) on the authority of an Arab of the desert, of Azd es-Saráh, that the زَقُّوم is *a dust-coloured tree,* (Ṣ, TA,) *having small round leaves, without thorns,* (TA,) *having a pungent odour* (دَفِرَة [perhaps a mistranscription for دَفِرَة i. e. *stinking*]), *and bitter, having knots in its stems,* (Ṣ, TA,) *many in number, and a small and very weak flower, which the bees eat,* or *lick, for making honey;* (Ṣ, TA;) *its flower is white; and the heads of its leaves are very foul,* or *ugly:* (Ṣ,* TA:) [or] *a certain plant in the desert* (البَادِيَة), *having a flower resembling in form the jasmine.* (Ḳ.) — Also *A certain tree in Areeḥà* [i. e. *Jericho*], *of* [*the district called*] *the Ghowr, 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* (نِقْرِس), *and sciatica, and the flatus that is confined in the sochet 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] إِهْلِيلَج [or myrobalan] called كَابُلِىّ, which the Benoo-Umeiyeh removed (from India, TA), and planted in Areeḥà; and when it had long remained, the soil of Areeḥà altered it from the natural character of the اهليلج. (Ḳ.)

زكأ

1. زَكَأَهُ, (Ṣ, Ḳ,) aor. ـِ, (Ḳ,) inf. n. زَكْءٌ, (Ṣ,) *He paid it in ready money, quickly,* or *promptly;* or *was quick,* or *prompt, in doing so.* (ISk, Ṣ.) [The verb is doubly trans. in this sense:) you say, زَكَأَهُ أَلْفًا *He paid him a thousand* (meaning a thousand dirhems, TA) *in ready money, quickly,* or *promptly.* (Ḳ, TA.) And زَكَأَتْهُ حقَّهُ, inf. n. as above, *I paid him his due;* as also نَكَأَتْهُ حقّه, inf. n. نَكْءٌ. (ISh, TA.) — And زَكَأَتِ النَّاقَةُ بِوَلَدِهَا, (Ṣ, Ḳ,) aor. and inf. n. as above, (Ṣ,) *The she-camel cast forth her young one at her hind legs,* or *hind feet,* (Ṣ, and so in some copies of the Ḳ,) or *at her hind leg,* or *hind foot:* (so in other copies of the Ḳ:) or, *in labour, cast forth her young one.* (T, TA.) And one says also, قَبَّحَ ٱللّٰهُ أُمًّا زَكَأَتْ بِهِ, and لَكَأَتْ بِهِ, 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 زَكَأَهُ, aor. as above, (Ḳ,) and so the inf. n., (TA,) *He beat him,* or *struck him.* (Ḳ.) So in the phrase زَكَأَهُ مِائَةَ سَوْطٍ [*He beat him,* or *struck him, with a hundred stripes of the whip*]. (TA.) — And زَكَأَ جَارِيَتَهُ *He compressed his young woman,* or *female slave.* (Ḳ.) ═ زَكَأَ إِلَيْهِ *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, Ḳ.)

8. ازْدَكَأَ مِنْهُ حَقَّهُ *He took,* or *received, from him his due;* (Ḳ;) as also انتكأ. (TA.)

زُكَأٌ: see what next follows, in two places.

زَجُلٌ زُكَأَةٌ (Ṣ, Ḳ) and زُكَأٌ, (Ḳ,) and مَلِىءٌ زُكَأَةٌ (Ṣ) and زُكَأٌ, (TA,) and زُكَأَةُ النَّقْدِ, (Ṣ, Ḳ,) *A wealthy man, quick,* or *prompt, in paying:* (Ṣ,* Ḳ:) [or rather this is the meaning when you combine the two epithets ملىء and زكأة or زكأ: otherwise the meaning is only *a man quick,* or *prompt, in paying:* for] you say, لَتَجِدَنَّهُ زُكَأَةً نُكَأَةً meaning *Thou wilt assuredly find him to be one who pays what he owes* (TA) *without putting off.* (Ḳ in art. نكأ.)

زُكَأَةُ النَّقْدِ: see the next preceding paragraph.

مَزْكَأٌ *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-Marwán,

* وَنِعْمَ مَزْكَأُ مَنْ ضَاقَتْ مَذَاهِبُهُ *

[*And excellent,* or *most excellent, is the refuge of him whose ways have become strait*]. (TA.)

زكر

1. زَكَرَ, (A, Ḳ,) aor. ـُ, (TḲ,) inf. n. زَكْرٌ; (TA;) and زَكَّرَ, (Ḳ,) inf. n. تَزْكِيرٌ; (TA;) ‡ *He filled* (A, Ḳ) a vessel, (TA,) or a water-skin. (A.)

2: see 1: — and 5.

5. تزكّر ‡ *It* (a child's belly) *became large,* (Ḳ,) or *full,* (Ṣ, A,) *so that it was like a* زُكْرَة, (A,) *and in good condition;* (Ḳ;) as also زكّر, inf. n. تَزْكِيرٌ. (Ḳ.) — † *It* (beverage, or wine,) *became collected* (Ḳ) *in a* زُكْرَة. (TA.)

زُكْرَةٌ *A certain small receptacle;* (Mṣb;) *a receptacle of skin,* (A,) or *a skin,* (Ḳ,) or *a small skin,* (Ṣ, Mgh,) *for wine,* (Ṣ, A, Mgh, Ḳ,) or *for vinegar:* (Ḳ:) pl. زُكَرٌ. (Mṣb.)

زكم

1. زَكَمَ, (Ḳ,) inf. n. زَكْمٌ, (TA,) *He filled* a water-skin: (Ḳ, TA:) and زُكِمَ signifies the same as زُكِّمَ, i. e. the act of *filling:* this is the primary meaning. (TA.) — See also 4. — زَكَمَ بِنُطْفَتِهِ ‡ *He emitted his sperma genitale* (M, A, Ḳ) *like the discharge of mucus from the nose of the* مَزْكُوم. (A.) — زَكَمَتْ بِهِ أُمُّهُ † *His mother brought him forth* [in an absolute sense (as in a saying here following), or], accord. to IAạr, *easily.* (TA.) One says, لَعَنَ ٱللّٰهُ أُمًّا زَكَمَتْ بِهِ † [*May God curse a mother that brought him forth*]. (TA.) ═ زُكِمَ *He* (a man, Ṣ) *was,* or *became, affected with* زُكَام: (Ṣ, Mṣb, Ḳ:) [it is app. from زَكَمَهُ; but is thought to be] from أَزْكَمَهُ, q. v.; [and therefore] anomalous. (Mṣb.)

[2. زَكَّمَهُ is said by Golius to be *syn. with* أَزْكَمَهُ. But the only mention of زكّم that I find is in art. زكن in the Ṣ, where it is said that زكّن عَلَيْهِ and زكّم signify شَبَّهَ عَلَيْهِ, and لَبَّسَ.]

4. ازكمهُ *He* (God, Ṣ, Mṣb) *caused him* (a man, Ṣ) *to be affected with* زُكَام; (AZ, Aṣ, Ṣ, Mṣb, Ḳ;) as also زَكَمَهُ. (Ḳ.)

زُكْمَةٌ: see زُكَامٌ. ═ Also † *Progeny:* so says

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