

from its spout. (TA.) And **زَعَلَتِ النَّاقَةُ بِبَوْلِهَا**: see 4. — **زَعَلَ الْأُمُّ** *He (a kid, TA) sucked the mother:* (K, TA:) [and **زَعَلَ** is a dial. var. thereof:] so says Er-Riyáshee: or, as in the L, **زَعَلَتِ الْبَهْمَةُ أُمَّهَا** *the young lamb or kid overpowered its mother and sucked her.* (TA.)

4. **أَزْغَلَهُ**, inf. n. **أَزْغَالٌ**, *He poured it out, or forth.* (TA. [And **زَعَلَهُ** app. signifies the same.]) One says, **أَزْغَلَ مِنْ عَزَلَاءِ الْمَرَادَةِ الْمَاءَ** *He poured forth, from the spout of the leathern water-bag, the water.* (TA.) And **أَزْغَلْ لِي مِنْ سِقَائِكَ** (S, K,) or **أَزْغَلْ مِنْ إِيَائِكَ** (K, [in the CK **أَزْغَلْ**, i. e. **أَزْغَلْ**, from **زَعَلَهُ**]) *Pour thou out, for me, somewhat (S, K) [or a gulp or mouthful] of milk from thy skin,* (S,) or *from thy vessel.* (K.) See also 1, in two places. One says also, **أَزْغَلَتِ النَّاقَةُ بِبَوْلِهَا** (S, K) and **بِهِ** **زَعَلَتْ** (K) *The she-camel ejected her urine (S, K, TA) in repeated small quantities (Z, TA.)* and **أَزْغَلَتْ** *interrupted it.* (S, TA.) And **أَزْغَلَتْ بِالْدَمِّ** *like أَوْزَعَتْ* [i. e. *The wound made with a spear or the like emitted blood in repeated gushes.* (S, K.) — **أَزْغَلَتْ وَكِدَهَا** *She suckled her child.* (JK, TA.) And **أَزْغَلَ فَرْخَهُ** *He (a bird) fed his young one with his mouth, or bill:* (S, K:) [and **أَزْغَلَ** is a dial. var. thereof.] = **أَزْغَلَتْ**, said by 'Aṣim to Mis'ar, when the latter was reading, or reciting, to him, and did so incorrectly, means *Thou hast become like the زُغْلُولُ*, i. e. *young infant:* mentioned by Z: (TA:) or he said **أَزْغَلَتْ**, which is a dial. var. of the former verb. (TA in art. رغل.)

**زَغَلٌ** i. q. **عَشٌّ** [meaning *Adulterated, or counterfeit, coin:* so in the present day]. (TA.) [See also **زَغَلِيٌّ**.]

**زَعْلَةٌ** *A mouthful, or the quantity that fills the mouth; of milk [&c.]; heard in this sense by Az from an Arab of the desert; (TA:) a gulp of wine or beverage [&c.]: pl. زَعْلٌ [perhaps a mis-transcription for زُغْلٌ: if not, it is a coll. gen. n.]. (MA.) See 4. — The quantity that is emitted, or poured forth, at once, [without interruption,] of urine, (S, K,) &c. (K.) See, again, 4. — The quantity that one spirts forth from his mouth, of wine or beverage. (K.) = **الرَّغْلَةُ** also signifies *The است [i. e. podex, or anus].* (El-Hejeree, K.)*

**زَغَلِيٌّ** [A maher of adulterated, or counterfeit, coin; a meaning indicated in the TA, and obtaining in the present day:] an epithet from **الرَّغْلُ**, used by the vulgar and by persons of distinction. (TA.)

**زُغْلُولٌ** *Light, or active, (Kr, JK, S, K,) in spirit and in body, (IKh, TA,) and quick; an epithet applied to a man: (JK:) mentioned by Kr with ع and with غ: (TA:) in the "Musannaf" of A'Obeyd, with غ only. (TA in art. زعل.) — Also A young infant: (JK, S, K:) pl. زُغَالِيٌّ. (TA.) One says **صِبْيَةٌ زُغَالِيٌّ** *Little children.* (TA.) And **كَيْفَ زُغْلُولُكَ** *How is thy**

*little one?* (A, TA.) — And *An orphan.* (IKh, TA.) — And *The young one of the pigeon.* (TA.) — [Freytag explains it as signifying also "*Pulus ovis, cameli lactens;*" but whether this be intended to express a single meaning is not clear to me: — also, on the authority of Dmr, as signifying *A man light in respect of dignity and manners:* app. as being likened to a young child.]

**زُغُولٌ**, applied to [the young one of] a camel and [of] a sheep or goat, *Persistent in sucking.* (K.)

**مَزْغَلٌ** [without ة because applied only to a female,] *A woman suckling her child.* (JK, TA.)

**مَزْغَلَةٌ** *A drinking-vessel that holds a [زَعْلَةٌ i. e.] gulp, or as much as is swallowed at once [of wine or beverage].* (MA.)

زف

1. **زَفَّ الْعُرُوسَ** (K,) or **زَفَّفَهَا** (S,) or **زَفَّتِهَا النَّسَاءَ**, (Mṣb,) aor. زَفَّ, (Mṣb, K,) inf. n. **زَفٌّ** (S, Mṣb, K) and **زَفَّافٌ** (S, K,) or the latter is a simple subst.; (Mṣb;) and **أَزْفَأَ** (K,) or **أَزْفَعَتْهَا** (S,) or **أَزْفَعَتْهَا النَّسَاءَ**; (Mṣb;) and **أَزْدَقَهَا** (K,) or **أَزْدَقَتْهَا النَّسَاءَ**; [or **أَزْدَقَتْهَا**;] all signify the same; (S, Mṣb, \*K;) i. e. *He, [or I,] or the women, sent [or conducted] the bride [with festive parade or pageantry, and generally with music,] to her husband:* (Mṣb, K:) accord. to Er-Rághib, **زَفَّ الْعُرُوسَ** is a metaphorical phrase, from **زَفَّفَتْهُ النَّعَامُ**; because she is conducted with joyous alacrity. (TA.) = **زَفَّ**, aor. زَفَّ, inf. n. **زَفِيفٌ** (S, K) and **زَفَّ** and **زُفُوفٌ** (K,) or **زَفِيفٌ** is a simple subst., (Mṣb,) said of an ostrich, (S, K,) and of a camel, (S,) &c., (K,) *He hastened, or was quick;* (S, K;) as also **أَزَفَّ**: (IAṣr, K:) accord. to Lh, said of a man and of others; and **أَزَفَّ**, he says, is the more unusual of the two: (TA:) or **زَفَّ**, aor. زَفَّ, is said, in this sense, of a man: and, accord. to the Mj, said of an ostrich, inf. n. **زَفِيفٌ**, it means *he hastened, or was quick, so that a [sound such as is termed] زَفِيفٌ was heard to be produced by his wings:* (Mṣb:) or **زَفَّ** and **أَزْفَأَ** are like **ذَمِيلٌ** [which signifies the *going a gentle pace; or a pace above that which is termed العَنَقُ, and above that which is termed التَّزِيدُ*]: (K, \*TA: [in the CK, the **ذَمِيلُ** is put for **الذَّمِيلُ**]:) or the *first running of the ostrich:* (K:) or **زَفِيفٌ** has this last meaning: (TA:) or signifies the *going quickly and with short steps:* (Lh, TA:) or the *going quickly, with short steps, and quietly.* (TA.) You say, **زَفَّ الْقَوْمُ فِي مَشِيئِهِمْ** *The people, or party, hastened, or were quick, in their walking, or marching, or going along:* and hence, in the Kur [xxxvii. 92], **فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ**, (S,) i. e. [And they advanced towards him] *hastening, or going quickly.* (Fr, TA. [But there are other readings, for which see Bḍ.]) [Hence also,] one says **زَفَّ رَأْيُهُ**, meaning † *He was, or became, light of intellect, lightwitted, or irresolute.* (S, Z, TA. [See also art. رَأَى]) — **زَفَّ**, inf. n. **زَفِيفٌ** (O, K) and **زَفَّ** (K,) said of a bird, (O, K,) in his flight,

(O,) *He cast himself:* ('Eyn, O, K:) or *he spread his wings:* and so **زَفَفَ** [app. in either sense]: (K:) and the latter, *he moved [or flapped] his wings in running.* (TA.) — **زَفَّتِ الرِّيحُ**, (S, K,) aor. زَفَّ, (S,) inf. n. **زَفِيفٌ** and **زُفُوفٌ**, (TA,) *The wind blew along, (S, K,) not violently:* (S:) or *blew gently and continually:* (TA:) and **زَفَفَتْ** signifies the same: (K, TA:) or the latter, inf. n. **زَفَفَةٌ**, signifies *it blew violently:* so in the T: or *it blew gently:* (TA:) or **زَفَفَةٌ** signifies the *moaning (حَنِينٌ) of the wind, and its sounding among the trees.* (S.) — **زَفَّ**, (O, K,) inf. n. **زَفِيفٌ**, (TA,) said of lightning, *It shone, or gleamed.* (O, K, TA.)

4. **أَزَفَّ**, inf. n. **أَزْفَأَفٌ**, intrans.: see 1, in three places. = **أَزَفَّ الْعُرُوسَ**: see 1, first sentence. — **أَزَفَّهُ** *He made him to hasten, or go quickly;* (S, L, K;) namely, a camel, (S, L,) and an ostrich. (S.) — [And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen as meaning *He led him to do light, vain, things.*]

8. **أَزْدَقَ**: see 1, first sentence. — **أَزْدَقَ الْجَمَلَ** *He carried, took up and carried, or raised upon his back, the load.* (Ibn-'Abbád, K.)

10. **أَسْتَرْقَهُ السَّيْلُ**, (Ibn-'Abbád, A, O, TA,) thus correctly, but in the copies of the **السَّيْرُ**, (TA,) *The torrent found it light to carry (أَسْتَحَقَّهُ, Ibn-'Abbád, A, O, K,) and took it away.* (Ibn-'Abbád, A, O, TA.)

R. Q. 1. **زَفَفَ**, [inf. n. **زَفَفَةٌ**,] said of a man, *He walked in a comely manner.* (TA.) — **زَفَفَتْ** also signifies *The running vehemently.* (K.) — And *A certain manner, or rate, of going, of camels, said to be beyond, or above, what is termed الخَبَبُ.* (TA.) — Said of a bird: see 1, latter part. — And **زَفَفَتْ** said of the wind: see, again, 1, latter part. The inf. n. signifies *The wind's putting in motion the dry herbage, and making a sound therein:* (K, TA:) you say, of the dry herbage, **زَفَفَتْهُ الرِّيحُ** [The wind put it in motion, &c.]. (TA.) — The inf. n. signifies also *The noising, or noise-making, of a procession, or company of men riding or walking along.* (IDrd, K.) — And *The sounding of an arrow when it is twirled round upon the nail [of the left thumb: see دَرَّ السَّهْمُ, in art. در].* (TA.) — It is related in a trad., that the Prophet said to a woman, **مَا لِكَ تَزْفَرِينَ**, (O, K, TA, in some copies of the **تَزْفَرِينَ**) with ḍamm to the first letter; (K;) to which she replied "The fever, may God not bless it;" and he said "Revile not thou the fever, for it does away with the sins of the sons of Adam like as the blacksmith's skin with which he blows his fire does away with the dross of the iron:" (O, TA:) the meaning is, [What aileth thee] *that thou art made to tremble, or quake?* (تَزْفَرِينَ, O, K, TA: in some copies of the **تَزْفَرِينَ**) [see also **مَزُوفٌ**]: or it is with fet-h to the ت, (O, K, TA,) i. e. **تَزْفَرِينَ** [for **تَزْفَرِينَ**, from **تَزْفَرَفَتْ**, (O,) meaning, *that thou tremblest, or quakest?* (O, K:) or it is with kesr to the [latter] z,