

I made the camels to journey, after coming to water, (A'Obeyd, JK, §, K,) a night or more, (A'Obeyd, JK, §,) or a night or two nights. (K.) Thus the verb in relation to camels is trans. as well as intrans. (§.) — *زَهَا بِالسَّيْفِ* *He made a sign with the sword by waving it, or brandishing it. (K, TA.)* — *زَهَا بِالْعَصَا* *He struck with the staff, or stick. (K.)* — *زَهَا بِبَيَّاتَةِ رَطْلٍ* *He computed, or computed by conjecture, [to be of the weight of] a hundred pounds. (K.)* You say, *حَزَرَ زَهَا بَيَّاتَةَ رَطْلٍ* meaning *حَزَرَ* [a mistake for *حَزَرَ* i. e. *He computed it, &c., to be of the weight of a hundred pounds.* (TK. In the TA, *زَهَا خِلَان* *زَهَا خِلَان* or the like being omitted by an oversight,] aor. *يُزَهَا* [which indicates an omission after *فلان*.] And *زَهَوْتُ الْقَوْمَ* *I computed, or computed by conjecture, the number of the people, or party. (JK.)* — *زَهِي*, (JK, §, K,) like *عَنِي*; (§, K;) and *زَهَا*, (IDrd, §, K,) like *دَعَا*, but this is rare, (K,) and was disallowed by Aḡ in the sense of *زَهِي*, (TA in art. *نَخَو*), aor. *يُزَهُو*, inf. n. *زَهُو*; (IDrd, §;) and *أَزْهَى*; (K;) said of a man, (JK, §,) *He behaved proudly, haughtily, or insolently; (§, K,* TA;) he was proud, vain, and boastful; (K;) or was pleased with himself, or self-conceited: (JK:)* *أَزْدَهَى* [i. e. *أَزْدَهَى*], in like manner, means *تَكَبَّرَ*: (Ḥar p. 264: [but this more properly signifies, as shown above by an explanation of *أَزْدَهَاهُ*, *he was incited, or excited, to lightness, levity, or unsteadiness:*]) the first of these verbs [may be originally pass. of *زَهَا* in the phrase *زَهَا الْكِبْرَ*, mentioned before, but, as J says,] is one of a class of verbs used in the pass. form though having the sense of the act. form: in using it imperatively, you say, *تَزَهْ يَا رَجُلُ* [*Behave thou proudly, &c., O man; see art. ت;*] and like this is the aor. [used as an imperative] of every verb of which the agent is not named; for when it is reduced to its essential import, you thereby command something, other than the person whom you address, to affect, or befall, that person; and the third person of the [aor. used as an] imperative is never without *ل*, as when you say, *لِيُفْرَزِيدَ*: (§, TA:) J also says, (TA,) I said to an Arab of the desert, of [the tribe of] Benoo-Suleym, What is the meaning of *زَهَى الرَّجُلُ*? and he answered, *The man was pleased with himself, or self-conceited: I said, Dost thou say, زَهَا* as meaning *أَفْتَحَرَ زَهَا* [*He gloried, or boasted, &c.*]? and he answered, As for us, we do not say it. (§, TA.) One says also, *زَهَى فُلَانٌ* *زَهَى* i. e. *نَحَى* [*Such a one gloried, or boasted, and magnified himself, or behaved proudly, by reason of such a thing*]; as though meaning *زَهَا* *بِنَفْسِهِ* [i. e. *self-conceit elevated him by reason of such a thing*]. (Ḥar p. 171.) — And one says, *زَهَى الشَّيْءُ بِعَيْنَيْكَ* or *لِعَيْنَيْكَ* *The thing was beautiful in aspect in, or to, thine eyes. (§, accord. to different copies. [The meaning is there shown by what immediately precedes. In three copies of the §, I find the verb in this phrase thus written, زَهَى; and only in the P§, زَهَا, for زَهَا, which is the form given by Golius; Freytag writes the phrase *الشَّيْءُ بِعَيْنَيْكَ* (Z. H.)*

2: see 1, in two places, in the former half of the paragraph.

4: see 1, in four places, in the first three sentences: — and again, in one place, in the last quarter of the same paragraph. — *مَا أَزْهَاهُ* [meaning *How proud, vain, boastful, or self-conceited, is he!*] is from *زَهَا* as syn. with *زَهِي*; not from the latter of these two verbs, because the verb of wonder is not formed from a verb of which the agent is not named. (§.)

8. *أَزْدَهَى* [originally *أَزْتَهَى*]: see 1, as a trans. verb, in eight places. And *أَزْدَهَى*: see 1, in the last quarter of the paragraph.

زَهُو [is the inf. n. of *زَهَا* (q. v.): and also has the significations here following. —] *Pride* [as implying self-elevation]: (JK, §, K:) *vanity, or vain behaviour: (K:) boasting, or glorying: (§, K:) and wrongdoing, injustice, injuriousness, or tyranny. (TA.)* — *A false, or vain, saying: syn. بَاطِلٌ*; (§, K, and Ḥam p. 24;) *a lie, or falsehood: (JK, §, K, and Ḥam* ubi suprà;) or an exaggeration in speech. (Ḥam ubi suprà.)* You say, *قَالَ زَهُوًا* [*He said a false, or vain, saying, &c.*]. (Ḥam ubi suprà.) — *A beautiful aspect. (§, K.)* — *The blossoms, or flowers, of a plant. (Lth, K.)* — *The brightness of a plant (K, TA) by its becoming red or yellow; (TA;) as also زَهُوًا*, (K, TA,) like *عَلُوًا*, (TA,) [in the CK *كَانَ زَهُوًا* is here put in the place of *كَانَ زَهُوًا*] and *زَهَاً*, (K, TA,) like *سَحَابٌ*, as the unrestricted mention of it requires, but in some of the copies of the K with *ḍamm* [i. e. *زَهَاهُ*]. (TA.) — Also, [or *نَبَاتٌ زَهُوًا*, as in the TK,] *A plant beautiful and bright, (K,) or fresh. (TA.)* — And *Dates beginning to ripen (بُسْرٌ) that are becoming coloured (مُتَلَوْنٌ)*, (so in some copies of the § and K, and in the Mgh, or *مُتَلَوْنٌ* [which signifies the same], Ḥar p. 416), or *that have become coloured (مُتَلَوْنٌ)*; (so in other copies of the § and K;) as also *زَهُوًا*, (K, TA,) like *عَلُوًا*, thus in the handwriting of Az in the T: (TA:) [here, again, in the CK we find *كَانَ زَهُوًا* put in the place of *كَانَ زَهُوًا*: or perhaps it should be *كَانَ زَهُوًا*; as appears from what follows in the next sentence:] in this sense, *زَهُوًا* is an inf. n. used as a subst. (Mgh.) One says, when redness and yellowness appear in palm-trees, *قَدْ ظَهَرَ فِيهِ الزُّهُوُ* [*Dates becoming, or become, red, or yellow, have appeared in them; i. e. فِي التَّخْلِ*]: and the people of El-Hijáz say, *الزُّهُوُ*, with *ḍamm*: (§) [Fei says,] the subst. from *زَهَا التَّخْلُ* meaning “the palm-trees showed redness and yellowness in their fruit” is *الزُّهُوُ* [i. e. *الزُّهُوُ*], with *ḍamm*; and AḤát says that this term is used only when the colour of the date has become free from admixture in redness or yellowness. (Mḡb.) — You say also *ثَوْبٌ زَهُوٌ* *A red and beautiful garment or piece of cloth: and ثِيَابٌ زَهُوَةٌ* and *زَاهِيَةٌ* [*red and beautiful garments &c.*]. (JK.)

زَهُوًا: see the next preceding paragraph, latter half, in three places.

زَهَا الدُّنْيَا *The ornament, finery, show, pomp, or gaiety, of the present life or world. (K, TA.)* The former noun [when indeterminate] is [with *tenween, زَهَاً*,] like *هُدَى*. (K.)

زَهُوَةٌ *A shining, glistening, or brilliancy; whatever be the colour. (TA.)*

زَهَاً: see *زَهُوًا*, in the former half of the paragraph.

زَهَاً *Number, or amount. (JK, Mḡb.)* You say, *كَمْ زَهَاؤُهُمْ* *How many is their number? or how much is their amount? (Mḡb, TA:) or, the computation of them? (TA.)* And *زَهَاً مِائَةٌ* [*They are as many as a hundred; ; they are the number, or amount, of a hundred; (El-Farábee, §, Mgh, Mḡb, K;*) or their number, or amount, is a hundred: (Mgh:) and مِائَةٌ* *زَهَاً*, also, with *kesr*: (El-Farábee, Mḡb:) but the saying of the [common] people *مِائَةٌ عَلَى مِائَةٍ* is not [correct] Arabic. (Mḡb.) — Also *A large number: whence in a trad. respecting the time of the resurrection, إِذَا سَمِعْتُمْ بِنَاسٍ يَأْتُونَ مِنْ قِبَلِ الْمَشْرِقِ إِذَا سَمِعْتُمْ بِنَاسٍ يَأْتُونَ مِنْ قِبَلِ الْمَشْرِقِ* i. e. [*When ye hear of men coming from the direction of the east,*] *having a large number. (TA.)* — And *زَهَاً الشَّيْءُ* signifies *The corporeal form or figure or substance, which one sees from a distance,* of the thing. (TA.)

زَهَاً مِائَةٌ: see the next preceding paragraph.

زَهُوًا: see *زَهُوًا*, in two places. — Also *The redness of colour, and beauty, of garments or cloths. (JK.)*

إِبِلٌ زَاهِيَةٌ [act. part. n. of *زَهَا*]. — *Camels that will not pasture upon the [plants, or trees, termed] حِمَضٌ*: (ISk, §:) pl. *زَوَاهٍ*. (TA.) — *زَاهِيٌ* *Bright in respect of colour. (TA.)* *ثِيَابٌ زَاهِيَةٌ*: see *زَهُوًا*, last sentence.

أَزْهَى [meaning *More, and most, proud, vain, boastful, or self-conceited, is, like مَا أَزْهَاهُ* (q. v.), from *زَهَا* as syn. with *زَهِي*; not from the latter of these two verbs]. You say *أَزْهَى مِنْ غُرَابٍ* [*More proud, &c., than a crow*]; (§, Meyd;) because the crow, in walking, ceases not to go with a proud, or self-conceited, gait, and to look at itself: and *مِنْ وَعِجَلٍ* [*than a mountain-goat*]: and *مِنْ طَاوُوسٍ* [*than a peacock*]: and *دِبَابٍ* and *دِيكٍ* and *ثَوْبٍ* and *ثَوْبٍ* and *ثَوْبٍ* [*a cock and a fly and a bull and a fox*]: all these are provs. (Meyd.)

أَزْهَى, in which each of the first two letters is augmentative, and which is said to be the only word of its kind except *أَنْقَحَلٌ* from *قَحَلٌ*, (MF, TA,) applied to a man, *Proud, haughty, or insolent*; (Lh, K;) as also *مَزْدَهَى* [which more properly means *incited, or excited, to lightness, levity, or unsteadiness*]; (Ḥar p. 264:) pl. of the former *أَنْزَهُوُونَ*. (Lh, TA.) [See also what next follows.]

مَزْهَوًا, from *زَهِي*, applied to a man, *Proud, haughty, or insolent*; (§, TA;) [*vain, and boast-*