

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 بِمِائَةِ رَطْلٍ** *He computed, or computed by conjecture, [to be of the weight of] a hundred pounds.* (K.) You say, **زَهَا بِمِائَةِ رَطْلٍ** meaning **عَرَزَهُ** [a mistake for **عَرَزَهُ** i. e. *He computed it, &c., to be of the weight of a hundred pounds.*] (TK. In the TA, **زَهَا فُلَانٌ** **بِمِائَةِ رَطْلٍ** or the like being omitted by an oversight,) aor. **يَزَهَا** [which indicates an omission after **فُلَانٌ**.] And **زَهَوْتُ الْقَوْمَ** *I computed, or computed by conjecture, the number of the people, or party.* (JK.) = **زَهَى**, (JK, §, K,) like **عَنِى**; (§, K;) and **زَهَا**, (IDrd, §, K,) like **دَعَا**, but this is rare, (K,) and was disallowed by Aḡ in the sense of **زَهَى**, (TA in art. **نَخَوُ**), aor. **يَزَهُو**, inf. n. **زَهُوٌ**; (IDrd, §;) and **أَزَهَى**; (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:) **ازدهى** [i. e. **أَزَدَهَى**], in like manner, means **تَكَبَّرَ**: (Ḥar p. 264: [but this more properly signifies, as shown above by an explanation of **ازدهاه**, *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 الْكَبِيرُ**, 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, **تَزَهُ 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, **لِيَقْمُرْ زَيْدٌ**: (§, 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 **افْتَخَرَ** [*He gloried, or boasted, &c.*]? and he answered, As for us, we do not say it. (§, TA.) One says also, **زَهَى فُلَانٌ** 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** **بِإِعْجَابِ 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 **بِعَيْنَيْكَ** **زَهَى الشَّيْءِ**].)

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 أَزَهَاهُ** [meaning *How proud, vain, boastful, or self-conceited, is he!*] is from **زَهَا** as syn. with **زَهَى**; 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. **ازدهى** [originally **ازرتى**]: see 1, as a trans. verb, in eight places. And **ازدهى**: see 1, in the last quarter of the paragraph.  
**زَهُوٌ** [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 suprā;) or *an exaggeration in speech.* (Ḥam ubi suprā.) You say, **قَالَ زَهُوًا** [*He said a false, or vain, saying, &c.*]. (Ḥam ubi suprā.) — *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 **زَهُوٌ**, (K, TA,) like **عَلُوٌ**, (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 damm [i. e. **زَهَاً**]. (TA.) — Also, [or **زَهُوٌ**, as in the TK,] *A plant beautiful and bright*, (K,) or *fresh.* (TA.) — And *Dates beginning to ripen* (**بُسْرٌ**) *that are becoming coloured* (**مَلُونٌ**), (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* (**مَلُونٌ**); (so in other copies of the § and K;) as also **زَهُوٌ**, (K, TA,) like **عَلُوٌ**, 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, **زَهُوٌ** is an inf. n. used as a subst. (Mgh.) One says, when redness and yellowness appear in palm-trees, **قَدْ ظَهَرَ فِيهِ الزَهُوُ** [*Dates becoming, or become, red, or yellow, have appeared in them*; i. e. **فِي التَّخْلِ**]: and the people of El-Hijáz say, **الزَهُوُ**, with damm: (§:) [Fei says,] the subst. from **زَهَا التَّخْلُ** meaning “the palm-trees showed redness and yellowness in their fruit” is **الزَهُوُ** [i. e. **الزَهُوُ**], with damm; and AHát 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.)  
**زَهُوٌ**: see the next preceding paragraph, latter half, in three places.

**زَهَا الدُّنْيَا** *The ornature, finery, show, pomp, or gaiety, of the present life or world.* (K, TA.) The former noun [when indeterminate] is [with tenween, **زَهَا**,] like **هُدَى**. (K.)  
**زَهْوَةٌ** *A shining, glistening, or brilliancy; whatever be the colour.* (TA.)  
**زَهَا**: see **زَهُوٌ**, in the former half of the paragraph.  
**زَهَاءٌ** *Number, or amount.* (JK, Mḡb.) You say, **كَمْ زَهَاءُهُمْ** *How many is their number? or how much is their amount?* (Mḡb, TA:) or, *the computation of them?* (TA.) And **هُمُ زَهَاءٌ 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 زَهَاءٌ**, also, with kesr: (El-Farábee, Mḡb:) but the saying of the [common] people **هُمُ زَهَاءٌ عَلَى مِائَةٍ** is not [correct] Arabic. (Mḡb.) — Also *A large number*: whence in a trad. respecting the time of the resurrection, **إِذَا سَبَعْتُمْ بَنَاتِنَ يَأْتُونَ مِنْ قِبَلِ الْمَشْرِقِ** [*When ye hear of men coming from the direction of the east,*] *having a large number.* (TA.) — And **زَهَاءُ الشَّيْءِ** signifies *The corporeal form or figure or substance, which one sees from a distance,* of the thing. (TA.)  
**زَهَاءٌ مِائَةٌ**: see the next preceding paragraph.  
**زَهُوٌ**: see **زَهُوٌ**, in two places. — A'so *The redness of colour, and beauty, of garments or cloths.* (JK.)  
**زَاهٍ** [act. part. n. of **زَهَا**]. — **إِبِلٌ زَاهِيَةٌ** *Camels that will not pasture upon the [plants, or trees, termed] حِمِصٌ*: (ISK, §:) pl. **زَوَاهٍ**. (TA.) — **زَاهِي الثَّوْبِ** *Bright in respect of colour.* (TA.)  
**ثِيَابٌ زَاهِيَةٌ**: see **زَهُوٌ**, last sentence.  
**أَزَهَى** [meaning *More, and most, proud, vain, boastful, or self-conceited, ie, like أَزَهَاهُ* (q. v.), from **زَهَا** as syn. with **زَهَى**; not from the latter of these two verbs]. You say **أَزَهَى 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 وَعِلٍ** [*than a mountain-goat*]: and **دُبَابٍ** and **دِيكٍ** [*than a peacock*]: and **ثُعْلُبٍ** and **ثَوْرٍ** and **ثُعْلُبٍ** [*a cock and a fly and a bull and a fox*]: all these are provs. (Meyd.)  
**إِنْزَهُوٌ**, in which each of the first two letters is augmentative, and which is said to be the only word of its kind except **إِنْتَحَلٌ** from **قَحَلَ**, (MF, TA,) applied to a man, *Proud, haughty, or insolent*; (Lḡ, K;) as also **مُزَدَهَى** [which more properly means *incited, or excited, to lightness, levity, or unsteadiness*]; (Ḥar p. 264:) pl. of the former **إِنْزَهُوُونَ**. (Lḡ, TA.) [See also what next follows.]  
**مَزَهُوٌ**, from **زَهَى**, applied to a man, *Proud, haughty, or insolent*; (§, TA;) [*vain, and boast-*