

this: a man slaughtered a camel, and divided it, and gave to [one whose name was] زهبان his share, and then زهبان returned to receive again with the [other] people; and it is applied to a man who seeks a thing when he has received once: (Meyd:) Z says that زهبان is the name of a man who came to a people that had slaughtered a camel, and asked them to give him some food thereof, and they gave it him: then he returned to them, and they said to him thus, meaning "Thou has had thy provision thereof, and it is in thy belly;" and it is applied to any one who has received his share of a thing, and then come, after that, seeking it: or, as some relate it, it is with damm, [زهبان] and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or زهبان is the name of a dog; and it originated from the fact that a man prepared for himself some provision, and was unmindful of it, and a dog ate it; and it is applied to him for whom there is no share. (Z cited by Freytag ubi supra.)

زهبان and زهبان: see the next preceding paragraph, in four places.

زهباني: see زهبان, first sentence.

زهومة The odour of fat and stinking flesh-meat; (JK, K; [and mentioned also, but not explained, in the S;]) as also زهومة: (K:) or the latter signifies a fetid odour [in a general sense]: (S:) but accord. to Az, the former signifies the disagreeableness of odour, without the being fetid, or altered [for the worse]; such as the odour of lean flesh-meat, or the odour of the flesh of a beast of prey, or strong-smelling sea-fish; the fish of the rivers having no زهومة. (TA.) [See also 1, first sentence; and زهر, last signification; and زهر.]

زهو

1. زها, said of seed-produce, *It increased, or augmented; received increase and blessing from God; or throve by the blessing of God:* (JK, TA:) [or,] said of herbage, aor. يزهو, inf. n. زهوه, *it attained its full growth:* (Msb:) or *it put forth its fruit:* or *it became tall:* (TA:) and, said of palm-trees, (نخل, S, Msb, K, TA,) and likewise of plants, (TA,) aor. as above, (Msb, TA,) and so the inf. n., (S, Msb, TA,) *they became tall;* (K, TA;) *became tall and full-grown; or became of their full height, and blossomed;* (TA;) and زهي signifies the same: (K:) or both signify *they* (i. e. palm-trees) *showed redness, and yellowness, in their fruit;* (S, Msb;) the latter verb mentioned by AZ, but [it is said that] Aḡ did not know it: (S: [see, however, what follows:]) or, as some say, the former signifies *they put forth their fruit;* and the latter, as expl. next before: (Msb;) accord. to Abu-l-Khattāb and Lth, one says of palm-trees (نخل) only يزهي; not يزهو; and Aḡ [is related to have] said, [contr. to what has been asserted of him above,] that when redness appears in [the fruit of] palm-trees, one says ازهي. (TA.) And زها (نخل, JK,) or البسر; and ازهي; (Mgh, K;) and زهي, (K,) inf. n. تزهيّة; (TA;) [The dates, or dates beginning to ripen,] showed their good-

ness by redness, and yellowness: (JK:) *became red, and yellow:* (Mgh:) *became coloured.* (K.) Hence the trad., نَسِيَ عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى يَزْهُو, or يزهي, [He forbade the selling of the fruit of the palm-trees until its becoming red or yellow], thus differently related. (Mgh.) — You say also, زها الغلام, (K,) aor. and inf. n. as above, (TA,) *The boy grew up; or attained to youthful vigour, or the prime of manhood.* (K.) — And زهت الشاة, (JK, S, K,) aor. as above, (S,) and so the inf. n., (JK, S,) *The ewe, or she-goat, became large in her udder:* (JK:) or *secreted milk in her udder, and was near to bringing forth.* (AZ, S, K.)* — And زهت الريح *The wind rose, blew, or became in a state of commotion.* (S.) — And زهت الإبل, (JK, S, M, K,) aor. as above, (JK, M,) and so the inf. n., (S, M,) *The camels journeyed, after coming to water, (JK, S, M, K,) a night or more, (JK, S, M,) so says A'Obeyd, (S,) or a night or two nights.* (K.) And *The camels passed along, (مرت,) so in the copies of the K, but correctly مدت [i. e. made much advance in journeying], as in the M, (TA,) in search of pasturage, after they had drunk, (K, TA,) not pasturing around the water.* (TA.) The verb used in relation to camels is also trans., as will be shown below. (S, &c.) — زهو [as inf. n. of the trans. v. زها, aor. يزهي,] primarily signifies *The act of raising, or elevating:* and the act of shaking; or putting in motion, or into a state of commotion: whence زهت السراب and زهت التبات [both expl. in what follows]. (Har p. 171.) You say, زهت الأمواج السفينة *The waves raised the ship.* (TA.) And زها السراب الشيء, aor. يزهاه, *The mirage raised, or elevated, [to the eye,] the thing [seen in it or beyond it; or rather, made it to appear tall, and as though quivering, vibrating, or playing up and down; as is perhaps meant to be indicated by the citation above from Har]; syn. رقعته; written only [thus] with ا [in the pret. and in the aor.]: (S:) and السراب يزهي القبور والحمول *The mirage is as though it raised the tombs and the women's camel-vehicles; or elevated them; expl. by the words كانه يرفعها.* (TA.) — And زها البروحة, said of a person fanning, *He put in motion the fan; or put it into a state of commotion; as also زهاها.* (TA.) And زهت تزهاه, (S,) or التبات, (K, TA,) aor. يزهاه, (S, TA,) inf. n. زهوه, (K, TA,) *The wind shook, or put in motion or into a state of commotion, (S, K, TA,) the trees, (S,) or the plants, or herbage, after the dew or rain (غبت الندى).* (K, TA.) — And زهاه, (S, TA,) inf. n. زهوه; (K, TA;) and ازدهاه, (S, TA,) inf. n. ازدهاه; (K, TA;) [not ازهاه, as in the TK, followed by Freytag; i. q. استخفه (S, K, TA) and تهاون به (S:)] [the former of these two explanations as meaning *He, or it, incited him, or excited him, to briskness, liveliness, or sprightliness; or to lightness, levity, or unsteadiness:* and the latter of them, or both of them, for the former is often syn. with the latter, as meaning *he held him, or it, in little, or light, estimation or account, or in contempt;**

he contemned, or despised, him, or it: but of this latter meaning I do not remember to have met with any ex.:] and به ازدهي signifies the same as ازدهاه (TA) meaning تهاون به. (JK.) You say, ازدهاه and زهاه الشيء, meaning [agreeably with the former of the two explanations in the sentence immediately preceding] استخفه طرباً: (Har p. 359:) and يزدهيني as meaning [agreeably with the same explanation] يستخفني and ازدهي القوم: (Id. p. 131:) and يستخفني as meaning [in like manner] استخفهم من الطرب; and also as meaning *He pleased the people, or party:* (Id. p. 427:) and ازدهاه also as meaning *He incited him, or excited him, to pride, or conceit, or the like:* (Id. p. 131:) and زهاه الكبر (K) *Pride rendered him self-conceited.* (TK.) 'Omar Ibn-'Abee-Rabeea says,

* وَلَمَّا تَفَاوَضْنَا الْحَدِيثَ وَأَسْفَرْتُ *
* وَجُوهُ زَهَاهَا الْحُسْنُ أَنْ تَتَّقَعَا *

meaning *And when we discoursed together, and faces shone, beauty excited the possessors of them to levity (استخف أربابها) and prevented their veiling them with the قناع [or head-covering], by reason of self-admiration: or, as some say, the ها in زهاها refers to a woman mentioned before, not to وجوه; and the meaning is, beauty excited her &c.: and thus the women of the Arabs used to do when they were beautiful: or you may consider the complement of لها as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of تو and لها and حين may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: مِنْ أَنْ تَتَّقَعَا means أَنْ تَتَّقَعَا; for they often suppress the preposition with أَنْ: (Ham pp. 552—3:) [J gives two readings of this verse, accord. to one of my copies of the S: one is with تَتَّقَعَا in the place of تَفَاوَضْنَا, and أُشْرَقَتْ in the place of أُسْفَرْتُ; which make no difference in the meaning: but this is omitted in my other copy: the other is as follows:]*

* فَلَمَّا تَوَافَقْنَا وَسَلَّمْتُ أَقْبَلْتُ *
* وَجُوهُ زَهَاهَا الْحُسْنُ أَنْ تَتَّقَعَا *

[And when we agreed together, and I saluted, faces advanced, which beauty excited &c, or the possessors of which beauty excited &c.]. (S.) And hence their saying, بِخَدِيعةٍ لا يزدهي *Such a one will not be incited, or excited, to briskness, &c., by means of deceit, or guile.* (S.) And ازدهاه الفرح, meaning استخفه [Joy incited him, &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.] — زها الطل النور *The [or fine drizzling rain] made the flowers, or blossoms, to increase in beauty of aspect.* (TA.) — زها السراج, (K,) aor. يزهاه, [perhaps a mistranscription for يزهاه, inf. n. زهوه, (TA.)] *He made the سراج [or lamp, or lighted wick,] to give a bright light.* (K.) —