

*I made the camels to journey, after coming to water, (A'Obeyd, JK, S, K,) a night or more, (A'Obeyd, JK, S,) or a night or two nights. (K.)* Thus the verb in relation to camels is trans. as well as intrans. (S.) — *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 *خَرَزَهُ* [a mistake for *حَرَزَهُ* i. e. *He computed it, &c., to be of the weight of a hundred pounds*]. (TK. In the TA, *زَهَا فُلَانٌ* *زَهَا فُلَانٌ* 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.)* — *زَهِيٌّ* (JK, S, K,) like *عَنِيٌّ*; (S, K;) and *زَهَا*, (IDrd, S, K,) like *دَعَا*, but this is rare, (K,) and was disallowed by Aṣ in the sense of *زَهِيٌّ*, (TA in art. *نَخُو*.) aor. *يَزَهُو*, inf. n. *زَهُوٌ*; (IDrd, S;) and *أَزَهَى*; (K;) said of a man, (JK, S,) *He behaved proudly, haughtily, or insolently*; (S, 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*: (S, 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. (S, 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. (S, accord. to different copies. [The meaning is there shown by what immediately precedes. In three copies of the S, I find the verb in this phrase thus written, *زَهَى*; and only in the P, S, *زَهَا*, for *زَهَا*, which is the form given by Golius: Freytag writes the phrase *بِعَيْنَيْكَ* *زَهَى*])*

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 *زَهِيٌّ*; 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. (S.)  
 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, S, K:) *vanity, or vain behaviour*: (K:) *boasting, or glorying*: (S, K:) and *wrongdoing, injustice, injuriousness, or tyranny. (TA.)* — *A false, or vain, saying*; syn. *باطلٌ*; (S, K, and Ḥam p. 24;) *a lie, or falsehood*; (JK, S, K, and Ḥam\* ubi suprâ;) or *an exaggeration in speech. (Ḥam ubi suprâ.)* You say, *قَالَ زَهُوًا* [*He said a false, or vain, saying, &c.*]. (Ḥam ubi suprâ.) — *A beautiful aspect. (S, 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 (بَسْرٌ) that are becoming coloured (مَلُونٌ)*, (so in some copies of the S and K, and in the Mgh, or *مَتَلُونٌ* [which signifies the same], Ḥar p. 416), or *that have become coloured (مَلُونٌ)*; (so in other copies of the S 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: (S:) [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. (Mṣb.) — 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.)  
*زَهُوَةٌ* *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, Mṣb.)* You say, *كَمْ زَهَاءُهُمْ* *How many is their number? or how much is their amount? (Mṣb, TA:)* or, *the computation of them? (TA.)* And *هُمْ زَهَاءٌ مِائَةٌ* [*They are as many as a hundred;] they are the number, or amount, of a hundred; (El-Farábee, S, Mgh, Mṣb, K;\*) or their number, or amount, is a hundred: (Mgh:) and مِائَةٌ مِائَةٌ, also, with kesr: (El-Farábee, Mṣb:) but the saying of the [common] people *هُمْ زَهَاءٌ عَلَى مِائَةٍ* is not [correct] Arabic. (Mṣb.) — Also *A large number*: whence in a trad. respecting the time of the resurrection, *إِذَا سَبَعْتُمْ بَنَاتِ 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.)*  
*إِبِلٌ زَاهِيَةٌ* [act. part. n. of *زَهَا*]. — *Camels that will not pasture upon the [plants, or trees, termed] حِمِصٌ*: (ISK, S:) pl. *زَوَاهٍ*. (TA.) — *Bright in respect of colour. (TA.)*  
*ثِيَابٌ زَاهِيَةٌ*: see *زَهُوٌ*, last sentence.  
*أَزَهَى* [meaning *More, and most, proud, vain, boastful, or self-conceited, is, like *مَا أَزَهَاهُ* (q. v.), from *زَهَا* as syn. with *زَهِيٌّ*; not from the latter of these two verbs]. You say *أَزَهَى مِنْ غُرَابٍ* [*More proud, &c., than a crow*]; (S, 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 *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*; (Lḥ, K;) as also *مُزْدَهَى* [which more properly means *incited, or excited, to lightness, levity, or unsteadiness*]; (Ḥar p. 264:) pl. of the former *إِنْزَهُوُونَ*. (Lḥ, TA.) [See also what next follows.]  
*مَزَهُوٌ*, from *زَهِيٌّ*, applied to a man, *Proud, haughty, or insolent*; (S, TA;) [*vain, and boast-***