

this: a man slaughtered a camel, and divided it, and gave to [one whose name was] زهمان his share, and then زهمان 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 زهمان 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, [زهمان], and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or زهمان 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.)

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

زهمانى: see زهمان, 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 زهمر, 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. زهو, it attained its full growth: (Mgh:) or it put forth its fruit: or it became tall: (TA:) and, said of palm-trees, (نخل, S, Mgh, K, TA,) and likewise of plants, (TA,) aor. as above, (Mgh, TA,) and so the inf. n., (S, Mgh, TA,) they became tall; (K, TA;) became tall and full-grown; or became of their full height, and blossomed; (TA;) and يزهي signifies the same: (K:) or both signify they (i. e. palm-trees) showed redness, and yellowness, in their fruit; (S, Mgh;) 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: (Mgh:) 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 (JK,) or البسر; and ازهي; (Mgh, K;) and زهي; (K,) inf. n. تزهيمة; (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., نَبِيٌّ عَنِ 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 زها 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 الشىء, 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. رفته; 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 كأنه يرفعه. (TA.)— And زها الموحاة, 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, (K, TA,) aor. تزهاه, (S, TA,) inf. n. زهو, (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. زهو, (K, TA;) and ازدهاه, (S, TA,) inf. n. ازدهاة; (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 briskeness, 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 يزهي signifies the same as ازدهاه (TA) meaning تهاون به. (JK.) You say, زهاه الشىء and ازدهاه, 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] يستغزني and ازدهي القوم: (Id. p. 131:) and استخفهم من الطرب; and also as meaning He pleased the people, or party: (Id. p. 427:) and ازدهاه also as meaning حملة على الزهو [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-Rabeeḡ says,

* وَلَمَّا تَفَاوَضْنَا الْحَدِيثَ وَأَسْفَرْتُ *
* وَجُوهَ زَهَاهَا الْحُسْنُ أَنْ تَتَّقِنَا *

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 لَمَّا as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of لَو and لَمَّا and حِينَ may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: مِنْ أَنْ تَتَّقِنَا means مِنْ أَنْ تَتَّقِنَا; 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 تَنَازَعْنَا 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 أَقْبَلَتْ *
* وَجُوهَ زَهَاهَا الْحُسْنُ أَنْ تَتَّقِنَا *

[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, فَلَنْ لَا يَزْدهي بِحَدِيعة, or excited, to briskeness, &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 طل [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 تزهاه], inf. n. زهو, (TA,) He made the سراج [or lamp, or lighted wick,] to give a bright light. (K.)—