

is imposed upon him: and in like manner applied to other than a man: (TA:) pl. **شَهْرٌ** (K) [and app. **شَهْرٌ**]: see **شَهْرٌ**, with which **شَهْرٌ** is syn. (TA in art. **شَهْرٌ**). — And, applied to a horse, † *Swift; brisk, lively, sprightly, or agile; and strong.* (K, TA.) — Also *A stone which is placed at the entrance of a trap* (**مَصِيدَةٌ** or **مَصِيدَةٌ** in different copies of the K) *for a lion, and which falls upon it when he enters: as also* **شَهْرٌ**: (K, \* TA:) the latter is the word [better] known to the leading lexicologists. (TA.)

**شَهْرٌ** i. q. **سَعْلَةٌ** [app. meaning *The kind of goblin, or demon, thus called.*] (As, S, K.)

**شَهْرٌ** **دَلْدَلٌ** [q. v., i. e. *hedge-hog; or a certain species of hedge-hog; &c.*]: (K:) [see also the last sentence of this paragraph:] and, (K,) or accord. to AZ, (TA,) *the male hedge-hog*: (S, K, TA:) or *such as has large prickles or spines, of male hedge-hogs, (K, TA,) and the like.* (TA.) **شَهْرٌ** **ظَهْرٌ** **شَهْرٌ**, occurring in a verse of El-Aḡshā, is said by AO to mean † *In a state of fright, or fear.* (TA.) — **شَهْرَةٌ** *An old woman*: (K:) or, accord. to IḤḡr, *a hedge-hog.* (TA.)

**مَشْهُومٌ**: see **شَهْرٌ**. — Also *Frightened, or made afraid.* (S, TA.) — And, applied to a horse, *Chidden; or incited to quickness.* (TA.)

#### شَهْرٌ

**شَهْرٌ** i. q. **شَهْرٌ**, (ADk, K,) and **شَهْرٌ**, i. o. **الشَّهْرَةُ السُّودَاءُ**. (ADk, TA.)

#### شَو

1. **شَوَّاهُ** and **شَوَّاهُ**: see 8. — **شَوَّاهُ**, aor. 2; and **شَوَّاهُ**, aor. 4; inf. n. **شَوَّاهُ**; *It [food &c.] was good, sweet, pleasant, or the like.* (MA.) [But this, the only meaning there assigned to these two verbs, I do not find elsewhere.]

9. **شَوَّاهُ** [I made him, or caused him, to desire, to long, or to desire eagerly]. (Mṣb.) — [And **شَوَّاهُ** *It excited desire, longing, eager desire, or appetite.* For ex., in art. **سَمَقٌ** in the K, **شَوَّاهُ** is said of the **سَمَقُ**, or berry of the sumach, meaning *It excites appetite.*] — And **شَوَّاهُ** **شَوَّاهُ**, *He, or it, caused the thing to be desired, longed for, or desired eagerly: made it to be good, sweet, pleasant, or the like.* (MA.) One says, **شَوَّاهُ** **هَذَا شَيْءٌ** i. e. [This is a thing that causes the food to be desired, &c.; that makes it sweet, &c.; or] that incites to desire, or eager desire, of the food. (S, TA.) — [And accord. to an explanation of the inf. n., **شَوَّاهُ**, in the KL, **شَوَّاهُ** seems to signify also *He said to him, I will give to thee what thou desirest, longest for, or eagerly desirest; agreeably with a rendering of the verb alone, as on the authority of that work, by Golius.*]

3. **شَوَّاهُ**, (K, TA,) inf. n. **شَوَّاهَةٌ**, (TA,) *He was, or became, like him; he resembled him.* (K, TA.) — Also *He jested, or joked, with him*: (IḤḡr, TA:) [and] so **شَوَّاهُ**. (K in art. **شَوَّاهُ**). — And accord. to IḤḡr, it is also used in relation

to the smiting action of the [evil] eye [perhaps meaning *He vied with him in smiting with the evil eye*: see also 4]. (TA.)

4. **أَشَاهُ** *He gave him what he desired or eagerly desired.* (K.) — And *He smote him with an [evil] eye*: (K:) in this sense [said to be] formed by transposition from **أَشَاهُ**. (TA.) — **أَشَاهُ** **مَا أَشَاهَا إِنِّي** means that she is desired, or eagerly desired, [i. e. *How great an object of desire is she to me!*] as though it were from **شَوَّاهُ**, though this was not said: and **أَشَاهُ** **مَا أَشَاهَانِي لَبَا** means that thou art desiring, or eagerly desiring, [i. e. *How desirous, or eagerly desirous, am I of her!*] so says Sb. (TA.)

5. **تَشَبَّى** *He demanded with repeated desire.* (K, TA.) So in the saying, (TA,) **تَشَبَّى عَلَى** **فُلَانٍ كَذَا** (S, TA) [*He demanded with repeated desire, of such a one, such a thing.*] — See also what next follows.

8. **أَشَاهُ** (S, &c.) *He desired it, or longed for it*: (Mṣb:) *he loved it; and desired it, or wished for it*: (K:) or *he desired it eagerly, or intensely*: (M in art. **فَرَسٌ**: [see an ex. in a poetical citation voce **فَرَسٌ**]) and **شَوَّاهُ**, (S, Mṣb, K,) aor. 4; (Mṣb, K;) as also **شَوَّاهُ**, aor. 2; (AZ, Mṣb, K;) inf. n. **شَوَّاهُ** (S, TA) and **شَوَّاهُ**, which last is an inf. n. [of a rare class] like **عَاقِبَةٌ**; (TA;) signifies the same: (S, Mṣb, K;) and so does **تَشَاهُ**. (K.) [See what next follows.]

**شَوَّاهُ** [mentioned above as an inf. n.] is a word of well-known meaning; (S;) *Desire, or longing, or yearning, of the soul for a thing*; (Er-Rāghib, Mṣb, TA;) [meaning *for a thing gratifying to sense: or eager, or intense, desire; particularly for such a thing; for* it has a more intensive signification than **رَادَةٌ**]; and the intelligent agree in opinion that it is not commendable: (M in art. **فَرَسٌ**: [being either *lawful or unlawful*, it may be rendered as above: or *appetite: or lust: or carnal lust:* in the present state of existence, it is of two sorts, **صَادِقَةٌ** [i. e. true], and **كَاذِبَةٌ** [i. e. false]; the former being that *without which the body becomes in an unsound state, as the **شَوَّاهُ** [or desire &c.] for food on the occasion of hunger; and the latter being that without which the body does not become in an unsound state: and sometimes it is applied to the object of desire &c., or thing desired &c.*: (Er-Rāghib, TA:) and agreeably with this last explanation the first of the following pls. is used in the Kṣur iii. 12: (Ksh, Bd, Jel:) sometimes also it is applied to the faculty to which a thing is made an object of desire &c.: (Er-Rāghib, TA:) [also, to the gratification of venereal lust; thus in the K in art. **شَفَرٌ**; see **شَفَرَةٌ** and **شَفَرَةٌ**]; the pl. is **شَوَّاهَاتٌ** (Mṣb, TA) and **أَشَاهُ** and **شَوَّاهُ**; the last mentioned by AḤḡi, and a rare instance of a pl. of the measure **فَعْلٌ** from a sing. of the measure **فَعْلَةٌ** having an infirm letter for its last radical, like **جَبِي** pl. of **جَبِيَّةٌ** [and like **قَرِي** pl. of **قَرِيَّةٌ**]. (TA.) [**الشَّوَّاهَاتُ** means *The two appetites, that of the stomach and that of the generative organ.*]

**الشَّوَّاهَةُ** [The latent desire &c.] mentioned in a trad. is said to be *any act of disobedience which one conceives in his mind, and upon which he resolves: or one's seeing a beautiful young woman, and lowering his eyes, then looking with his heart, and imaging her to his mind, and so tempting himself.* (JM.) [**شَوَّاهَةُ** **الطَّيْنِ**, lit. *The longing for clay*, is app. used as a general term for *malacia*: see **حَيَاضٌ**.]

**شَوَّاهُ** (S, Mṣb, K, TA) and **شَوَّاهُ** and **شَوَّاهُ** (K, TA,) applied to a man, *Desirous, or longing*; (S, \* Mṣb, \* K, \* TA;) or *very desirous or longing; greedy; or voracious*: (TA:) fem. (of the first, Mṣb) **شَوَّاهُ** (Mṣb, K, TA:) pl. [of the first] **شَوَّاهُ**, (K, TA,) like **سَكَارَى** [pl. of **سَكَارَى**]. (TA.) [See an ex. of the pl. in a verse cited voce **جَرْدَبَانٌ**.] One says, **رَجُلٌ شَوَّاهٌ لِلشَّيْءِ**, [*A man desirous &c. of the thing.*] (S.)

**شَوَّاهُ**: see the next preceding paragraph.

**شَوَّاهُ** i. q. **مُشْتَبَى** (S, Mṣb) [i. e. *Desired, longed for, or eagerly desired*:] or *pleasant, delicious, or sweet*: (Mṣb, TA:) applied to food, (S,) and to water. (TA.) — [Hence,] **أَبُو الشَّيْبِ** + **تَرَبُّطٌ** [or *Persian lute*]. (KL.) — [And Golius adds, as on the authority of a gloss in a copy of the KL, + *The water-melon (anguria).*] — See also **شَوَّاهُ**.

**شَوَّاهُ** *A man having much, or frequent, desire or longing or eager desire.* (TA.) [See also **شَوَّاهُ**.]

**شَوَّاهُ** [act. part. n. of 1; *Desiring, or longing; &c.*]. (Sb, TA.) — **شَوَّاهُ** **الْبَصَرِ** *A man sharp of sight*: (S, K:) formed by transposition from **شَوَّاهُ** **الْبَصَرِ**. (S.)

**أَشَبَى** [More, and most, desirable, or pleasant or delicious or sweet]. One says, **هُوَ أَشَبَى إِلَيَّ مِنْ كَذَا** [*It is more desirable, or pleasant &c., to me, or in my estimation, than such a thing.*] (Mṣb voce **إِلَيَّ**.) See also another ex. in a verse cited voce **إِلَيَّ**, in art. **الْو**.

**مُشْتَبَى**: see **شَوَّاهُ**. — [Used as a subst., its pl. is **مُشْتَبَاتٌ**.]

#### شَوَّاهُ

1. **شَوَّاهُ**, formed by transposition from **شَوَّاهُ**, aor. **شَوَّاهُ** and **شَوَّاهُ**, [but the latter form of the aor. is disallowed by MF,] *He preceded me, or outwent me.* (K.) — And *He grieved me.* (K.) — And *He pleased me.* (K.) Thus it bears two contr. significations. (TA.) And **شَوَّاهُ**, aor. **شَوَّاهُ**, *I pleased him.* (Lth, O.) — And **شَوَّاهُ** **بِهِ**, *I was pleased with, and rejoiced in, him, or it.* (Lth, O, K.) [See also art. **شَوَّاهُ**.]

**شَوَّاهُ**, n. un. **شَوَّاهُ**: see art. **شَوَّاهُ**.

**شَوَّاهُ** (K, TA, and L in art. **تَبَعَ**) in form like the dual of **سَبَدٌ** [except as to the final vowel], (TA,) [erroneously written in the CK **شَوَّاهُ**]