

planted; (L, K;) or in which trees of the kind called نَبَع grow; or that produces plants, or herbage: (L:) pl. شُؤُون: (L, K:) which is said by ISd to mean lines, or streaks, in a mountain: or, as some say, cracks, or clefts: and to these cracks, or clefts, the poet Keys Ibn-Kurāḡ likens [imaginary] clefts in the liver, occasioned by love. (L.)

إِنَّهُ لَيْشَانُ شَانٍ أَنْ تُفْسِدَكَ is a saying mentioned by Lh, expl. [only] by the words ان ان فسادك [i. e. أَنْ نَعْمَلُ فِي فِسَادِكَ], app. meaning *Verily he is busying himself in the doing of a thing in order that we may labour in causing thee to be in a bad, or corrupt, state*. (L.)

## شاهلوط

شَاهِلُوط [a Pers. word, and also used by the Arabs in the present day, applied to The chestnut]: also written بَلُوط. شاه بلوط. (TA voce بَلُوط and voce جَمَل.)

## شاهين

شَاهِين A certain well-known bird, (K, TA,) of those that prey; (Mṣb, TA;) it is of the birds called صُغُور [pl. of صُغْر], as are also the يُوُيُؤُ and the بَازِي and the زُرْق and the يُوُيُؤُ; (AHāt in "the Book of Birds," TA in art. بَشَق;) [said by Golius, on the authority of Dmr, to be the white falcon; and to this bird it is perhaps applied by some of the Arabs; but some of them, I believe most of them, and I believe also that they do so most properly, apply this appellation in the present day to the *gerfalcon*, which is not wholly white; and some, to the *falcon gentle*:] the word is [of Pers. origin,] not genuine Arabic; (TA;) it is an arabicized word: the pl. is شَوَاهِين, and sometimes شَيَاهِين is used in its stead, formed by substitution [of ي for و] for facilitating the pronunciation. (Mṣb.) — Also † The عمود [meaning beam] of the balance. (K.) — And i. q. صَنْجَة [which signifies A balance, and a steelyard, and a weight of a balance]: so in the Expos. of the "Muwaṭṭa." (MF, TA.)

## شَاو

1. شَاوَتِ الْقَوْمَ, (AZ, S,) aor. ʔ, (JM, PS,) or ʔ, (Ham p. 786,) inf. n. شَاوُ, (AZ, S, K,) I preceded, or outwent, the people, or party. (AZ, S, K,\*) Accord. to [several of] the copies of the K, شَاءَهُ i. e. like شَاعَهُ in measure, which is incorrect, [in other copies شَاءَهُ, agreeably with what is said in the S,] signifies *He strove, or contended, with him to precede him, or outgo him: or he preceded him, or outwent him*: but in the S it is said, شَاءَهُ, of the measure فَاعَلَهُ, signifies *he strove, or contended, with him to precede him, or outgo him*: and شَاءَهُ like شَاءَهُ, [the former belonging to art. شَاو and] formed by transposition, signifies *he preceded him, or outwent him*; and both of these are used by the poet (El-Hārith Ibn-Khālid El-Makhzomee, TA) in his saying,

• مَرَّ الْحُدُوجُ وَمَا شَاوَنَكَ نَقْرَةً •  
• وَتَقَدَّرَ أَرَاكَ تَشَاءَ بِالْأَطْعَانِ •

this [passage in the S], however, is taken from what is said by A'Obeyd, in [his work] "El-Ghareeb el-Muṣannaf," which is as follows: شَانِي, like شَاعِي [in measure], and شَانِي, like شَعَانِي, mean *the affair, or event, grieved me*; and thus in the verse of El-Hārith Ibn-Khālid, which he cites; and the same is said in the T on the authority of IAḡr, who says that the poet has used two dial. vars.: [accordingly the verse may be rendered, *The camels with their saddles upon them passed along and they grieved thee not at all; but I see thee that thou art grieved by the women borne in the camel-vehicles*:] it is said in the M, شَانِي الشَّيْءِ means *the thing preceded me, or outwent me*: and also *the thing grieved me*: formed by transposition from شَانِي, as is proved by its having no inf. n.: IAḡr says that they are two dial. vars. because of his not being a grammarian. (TA.) [See also 8.] — And شَاوَتِ الْبَيْتَرُ, (Lh, TA,) or شَاوَتِ مِنَ الْبَيْتَرِ, (S,) inf. n. شَاوُ, (K, TA,) I drew forth the earth from the well: (S, K,\*) or I drew forth a basketful of earth (شَاوًا) or two basketfuls of earth (شَاوَيْنِ) from the well. (Lh, TA.)

3. شَاءَهُ: see 1. يَشَاوِي occurs in a verse of Milḥah El-Jarmee, meaning يَسَابِقُ, from شَاوُ meaning طَلَّقَ: one says شَاءَهُ, aor. يَشَاءُهُ, meaning سَبَقَهُ: but the verb of the measure regularly formed from الشَاوُ is شَاعَى; so that يَشَاوِي is formed by transposition and by the change of the ʔ into ي. (Ham p. 786.)

6. تَشَاءِي مَا بَيْنَهُمَا, (S, K, TA, [in the CK, erroneously, تَشَاوِي,]) like تَشَاعَى [in measure], (S,) The space between them two became far-extending. (S, K.) — And تَشَاءَى الْقَوْمُ, The people, or party, became scattered, or dispersed. (S, K.)

8. اشْتَأَى He preceded, or outwent: (S, K:) so says El-Mufaddal. (S.) — And He gave ear, hearkened, or listened. (S, K.)

شَاوُ The utmost extent, term, limit, point, reach, or goal. (S, Mṣb, K.) — And A heat, or single run to a goal or limit: so in the saying, جَرَى شَاوًا (S) or جَرَى شَاوًا (Mṣb) [He (a horse, TA) ran a heat]. — And i. q. هَمَّة: thus in the saying, إِنَّهُ لَبَعِيدُ الشَّاوِ † [Verily he is far-aiming, or far-aspiring, in purpose, desire, or ambition]: (Lh, TA:) and شَاوُ is a dial. var. thereof. (TA.) — Also A [basket such as is termed] زَبِيل and so مَشَاءَةٌ: (K:) or † the latter signifies a زَبِيل in which the earth of a well is taken forth; of the measure of مَشَاعَةٌ; and the pl. is مَشَاءٌ: (S:) and شَاوُ signifies, (S,) or signifies also, (K,) the earth that is taken forth from a well (S, K) with the like of the مَشَاءَةُ, (as in a copy of the S,) or such as fills the مَشَاءَةُ: (so in another copy of the S [agreeably with what next follows]:) a زَبِيل of the earth of a well. (As, T, TA.) — And hence, i. e. as being likened to a زَبِيل of the earth of a well, † The dung that the he-ass and the she-ass casts forth: (As, T, TA:) or the dung of the she-

camel; (M, K;) but the more approved word is [شَاوُ] with س. (M, TA.) — Also The nose-rein (زَمَام) of a she-camel. (Lth, K.)

مِشَاءَةٌ; see the next preceding paragraph, in two places.

مُخْتَلَفٌ [part. n. of 8, q. v.: — and] i. q. مُتَبَايِنٌ [app. as meaning *Disagreeing, differing, or discordant*]. (TA.)

## شَب

1. شَبَّ, aor. ʔ, (S, Mgh, Mṣb, K,) inf. n. شَبَابٌ (S, Mgh, Mṣb, K,\*) and شَبِيئَةٌ (S, Mṣb, K,\*) and شَبِيْبٌ and شَبِيْبٌ, (TA,) He became a youth, or young man; i. e. he attained to the state termed شَبَابٌ meaning as expl. below; (S, Mgh, Mṣb, K;) said of a boy. (S, Mṣb.) [And in like manner شَبَّتْ is said of a girl, i. e. She became a young woman.] — شَبَّ used as a noun: see below. — [Perhaps as an inf. n. of which the verb is شَبَّ, (as Freytag has assumed,) but more probably of شَبَّ, which will be found mentioned in this paragraph, for I do not find the former verb in the requisite sense,] شَبَّ signifies *Anything's being, or becoming, raised, or elevated*. (K.) — شَبَّ said of a horse, (S, Mṣb, K,) aor. ʔ, and ʔ, (S, K,) inf. n. شَبَابٌ and شَبِيْبٌ (S, Mṣb, K) and شَبِيْبٌ, (K,) He was brisk, lively, or sprightly, (S, Mṣb, K,\*) and raised his fore legs (S, Mṣb, K) together, (S, Mṣb,) as though in leaping, (TA,) and played. (S. [See also شَبَّتْ in art. شَبُو, said of a mare.] And likewise He was or became, restive, or refractory: one says, عِضَاهُ and شَبِيْبُهُ and بَرِيْثٌ إِلَيْكَ مِنْ شَبَابِهِ and عِضَاهُ [I am irresponsible to thee for his being restive, or refractory, and for his biting]. (S.) — شَبَّتِ النَّارُ, [aor., accord. to rule, ʔ,] (Mṣb, K,) and شَبَّتْ [pass. of the trans. verb شَبَّ, q. v. infra], inf. n. شَبُوْبٌ (which is of the intrans., TA) and شَبَّ (which is of the trans. verb, TA), The fire burned, burned up, burned brightly or fiercely, blazed, or flamed. (Mṣb, K.) [See also 5.] [And hence,] شَبَّتِ الْحَرْبُ بَيْنَهُمْ [War, or the war, burned, or burned fiercely, between them]. (A, TA.) — شَبَّ It was raised, or elevated. (O, TA.) — شَبَّ النَّارُ, aor. ʔ, (S, O, Mṣb,) inf. n. شَبَّ (S, O, K) and شَبُوْبٌ (S, K,) or the latter is the inf. n. of the intrans. verb mentioned above, (TA,) He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (S, O, Mṣb, K,\*) as also شَبَّبَهَا, inf. n. تَشَبِيْبٌ; (L;) and اشْبَاهَا: (A and TA in art. حَش:) and so شَبَّهَا. (TA in art. شَبُو.) And in like manner, شَبَّ الْحَرْبُ † He kindled war, or the war; or made it to burn, or burn fiercely. (S.) — [Hence,] شَبَّ, aor. ʔ, said of the blackness of a garment, (Sh, A, TA,) † It heightened and increased, (A,) or made to appear bright and beautiful, and [as it were] burning, or glowing, (Sh, TA,) the whiteness of the wearer. (Sh, A, TA.) And شَبَّ لَوْنَهَا (aor. as above, S) † It