

(S, A, Mgh, Mṣb, K,) for sale, and in which they run. (Mgh, Mṣb.) Hence the saying, **أَرَادَ وَالْخَطْبَ قَانَتَا مَشَوَارَ كَثِيرِ الْعَارِ** [Avoid thou orations, for they are means of display in which one often stumbles]. (S, A, K.) — And The pace, or manner of going, of a horse: one says **فَرَسٌ حَسَنُ الْمَشَوَارِ** [A horse good in respect of pace, or manner of going]. (A.) = See also **شُورَةٌ**, latter part, in three places. — One says of camels, (K,) or of a beast, (**دَابَّةٌ**, TA,) **وَأَخَذَتْ مَشَوَارَهَا** and **مَشَارَتَهَا** They, or it, became fat and goodly (K, TA) in appearance. (TA.) = [It occurs in the O and K, in art. **خُوق**, as signifying The penis of a horse: perhaps a mistranscription for **شُورَار**, q. v.: I find it expl. in this sense in Johnson's Pers., Arab., and Engl. Dict.; but he may have taken it from the K.] = [It is said to signify] also A portion that a beast has left remaining of its fodder: (O, K, TA:) but Kh says, "I asked ADK, Is it **نَشُورَار** or **مَشُورَار**? and he said **نَشُورَار**, and asserted it to be Pers.:" (O, TA:) it is an arabicized word, (K,) originally **نَشُورَار**: (O, K: or, as in the CK, **نَشُورَار**: [correctly **نَشُورَار** or **نَشُورَار**:]) one says, **نَشُورَتِ الدَّابَّةُ نَشُورَارًا**. (TA.)

مَشُورَةٌ A place in which bees deposit their honey; as also **شُورَةٌ**; (K:) or, as written by Sgh, the latter word is [**شُورَةٌ**] with fet-ḥ. (TA.) [See also **مَشَار**.]

مَشَارٌ A gatherer of honey. (S, TA.) — See also **مَشَار**.

مُتَشِيرٌ Fat; (AA, S;) as also **شُورَةٌ**, with ḍamm, applied to a she-camel: (K:) or the latter signifies of generous race; or excellent. (TA.) [See also **شِير**.] — And A stallion-camel (El-Umawee, T, S) that knows the female which has not conceived, and distinguishes her from others. (El-Umawee, T, S, K.)

شوس

1. **شُوسٌ**, (K,) aor. **يَشُوسُ**, (TA,) inf. n. **شُوسٌ**; (S, A, K, TA;) and **يَشَسُ**, aor. **يَشَسُ**, (Lth, K, TA,) or **يَشُوسُ**; (Ham p. 68;) *He looked from the outer angle of his eye, by reason of pride, or of anger, or rage*: (S, A, K:) or, as in the M, *he looked with one of his eyes, inclining his face towards the side of that eye; doing so naturally, or by reason of pride and self-conceit and anger*: or *he raised his head in pride*: (TA:) or *he made the eye small, contracting the lids, to look*: and **شَاوَسٌ** has the first of the meanings above mentioned; (A, K;) or the last: (A:) or one says, **تَشَاوَسَ فِي نَظَرِهِ**, meaning *he looked with the look of the haughty, or proud*: (TA:) or **تَشَاوَسَ إِلَيْهِ** *he looked at him from the outer angle of his eye, inclining his face towards the side of the eye with which he looked*: (AA, S, TA: [see also 3:]) or **تَشَاوَسَ** signifies *he looked towards the sky with one of his eyes*: or it means *he showed, or manifested, pride and self-conceit, and haughtiness*; agreeably with the general analogy of verbs of this measure: and **شُوسٌ** is in the natural disposition. (TA.) — Also *He was such*

as is termed **أَشُوسٌ** meaning *bold, or daring, to engage in fight, and strong*. (TA.) = **شُوسٌ** [inf. n. of **شَسَسَ**] in relation to the **سَوَاك** [or tooth-stick] is a dial. var. of **شُوسٌ**: (IAqr, K, TA:) one says, **شَسَسَ فَاهُ بِالسَّوَاكِ**, like **شَاَصَهُ** [q. v.]. (Fr, TA.)

3. **شَاَوَسَهُ** [He looked at him in the manner of him who is termed **أَشُوسٌ**; like **تَشَاوَسَ إِلَيْهِ**: see **مَشَاوَسٌ**.]

6: see the first paragraph.

أَشُوسٌ, applied to a man, (S, A,) *Who looks in the manner expl. above, in the first sentence of this art.*: (S, A, K:) or *in whose look is known anger; or rancour, malevolence, malice, or spite; and pride*: (TA:) or *raising his head by reason of pride*: (AA, TA:) fem. **أَشُوسَةٌ**: (A, TA:) and pl. **أَشُوسٌ**. (S, A, K.) [Hence the saying,] **بَلِيَ فَلَانٌ بِشُوسِ الْخَطُوبِ** [Such a one was tried with terrifying, or severe, calamities or afflictions]. (A, TA.) — Also *bold, or daring, to engage in fight, and strong*. (TA. [See also **أَشْرَسٌ** and see **شُوشٌ**].)

مَشَاوَسٌ † *Water hardly to be seen, by reason of its paucity, and the depth to which it has sunk*; (A, *K;) as though it looked at him who came to it in the manner of him who is termed **أَشُوسٌ** **أَشُوسٌ** (كأنه يشاوس الوارد). (A, TA.)

شوش

2. **شُوشٌ**, inf. n. **تَشُوشٌ**, *He rendered the affair, or state, or case, confused, disordered, or perplexed, to him*: (El-Farábee, S, *Mṣb: the inf. n., and that only, mentioned in the S in art. **شيش**;) or, accord. to certain of those skilled in the abstrusities and niceties of science, **شُوشٌ** is a post-classical word, and the chaste word is **هَوَسٌ**: accord. to Iamb, the leading lexicologists hold that one should only say **هَوَسٌ**; and Az and others say the same: (Mṣb:) [F also says,] **تَشُوشٌ** is a mistake for **تَهْوِيشٌ**. (K.) See also **شَوَاشٌ**.

5. **تَشُوشٌ** *The affair, or state, or case, became confused, or perplexed, to him*: (El-Farábee, S, Mṣb: mentioned in the S in art. **شيش**;) or this is post-classical: (Mṣb:) or **تَشُوشٌ** is a mistake for **تَهْوِيشٌ**. (K.)

6. **تَشَاوَسَ الْقَوْمُ** *The people, or company of men, became mixed, or confounded, together*; syn. **تَبَاوَسَ**. (Sgh, K.)*

شُوسٌ in the phrase **أَبْطَالَ شُوشٌ** i. q. **شُوسٌ** [pl. of **أَشُوسٌ**, q. v.]. (O, K.)

شُوشَاءٌ and **شُوشَاءٌ**, (Lth, O, K,) or the former is a mistake, (TA,) the latter said by Az to be that which he heard from the Arabs, (O, TA,) applied to a she-camel, *Light, or agile*: (Lth, O, K:) or, so applied, *swift*: (A'Obeyd, O:) and applied to a woman as an epithet of discommendation. (O.) A poet, cited by AA, applies the epithet **شَوَاشِي**,

with hemz, by poetic license, to a **نَاضِحٌ** [properly meaning a camel upon which water is drawn from a well]; originally from **شُوشَاءٌ**, (O,) or **شُوشَاءٌ**, (TA,) meaning "Light," or "agile," applied to a she-camel: so says AA. (O, TA.)

بَيْنَهُمُ شَوَاشِي, (O, and so in the TA as from the K,) or **شَوَاشِي**, (so in the CK and in my MS. copy of the K,) *Between them is disagreement, dissension, discord, or difference*: (O, K:) the vulgar say **تَشُوشِي**. (O, TA.)

شَوَاشِي: see **شُوشَاءٌ**.

مَشُوشٌ, (so accord. to my copy of the KL,) or **مَشُوشٌ**, (so accord. to Golius from the KL,) A small turban (**دَسْتَارِجَه**). (KL. [Comp. **مَشُودٌ**].)

مَشَاوَسٌ *Water not to be seen, (K,) or hardly to be seen, (TA,) by reason of its remoteness [from the surface of the ground] or its paucity*: (K:) a dial. var. of **مَشَاوَسٌ** [q. v.]. (TA.)

شوص

1. **شَاَصٌ**, aor. **يَشُوصُ** (S, A, Mgh, Mṣb, K) and **يَشَاَصُ**, in all its senses, (O, K,) inf. n. **شُوصٌ**, (S, Mgh, Mṣb, K,) *He set up a thing with his hand*: (Mṣb, K:) or *he put it into a state of commotion*: (Mṣb:) or it signifies also *he moved it violently from its place*. (IDrd, K.) — *He rubbed a thing with his hand*. (IAqr, K.) — *He washed (A'Obeyd, S, Mgh, Mṣb, K) a thing, (Mṣb,) or anything: (A'Obeyd:) he cleansed (AO, S, K) a thing: (AO:) as, for instance, his mouth, with the سَوَاك [or tooth-stick]: (S:) he rubbed and cleansed the teeth and the side of the mouth. (IAqr.) You say فَاهُ شَاَصٌ* *He cleansed and washed his teeth, (Mgh,) بِالسَّوَاكِ [with the tooth-stick]. (Mṣb.) And شَاَصَ أَسْنَانَهُ*, (A,) or *فَاهُ*, (TA,) [or app., **شَاَصٌ** alone, accord. to the K,] *He cleansed his teeth with the سَوَاك*: (AA, K, TA:) or *he did so by passing it across his teeth*: (A, TA:) or *from below upwards*: (K, TA:) or *by thrusting it into them, or between them*: (TA:) and in like manner you say, **فَاهُ شَاَصٌ**, (TA,) inf. n. **شُوصٌ**; (Fr, K, TA;) and **فَاهُ شَاَصَةٌ**; (Fr, K, TA;) and **شُوصٌ**, (TA,) inf. n. **تَشُوصٌ**. (K, TA.) — Also *He chewed a سَوَاك [app. to separate the fibres at the end and so make it like a brush, to prepare it for cleaning his teeth with it]. (K, *TA.)*

2: } see 1, near the end of the paragraph.

4: }

شُوصٌ السَّوَاكِ *The washings (غَسَاةٌ) of the tooth-stick: or what remains from the tooth-stick when one cleans his teeth with it*: each of these meanings is assigned to it in explanations of a trad.: **اِسْتَعْنُوا عَنِ النَّاسِ وَلَوْ بِشُوصِ السَّوَاكِ** [Be ye independent of other men, if it be only by means of possessing the washings, &c., of the tooth-stick: i. e., as long ye possess anything]. (TA.)

شوط

1. **شَاَطٌ**, aor. **يَشُوطُ**, inf. n. **شُوطٌ**, *He ran a heat,*