

or single run, or a run at once, to a goal, or limit. (TA.)

2. شَوِّط, inf. n. تَشْوِيطٌ, He (a man, I Aqr) made a long journey; his journey was, or became, long. (IAqr, K.) = شَوِّطَ سَفِينَتَهُ see 5. — شَوِّطَ الفَرَسَ He voyaged with his ship. (TA.) = Also شَوِّطَ He made a cooking-pot to boil. (El-Kilábee.) — He cooked thoroughly flesh-meat; (Ibn-'Abbád, Sgh, K;) as also شَيِّطَ: (Ibn-'Abbád, Sgh:) or both signify he smoked it, or made it smoky, and did not thoroughly cook it. (TA.) — † It (hoar-frost, or rime,) burned (أَحْرَقَ, q. v.) a plant, or herbage: (K:) and in like manner one says of medicine which is sprinkled upon a wound. (TA.) See also 4 in art. شَيْط, in two places.

5. تشَوِّطَ الفَرَسَ, [in the CK, شَوِّطَ, but as this, in the manner in which it is there mentioned, is a needless repetition, being implied, if correct, it is doubtless a mistranscription,] He continued to drive, or urge on, the horse, until he was tired, or fatigued. (K, * TA.)

شَوِّطٌ A heat; a single run, or a run at once, to a goal, or limit; (Mgh, Msb, K;) syn. طَلَّقَ: (S, Msb:) pl. أَشْوَابٌ. (S, Mgh, Msb, K.) You say, شَوِّطَ عَدَاً He ran a heat. (S.) And طَافَ شَوِّطًا He performed seven circuits round the House [of God, i. e. the Ka'bah]: (S, TA:) from the [Black] Stone to the [Black] Stone [again] is one شَوِّطٌ: (S, Msb, TA:) but some of the lawyers disapprove of this application of the term اشواط. (IF, K, TA.) — [It is also, app., an inf. n. used as an epithet: for one says, جَاءَ شَوِّطًا مِنَ الخَيْلِ: see سَنَّ, in the latter part of the paragraph.] It is sometimes used in relation to the wind: so says Lth: and he cites the following as an instance in which the wind is meant:

• وَنَازِحٌ مُعْتَكِرٌ الْأَشْوَابِ •

[app. meaning And a wind, or many a wind, exhausting, or drying up, the waters, the blasts thereof bringing dust]. (TA.) — And it is also [used as meaning A bout] of shooting arrows. (T and M in art. رَشَقَ.) — Also The space of ground over which a horse runs; such as a مَيْدَانٌ, and the like; which is [said by some to be] the primary signification; [but the primary signification is said by others to be the first given above; (see Har p. 574;)] and so تَشْوِيطَةٌ. (TA.) — Also † A scope; an object to be reached, or accomplished; syn. غَايَةٌ: whence the saying, الشَّوِّطُ بَطِينٌ † The scope is remote: (Har p. 574:) a prov., relating to the long extent of hope. (TA.) — And † A place between two elevated tracts of ground, through which water and men pass, as though it were a road, extending as far as the voice of a caller can be heard, then ending, (ISH, O, K,) of such depth that it will conceal the camel and his rider, found only in plain, or soft, ground, and producing good herbage: (ISH, O:) pl. شَيَابٌ; (ISH, O, K;) originally شَوَابٌ. (ISH, O.) Z writes it with س. (TA. See سَوَّطٌ.) = شَوِّطَ ابْنُ آوَى [The jackal]: (IDrd, S, Z, O, I, K:) or some other beast. (L.) = شَوِّطٌ

بَاطِلٌ: see سَوَّطَ بَاطِلِي, in art. سَوَّطَ: accord. to IDrd, it is not of established authority. (O.)

تَشْوِيطَةٌ: see شَوِّطٌ. — It is also, metonymically, applied to † The plague, or pestilence; and other destructive diseases. (TA.)

شوط

شَوَابٌ and شَوَابٌ, (S, K, &c., [but in one copy of the S, I find only the former, which is the more common,]) occurring in the Kur [lv. 35], where Ibn-Kethcer read شَوَابٌ, (TA.) Flame (S, Bd, Jel, K) without smoke: (S, Jel, K:) or smoke of fire: and heat of fire: (ISH, K:) and heat of the sun: (K, TA:) or a piece of fire in which is no smoke: or flame of fire: or only of fire and something mixed therewith. (L.) — [And hence,] † Vehemence of thirst: (K, TA:) or simply, thirst. (A, TA.) You say, جَمَلٌ بِهِ شَوَابٌ † A thirsting camel. (A, TA.) — And † Clamour. (K, TA.)

شوف

1. شَوَّفَهُ, (S, O, K,) aor. أَشَوَّفَهُ, (O,) inf. n. شَوِّفٌ, (O, K,) I polished it; (S, O, K;) namely, a thing, (S, O,) or an ornament of gold or silver. (Mgh.) — [Hence,] شَيَّفَتِ الجَارِيَةَ, (S, O, K,) also written شَيَّفَتْ, (thus in one of my copies of the S, in the other written شَيَّفَتْ, and thus only,) aor. تَشَافٌ, (S, O, K,) inf. n. as above, (S,) The girl, or young woman, was adorned. (S, O, K.) — And [hence likewise,] شَوِّفٌ also signifies The smearing of a camel with tar. (K.) One says, شَمَّرْتُ بِعَيْرِكَ Smear thy camel with tar. (O.) = [The inf. n.] شَوِّفَانٌ as syn. with تَشَوِّفٌ [but in what sense is not said] is vulgar. (TA.) — So too is [the inf. n.] شَوِّفٌ as meaning The act of seeing [and of looking]. (TA.) [شَافٌ is much used in the present day as meaning He saw, and he looked at, a thing.]

2. تَشَوِّفٌ, inf. n. شَوِّفٌ, He adorned the girl, or young woman. (TA.) = شَيَّفَ الدَّوَاءَ He made the medicament to be what is termed شَيَافٌ [q. v.]. (Ibn-'Abbád, O, K.) [The ي in this verb is substituted for و.]

4. أَشَرَفَ عَلَيْهِ i. q. أَشَافَ عَلَيْهِ [meaning He was, or became, on the brink, or verge, or at the point, of it], (S, O, K,) namely, a thing; like أَشْفَى; (S, O;) from which it is formed by transposition. (S.) — And أَشَافَ He feared. (Ibn-'Abbád, O, K.) You say, أَشَافَ مِنْهُ He feared him, or it. (K.) = See also 5, last sentence.

5. تَشَوِّفٌ He adorned himself: (K:) or تَشَوِّفَتْ she (a woman, IDrd, O, or a girl, or young woman, S) adorned herself. (IDrd, S, O.) One says of a woman divorced by a sentence that admits of her returning, تَشَوِّفُ لِرَوْحِهَا i. e. She adorns herself for her husband, by making her face clear, and polishing her cheeks; from 1 in the first of the senses assigned to it above. (Mgh.) = تَشَوِّفَتِ الأَوْعَالُ The mountain-goats ascended upon the tops of the mountains, (Lth,

O, Msb,) and looked down, (Lth, O,) to see the plain country and its freedom from those whom they feared, in order that they might repair to the water and the pasturage. (Msb.) — Hence, تَشَوِّفَ He (a man) raised, or stretched and raised, his eyes, or sight, towards such a thing: and hence the verb became used to denote hope, or expectation, and desire, or seeking. (Msb.) And تَشَوِّفَ مِنَ السَّطْحِ He stretched himself up, and looked, and overlooked, or looked down, from the house-top. (K.) One says, النَّسَاءُ يَتَشَوِّفْنَ مِنَ السَّطُوحِ The women look, [or look down,] stretching themselves up, from the house-tops. (S, O.) [See also 8.] And one says also, تَشَوِّفَ إِلَى الشَّيْءِ, (S,) or إِلَى الخَيْرِ, (O, K,) or إِلَى الخَيْرِ, (CK,) He looked for [the thing, or good, or the news or tidings], (S, O, K,) &c. (TA.) — And تَشَوِّفَ الشَّيْءُ The thing rose, or became high or elevated; as also أَشَافَ. (TA.)

8. اشْتَافَ He (a man, S, O) stretched himself up, and looked: (S, O, K:) and in like manner one says of horses. (TA.) [See also 5.] — And اشْتَافَ البرقَ He looked at the lightning, or at the cloud thereof, to see whither it was tending, and where it would rain; syn. شَامَهُ. (S, O, K.) = Also, said of a wound, It became rough, or thick; (AZ, O, K;) and so أَشْتَافَ, thus without hemz. (TA.)

10: see what next precedes.

شَوِّفٌ The مَجَرَّ, (O, K,) i. e. a wooden implement, (O,) [meaning a harrow,] by means of which the ploughed land is made even. (O.)

شَافَةٌ: see شَافَةٌ, in art. شَافَ. (TA.)

شَيَافٌ Medicaments for the eye and the like: (O, K:) from 1 in the first of the senses assigned to it above: originally شَوِّافٌ. (O.)

شَوِّافٌ A sharp-sighted man. (TA.)

شَيِّفَةٌ A scout, or scouts, (طَلِيعَةٌ,) employed to look out for a party; (IAqr, S, O, K;) as also شَيِّفَانٌ. (IAqr, O, K.)

شَيِّفَانٌ: see what next precedes.

مَشَوِّفٌ Polished: applied to a دِينَارٌ [&c.]. (S, O, K.) 'Antarah says,

• وَلَقَدْ شَرِبْتُ مِنَ المَدَامَةِ بَعْدَ مَا •
• رَكَدَ الهَوَاجِرُ بِالمَشَوِّفِ المَعْلَمِ •

[And verily I have drunk wine, after that the vehement noon-day-heats of summer had remitted, purchased with the polished, characterized deenár]: (S, O, and EM p. 237:) he means the deenár polished by the minter thereof: (TA:) or, as some say, he means the bright, characterized, or figured, bowl. (O, TA.)* — Also A camel smeared with tar; (O, K;) because it polishes him. (TA.) — And (K) accord. to AA (O, TA) and A'Obeyd, (TA,) as used by Lebeed, (O, TA,) A camel in a state of excitement by lust: (O, K:*) but as some relate the verse in which it occurs, the word is with س, and means "smelt"