

should be rendered *The man was made to have anxiety cleaving to him &c.*] = اشعر السكين [He put a شِعْرَة [q. v.] to the knife. (S, A, K, *)

5: see 4, in the latter half of the paragraph.

[6. اشعر He affected, or pretended, to be a poet, not being such. (See its part. n., below.)]

10. اشعرت البقرة The cow uttered a cry to her young one, desiring to know its state. (A, TA.) — And استشعروا They called, one to another, uttering the شعر [by which they were mutually known], in war, or fight. (TA. [See also 4.]) = استشعر as syn. with اشعر and تشعر: see 4, in the latter half of the paragraph. — Also, (A,) or اشعر شعارا (K,) He put on, or clad himself with, a شعر [i. e. an innermost garment]. (A, K.) [Hence,] استشعر خشية الله † Make thou the fear of God to be شعار قلبك [i. e. the thing next to thy heart]. (TA.) And استشعر خوفًا † He conceived in his mind fear. (S, A, *)

شعر and شعر, (A, Mṣb, K, but only the latter in my copies of the S and in the O,) two well-known dial. vars., the like being common in cases of this kind, in which the medial radical letter is a faucial, (MF,) [but the latter I have found to be the more common,] Hair; i. e. what grows upon the body, that is not صوف nor وبر (K); it is an appertenance of human beings and of other animals: (S, A, Mṣb:) [when spoken of as used in the fabrication of cloth for tents &c., the meaning intended is goats' hair: (see 4 in art. :بني)] of the masc. gender: (Mṣb, TA:) pl. (of the former, Mṣb) شعور and (of the latter, Mṣb) أشعار (S, Mṣb, K) and (of the latter also, TA) شعار: (K, TA:) and أشعار, properly dim. of أشعار, is used, accord. to Aboo-Ziyád, as dim. of شعور: (TA:) the n. un. is with ة: (S, A, * Mṣb, K:) and this, i. e. شعرة [or شعرة], is also used metonymically as a pl. (K, TA.) One says, شق الأبلية و بينك المال شق الشعرة † [The property is, or shall be, equally divided between me and thee]. (TA.) And رأى فلان الشعر Such a one saw, or has seen, hoariness, or white hairs, (Yaakoob, S, A, TA,) upon his head. (TA.) — [The n. un.] شعرة is also used, metonymically, as meaning † A daughter. (TA.) — And شعر (K, and so accord. to the TA, but in the CK شعر,) signifies also † Plants and trees; (K, TA;) as being likened to hair. (TA.) — And the same, (A, K, TA, but in the CK شعر,) † Saffron (A, K) before it is pulverized. (A.)

شعر: see the next two preceding sentences.

شعر [an inf. n., (see 1, first sentence,) and used as a simple subst. signifying] Knowledge; cognizance: (K, TA:) or knowledge of the minute particulars of things: or perception by means of [any of] the senses. (TA.) One says, لئت شعرى فلانًا ما صنع شعرى (Ks, Lh, S, * Mṣb, * K, *) and لئت شعرى عنه ما صنع, and لئت شعرى له ما صنع (Ks, Lh, K, *) i. e. Would that I knew what such

a one did, or has done; (S, * K, * Mṣb, * TA;) for would that my knowledge were present at, or comprehending, what such a one did, or has done; the phrase being elliptical: (TA:) accord. to Sb, لئت شعرى is for لئت شعرى, the ة being elided as in هو أبو عذرتها [for هو أبو عذرتها], (S, TA,) the elision of the ة in this latter instance, as Sb says, being peculiar to the case of the words being preceded by ابو; [but see عذرة;] and as in إقامة when used as a prefixed noun; though لئت شعرى is not now known to have been heard. (TA.) One says also, لئت شعرى ما كان Would that I knew what happened, or has happened. (A.) — The predominant signification of شعر is Poetry, or verse; (Mṣb, K;) because of its preeminence by reason of the measure and the rhyme; though every kind of knowledge is شعر: (K:) or because it relates the minute affairs of the Arabs, and the occult particulars of their secret affairs, and their facetiae: (Er-Rághib, TA:) it is properly defined as language qualified by rhyme and measure intentionally; which last restriction excludes the like of the saying in the Kur [xciv. 3 and 4], الَّذِي أَنْقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ, because this is not intentionally qualified by rhyme and measure: (KT; and the like is said in the Mṣb:) and sometimes a single verse is thus termed: (Akh, TA:) pl. أشعار. (S, K.) — Also † Falsehood; because of the many lies in poetry. (B, TA.)

شعر: see شعر, in two places.

شعر: see أشعر. — [The fem.] شعرة signifies [particularly] A sheep or goat (شاة) having hair growing between the two halves of its hoof, which in consequence bleed: or having an itching in its knees, (K, TA,) and therefore always scratching with them. (TA.)

شعر and شعرة ns. un. of شعر [q. v.] and شعر.

شعر The hair of the pubes; (T, Mṣb, K;) as also شعر, [accord. to general analogy with شعر, or شعر, [and if so, without tenween,] accord. to different copies of the K; (TA;) of a man and of a woman; and of the hinder part of a woman, specially: (S, O, Mṣb:) and the pubes (عانة) [itself]: (K:) and the place of growth of the hair beneath the navel. (K, * TA.) — Also A portion of hair. (K, * TA.)

الشعرى [The star Sirius;] a certain bright star, also called الجوزم; (TA; [but see this latter appellation;]) the star that rises [aurorally] after الجوزم [by which is here meant Gemini], in the time of intense heat, (S, TA,) and after الهقعة [app. a mistranscription for الهقعة]: (TA:) [about the epoch of the Flight, it rose aurorally, in Central Arabia, on the 13th of July, O. S.: (see التثرة; and see also منازل القمر, in art. نزل:) on the periods of its rising at sunset, and setting aurorally, see دبر and دبور:] the Arabs say, إذا طلعت الشعرى جعل صاحب النخل يرى [When Sirius rises aurorally, the owner of the palm-trees begins to see what their fruit will be]: (TA:)

there are two stars of this name; الشعرى العبور; الشعرى الغميصة (S, K,) together called الشعران: the former is that [above mentioned] which is in [a mistake for "after"] الجوزم, and the latter is [Procyon,] in the ذراع [by which is meant الذراع المبطوة, not الذراع المبسوطة]; (S;) and both together are called the two Sisters of Suheyl (سهبيل [i. e. Canopus]): (S, K:) the former was worshipped by a portion of the Arabs; and hence God is said in the Kur-án to be Lord of الشعرى: (TA:) it is called العبور because of its having crossed the Milky Way; and the other is called الغميصة because said by the Arabs to have wept after the former until it had foul thick matter in the corner of the eye: (K in art. غمص:) the former is also called الشعرى اليمنية [the Yemenian, or Southern, شعرى]; and the latter, الشعرى السامية [the Syrian, or Northern, شعرى]. (Kzw.)

شعراء fem. of أشعر [q. v.: under which head it is also mentioned either as a subst. or as an epithet in which the quality of a subst. is predominant]. — See also شعرة.

شعراء [app., if correct, with tenween]: see شعرة.

شعرى [Of, or relating to, poetry; poetical. — And also † False, or lying]. One says أدلة شعرية † False, or lying, evidences or arguments: because of the many lies in poetry. (B, TA.) — [And Of, or relating to, الشعرى, i. e. Sirius.] You say, رعينا شعرى المرعى We pastured our cattle upon the herbage of which the growth was consequent upon the نوء [i. e. the auroral rising or setting] of الشعرى [or Sirius]. (A.)

شعريات The young ones of the رخم [i. e. vultur percnopterus]. (K.)

شعران: see أشعر. — شعران [app. without tenween, being probably originally an epithet, also] signifies † The [shrub called] رمت (K,) or a species thereof, (Tekmileh, TA,) green, inclining to dust-colour: (Tekmileh, K, TA:) or a species of [the kind of plants called] حمض, dust-coloured: (TA:) or حمض upon which hares feed, and in which they [make their forms, i. e.] lie, cleaving to the ground; it is like the large أشانة [here app. used as the n. un. of أشان, i. e. kali, or glasswort], has slender twigs, and appears from afar black. (AHn, TA.)

شعور [A poetaster]: see شاعر. — Also, accord. to analogy, sing. of شعابير, which is † Syn. with شعر [as pl. of شعراء, q. v. voce شعر], meaning the flies that collect upon the sore on the back of a camel, and, when roused, disperse themselves from it. (TA.) [Hence the saying, ذهب القوم شعابير] † The people dispersed themselves, or became dispersed: (S:) and ذهبوا شعابير بقذان (K,) or ذهبوا شعابير بقذان (K,) and ذهبوا شعابير بقذان (K,) and