

(TA) *O شاة* [i. e. wild cow] of the chase (ما being redundant) for him to whom she is lawful: she has become forbidden to me, and would that she were not forbidden: (EM p. 246:) pl. *شَاهٍ*, (S, Mṣb, K,) originally *شَاه*, (K,) used when they are many in number, (S,) [but this is properly termed a coll. gen. n.,] and *شَاهٍ*, (S, Mgh, Mṣb, K,) with *ه*, which is used of a number from three to ten [inclusive], for more than which it is with *ت* [meaning *ة*, i. e. *شَاهَة*, agreeably with a general rule], (S,) and *شَوَاهٍ*, [the original of *شَاهٍ*,] (K,) and *شَوِيٌّ*, (S, K, TA, [in the CK, erroneously, *شَوِي*]) which is pl. of *شَاهٍ*, (S, TA,) or rather a quasi-pl. n., originally *شَوِيَه*, the *ه* being changed into *ي* like as it is in *ذِي* for *ذِه*, (TA,) and *أَشَاوَه*, (K,) and *شَيْه*, (so in copies of the K, [in the TA said to be like *عَنْب*, which is a mistake, (perhaps for *عَيْن*.) for it is there said to be a quasi-pl. n., which could not be said if it were *شَيْه*]) and *شَيْه*, (CK, [but this, which is another quasi-pl. n., is not in my MS. copy of the K nor in the TA,]) and *شَيْه*, (K,) originally *شَيْوَه*, but this, also, is a quasi-pl. n., (TA,) and *شَيْه* also is syn. with *شَاهٍ*: (IAḡr, K in art. *شوى*;) it has not a pl. formed with *ل* and *ت*, [i. e. it has not for a pl. *شَاهَات*,] whether it be used as a gen. n. or as a proper name: (TA:) the dim. is *شَوِيَهَة*. (S, Mṣb.) The sing. is also used in the sense of the pl., in the saying *فَلَانٌ كَثِيرُ الشَّاةِ وَالْبَعِيرِ* [Such a one is possessor of a large number of sheep or goats, and of camels], because the article *ال* denotes the genus. (S.) And it is said in a trad. *فَأَمَرَ لَهَا بِشِيَاهِ غَنَمِ* [And he ordered that sheep or goats should be given to her]: *شِيَاه* being prefixed to *غمر*, governing it in the gen. case, for the sake of distinction; because the Arabs [sometimes] call an animal of the wild bovine kind *شاة*. (IAḡh, TA.) — *الشَّاةُ* is also the name of † *Certain small stars* (K in art. *شوى*) between *الفرجة* [or *الفرجة*], thus in the work of Kz̄w, in his descr. of Cepheus, and there said to be *the star in the breast of Cepheus*, and *الجَدْيُ* [i. e. *the pole-star*]; (TA in that art. ;) [the same that are described by Kz̄w as *certain small stars, called by the Arabs الأَغْنَامُ*, between the legs of Cepheus and the star *الجَدْيُ*.]

*شَاهُ البَصْرِ*, and *شَاهِي البَصْرِ*: see *شَاهَة*.

*شَوَه* an inf. n., of *شَوَه*. (Mgh, Mṣb, TA. [See 1, in several places.]) — Also a subst. meaning *Unluckiness, or inauspiciousness, of a woman.* (TA.)

*شَاهَة* and *شَيْه* and *شَيْه*: see *شَاهَة*.

*شَوَهَة* Remoteness: (K, TA:) and *بُوهَة*: one says, in dispraise, *شَوَهَة لَهُ وَبُوهَة* [i. e. *شَوَهَة لَهُ*, lit. *Remoteness to him! meaning may God alienate him or estrange him, from good, or prosperity! or, curse him!*]. (TA.)

*شَوِيٌّ*, originally *شَوِيَه*: see *شَاهَة*.

*شَوِيَهَة* dim. of *شَاهَة*, q. v. (S, Mṣb.)

*شَاهَة* Envyng: pl. *شَوَهَة*: (Aḡ, Lḡ, TA:) or the latter signifies persons practising artifice to smite men with the [evil] eye. (JK.) — And *البَصْرِ شَاهَة*, (JK, S, K,) and *البَصْرِ شَاه*, (JK, K,) and *شَاهِي البَصْرِ*, (JK, TA, and S and K in art. *شهو*;) the last formed by transposition from the first, (S in art. *شهو*;) A man sharp of sight. (JK, S, K.)

*شَاهِي*: } see the next paragraph.  
*شَاهِي*: }

*شَاهِي* and *شَاهِي* A man possessing *شَاه* [meaning sheep or goats or both]: (K:) the former is the rel. n. of *شَاه*; and the latter, that of *شَاهَة*: but used as a proper name of a man, it is *شَاهِي*, and, if you will, *شَاهِي*. (S, TA.)\*

*شَيْه*: see the next paragraph: — and see *شَاهَة*.

*أَشَوَه*, applied to a man, (Mṣb,) *Foul, unseemly, or ugly*, (JK, Mṣb, K,) *in face*, (JK, K,) or *in aspect*, (Mṣb,) and, as also *شَيْه*, of which the pl. is *شَيْهَات*, *in make*: (JK:) fem. *شَوَهَاء*: (JK, Mgh, Mṣb:) and pl. *شَوَه*. (Mṣb.) Any created thing incongruous in its several parts; as also *شَوَهَة*. (TA.) And the fem., A woman *frowning, or morose, in face*; (K,\* TA;) *foul, unseemly, or ugly, in make*: (TA:) and also *beautiful, goodly, or comely*; (K,\* TA;) *that excites admiration and approval by her beauty*: (TA:) thus having two contr. meanings. (K, TA.) Also, the fem., *Unlucky, or inauspicious*. (K.) — And the masc. applied to a man, (Lth, S, TA,) and the fem. applied to a woman, (Lth, TA,) *That smites quickly with the [evil] eye*: (Lth, S, TA:) or *that smites people effectually with his, and her, [evil] eye*. (TA.) And *أَشَوَه العَيْن* *Having an evil eye*. (Fr, TA in art. *شزر*.) — The fem. is also applied to a mare, (JK, T, S, K,) as an epithet of commendation, but not the masc. to a horse, meaning, it is said, *Wide in the شِدْقَانِ* [or *two sides of the mouth*]: (S:) or *long in the head, and wide in the nostrils*: (JK:) or *tall, and such as excites admiration and approval by her beauty or excellence*: (K,\* TA:) or *exceedingly wide in the شِدْقَانِ* [or *two sides of the mouth*] and the nostrils: (K, TA:) or, as some say, *wide in the mouth*: (TA:) and *small in the mouth*: thus having two contr. meanings: (K, TA:) or *sharp-sighted*: (T, TA:) or *sharp in spirit*: (TA:) see also 1. — Also, the masc., *Proud, and self-conceited*. (K.) — And *خُطْبَة شَوَهَاء* [An oration from the pulpit] in which a blessing is not invoked on the Prophet. (TA.)

*أَرْض مَشَاهَة* A land in which are *شَاه*; (A'Obeyd, S, K;) like as one says *أَرْض مَابِلَة*: (A'Obeyd, S:) or in which are many thereof. (K.)

*مُشَوَهَة* Rendered foul, unseemly, or ugly, in face, by God: (TA:) or *foul, &c., in shape*. (K.) See also *أَشَوَه*, second sentence. — And *Bad in intellect*. (TA.)

## شوى

1. *شَوَى اللّحْمَ*, (aor. *شَوَى*, TA,) inf. n. *شَوِيٌّ*, (S, MA, Mṣb, K,) *He roasted, broiled, or fried, the flesh-meat*; (MA, KL,\* PṢ;) and *شَوَاهٍ* signifies the same; as also *اشْتَوَاهُ*; (Mṣb, TA;) or this last, (TA,) or *اشْتَوَى* [alone], (S, MA,) signifies *he prepared, or prepared for himself*, (S, MA,\* TA,) or *شَوَاهٍ*, (S, TA,\* TA,) or *roasted, broiled, or fried, flesh-meat*. (MA.) — And *شَوَى المَاءَ*, (IAḡr, K,) aor. as above, (TA,) *He heated the water*. (IAḡr, K.) — [And accord. to Freytag, *شَوَى* signifies also *He cut off from* (من) *roasted flesh-meat*: but for this he has named no authority.] — See also 4.

2: see 4. — Also *شَوَاهٍ لَحْمًا* *He gave him flesh-meat* [app. in an unrestricted sense]. (TA.)

3. *يُشَاوِي*, for *يُشَاوِي*: see 3 in art. *شَاو*.

4. *اشْوَى اللّحْمَ*: see 1. — *أَشَوَاهُمُ*; (S, Mṣb, K;) and *شَوَاهُمُ*, inf. n. *تَشْوِيَهَة*; (K;) *He fed them with شَوَاهٍ* [i. e. *roasted, or broiled, or fried, flesh-meat*]. (S, Mṣb, K.) And (both verbs with their complements) *He gave them flesh-meat that they might roast, or broil, or fry, thereof*. (AZ, K.) — And *اشْوَى* † *He left a portion remaining of his supper*: (S, K, TA:) or *he left some roasted, or broiled, or fried, flesh-meat of his supper*. (A, TA.) — And *اشْوَى القَمْحَ* *The wheat became fit to be rubbed with the hands and to be roasted*. (ISḡ, K.) — And *اشْوَى السَّعْفَ* † *The palm-branches became yellow on the occasion of their drying up*; (K, TA;) as though a roasting affected them. (TA.) — Also *He got, or acquired, the worse, or viler, sort of cattle*. (K.) — *اشْوَاهُ* said of a shooter or caster, *He hit* (S,\* Mṣb,\* K) *his شَوِيٌّ*, (K,) i. e. [one or more of his] extremities, (TA,) not a [vital] place where a wound would occasion death; (S, Mṣb, K;) and so *شَوَاهُ*, as in the Tekmilch: in the K, erroneously, *شَوَاهُ*. (TA.) — [Hence, *He missed it*, i. e. the object of his aim. See *مَشُوِيٌّ*: and see also Ḥam p. 91.] — [Hence, also, app.] *He says that اشْوَى is allowable in the sense of أُسْقَطُ* † [*He dropped, left out, omitted, &c., anything*]; like *أَسْوَى* [q. v.]. (TA in art. *سوى*.) — In the saying *مَا أَعْيَاهُ وَأَشْيَاهُ* (S, K, [in some copies of the K *وَمَا أَشْيَاهُ*]) and so in *مَا أَعْيَاهُ وَأَشْوَاهُ* (S,\* K,\* TA,) the latter verb is an imitative sequent to the former [added only for the purpose of corroboration]. (S, K, TA.)

7. *اشْوَى اللّحْمَ* *The flesh-meat became roasted, broiled, or fried*; (MA;) quasi-pass. of *شَوَى اللّحْمَ*; (S,\* M, Mṣb, K;) as also *اشْتَوَى*; (M, K;) [or] the latter in this sense is not allowable. (S, Mṣb.)

8: see 1. — [Hence,] *اشْتَوَيْتَهَا*, referring to a she-camel, † *I journeyed upon her until the heat of the middays of summer emaciated her and she became as though she were burnt*. (Ḥam p. 783.) — See also 7.

*شَاهَة*: see what next follows: and see more in art. *شوه*.