

because often raised.] — Also, (S, O, Mṣb, K,) and sometimes it is called الشَّوَالُ, (Mṣb,) *The month of the festival of the breaking of the fast*; (Mṣb, K;*) *the month next after رَمَضَانَ*; (TA;) *the first of the months of the pilgrimage*; (S, O;) [the tenth month of the lunar year:] as some assert, (IDrd, O,) so called because [when first thus named] it coincided with the season when the she-camels [being seven or eight months gone with young] raised their tails: (IDrd, O, Mṣb, TA:) [for the camels generally couple in winter:] or because of their milk becoming then withdrawn; such being the case with the camels in the time of vehement heat and of the coming to an end of the juicy fresh herbage: [see a table of the months voce زَمَن:] the Arabs used to regard the making of marriage-contracts in this month as of evil omen; and to say that the woman [then] married would resist him who married her, like as the she-camel resists the stallion and raises her tail; but the Prophet abolished their thus auguring, and he married 'Aishah in this month: (TA:) the pl. is شَوَالَاتُ and شَوَائِلُ (S, Mṣb, K) and شَوَائِلُ, this last formed by rejecting the augmentative letter [in the second]. (TA.)

شَوَيْلًا: see شَوَيْلًا.

شَوَالَةٌ [not (as is implied in the K) شَوَالَةٌ] *A certain bird*, (AḤāt, O, K,) *a دَخَلَةٌ* [n. un. of دَخَلَ q. v.], *of a dusky colour, which, when it alights upon a stone or a tree, moves up and down its tail like as does the camel; so called because it raises its tail; and in its belly and its hinder part is somewhat of redness.* (AḤāt, O, TA.) — See also شَوَالَةٌ. — [Hence, as being likened to the scorpion, whence also the phrase إِنَّهُ تَدْبُ عَقَابُهُ] *أَمْرًا شَوَالَةً* † *A woman went to calumniate.* (K.)

شَائِلٌ *A she-camel raising her tail*, (S, O, Mṣb, K,) *having conceived*, (Mṣb,) or *by reason of having conceived, and having no milk whatever*: (S, O, K:) or *a she-camel that has conceived, and raises her tail to the stallion as a sign of her having conceived, raising her head therewith, and elevating her nose*: (Az, TA:) the word is without *ḍ* because it is an epithet of peculiar application [to a female]: (Mṣb:) or it is without *ḍ* anomalously; for the male also raises his tail: (ISd, TA:) the pl. is شَوَائِلُ (Az, S, O, Mṣb, K) and شَائِلٌ and شَائِلٌ and شَوَائِلُ. (K.) Also, with *ḍ*, applied to a mare, as meaning *Raising the tail*. (TA.) — And شَائِلَةٌ, which is anomalously with *ḍ* because it is an epithet denoting an attribute not shared with the female by the male, (ISd, TA,) *A she-camel that has passed seven months*, (S, O, K,) or *eight*, (S, O,) *since the period of her bringing forth*, (S, O, K,) or *of her becoming pregnant*, (K,) and *whose milk has dried up*, (جَفَّ لَبَنُهَا, K,) and so in a copy of the S,) or *whose milk has become scanty*, (حَفَّ لَبَنُهَا, O,) and so in another copy of the S,) and *her udder drawn up*, (S, O,) *there remaining in her udder no more than a شَوْلٌ, a third of the quantity of the contents thereof when her bringing forth was recent*: (TA:) she-camels in this case are termed

شَوْلٌ, (S, O, K,) an anomalous pl., (K,) [or rather a quasi-pl. n.,] expl. by some as applied to she-camels whose milk has become deficient, which is the case when their young are weaned at the period of the [auroral] rising of سَبِيلُ [or Canopus, a period which commenced, in Central Arabia, about the beginning of the era of the Flight, on the 4th of August, O. S.], and they cease not to be thus termed until the stallion is sent among them; (TA;) the pl. pl. [or pl. of شَوْلٌ] is أَشْوَالٌ; (K;) and شَوَائِلُ is a pl. of شَائِلَةٌ meaning [as expl. above, or] a she-camel whose milk has become withdrawn. (TA.) — شَائِلٌ is also applied to Anything that is raised, or drawn up, or withdrawn. (TA.)

شَوَالَةٌ *Initus*; syn. نَيْكٌ: said to be an Abyssinian word. (Ibn-'Albād, O, K.)

مِشْوَلٌ *A small مِشْجَلٌ [or reaping-hook: in the CK, erroneously, مِشْخَلٌ].* (S, O, K, TA.)

مِشْوَلٌ act. part. n. of 4. See an ex. in a verse cited voce حَافِضٌ; cited also in the present art. in the S and O.

مِشْوَلَةٌ is said by Yz to signify *A certain thing with which one plays.* (O, TA.)

مِشْوَالٌ *A stone that is raised.* (Lh, K.)

شوه

شَاهَتِ الْوُجُوهُ and شَوِهَ وَجْهَهُ, aor. شَوِهَ; (K;) and شَاهَتِ الْوُجُوهُ, aor. شَوِهَ; (S, Mṣb;) inf. n. شَوِهَ (S, K) and شَوِهَةٌ, (K,) or the latter is a simple subst.; (TA;) and شَوِهَ وَجْهَهُ, (K,) inf. n. شَوِهَ; (TA;) *His face was, (K,) and the faces were, (S, Mṣb,) foul, unseemly, or ugly.* (S, Mṣb, K.) And شَوِهَ, (Mṣb,) and شَوِهَتْ, (Mgh,) inf. n. شَوِهَ, (Mgh, Mṣb,) *He, (a man, Mṣb,) and she, (a woman, Mgh,) was, or became, foul, unseemly, or ugly, (Mgh, Mṣb,) in face, (Mgh,) or in make.* (Mṣb.) — شَوِهَ is also syn. with حَسَنٌ [app. as an inf. n., of which the verb is شَوِهَ signifying *He was, or became, beautiful*: thus having two contr. meanings]. (TA.) — Also, (K,) as an inf. n., (TK,) *The neck's being long, (K, TA,) and high, and the head's overtopping; whence شَوِهَ applied to a horse: (TA:) and the neck's being short: thus [again] having two contr. meanings: (K:) one says, [app. of a horse,] شَوِهَتْ عُنُقَهُ *His neck was long* [&c.]: and *his neck was short*: (TK:) or شَوِهَ said of the neck [of a horse] signifies the *being extended*: and said of the شَدَقُ [or side of the mouth], the *being wide*, (JK.) [It probably signifies any of the attributes denoted by the epithet أَشْوَهُ, q. v.] — Also, [and app. in this sense likewise an inf. n. of which the verb is شَوِهَ.] *The being quick to smite with the [evil] eye.* (S.) — And one says, شَوِهَ فَلَانًا, (K,) inf. n. شَوِهَ, (TA,) *He smote such a one with the [evil] eye; (K, TA;) as also شَوِهَ: (TA in art. شوو:) and in like manner, مَالَهُ [his cattle, or property]: (Lh, TA:) or شَوِهَ signifies the *smiting vehemently therewith.* (TA.) And لَا تُشَوِهْ عَلَيَّ**

Smite not thou me with an [evil] eye: (K:) or, accord. to Abu-l-Mekārim this means say not, How eloquent art thou! (Az, TA,) or say not, How beautiful art thou! (ISk, S,) and so doing smite me with the [evil] eye, or with an [evil] eye. (ISk, Az, S, TA.) شَوِهَ signifies *He practised artifice to smite people with the evil eye.* (JK.) And one says, هُوَ يَشَوِهُ أَموَالَ النَّاسِ لِيُصِيبَهَا بِالْعَيْنِ i. e. *He raises his look towards the cattle, or possessions, of the people to smite them with the [evil] eye.* (TA.) [See also 1 in art. شيه.] — Also, *He frightened, or terrified, such a one.* (Lh, K.) — And *He envied such a one.* (K.) — And شَاهَتْ كَذَا *His desire became raised towards such a thing.* (AA, K.)

2. شَوِهَ, (S, K,) inf. n. تَشْوِيَةٌ, (TA,) *He (God) rendered foul, unseemly, or ugly, his face: (S, K, TA:) and it, i. e. the conformation of the face.* (TA, from a verse of El-Ḥoṭai-ah.) And شَوِهَتْ الْوُجُوهُ *I rendered foul, unseemly, or ugly, the faces.* (Mṣb.) — And شَوِهَ اللَّهُ حُلُوقَكُمْ *God rendered, or may God render, wide your throats, or fauces.* (TA.) — لَا تُشَوِهْ عَلَيَّ: see 1, latter half. — شَوِهَ بِيَدِهِ *He (a man) made a sign with his arm, or hand.* (JK.)

4. اشاهه: see 1.

5. تشوه له *He became altered in countenance to him, so as to be not known by him, (syn. تَتَكَّرَ, S, K,) and assumed various appearances.* (S.) — See also 1, in two places, near the end. — شَوِهَ شَاةً *He hunted a شَاة* [app. here meaning a wild bull, as seems to be indicated by the context in the S]. (S, K.)

شَاةٌ: see the next paragraph.

شَاةٌ, (S, Mṣb, K, &c.,) originally شَاهَةٌ, (S, Mṣb, TA,) *A sheep, or goat; [each and either, but more commonly the former; see an instance voce صَوْفٌ;] i. e. one of what are termed غَنَمٌ; (S, * Mṣb, * K;) applied to the male and to the female; (S, Mṣb, K;) so that one says of the male, هَذَا شَاةٌ, (Mṣb,) which is said by Kh to be like the phrase هَذَا رَحِمَةٌ مِنْ رَبِّي; (Sb, TA;) and of the female, شَاةٌ أَنْثَى and شَاةٌ ذَكَرٌ; and هَذِهِ شَاةٌ; or it may be [one] of sheep, and of goats, and of gazelles or antelopes, and of the bovine kind [app. of the wild bovine kind i. e. of bovine antelopes], and of ostriches, and of wild asses; (K;) it is applied to a wild bull by Tarafch, in his saying,*

* كَسَامَعَتِي شَاةٌ بِحَوْمَلٍ مُفْرَدٍ *
(S) i. e. *Like the two ears of a wild bull, in Hornal, solitary; the poet likening thereto the ears of a she-camel in respect of sharpness and erectness; (EM p. 76;) and likewise by Lebeed, and by El-Farezdaq: (IB, TA:) and it is also applied to [a wild cow; (though said in the K in art. شوى to signify the wild bull, specially the male;) and hence, as being likened thereto,] a woman; (K, TA;) thus by El-Aḡshā; and thus also by Antarah, in his saying,*

* يَا شَاةٌ مَا قَنَصَ لَبَنٌ حَلَّتْ لَهُ *
* حَرَمْتُ عَلَيَّ وَلَيْتَهَا لَمْ تَحْرِمِ *