

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 رَمَضَان*; (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their tails: (IDrd, O, Mṣb, TA;) [for the camels generally couple in winter:] or because of their milk becoming then withdrawn; such being the case with the camels in the time of vehement heat and of the coming to an end of the juicy fresh herbage: [see a table of the months voce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.)

شَوِيلٌ: see شَوِيلٌ.

شَوَالَةٌ [not (as is implied in the K) a certain bird, (Aḥāt, O, K,) a دُخْلَةٌ [n. un. of دُخْلٌ 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 تَدْبُ عَقَابُهُ] إِنَّهُ تَدْبُ عَقَابُهُ † 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 ة because it is an epithet of peculiar application [to a female]: (Mṣb;) or it is without ة anomalously; for the male also raises his tail: (ISd, TA;) the pl. is شَوَائِلُ (Az, S, O, Mṣb, K) and شَائِلٌ and شَوَالٌ. (K.) Also, with ة, applied to a mare, as meaning *Raising the tail*. (TA.) — And شَائِلَةٌ, which is anomalously with ة 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, (خَفَّ 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. نَيْكُ: 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.)

مُشِيلٌ act. part. n. of 4. See an ex. in a verse cited voce خَافِضٌ; 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

1. شَاهَتِ الْوُجُوهُ and يَشُوهُ; (K;) شَاهَتْ وَجْهَهُ, aor. شَوَاهَتْ; (S, Mṣb;) inf. n. شَوَاهُ (S, K) and شَوَاهَةٌ, (K,) or the latter is a simple subst.; (TA;) and شَوَاهَتْ وَجْهَهُ, (K,) inf. n. شَوَاهُ; (TA;) His face was, (K,) and the faces were, (S, Mṣb,) foul, unseemly, or ugly. (S, Mṣb, K.) And شَوَاهَتْ (Mṣb,) and شَوَاهَتْ (Mgh,) inf. n. شَوَاهُ (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.) — شَوَاهُ is also syn. with حَسَنٌ [app. as an inf. n., of which the verb is شَوَاهُ 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 أَشَوَاهُ applied to a horse: (TA;) and the neck's being short: thus [again] having two contr. meanings: (K;) one says, [app. of a horse,] شَوَاهَتْ عُنُقُهُ His neck was long [etc.]: and his neck was short: (TK;) or شَوَاهُ said of the neck [of a horse] signifies the being extended: and said of the شِدْقُ [or side of the mouth], the being wide, (JK.) [It probably signifies any of the attributes denoted by the epithet أَشَوَاهُ, q. v.] — Also, [and app. in this sense likewise an inf. n. of which the verb is شَوَاهُ] The being quick to smite with the [evil] eye. (S.) — And one says, شَاهَ فَلَانٌ, (K,) inf. n. شَوَاهُ, (TA,) He smote such a one with the [evil] eye; (K, TA;) as also أَشَاهَهُ: (TA in art. شوه) and in like manner, مَالَهُ [his cattle, or property]: (Lh, TA;) or شَوَاهُ signifies the smiting vehemently therewith. (TA.) And لَا تُشَوِّهُ عَلَى

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.) شَوَّهَ signifies He practised artifice to smite people with the evil eye. (JK.) And one says, هُوَ يَشُوهُ أَمْوَالَ النَّاسِ لِيُصِيبَهُمَا 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 نَفْسُهُ إِلَى كَذَا His desire became raised towards such a thing. (AA, K.)

2. شَوَّهَهُ, (S, K,) inf. n. تَشْوِيَهُ, (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-Hoṭei-ah.) And شَوَّهَتْ الْوُجُوهُ I rendered foul, unseemly, or ugly, the faces. (Mṣb.) — And شَوَّهَ اللَّهُ حُلُوقَكُمْ God rendered, or may God render, wide your throats, or fauces. (TA.) — لَا تُشَوِّهُ عَلَى: see 1, latter half. — شَوَّهَ بِيَدِهِ He (a man) made a sign with his arm, or hand. (JK.)

4. أَشَاهَهُ: see 1.

5. تَشَوَّهَ لَهُ He became altered in countenance to him, so as to be not known by him, (syn. تَتَكَرَّرَ, S, K,) and assumed various appearances. (S.) — See also 1, in two places, near the end. — تَشَوَّهَ شَاةٌ He hunted a شَاةٌ [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 غَنَمٌ;] 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; (Mṣb;) 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 Hornmal, 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-Aṣṣhā; and thus also by Antarah, in his saying,

\* يَا شَاةٌ مَا قَصَصَ لِيَنَّ حَلَّتْ لَهُ  
حَرَمْتُ عَلَى وَلِيِّهَا لَمْ تَحْرَمِ