

is imposed upon him: and in like manner applied to other than a man: (TA:) pl. **شُومَر** (K) [and app. **شُومَر**: see **شُومَر**, with which **شُومَر** is syn. (TA in art. **سُومَر**).] — And, applied to a horse, † *Swift; brisk, lively, sprightly, or agile; and strong.* (K, TA.) — Also *A stone which is placed at the entrance of a trap* (**مَصِيدَة** or **مَصِيدَة** in different copies of the K) *for a lion, and which falls upon it when he enters: as also* **سُومَر**: (K, TA:) the latter is the word [better] known to the leading lexicologists. (TA.)

شُومَر i. q. **سُغْلَة** [app. meaning *The kind of goblin, or demon, thus called*]. (Aṣ, S, K.)

شُومَر The **دُلْدُل** [q. v., i. e. *hedge-hog*; or a certain species of *hedge-hog*; &c.]: (K:) [see also the last sentence of this paragraph:] and, (K,) or accord. to AZ, (TA,) the *male hedge-hog*: (S, K, TA:) or *such as has large prickles or spines, of male hedge-hogs, (K, TA,) and the like.* (TA.) **شُومَر** occurring in a verse of El-Aṣṣhā, is said by AO to mean † *In a state of fright, or fear.* (TA.) — **شُومَرَة** An old woman: (K:) or, accord. to IḤṣṣ, a *hedge-hog*. (TA.)

مَشُومَر: see **شُومَر**. — Also *Frightened, or made afraid.* (S, TA.) — And, applied to a horse, *Chidden; or incited to quickness.* (TA.)

شهر

شُومَر i. q. **شُومَر**, (ADḲ, K,) and **شُومَر**, i. e. **الحَبَّة السُّودَاء**. (ADḲ, TA.)

شوا

1. **شَا** and **شَاه**: see 8. — **شَا**, aor. ʔ; and **شَاه**, aor. ʔ; inf. n. **شَاهَة**; *It [food &c.] was good, sweet, pleasant, or the like.* (MA. [But this, the only meaning there assigned to these two verbs, I do not find elsewhere.])

2. **شَاهَة** [I made him, or caused him, to desire, to long, or to desire eagerly]. (Mṣb.) — [And **شَاه** It excited desire, longing, eager desire, or appetite. For ex., in art. **سَمَق** in the K, **يُشَاهِي** is said of the **سَمَق**, or berry of the sumach, meaning *It excites appetite.*] — And **شَاهِي** **شَاهِي** He, or it, caused the thing to be desired, longed for, or desired eagerly: made it to be good, sweet, pleasant, or the like. (MA.) One says, **هَذَا شَاهِي** i. e. [This is a thing that causes the food to be desired, &c.; that makes it sweet, &c.; or] that incites to desire, or eager desire, of the food. (S, TA.) — [And accord. to an explanation of the inf. n., **تَشَاهِي**, in the KL, **شَاه** seems to signify also *He said to him, I will give to thee what thou desirest, longest for, or eagerly desirest*; agreeably with a rendering of the verb alone, as on the authority of that work, by Golius.]

3. **شَاهَاهَة** (K, TA,) inf. n. **مُشَاهَاهَة** (TA,) *He was, or became, like him; he resembled him.* (K, TA.) — Also *He jested, or joked, with him*: (IḤṣṣ, TA:) [and] so **هَاهَاهَة**. (K in art. **هَاهَاهَة**.) — And accord. to IḤṣṣ, it is also used in relation

to the smiting action of the [evil] eye [perhaps meaning *He vied with him in smiting with the evil eye*: see also 4]. (TA.)

4. **أَشَاهَة** He gave him what he desired or eagerly desired. (K.) — And *He smote him with an [evil] eye*: (K:) in this sense [said to be] formed by transposition from **أَشَاهَة**. (TA.) — **أَشَاهَة** means that she is desired, or eagerly desired, [i. e. *How great an object of desire is she to me!*] as though it were from **شَاهِي**, though this was not said: and **أَشَاهِي** means that thou art desiring, or eagerly desiring, [i. e. *How desirous, or eagerly desirous, am I of her!*] so says Sb. (TA.)

5. **تَشَاهِي** He demanded with repeated desire. (K, TA.) So in the saying, (TA,) **تَشَاهِي عَلَيَّ** **فَلَانٌ كَذَا** (S, TA) [*He demanded with repeated desire, of such a one, such a thing*]. — See also what next follows.

8. **أَشَاهَة** (S, &c.) *He desired it, or longed for it*: (Mṣb:) *he loved it; and desired it, or wished for it*: (K:) or *he desired it eagerly, or intensely*: (M in art. **فَرَس**: [see an ex. in a poetical citation voce **فَرَس**]) and **شَاهِي** (S, Mṣb, K,) aor. ʔ; (Mṣb, K;) as also **شَاهَة**, aor. ʔ; (AZ, Mṣb, K;) inf. n. **شَاهَة** (S, TA) and **شَاهِيَة**, which last is an inf. n. [of a rare class] like **عَاقِبَة**; (TA;) signifies the same: (S, Mṣb, K:) and so does **تَشَاهِي**. (K.) [See what next follows.]

شَاهَة [mentioned above as an inf. n.] is a word of well-known meaning; (S;) *Desire, or longing, or yearning, of the soul for a thing*; (Er-Rāghib, Mṣb, TA;) [meaning *for a thing gratifying to sense*: or *eager, or intense, desire*; particularly *for such a thing*; for] *it has a more intensive signification than* **إِرَادَة**; and the intelligent agree in opinion that *it is not commendable*: (M in art. **فَرَس**: [being either lawful or unlawful, it may be rendered as above: or *appetite*: or *appetence*: or *lust*: or *carnal lust*:] in the present state of existence, it is of two sorts, **صَادِقَة** [i. e. true], and **كَاذِبَة** [i. e. false]; the former being *that without which the body becomes in an unsound state, as the* **شَاهَة** [or desire &c.] *for food on the occasion of hunger*; and the latter being *that without which the body does not become in an unsound state*: and sometimes it is applied to the object of desire &c., or thing desired &c.: (Er-Rāghib, TA:) and agreeably with this last explanation the first of the following pls. is used in the Kṣ iii. 12: (Ksh, Bḍ, Jel:) sometimes also it is applied to the faculty to which a thing is made an object of desire &c.: (Er-Rāghib, TA:) [also, to the gratification of venereal lust; thus in the K in art. **شُغَر**; see **شُغَرَة** and **شُغَرَة**:] the pl. is **شَاهَات** (Mṣb, TA) and **أَشَاهِيَة** and **شَاهِي**; the last mentioned by AHei, and a rare instance of a pl. of the measure **فَعْلَة** from a sing. of the measure **فَعْلَة** having an infirm letter for its last radical, like **قَرِيَة** pl. of **جَهْوَة** [and like **قَرِي** pl. of **جَهْوَة**]. (TA.) [**الشَّهَوَاتَانِ** means *The two appetites, that of the stomach and that of the generative organ.*]

الشَّهْوَة الخفية [The latent desire &c.] mentioned in a trad. is said to be *any act of disobedience which one conceives in his mind, and upon which he resolves: or one's seeing a beautiful young woman, and lowering his eyes, then looking with his heart, and imaging her to his mind, and so tempting himself.* (JM.) [**شَهْوَة الطين**, lit. *The longing for clay*, is app. used as a general term for *malacia*: see **حِمَاض**.]

شَاهَانِي (S, Mṣb, K, TA) and **شَاهَانِي** and **شَاهِي** (K, TA,) applied to a man, *Desirous, or longing*; (S, Mṣb, K, TA;) or *very desirous or longing*; *greedy*; or *voracious*: (TA:) fem. (of the first, Mṣb) **شَاهِيَة** (Mṣb, K, TA:) pl. [of the first] **شَاهَاوِي** (K, TA,) like **سَكَارِي** [pl. of **سَكَرَان**]. (TA.) [See an ex. of the pl. in a verse cited voce **جَرْدَبَان**.] One says, **رَجُلٌ شَاهَانِي لِلشَّيْءِ**, [*A man desirous &c. of the thing*]. (S.)

شَاهَانِي: see the next preceding paragraph.

مُشَاهِي i. q. **مُشَاهِي** (S, Mṣb) [i. e. *Desired, longed for, or eagerly desired*:] or *pleasant, delicious, or sweet*: (Mṣb, TA:) applied to food, (S,) and to water. (TA.) — [Hence,] **أَبُو الشَّيْبِ** + **بَرْبَط** [or *Persian lute*]. (KL.) — [And Golius adds, as on the authority of a gloss in a copy of the KL, + *The water-melon (anguria)*.] — See also **شَاهَان**.

شَاهَان A man having much, or frequent, desire or longing or eager desire. (TA.) [See also **شَاهَان**.]

شَاه [act. part. n. of 1; *Desiring, or longing*; &c.]. (Sb, TA.) — **شَاهِي البَصَرِ** A man sharp of sight: (S, K:) formed by transposition from **شَاهِي البَصَرِ**. (S.)

أَشَاهِي [More, and most, desirable, or pleasant or delicious or sweet]. One says, **هُوَ أَشَاهِي إِلَيَّ مِنْ كَذَا** [*It is more desirable, or pleasant &c., to me, or in my estimation, than such a thing*]. (Mṣb voce **إِلَيَّ**.) See also another ex. in a verse cited voce **إِلَيَّ**, in art. **الو**.

مُشَاهِي: see **شَاهِي**. — [Used as a subst., its pl. is **مُشَاهِيَات**.]

شوا

1. **شَاهَانِي**, formed by transposition from **شَاهَانِي**, aor. **يَشَاهِي** and **يَشَاهِي**, [but the latter form of the aor. is disallowed by MF,] *He preceded me, or outwent me.* (K.) — And *He grieved me.* (K.) — And *He pleased me.* (K.) Thus it bears two contr. significations. (TA.) And **شَاهَانِي**, aor. **يَشَاهِي**, *I pleased him.* (Lth, O.) — And **شَاهَانِي**, *I was pleased with, and rejoiced in, him, or it.* (Lth, O, K.) [See also art. **شَاهَان**.]

شَاهَان, n. un. **شَاهَان**: see art. **شَاهَان**.

شَاهَان (K, TA, and L in art. **شَاهَان**), in form like the dual of **سَيِّد** [except as to the final vowel], (TA,) [erroneously written in the CK **شَاهَان**.]