

from *شوذت الشمس*. (T, L.) And *شوذ رأسه* + *He turbaned his head*. (Mṣb.)

5. *شوذ* and *اشتاد* + *He turbaned himself; attired himself with a turban*. (AZ, T, S, L, K.) [See above.]

8: see what next precedes.

فلان حسن السيادة + *Such a one is goodly in his manner of turbaning*. (K.)

خير الأناؤد + *The best of the creation, or of mankind, or people; syn. خير الخلق*. (K.)

شوذ + *A turban*; (IAar, S, Mgh, L, Mṣb, K.) as also *مشواذ*: (K:) pl. of the former *مشاوذ*; (S, Mgh, L, Mṣb, K.) and of the latter *مشاوذ*. (K.) — + *A king*: (K:) *a crowned king*. (TA.) — + *A lord, or chief*, (K,) *to whom obedience is paid*. (TA.)

مشواذ: see the next preceding paragraph.

شور

1. *شار*, (S, A, Mṣb, K.) aor. *شور*, (Mṣb,) inf. n. *شور* (Mṣb, K.) and *شيار* and *شيارة* and *مشار* and *مشارة*; (K;) and *اشتار*, and *اشار*, (S, K,) and *اشتار*; (A, K;) *He gathered honey; (S, Mṣb;) extracted it from the small hollow [in the rock in which it had been deposited by the wild bees]; (A, K;) gathered it from its hives and from other places*. (TA.) — *شار*, inf. n. *شور*, *He exhibited, showed, or displayed, a thing*. (IAth, TA.) — *شار الدابة*, (S, A, Mgh, Mṣb, K,) inf. n. *شور* (S, Mgh, Mṣb, K) and *شوار*, (K, TA,) or *شوار*; (CK;) and *شورها*, (A, K,) inf. n. *تشوير*; (TA;) and *اشارها*, (Th, K,) but this last is rare; (Th, TA;) *He exhibited, or displayed, the beast, for sale, (S, A, Mgh, Mṣb,) going to and fro with it, (S, Mgh,) or making it to run, and the like: (Mṣb;) he tried the beast, to know its pace, or manner of going: (A, Mgh:) he made the beast to run, that he might know its power: (TA:) he broke, or trained, the beast: or he rode it on the occasion of exhibiting, or displaying, it to its purchaser: or tried it, to see its powers: or he examined it, as though he turned it over; and in like manner, شار نفسه the female slave. (K, TA.) [Hence] شار نفسه He displayed his agility, to show his power. (TA, from a trad.) — And *شوته* I ornamented, or decorated, it. (TA.) — *شاره* He (a man) became goodly in countenance. (Fr, TA.) — *He* (a horse) became fat and goodly: (S:) and so *شارت* said of a she-camel: (TA:) [and *تشورت* said of a woman: (Freitag, from the Deewán of the Hudhalees:)] or *شارت* said of a she-camel, she became fat; (K;) and in like manner *اشتار* and *اشتار* said of a he-camel: (S:) and *اشتارت* the camels became somewhat fat: (S:) and *اشتارت* they became fat and goodly: (K:) or this last signifies † they became fat; because their owner points to such with his fingers; as though they desired to be pointed to. (A.)*

2. *شور به*, inf. n. *تشوير*: see 1. — *شور به* He did to him a deed of which one should be ashamed: (Yaḥkoob, Th, A, K.) or he made bare

his pudenda: (O:) or as though he made bare his pudenda. (S.) — And شور به, (Lh, S,) and شور به, (Lh, TA,) He made him to be confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lh, S.) — شور القطن He turned over [or separated and loosened] the cotton by means of the مشوار [q. v.]. (TA.) — See also 4, in two places.

3. *شاوره*, (inf. n. *مشاورة* and *شوار*, TA,) and *استشاره*, both signify the same, (S, Mṣb,) *He consulted him, or consulted with him; he debated with him in order that he might see his opinion; (Mṣb;) respecting the thing or affair: (S, Mgh, * Mṣb:*) or the latter, (A, K,) or both, (TA,) he sought, desired, or asked, of him counsel, or advice. (A, K.) See also 6.*

4: see 1, first sentence. — *أشرنى عسلاً*, (K,) or *على العسل*, (Sh, Sgh, L,) *Help thou me to collect honey, or the honey*. (Sh, Sgh, L, K.) — *أشار الدابة*: see 1. — *أشار التار*, and *أشار بها*, (K,) and *أشورها*, or *أشور بها*, (accord. to different copies of the K, the former accord. to the text of the K in the TA,) and *شور بها*, (K, TA,) *He stirred up the fire, or made it to burn up; syn. رعبها*. (K.) — *أشار إليه*, (S, Mṣb, K,) inf. n. *إشارة*, (Mṣb,) *He made a sign to him, with the hand, (S, Mṣb, K,) or with the head, (Mṣb,) or with the eye, or with the eyebrow, (K,) or with a thing serving to convey intelligence of what he would say; as when one asks another's permission to do a thing, and the latter makes a sign with his hand or with his head, meaning that he should do it or not do it; (Mṣb;) as also إليه شور, (ISk, S, Mṣb, K,) inf. n. تشوير. (Mṣb.) — [And He, or it, pointed to it or at it, pointed it out, or indicated it. Hence, in grammar, اسم إشارة A noun of indication; as ذَا &c. And] *أشار إلى الحركة بصوت خفي* [He indicated the vowel by a somewhat obscure sound;] meaning he pronounced the vowel in the manner termed الروم. (I'Al p. 351.) And *أشار إلى الإعراب في الوقف* [He indicated the case-ending by the pronunciation termed الروم in pausing; as when you say أئى with a slurring of the final vowel-sound to one who says to you مريبى رجل]. (S) voice أئى. — *أشار به* He made it known. (Har p. 357.) — *أشار عليه* He made known, or notified, to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right. (Har ibid.) — *أشار عليه بكذا* [in the CK] He counselled him, or advised him, to do such a thing; (S, * Mṣb;) showed him that he held it right for him to do such a thing: (Mṣb:) or he commanded, ordered, or enjoined, him to do such a thing. (K.)*

5. *شور* He had a deed done to him of which one should be ashamed. (Yaḥkoob, Th, A, K.) [It occurs in a saying of Yaḥkoob, respecting an indecent action of an Arab of the desert, app. as

meaning *His pudenda became exposed; (see 2;)* but some disapprove it, and say that it is not genuine Arabic; as is stated in the TA.] — *He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lh, S.) — See also 1, last sentence.*

6. *اشتوروا* and *اشتوروا* (A, Mgh, Mṣb) *They consulted one another, or consulted together; they debated together in order that they might see one another's opinion: (Mṣb:) تشاور signifies the extracting, or drawing forth, opinion; as also مشورة and مشورة and مشورة, from شار "he extracted honey;" (Bd in ii. 233;) and شورى signifies the same as تشاور. (Bd in xlii. 36, and Mgh.) — تشايرة الناس occurs in a trad. as meaning اشتروه بإبصارهم [app. The people rendered him conspicuous, or notorious, by their looking at him]. (TA. [There mentioned in the present art.; as though the شى were a substitute for و.])*

8. *اشتار*: see 1, first sentence. — And see 10. — See also 1, last sentence, in two places. — *أشار ذنبه* i. q. *أشارت* [He (a horse) raised his tail in running]. (Sgh, TA.) — *اشتوروا*: see 6.

10. *اشتار*: see 1, first sentence. — See also 3, in two places. — *اشتار الناقة* He (a stallion-camel) smelt the she-camel and examined her, to know if she had conceived or not; (K;) as also *اشتارها*. (A'Obeyd, TA.) — *It* (a man's case or affair) became manifest. (AZ, K.) — *He put on, or clad himself with, goodly apparel*. (K.) — See also 1, last sentence, in two places.

شار: see *شير*, in two places.

شور Honey gathered, or extracted, from its place: (K, TA:) originally an inf. n. (TA.) — See also *شورة*, with which it is syn. in several senses accord. to the O and some copies of the K.

شور: see *شورة*, with which it is syn. in several senses accord. to the L and some copies of the K.

شارة: see *شورة*, in three places.

شورة: see *شورة*, in three places: — and see *مشورة*. — Also i. q. *خجلة* [i. e. Confusion, or perplexity, and inability to see one's right course, by reason of shame: &c.]. (K.)

شورة, (S, IAth, O, L, K,) with damm, (IAth, L,) and *شورة*, (TA, and so in some copies of the K,) and *شارة*, (S, O, L, K,) in which the ش is changed from و, (TA,) and *شور*, (so in the L and in some copies of the K,) or *شور*, (so in other copies of the K and in the O,) and *شوار*, (S, O, K,) and *شيار*, (O, K,) *Form, or appearance; figure, person, mien, feature, or lineament; external state or condition; state with respect to apparel and the like, or garb. (S, IAth, O, L, K.) One says, فلان حسن الشارة, and الشورة* *Such a one is goodly in form or appearance, &c. (TA.) And هو رجل حسن الصورة والشورة* *He is a man goodly in respect of form and of appear-*