TA,) or, as in the M, [*of which*] *the iron appertenances* [*have become slender*], *without straps*, or *thongs*: app. likened to limbs, or members, of flesh-meat. (TA.)

شِلْوَةٌ: see the next preceding paragraph.

شَلِيَّةٌ *A piece*, or *portion*, of flesh-meat &c. (Ḳ,* TA.) — And †*A remnant*, or *remaining portion*; (Ḳ, TA;) only of property: (Ṣ, Ḳ,* TA:) pl. شَلَايَا. (Ṣ, TA.) One says, ذَهَبَتْ مَاشِيَةُ فُلَانٍ وَبَقِيَتْ لَهُ شَلِيَّةٌ † [*The cattle of such a one went away, but a remnant remained to him*]. (AZ, Ṣ.) [See also شِلْوٌ.]

مُشَلًّى *Lean*, or *light of flesh*: (Ḳ, TA:) an epithet applied to a man. (TA.)

مَشَالٍ, in the dial. of El-Ḥijáz, The *things*, or *instruments*, *with which scarification is performed upon the cheeks*: app. pl. of مِشْلَاةٌ. (TA.)

شلياق

الشَّلْيَاقُ *A certain northern constellation*, [namely, *Lyra*,] *consisting of ten stars, the bright star* [α] *of which is called* النَّسْرُ الوَاقِعُ: *the Arabs liken it to a vulture* (نَسْر) *which has contracted its wings to itself, as though it had alighted upon a thing: the vulgar call* [*the three chief stars in*] *it* الأَثَافِي: *and before the bright star is a dim star which the Arabs call* الأَظْفَار [i. e. *the talons*]. (Ḳzw. [Not in any of my Lexicons.])

شم

1. شَمِمْتُ, aor. أَشَمُّ; and شَمَمْتُ, aor. أَشُمُّ; (Ṣ, Mgh, Mṣb, Ḳ;) the latter mentioned by AO; (Ṣ, TA;) third pers. of each شَمَّ; (Mgh;) inf. n. شَمٌّ (Ṣ, Mṣb, Ḳ) and شَمِيمٌ, (Ṣ, Ḳ,) which are of both verbs, (TA,) and شِمِّيمَى, mentioned by Z (Ḳ, TA) alone; (TA;) *I smelt*, i. e. *perceived by the nose*, (Ḳ,) a thing, (Ṣ, Mṣb, Ḳ,*) or an odour; (Mgh;) and ▼ اِشْتَمَمْتُ signifies the same; (Ṣ, Mṣb, Ḳ, TA; [اَشْمَمْتُهُ in the CḲ is a mistranscription for اِشْتَمَمْتُهُ;]) and ▼ تَشَمَّمْتُ also, (Ḳ,) and ▼ شَمَّمْتُ, thus in the copies of the Ḳ, but correctly ▼ شَمَّمْتُ: (TA: [both, however, are mentioned in the CḲ: the former like قَصَّصْتُ for قَصَصْتُ:]) or تَشَمَّمْتُ ▼ الشَّيْءَ signifies شَمِمْتُهُ فِي مُهْلَةٍ [*I smelt the thing leisurely*, or *gently*]: (Ṣ, TA:) or تشمّم ▼ الشَّيْءَ and اشتمّه ▼ both signify *he put the thing near to his nose in order that he might draw in its odour*. (AḤn, TA.) — See an ex. in a prov. mentioned voce حِمَارٌ. — [Hence,] شَمَّ †*He was tried*, or *proved by trial* or *experiment* or *experience*; syn. اُخْتُبِرَ. (IAạr, Ḳ.) = شَمَّ, sec. pers. شَمِمْتَ, aor. يَشَمُّ, (Mṣb,) inf. n. شَمَمٌ, (Ṣ,* Mṣb, Ḳ,*) *He* (a man) *was high*, or *elevated*, *in the nose*. (Ṣ,* Mṣb, Ḳ.*) — [And hence,] شَمَّ, (Ḳ,) [sec. pers. شَمِمْتَ,] inf. n. شَمَمٌ, (TA,) ‡ *He* (a man, TA) *magnified himself*; or *behaved proudly*, or *haughtily*. (Ḳ, TA. [And اشمّ has a similar meaning.]) — [This verb is also probably used in other senses, said of a mountain, &c.: see شَمَمٌ below.] — See also 4, near the end.

2. شَمَّمْتُ and شَمَّيْتُ: see above, in two places.

3. شَامَّ, (Ḳ,) inf. n. مُشَامَّةٌ, (Ṣ, TA,) *They smelt each other*; (Ṣ,* Ḳ;) as also ▼ تشامّ, (Ḳ,) inf. n. تَشَامٌّ. (Ṣ.) — [Hence,] شَامَمْتُهُ ‡ *Look thou to see what is with him*, or *in his mind*, (مَا عِنْدَهُ, Ṣ, Ḳ, TA,) and *draw near to him*, (Ḳ, TA,) and *seek after the knowledge of what is with him*, or *in his mind*, (ما عنده,) *by means of informations and disclosure*; as though each smelt what was with the other in order to act according thereto. (TA.) And hence the saying, شَامَمْنَاهُمْ ثُمَّ نَاوَشْنَاهُمْ ‡ [*We endeavoured*, or *looked*, *to ascertain their condition; then we engaged them in near, though not close, conflict*]. (TA.) You say also, شَامَمْتُ الرَّجُلَ meaning [simply] †*I drew near to the man*. (Ṣ.) مُشَامَّةٌ [used tropically] signifies †The *looking into* a thing. (KL.) And †The *approaching* the enemy *so that the two parties see each other*. (Ṣ.)

4. اشمّه إِيَّاهُ *He made him to smell it*, or *perceive it by the nose*. (Ḳ.) You say, أَشْمَمْتُهُ الطِّيبَ [*I made him to smell the perfume*]. (Ṣ, Mṣb.) — And [hence] one says to the prefect, or governor, or prince, or commander, أَشْمِمْنِي يَدَكَ أُقَبِّلْهَا †[*Suffer me to approach thy hand that I may kiss it*]; (Ṣ,* TA;) a phrase like نَاوِلْنِي يَدَكَ, (TA,) but better than the latter phrase: so says Kh. (Ṣ.) — And اشمّ الخِتَانَ, and اشمّت البَظْرَ, ‡ *He*, and *she*, i. e. the operator, *took*, (Ḳ, TA,) or *cut off*, (TA,) *a small portion of the prepuce*, and *of the* بَظْر [q. v.]: (Ḳ, TA:) or the latter signifies *she cut off a portion of the* نَوَاة [q. v.], *not extirpating it*. (TA.) — And اشمّ الحَرْفَ, (Ṣ,* Ḳ,) inf. n. إِشْمَامٌ, (Ṣ,) †*He made the consonant to have a smack of the ḍammeh* or *the kesreh*, (lit., *made it to smell*, Ṣ, or *to taste*, Ḳ, *the ḍammeh* or *the kesreh*,) *in such a manner* (Ṣ, Ḳ) *that the* إِشْمَام, (Ṣ,) or *that the ḍammeh* or *kesreh*, (Ḳ,) *was not heard*, (Ṣ, Ḳ,) *what is termed* إِشْمَامُ الحَرْفِ *being less than what is termed* رَوْمُ الحَرَكَةِ, *the former being apparent only by the motion of the lip*, (Ṣ,) or *of the upper lip*, (so in one of my copies of the Ṣ,) *no account being taken of it*, (Ṣ, Ḳ,) i. e., *of the ḍammeh* or *kesreh*, (Ḳ,) *it not being reckoned as a* حَرَكَة *because of its feebleness*, *the consonant in this case being quiescent* or *like that which is quiescent*, (Ṣ,) *and the prosodical measure not being broken thereby*: (Ḳ:) for ex., in the following verse,

* مَتَى أَنَامُ لَا يُؤَرِّقْنِي الكَرِي *
* لَيْلًا وَلَا أَسْمَعُ أَجْرَاسَ المَطِي *

[meaning الكَرِيّ and المَطِيّ, (as is said in one of my copies of the Ṣ,) i. e. *When I sleep, he who lets beasts on hire will not render me wakeful by night, nor do I hear the bells of the camels on which people ride*], the Arabs [or, as is said in the TA, some of the Arabs] make the ق [in يؤرّقني] to have a smack of the ḍammeh; but if you took account of the حَرَكَة of the إِشْمَام [in this case,] the measure of the verse would be broken, [the foot] رقني الكري becoming, in the scanning, مُتَفَاعِلُنْ, which may be only in the كامل; whereas this verse is of the رَجَز: (Sb, Ṣ:) another case of إِشْمَام is that of the ى in دُوَيْبَّةٌ, [in which that letter is quiescent, but made to have a smack of kesreh,] as is the same letter in every similar case, in a dim. noun, when followed by a doubled letter. (Zj, T in art. دب.) Also *He pronounced the consonant with a* حَرَكَة [or *vowel-sound*] *between ḍamm and kesr, apparent only in utterance, not in writing*; as in قِيلَ and غِيضَ in the Ḳur xi. 46. (I'Aḳ pp. 130 and 131.) [See also رَوْمُ الحَرَكَةِ, voce رَامَ.] — [Golius explains اشمّ as signifying also "*Reduxit, fecit ut converteret se ab aliqua re*;" as on the authority of the KL; in my copy of which, however, I do not find this meaning.] = اشمّ, (Ṣ, Ḳ,) inf. n. إِشْمَامٌ, [as an intrans. verb,] said of a man, (Ṣ,) also signifies *He passed by*, or *along*, *raising his head*; (Ṣ, Ḳ, TA;) *and magnified*, or *exalted*, *himself*; *behaved proudly*, or *disdainfully*; or *elevated his nose*, *from pride*. (TA. [See also 1, near the end.]) — And *He turned away* from a thing. (Ḳ.) One says بَيْنَا هُمْ فِي وَجْهٍ إِذْ أَشَمُّوا, i. e. [*While they were in a certain direction, lo,*] *they turned away*; (Ṣ, TA, as from AA;) or ▼ شَمُّوا. (Thus in one of my copies of the Ṣ [but I think it to be a mistranscription].) And اشمّ القَوْمُ *The people*, or *party*, *deviated in their directions to the right and left*: a phrase heard in this sense by AA. (Ṣ.)

5: see 1, in three places.

6: see 3, first sentence.

8: see 1, in two places.

10. استشمّ *He desired to smell*. (KL.) — And *He perceived a smell*, or *an odour*, from a thing. (KL.) — دَخَلَ المُخَاطُ أَنْفَهُ فَاسْتَشَمَّهُ فَأَدْخَلَهُ فِي حَلْقِهِ, said of a man, means اِسْتَنْشَقَهُ [i. e. ‡ *The mucus entered his nose, and he snuffed it up, and made it to pass into his fauces*]; the verb being metaphorically thus used, like as الاِسْتِنْشَاقُ is metaphorically used for الشَّمُّ. (Mgh.)

شَمَمٌ inf. n. of the intrans. verb شَمَّ [q. v.]. (Mṣb, TA.) — [Used as a simple subst.,] *Highness of the nose*: (Mṣb:) or *highness of the bone of the nose*, (Ṣ, Ḳ,) *and beauty thereof*, (Ḳ,) *with evenness*, or *straightness*, *of its upper part*, (Ṣ, Ḳ, when there is in it a gibbousness it is termed قَنًا, Ṣ,) *and uprightness of the end*, or *lowest part*: (Ḳ:) or, as some say, *this last quality* [*alone*]: (TA:) or *length of the end*, or *lower part*, *of the nose*, *so that it extends over the middle of the mustache*, (وُرُودُ الأَرْنَبَةِ,) *with beautiful evenness*, or *straightness*, *of the bone*, *and highness thereof greater than the highness that is termed* ذَلَف: or *length and slenderness of the nose*, *and a downward extending of its* رَوْثَة [i. e. *end* or *tip*, or *part where the blood that flows from the nostrils drops* or *drips*]: (Ḳ:) or [*simply*] *length*

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