

**شَانَّة** *Water that drops* (S, K) *from a skin, or from a tree.* (S.)

**شَانَّة** The [channel called] **مَدْفَع** [q. v.] of a small valley: or a small **مَدْفَع** of a valley: (TA: [the want of a vowel-sign in my original renders it doubtful which of these meanings is the right one:]) or **شَوَان**, its pl., signifies the *channels of water, of mountains, that pour forth into valleys from a rugged place.* (AA, TA.)

**شَنْشَنَة** A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. **طَبِيعَة**, (S, Mgh, K,) and **خُلُق**, (S,) and **سَجِيَّة**: (TA:) and a custom, habit, or wont: (Mgh, K:) [pl. **شَنَاشِين**.] One says **فِيهِ مِنْ أَبِيهِ شَنَاشِين** *In him are habits [or natural dispositions inherited] from his father.* (TA.) Hence,

\* **شَنْشَنَة** **أَعْرِفَهَا مِنْ أَخْزَمٍ** \*

[A natural disposition, or a habit, which I know, as inherited from Akhzam]: (S, Meyd, Mgh:) or, accord. to one relation, **نَشْنَشَة**, which is app. formed by transposition from **شَنْشَنَة**: (Meyd:) a prov.: (Meyd, Mgh:) [of its origin there are different explanations: see Freytag's Arab. Prov. i. 658, and Har pp. 591 and 596:] **أَخْزَم** is the proper name of a man: (Meyd, Mgh, &c.): or accord. to Lth, it is an epithet applied to a penis; one says **كَمَرَة خَزْمَاء**, "a glans of a penis having a short frænum," and **ذَكَرُ أَخْزَم**; and **شَنْشَنَة** means the dropping of water [i. e., in this case, of the seminal fluid]: (Meyd:) the prov. is applied in relation to nearness of resemblance. (Meyd, Mgh.) — Also *A bit of flesh-meat, as much as is chewed at once*; syn. **مُضْغَة**: or *a piece of flesh-meat*; (K, TA;) and so **نَشْنَشَة**: on the authority of AA. (TA.) — And [the pl.] **شَنَاشِين** signifies *Bones*; like **سَنَاسِين**. (IAgr, L in art. **سَن**.)

**مِشَن**: see **شَن**, first sentence.

**مِشَنَة** A thing like the **مُكْتَل**: [in the present day, a round shallow basket is thus called: pl. **مِشَان**.] (TA.)

### شنا

1. **شَنْهَة**, (Th, S, Mgh, Mṣb, K, &c.) and **شَنَاءَة**, (K,) but this is said by AHeyth to be a bad dial. var. of the former, (TA,) aor. **شَنَاءَ**, (Mṣb, K,) inf. n. **شَنْه** (AO, S, Mṣb, K) and **شَن** and **شَنْه** (Aboo-'Amr Esh-Sheybānee, S, K) and **شَنَاءَة** (K, TA, in the CK **شَنَاءَة** [i. e. **شَنَاءَة**, which is afterwards added in the TA, not as in the K, and mentioned in the S but not there said to be an inf. n.,]) and **شَنَاء** (TA from Eṣ-Safākusee) and **شَنَاءَة** (TA [as from J, but perhaps from Az, for I do not find it in the S,]) and **مِشَنَاء** (S, CK, and TA as from Eṣ-Safākusee, not as from the K,) and **مِشَنَاءَة** and **مِشْنُوَة** (K, TA, the last in the CK **مِشْنُوَة** [i. e. **مِشْنُوَة**,]) and **مِشْنُوَة**. (TA from Eṣ-Safākusee) and **شَنَان**, (S, K,) which is anomalous as being of a measure regularly employed [only] for the inf. n. of a verb

signifying motion and agitation, as **ضَرْبَان** and **خَفَقَان**, (S, TA,) for though it has been said that [hatred (which it signifies) is attended by anger and] anger is accompanied by agitation of the heart, there is no necessary connection between hatred and anger, and it is anomalous also as being of a measure not proper to [the inf. n. of] a trans. verb, (TA,) and **شَنَان**, (S, Mṣb, K,) which is also anomalous, and [said to be] the only instance of its kind (S, TA) except **لَبَّان**, though some few others have been mentioned, as **زَيْدَان**, but this is not well known, [and **خَشْبَان**, of which the same may be said,] and **وَشْكَان** [perhaps a simple subst.], and **جَوْلَان** which is said to occur in a verse [perhaps contracted from **جَوْلَان** by poetic license], (TA,) and AO mentions **شَنَان**, without **ن**, as being like **شَنَان**; (S;) these inf. ns. being fourteen, which is said by IKṭt to be the greatest number of inf. ns. to any one verb, only seven other verbs, he says, having this number, namely, **قَدَّرَ**, **لَقِيَ**, **وَرَدَ**, **هَلَكَ**, **تَمَّ**, **مَكَثَ**, and **غَلَبَ**; but Eṣ-Safākusee makes the inf. ns. of **شَنَى** to be fifteen, [though the fifteenth form (which is perhaps **مِشْنُوَة**) I do not find mentioned,] and this is the greatest number known; (TA;) *He hated him*: (IKṭt, IF, S, ISd, IKṭt, Mgh, Mṣb, K, &c.): or, as some say, *he hated him vehemently.* (TA.) **يَشْنِي**, [app. **يُشْنِي**, for **يُشْنَأ**,] with the hemzeh changed into **ي**, occurs in a trad. (TA.) And **شَنْه** signifies *He (a man, S) was hated*, (S, and so accord. to some copies of the K,) or *was rendered hateful, or an object of hatred*, (so accord. to other copies of the K,) *even if beautiful or comely.* (S, K.) — **شَنْهِي لَهُ حَقَّة**, (K,) so says A'Obeyd, or, accord. to Th, **شَنَاءَ إِلَيْهِ**, like **مَنَعَ** [in form], and this is the more correct, aor. of each **شَنَى**, (TA,) *He gave him his right, or due.* (A'Obeyd, Th, K, TA.) And **شَنْهِي بِهِ** *He acknowledged it*: (S, Mṣb, K:) or *he gave him (K) his right, or due*, (TA,) [or the meaning in the K may be *he gave it*,] and *declared himself clear, or quit, of him or it*; as also **شَنَاءَ**: (K:) [but accord. to SM, this is wrong, for he says that] the author of the K should have said, or **شَنْهِي إِلَيْهِ**, like **شَنَاءَ**, aor. **شَنَى**, *he gave him, and declared himself clear, or quit, of him or it.* (TA.) And **شَنْهِي الشَّيْءَ** *He produced the thing*: (K, TA:) or, as A'Obeyd says, **شَنْهِي حَقَّة**, *he acknowledged his right, or due, and produced it from his possession.* (TA.)

6. **تَشَانَوُوا** They hated one another. (S, O, K.)

**شَنْه** and **شَنْه** and **شَنْه** [all mentioned above as inf. ns., when used as simple substs. signify *Hatred*; and thus **شَنْهَاءَة**, likewise mentioned above as an inf. n., signifies accord. to the S; and so **شَنْهِيَّة** accord. to Freytag, as on the authority of Meyd; and app. also **شَنْهِيَّة**, q. v.; or all signify] *vehement hatred*; in which sense the first is expl. by AO: (TA:) or **شَنْهَاءَة** signifies *hatred mixed with enmity and evilness of disposition.* (Ham p. 108.)

**شَنْهِيَّة**: see **شَنْهِيَّة**, in three places.

**شَنْهَاءَة**: see **شَنْه**, in two places. — Also, and **شَنْهِيَّة**, epithets applied to a man, *Rendered hateful, or an object of hatred, evil in disposition.* (Lth, O, TA.) [See also the latter word voce **شَنَان**; and see **مِشْنُوَة**, and **مِشْنَاءَة**.]

**شَنْهِيَّة** The removing oneself far, or keeping aloof, from unclean things; (S, K, TA;) and the continual doing so, or the continual purification of oneself; as also **شَنْهِيَّة**; and accord. to the K, **شَنْهِيَّة**, but this is not found elsewhere. (TA.) — Hence, (S,) **أَزْدُ شَنْهِيَّة**, the appellation of a tribe of El-Yemen; (S, K;) sometimes called **أَزْدُ شَنْهِيَّة**: (ISK, S, K:) [or] this tribe was so called because of **شَنَان** among them; (K, TA;) i. e. because of mutual hatred that occurred among them: (TA:) [whence it seems that **شَنْهِيَّة** signifies also *Hatred*:] or because of their removing far from their [original] district: or, accord. to El-Khafājee, because of their high lineage, and good deeds; from the phrase **رَجُلٌ شَنْهِيَّة**, meaning *A man of pure lineage and of manly virtue*; and AO says the like. (TA.) — [And accord. to Reiske, as stated by Freytag, (who has written it **شَنْهِيَّة** in all its senses,) it is expl. by Meyd as meaning *What is esteemed sordid, of words and of actions.*] — Also *One who removes himself far, or keeps aloof, from unclean things*; (K, TA;) and so **شَنْهِيَّة**. (TA.) Thus both of these words are epithets, as well as substs. (TA.)

**شَنْهِيَّة**: see **شَنْه**.

**شَنَان**, of which the fem. is **شَنَانَة** and **شَنَائِي**, [so that one may say either **شَنَان** or **شَنَائِي**,] is an epithet applied to a man; (K;) [signifying either *Hating* or (like **مِشْنُوَة**) *hated*; the former meaning seeming to be indicated by what immediately precedes it in the K; but the latter appears from what here follows to be the right meaning, and perhaps it may be that which is meant in the K;] as also **شَنْهِيَّة** or **شَنْهِيَّة** [q. v. voce **شَنْهَاءَة**]: so accord. to different copies of the K. (TA.) — In the Kṣur v. 3 and 11, it is accord. to some an inf. n., and some read there **شَنَان**: [see 1, first sentence:] accord. to others, it is an epithet, signifying **مُبْغِضٌ** or **بَغِيضٌ** [i. e. *Hated or odious*]. (TA.) — **شَنَانُ الشَّتَاءِ**, in a trad. of Kaab, is said to be a metaphorical expression for **بَرْدُ الشَّتَاءِ** [The cold of winter]; because it is hated: or, as some say, by the **بَرْد** thereof is meant *ease and repose*: and the meaning intended is either *mutual hatred* or *ease and repose*. (TA.)

**شَنَان**: see **شَنْهَاءَة**, and **شَنَان**.

**شَنْهِيَّة**: see **شَنَان**.

**شَانِي** *Hating, or a hater*, (Fr, S, Mgh, Mṣb, TA,) and *an enemy*: (Fr, TA:) fem. with **ة**. (Mgh, Mṣb.) — **لَا أَبَا لِسَانِيكَ**, as also **لِسَانِيكَ**, (S, O, [but in my two copies of the S **لِسَانِيكَ**, which perhaps expresses the general pronunciation, and in the TA **لَا أَبَا لِسَانِيكَ** and **لَا أَبَا لِسَانِيكَ**,]) means **لَيْبَغِضُكَ** [i. e., lit., *May there be no father*