

also with *س*, i. e. *شَامَةٌ* (IAth, TA:) pl. *شَامَرٌ* (S, Mṣb, K,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] *شَامَاتٌ* (Mṣb, K.) *شَامَاتٌ* [So that ye may be as though ye were a mole amid the people], occurring in a trad., means [that ye may] be in the goodliest garb or guise, appearing like the *شَامَة*, at which one looks exclusively of the rest of the person. (IAth, TA.) And one says, *صَارُوا شَامًا*, meaning † *They became scattered [in the countries] like the شَام [or moles] upon the person.* (TA.) — Also *A black mark upon the person*, [an explanation which seems to apply, like the former in the K, to a mole, though given as differing therefrom,] and *upon the ground*: pl. [or coll. gen. n.] *شَامَرٌ* (K.) — It is also [*A mark, or spot,] upon a mare, upon a place that is disapproved, and sometimes upon her دَوَائِرُ* [which means what are termed feathers, pl. of *دَائِرَة*, q. v.] (ISh, TA.) — And *A spot (نَكَّة) [upon the face] of the moon.* (K.) — And † *A black she-camel*: (IAqr, S, K, TA:) accord. to Niftaweyh, *شَامَةٌ*, with *س*; but ISd says, I know not the reason of this, unless it be extr., like *الْحَاتِمُ* and *الْعَالِمُ*. (TA.) One says, *مَا لَهُ شَامَةٌ وَلَا زَهْرَاءُ*, meaning, † *He has not a black she-camel nor a white one.* (S, K, TA.)

شِيَمَة Nature; natural, native, or innate, disposition, temper, or other quality or property; (S, Mṣb, K;) as also *شِيَمَةٌ* (K,) which is an extr. dial. var.: (TA:) pl. *شِيَمَرٌ* (Mṣb.) — Also *Dust, or earth, dug from the ground*; (Aṣ, S, K;) and so *شِيَامَرٌ* (S, as on the authority of Aṣ; but only in one of my two copies of the S.)

شِيَامٌ Soft, or plain, land; (AA, K, TA:) of which the earth is soft, or uncompact. (TA.) — See also the paragraph here following, in two places.

شِيَامٌ Dust, or earth, (K, TA,) in a general sense; (TA;) as also *شِيَامَرٌ* (K:) see also *شِيَمَة*: [or,] accord. to Kh, *a hollow dug in the ground*: or, as some say, *land of which the earth is soft, or uncompact.* (S, TA.) — And *A [covert such as is termed] كِنَاسٌ*: so called because of the wild animal's entering (لَا يُشِيرُ الْوَحْشُ i. e. *دُخُولُهُ*) into it. (Aṣ, S, TA.) — Also *The rat, or mouse*; syn. *فَارٌ*: (IAqr, K, TA:) but written by Aboo-Amr Ez-Zāhid *شِيَامَرٌ*, and said by him to be the *جُرَذٌ* [generally meaning a large field-rat]: (TA:) pl. *شِيَمَرٌ* (K.)

قَوْمٌ شِيَوْمٌ A people, or party, in a state of security: occurring in a trad.: and it is said that *شِيَوْم* is an Abyssinian word: but, as some relate the trad., it is *سِيَوْمٌ* [q. v., voce *سَائِرٌ*, of which it is said to be pl.]. (TA.)

أَشِيرٌ A man (S, Mṣb) having a *شَامَة* [or mole] upon his person; (AZ, S, Mgh, Mṣb, K;) and

مَشِيرٌ (S, K) and *مَشُومٌ* (K) and *مَشِيومٌ* (S, K) signify the same [or rather *marked with a mole*]: (S, K:) or *أَشِيرٌ* signifies *having upon him شَام [or moles]*: (Ham p. 361:) fem. *شِيَمَاءُ* (TA:) and pl. *شِيَمَرٌ* (S, TA.) — And *A beast, (Lth, AO, TA,) and anything, (Lth, TA,) having upon him, or it, a [mark such as is termed] شَامَة*, (Lth, AO, TA,) or [marks such as are termed] *شَامَرٌ*. (AO, TA.) — And *شِيمَرُ الْإِبِلِ* † *Such as are black, of camels*: sing., masc. and fem., as above: (TA:) occurring in this sense in a verse of Aboo-Dhuyb, as related by AA: but as heard by Aṣ, in this verse, *شُومَهَا*, and thought by him to be a pl. [originally *شِيرٌ*] of *أَشِيرٌ*. (S.) See also *أَشَامَرٌ* (in art. *شَامَرٌ*), last sentence.

مَشُومٌ: see the next preceding paragraph. — And see *مَشُومٌ*, in art. *شَامَرٌ*.

مَشِيرٌ: see *أَشِيرٌ*: — and see also the paragraph here next following.

مَشِيَمَة The غُرْسُ; (S, TA;) i. e. (TA) the place of, (K, TA,) or [membrane that encloses, or forms the] covering of, (Mṣb,) the fetus (Mṣb, K, TA) of a human being: (Mṣb: [see غُرْسُ:]) originally *مَشِيَمَة*: (S, Mṣb:) pl. *مَشَايِرُ* (S, K) and [coll. gen. n.] *مَشِيرٌ*. (IB, K.) [See also *سَلَى*.]

أَشِيرٌ: see *مَشُومٌ*.

شين

1. *شَانَهُ*, aor. *يَشِينُهُ* (S, Mṣb, K, &c.) inf. n. *شَيْنٌ* (S, Mṣb, TA,) *He, or it, disgraced him, or dishonoured him; rendered him ugly or unseemly, disfigured him, or blemished him*; (MA, PS;) i. q. *عَابَهُ*; (Mṣb, TA;) contr. of *زَانَهُ*; (S, K;) [and *شَيْنُهُ*, inf. n. *تَشْيِينٌ*, signifies the same, (the verb alone rendered by Freytag, on the authority of Meyd, “dehonestavit,”) like as the contr. *زَيْنُهُ* signifies the same as *زَانَهُ*.] — The saying of Lebeed,

يَشِينُ صَحَاحَ الْبَيْدِ كُلَّ عَشِيَةٍ
بِعُوجِ السَّرَّاءِ عِنْدَ بَابِ مُحَجَّبٍ

[They deface what is unmarred of the deserts, every evening, with the crooked things (i. e. the bows) of the wood of the tree called *سَرَّاء*, at a veiled door, (referring to a company of men, and therefore the verb is sing.,)] means that they vie, one with another, in glorying, or boasting, and make marks, or lines, with their bows, upon the ground, as though they disfigured it (*شَانُوْهَا*) with those marks, or lines. (S.)

2: see 1. — *شَيْنٌ شَيْنًا حَسَنًا* (T, TA) or *حَسَنَةً* (K) *He made, (Th, TA,) or wrote, (K,) a beautiful ش.* (Th, K, TA.)

شَيْنٌ is the contr. of *زَيْنٌ*: (S, Mṣb;) and *مَشَايِرُ* [in the CK *مَشَائِرُ*] is an anomalous pl.

thereof: (TA:) the latter signifies *Disgraces or dishonours, i. e. things, or qualities, that cause to be disgraced or dishonoured; things that render ugly or unseemly, that disfigure, or that blemish*; syn. *مَعَايِبُ*, (S, K, TA,) and *مَقَابِحُ*; (S, TA;) on the authority of Fr.: (TA:) [*شَانَتْهُ*], also, signifies the same; and its pl. is *شَوَائِنُ*; one says *هَذِهِ شَانَتْهُ مِنَ الشَّوَائِنِ* [This is one of the things that disgrace or dishonour, &c.]. (TA.) — [It is also used as epithet, like as is its contr. *زَيْنٌ*:] one says, *وَجْهُهُ شَيْنٌ*, i. e. *His face is ugly, or unseemly*; for *ذُو شَيْنٍ*; mentioned by Az. (TA.)

شَيْنٌ One of the letters of the alphabet, (S, K,) [i. e. the name of that letter; (see art. *ش*)] of the letters termed *مَهْمُوسَةٌ* [expl. in art. *ش*], with somewhat of *التَّغْيِيرُ* and *التَّغْيِشُ* [app. meaning that kind of utterance which is undertoned, and muffled, exactly like our “sh”, its place of utterance being the *شَجَرُ*, i. e. the place of the opening of the mouth, (K, TA,) near the place of utterance of *ج*: masc. [as meaning a *حَرْفٌ*, or letter], and fem. [as meaning a *كَلِمَةٌ*, or word]: pl. *شَيْنَاتٌ* and *شَيَانَاتٌ* [a mistranscription for *شَيْنَاتٌ*]. (TA.) — Also, thus with kesr, *A man having many رِقَاعٌ* [i. e. patches in his garment, pl. of *رُقْعَةٌ*]. (Kh, TA.) — And *A long مَرْكَبٌ* [app. meaning ship or boat]. (TA.)

فَعَلَ شَانٌ [An action that disgraces or dishonours, &c.]. (TA.)

شَانَتْهُ [a subst. from *شَانِنٌ*]: see *شَيْنٌ*.

مَشِينٌ Disgraced, or dishonoured; rendered ugly or unseemly, disfigured, or blemished; pass. part. n. of 1. (Mṣb.)

مَشَايِرُ an anomalous pl. of *شَيْنٌ*, q. v. (TA.)

شيه

1. *شَاهَهُ*, aor. *يَشِيْهُهُ* (K,) inf. n. *شِيْهَةٌ* (TA,) i. q. *عَانَهُ*, (Ibn-Buzurj, K, TA, [in the CK, erroneously *عَابَهُ*]) i. e. *He smote him with the [evil] eye.* (TA.) [See also 1 in art. *شَوْه*.]

شِيْهَةٌ and *شِيْهٌ*: see *شَاءَ* (of which they are quasi-pl. ns.) in art. *شَوْه*.

شِيَاهٌ: see *شَاءَ* (of which it is a pl.) in art. *شَوْه*.

شِيْوَةٌ That smites vehemently with the [evil] eye. (Ibn-Buzurj, K, TA. [In the CK, *عَيُوبٌ* is erroneously put for *عَيُونٌ*].)

شِيْهٌ: see *شَاءَ* (of which it is a quasi-pl. n.) in art. *شَوْه*.

أَشِيْهَةٌ [More, and most, wont to smite with the evil eye]. One says, *هُوَ مِنْ أَشِيْهِ النَّاسِ* [He is of the most wont, of men, to smite with the evil eye: this meaning being indicated by the context]. (Ibn-Buzurj, K, TA.)