

**شَنَاءَةٌ** *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.)

**شَنَشَنَة** 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. **شَنَاشِن**.] One says **فِيهِ مِنْ أَبِيهِ شَنَاشِن** In him are habits [or natural dispositions inherited] from his father. (TA.) Hence,

• **شَنَشَنَة** **أَعْرَفَهَا مِنْ أَخْزَمٍ** •

[A natural disposition, or a habit, which I know, as inherited from Ahkzām]: (S, Meyd, Mgh:) or, accord. to one relation, **شَنَشَنَة**, which is app. formed by transposition from **شَنَشَنَة**: (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 خَزَمَاء** "a gians of a penis having a short frænum," and **ذَكَرُ أَخْزَم**; and **شَنَشَنَة** 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. **مُضَغَّة**: or a piece of flesh-meat; (K, TA;) and so **نَشَنَشَة**: on the authority of AA. (TA.) — And [the pl.] **شَنَاشِن** signifies *Bones*; like **سَنَاسِن**. (IAar, L in art. سن.)

**شَن**: see **شَن**, first sentence.

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

شَنَاء

1. **شَنَاءَة**, (Th, S, Mgh, Msh, K, &c.,) and **شَنَاء**, (K,) but this is said by AHeyth to be a bad dial. var. of the former, (TA,) aor. ء, (Msh, K,) inf. n. **شَنَئَ** (AO, S, Msh, K) and **شَنَئَ** and **شَنَئَ** (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 Es-Safākusee) and **شَنَاء** (TA [as from J, but perhaps from Az, for I do not find it in the S,]) and **مِشْنَاء** (S, CK, and TA as from Es-Safākusee, not as from the K,) and **مِشْنَاءَة** and **مِشْنَاءَة** (K, TA, the last in the CK **مِشْنَاءَة** [i. e. **مِشْنَاءَة**]), and **مِشْنَاءَة** (TA from Es-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, Msh, K,) which is also anomalous, and [said to be] the only instance of its kind (S, TA) except **لَيَان**, though some few others have been mentioned, as **زَيْدَان**, but this is not well known, [and **خَشِيَان**, of which the same may be said,] and **وَشَنَان** [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 ء, as being like **شَنَان**; (S;) these inf. ns. being fourteen, which is said by IKtt to be the greatest number of inf. ns. to any one verb, only seven other verbs, he says, having this number, namely, **قَدَرَ**, **لَقِيَ**, **وَرَدَ**, **هَلَكَ**, **تَمَّ**, **مَكَثَ**, and **غَلَبَ**; but Es-Safākusee makes the inf. ns. of **شَنَى** to be fifteen, [though the fifteenth form (which is perhaps **مِشْنَاءَة**) I do not find mentioned,] and this is the greatest number known; (TA;) *He hated him*: (IKoot, IF, S, ISd, IKtt, Mgh, Msh, K, &c.): or, as some say, *he hated him vehemently.*

(TA.) **يَشْنَى**, [app. **يَشْنَى**, for **يَشْنَى**,] with the hemzeh changed into ي, occurs in a trad. (TA.) And **شَنَى** 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.) = **شَنَى لَهُ حَقَّهُ**, (K,) so says A'Obeyd, or, accord. to Th, **شَنَى إِلَيْهِ**, like **مَنَعَ** [in form], and this is the more correct, aor. of each ء, (TA,) *He gave him his right, or due.* (A'Obeyd, Th, K, TA.) And **شَنَى بِهِ** *He acknowledged it*: (S, Msh, 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 **شَنَى**: (K:) [but accord. to SM, this is wrong, for he says that] the author of the K should have said, or **شَنَى إِلَيْهِ**, like **شَنَى**, aor. ء, *he gave him, and declared himself clear, or quit, of him or it.* (TA.) And **شَنَى الشَّيْءَ** *He produced the thing*: (K, TA:) or, as A'Obeyd says, **شَنَى حَقَّهُ** *he acknowledged his right, or due, and produced it from his possession.* (TA.)

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

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

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

**شَنَاءَة**: see **شَنَئَ**, in two places. = Also, and **شَنَانِيَّة**, 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 **مِشْنَاءَة**, and **مِشْنَاءَة**.]

**شَنُوءَة** 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 **شَنُوءَة**; and accord. to the K, **شَنُوءَة**, but this is not found elsewhere. (TA.) — Hence, (S,) **أَزْدُ شَنُوءَة**, the appellation of a tribe of El-Yemen; (S, K, &c.) sometimes called **أَزْدُ شَنُوءَة**: (ISK, S, K:) [or] this tribe was so called because of mutual hatred that occurred among them: (TA:) [whence it seems that **شَنُوءَة** signifies also *Hatred*:] or because of their removing far from their [original] district: or, accord. to El-Khafajee, because of their high lineage, and good deeds; from the phrase **رَجُلٌ شَنُوءَة**, 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 **شَنُوءَة** 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 **شَنُوءَة**. (TA.) Thus both of these words are epithets, as well as substs. (TA.)

**شَنِيَّة**: see **شَنَئَ**.

**شَنَان**, of which the fem. is **شَنَانَة** and **شَنَانِيَّة**, [so that one may say either **شَنَان** or **شَنَانِيَّة**] is an epithet applied to a man; (K;) [signifying either *Hating* or (like **مِشْنَاءَة**) *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 **شَنَانِيَّة** or **شَنَانِيَّة** [q. v. voce **شَنَاءَة**]: so accord. to different copies of the K. (TA.) — In the Kur 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 الشَّيْءِ**, in a trad. of Kaḥb, is said to be a metaphorical expression for **بَرْدُ الشَّيْءِ** [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.)

**شَنَانِيَّة**: see **شَنَاءَة**, and **شَنَان**.

**شَنَانِيَّة**: see **شَنَان**.

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