

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

شِلْوَة: see the next preceding paragraph.

شَلِيَّة A piece, or portion, of flesh-meat &c. (K, TA.) — And † A remnant, or remaining portion; (K, TA;) only of property: (S, K, TA:) pl. شَلَايَا. (S, TA.) One says, ذَهَبَتْ مَاشِيَةٌ شَلَايَا. [The cattle of such a one went away, but a remnant remained to him]. (AZ, S.) [See also شَلْوَة.]

مُثْلَى Lean, or light of flesh: (K, TA:) an epithet applied to a man. (TA.)

مَنَال, in the dial. of El-Hijaz, The things, or instruments, with which scarification is performed upon the cheeks: app. pl. of مَنَالَة. (TA.)

شلياق

الشَّلِيَّاق A certain northern constellation, [namely, Lyra,] consisting of ten stars, the bright star [α] of which is called النَّسْرُ الْوَاقِعُ: 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 الأَثْنَانِي: and before the bright star is a dim star which the Arabs call الأظْفَار [i. e. the talons]. (Kzw. [Not in any of my Lexicons.]

شمر

1. شَمَرْتُ, aor. أَشَرْتُ; and شَمَرْتُ, aor. أَشَرْتُ; (S, Mgh, Msh, K;) the latter mentioned by AO; (S, TA;) third pers. of each شَمَرْتُ; (Mgh;) inf. n. شَمَرْتُ (S, Msh, K) and شَمَرْتُ, (S, K,) which are of both verbs, (TA,) and شَمَرْتُ, mentioned by Z (K, TA) alone; (TA;) I smelt, i. e. perceived by the nose, (K,) a thing, (S, Msh, K,*) or an odour; (Mgh;) and شَمَرْتُ signifies the same; (S, Msh, K, TA; [شَمَرْتُ in the CK is a mistranscription for أَشَمَرْتُ;]) and شَمَرْتُ also, (K,) and شَمَرْتُ, thus in the copies of the K, but correctly شَمَرْتُ: (TA: [both, however, are mentioned in the CK: the former like قَصَبْتُ for شَمَرْتُ:] or أَشَمَرْتُ signifies شَمَرْتُ فِي شَمَرْتُهُ [I smelt the thing leisurely, or gently]: (S, TA:) or أَشَمَرْتُ and أَشَمَرْتُ both signify he put the thing near to his nose in order that he might draw in its odour. (AHn, TA.) — See an ex. in a prov. mentioned voce خَمَار. — [Hence,] شَمَرْتُ † He was tried, or proved by trial or experiment or experience; syn. أَخْبَرْتُ. (IAar, K.) — شَمَرْتُ, sec. pers. شَمَرْتُ, aor. شَمَرْتُ, (Msh,) inf. n. شَمَرْتُ, (S, Msh, K,*) He (a man) was high, or elevated, in the nose. (S, Msh, K,*) — [And hence,] شَمَرْتُ, (K,) [sec. pers. شَمَرْتُ,] inf. n. شَمَرْتُ, (TA,) † He (a man, TA) magnified himself; or behaved

proudly, or haughtily. (K, TA. [And أَشَرْتُ has a similar meaning.]) — [This verb is also probably used in other senses, said of a mountain, &c.: see شَمَرْتُ below.] — See also 4, near the end.

2. شَمَرْتُ and شَمَرْتُ: see above, in two places.

3. شَمَرْتُ, (K,) inf. n. شَمَرْتُ, (S, TA,) They smelt each other; (S, K;) as also شَمَرْتُ, (K,) inf. n. شَمَرْتُ. (S.) — [Hence,] شَمَرْتُ † Look thou to see what is with him, or in his mind, (S, K, TA,) and draw near to him, (K, TA,) and seek after the knowledge of what is with him, or in his mind, (S, K, TA,) 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, شَمَرْنَا هُمَّ نَا وَشَمَرْنَا هُمَّ نَا [We endeavoured, or looked, to ascertain their condition; then we engaged them in near, though not close, conflict]. (TA.) You say also, شَمَرْتُ شَمَرْتُ meaning [simply] † I drew near to the man. (S.) شَمَرْتُ [used tropically] signifies † The looking into a thing. (KL.) And † The approaching the enemy so that the two parties see each other. (S.)

4. أَشَمَرْتُ إِيَّاهُ He made him to smell it, or perceive it by the nose. (K.) You say, أَشَمَرْتُ الطِّيبَ [I made him to smell the perfume]. (S, Msh.) — And [hence] one says to the prefect, or governor, or prince, or commander, أَشَمَرْتُ يَدَكَ أَقْبَلَهَا [Suffer me to approach thy hand that I may kiss it]; (S, TA;) a phrase like نَاوَلْتُ يَدَكَ (TA,) but better than the latter phrase: so says Kh. (S.) — And أَشَمَرْتُ الْبَطْنَ, and أَشَمَرْتُ الْبَطْنَ, † He, and she, i. e. the operator, took, (K, TA,) or cut off, (TA,) a small portion of the prepuce, and of the بَطْن [q. v.]: (K, TA:) or the latter signifies she cut off a portion of the نَوَاة [q. v.], not extirpating it. (TA.) — And أَشَمَرْتُ الْحَرْفَ, (S, K,) inf. n. أَشَمَرْتُ, (S,) † He made the consonant to have a smack of the dammeh or the kesreh, (lit., made it to smell, S, or to taste, K, the dammeh or the kesreh,) in such a manner (S, K) that the أَشَمَرْتُ, (S,) or that the dammeh or kesreh, (K,) was not heard, (S, K,) what is termed أَشَمَرْتُ الْحَرْفَ being less than what is termed الْحَرْفَةُ, the former being apparent only by the motion of the lip, (S,) or of the upper lip, (so in one of my copies of the S,) no account being taken of it, (S, K,) i. e., of the dammeh or kesreh, (K,) it not being reckoned as a حَرْفَةٌ because of its feebleness, the consonant in this case being quiescent or like that which is quiescent, (S,) and the prosodical measure not being broken thereby: (K:) for ex., in the following verse,

مَتَى أَنَا لَا يُؤَرِّقُنِي الْكَبْرَى
لَيْلًا وَلَا أَسْمَعُ أَجْرَاسَ الْمَطَى

[meaning الْمَطَى and الْكَبْرَى, (as is said in one of my copies of the S,) 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 يُؤَرِّقُنِي] to have a smack of the dammeh; but if you took account of the حَرْفَةُ of the أَشَمَرْتُ [in this case,] the measure of the verse would be broken, [the foot] رَقِي الْكَبْرَى becoming, in the scanning, كَامِلٌ, which may be only in the سب; (Sb, S:) another case of أَشَمَرْتُ is that of the ي in دَوْبَتُهُ, [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. دَب.) Also He pronounced the consonant with a حَرْفَةٌ [or vowel-sound] between damm and hesr, apparent only in utterance, not in writing; as in قَبِلَ and غَبَضَ in the Kur xi. 46. (I'Al pp. 130 and 131.) [See also أَشَمَرْتُ, voce رَامَرْتُ.] — [Golius explains أَشَمَرْتُ 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.] — أَشَمَرْتُ, (S, K,) inf. n. أَشَمَرْتُ, [as an intrans. verb,] said of a man, (S,) also signifies He passed by, or along, raising his head; (S, K, 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. (K.) One says أَشَمَرُوا بَيْنَا هُمَّ فِي وَجْهِهِ إِذْ أَشَمَرُوا, i. e. [While they were in a certain direction, lo,] they turned away; (S, TA, as from AA;) or أَشَمَرُوا. (Thus in one of my copies of the S [but I think it to be a mistranscription.]) And أَشَمَرْتُ الْقَوْمَ The people, or party, deviated in their directions to the right and left: a phrase heard in this sense by AA. (S.)

5: see 1, in three places.

6: see 3, first sentence.

8: see 1, in two places.

10. أَشَمَرْتُ He desired to smell. (KL.) — And He perceived a smell, or an odour, from a thing. (KL.) — دَخَلَ الْمَخَاطَ أَنْفَهُ فَاسْتَشَمَّهُ فَأَذْخَلَهُ فِي حَلْقِهِ, said of a man, means اسْتَشَمَّهُ [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 الْإِسْتِشْقَاقُ is metaphorically used for الشَّمَرْتُ. (Mgh.)

شَمَرْتُ inf. n. of the intrans. verb شَمَرْتُ [q. v.]. (Msh, TA.) — [Used as a simple subst.,] Highness of the nose: (Msh:) or highness of the bone of the nose, (S, K,) and beauty thereof, (K,) with evenness, or straightness, of its upper part, (S, K, TA,) when there is in it a gibbousness it is termed قَبَا, (S,) and uprightness of the end, or lowest part: (K:) 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, (وَرُودُ الْأَرْبَتَةِ,) with beautiful evenness, or straightness, of the bone, and highness thereof greater than the highness that is termed ذَنْفٌ: or length and slenderness of the nose, and a downward extending of its رُؤُوسَةٌ [i. e. end or tip, or part where the blood that flows from the nostrils drops or drips]: (K:) or [simply] length