

also with *s*, 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.) [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 ذَوَائِرُ [which means what are termed feathers, pl. of دَائِرَة, q. v.]. (ISh, TA.) — And A spot (نُكْتَة) [upon the face] of the moon. (K.) — And † A black she-camel: (IAṣr, S, K, TA:) accord. to Nifāweyh, شَامَةٌ, with *s*; but ISd says, I know not the reason of this, unless it be extr., like الخَاتَمُ and العَالَمُ. (TA.) One says, مَا لَهُ شَامَةٌ وَلَا زَهْرَاءُ, meaning, † He has not a black she-camel nor a white one. (S, K, TA.)

شِيمَة Nature; natural, native, or innate, disposition, temper, or other quality or property; (S, Mṣb, K;) as also شِيمَة, (K,) which is an extr. dial. var.: (TA:) pl. شِيمَرٌ. (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 شِيمَة: [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 (دُخُولُهُ) i. e. لَانْشِيَامِ الْوَحْشِ into it. (Aṣ, S, TA.) — Also The rat, or mouse; syn. فَارٌّ: (IAṣr, K, TA:) but written by Aboo-Amr Ez-Zāhid شِيَامَرٌ, and said by him to be the جُرَذُ [generally meaning a large field-rat]: (TA:) pl. شِيمَرٌ. (K.)

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

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

مَشِيمٌ (S, K) and مَشُومٌ (K) and مَشِيومٌ (S, K) signify the same [or rather marked with a mole]: (S, * K:) or أَشِيمٌ signifies having upon him شَام [or moles]: (Ham p. 361:) fem. شِيمَاءُ: (TA:) and pl. شِيمَرٌ. (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 شِيمُ 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 شِيمَرٌ] of أَشِيمٌ. (S.) See also أَشَامَرٌ (in art. شَامَرٌ), last sentence.

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

مَشِيمٌ: see أَشِيمٌ: — and see also the paragraph here next following.

مَشِيمَة The غِرْسُ; (S, TA;) i. e. (TA) the place of, (K, TA,) or [membrane that encloses, or forms the] covering of, (Mṣb,) the foetus (Mṣb, K, TA) of a human being: (Mṣb: [see غِرْسُ:]) originally مَشِيمَة: (S, Mṣb:) pl. مَشَائِمٌ (S, K) and [coll. gen. n.] مَشِيمَرٌ. (IB, K.) [See also سَلَى.]

مَشِيومٌ: see أَشِيمٌ.

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
بُعُوجِ السَّرَاةِ 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 سَرَاة, 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 (شَانُوَهَا) 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 مَشَائِنٌ [in the CK مَشَائِنٌ] 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 [This is one of the things that disgrace or dishonour, &c.]. (TA.) — [It is also used as epithet, like as is its contr. زَيْن:] 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 مَهْمُومَةٌ [expl. in art. ش.], with somewhat of التَّغْسِيفَةُ and التَّغْيِيرُ [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 ح: masc. [as meaning a حَرْف, or letter], and fem. [as meaning a كَلِمَة, or word]: pl. شَيْنَاتٌ and شَيَانَاتٌ [a mistranscription for شَيْنَاتٌ]. (TA.) — Also, thus with kesr, A man having many رُقَعَاتٌ [i. e. patches in his garment, pl. of رُقْعَة]. (Kh, TA.) — And A long مَرْكَبٌ [app. meaning ship or boat]. (TA.)

فَعْلٌ شَائِنٌ [An action that disgraces or dishonours, &c.]. (TA.)

شَيْنٌ [a subst. from شَائِنٌ]: see شَيْنٌ.

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

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

شيه

1. شَاهَهُ, aor. يَشِيهُهُ, (K,) inf. n. شِيَهٌ, (TA,) i. q. عَابَهُ, (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.]

شِيَهٌ and شِيَهٌ: see شَاةٌ (of which they are quasi-pl. ns.) in art. شَوْه.

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

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

شِيَهٌ: see شَاةٌ (of which it is a quasi-pl. n.) in art. شَوْه.

أَشِيَهُ [More, and most, wont to smite with the evil eye]. One says, هُوَ مِنْ أَشِيِهِ 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.)