

in the nose. (Ham p. 789.) — And, in a man, The quality of having what is termed *شَمَر* of the nose. (S.) — [And hence, † Self-magnification, or pride, or haughtiness: see 1, near the end.] — And † Generosity. (Ham p. 728.) — Also *Highness*, (K,) or tallness of the head, (S,) of a mountain. (S, K.) — And † Nearness: and † remoteness: thus having two contr. meanings. (K, TA.) It has both of such meanings in the phrase *دَارُهُ شَمَرٌ* † [His house, or abode, is near: and, remote]: (K, TA:) and in the phrase *رَأَيْتُهُ مِنْ شَمَرٍ* † [I saw him, or it, from within a short distance: and, from afar]. (TA.)

شَمُورٌ A thing [odorous, fragrant, or] fit to be smelt. (KL.)

شَمِيرٌ High, or elevated: (S, K:) applied in this sense to a [camel's saddle such as is called] *قَتَبٌ*. (S.)

شَمَارٌ A sort of melon resembling a small colocynth, [or rather a small melon resembling a colocynth,] streaked with redness and greenness and yellowness: called in Pers. *دَسْتَبُوبِيَه* [i. e. "perfume"]; (K;) originally *دَسْتُ بُوِي* [or *دَسْتُ بُوِيَه*]: (TA:) its odour is cool, pleasant, lenitive, and narcotic; and the eating of it is laxative to the bowels: (K:) [The cucumis dudaim of Linn.; called by Forskål *cucumis schemmam*: the latter thus describes it (Flora Aegypt. Arab. p. 169): "Caules 5-sulcati, setis rigidis, scandentes, cirrhosi: folia cordato-oblonga, acuta, subsinuata, dentato-repanda, hispida: calyces villosi, molles: flores flavi, conferti in alis: fructus globoso-ovatus, glaberrimus, magnitudine citri, flavus, maculis inaequalibus, fulvo-ferrugineis, versus polos in lineas confluentibus; pulpa aquosa, seminibus tota plena: fructus juvenis villosus; maturus glaber: odor, fortis nec ingratus; eamque ob caussam cultus; non edulis:" in the present day, the same appellation is applied in Egypt to several species of melon, of pleasant odour and taste; but this application I believe to be of very late origin: see also *لُفَّاحٌ*: and see De Sacy's "Rel. de l'Égypte par Abd-allatif," pp. 126-7.]

شَمَامَاتٌ Sweet odours that one smells. (K.)

شَمَائِرٌ Ripe dates remaining upon the raceme. (AZ, K.)

[*شَامٌ* Smelling, or perceiving by the nose.] — *يَا ابْنُ شَامَةِ الْوُذْرَةِ* [O son of her who smells the wuzra] is an expression of reproach. (S.)

أَشْمَرٌ, applied to a man, (Msb,) Having that quality of the nose which is termed *شَمَرٌ*; (Msb, K;) or so *أَشْمَرُ الْأَنْفِ*, thus applied: (S:) fem. *شَمَاءٌ*: (Msb, TA:) and pl. *شَمَرٌ*. (TA.) — And [hence, † Self-magnifying, or proud, or haughty: or] a chief characterized by disdainfulness, scornfulness, or disdainful and proud incomppliance, (K, TA,) and high-minded. (TA.) — Also A mountain tall, (S, TA,) or high, (TA,) in the head. (S, TA.) [And High, as applied to a place of ascent in a mountain: see an ex. of the pl. in a verse cited voce *تَصَدَّفَ*.] — And A shoulder

high in the head of its bone. (K.) — [Freytag mentions two other meanings: — "Ventus ex alto veniens, qui penetrantioris est odoratus: — [and] fem. *شَمَاءٌ* Jugum extensum in monte:" from the Decwán of the Hudhalees.]

مُشْمَرٌ [Turning away, or averse]. One says, *عَرَضْتُ عَلَيْهِ كَذَا فَإِذَا هُوَ مُشْمَرٌ لَا يُرِيدُهُ* [I offered to him such a thing, and lo, he was averse, not desiring it]. (S.)

مِشْمَرٌ An instrument of smelling; like as *مِشْمَعٌ* signifies "an instrument of hearing." — Hence, its pl. *مِشْمَارٌ* signifies Noses. (KL.) — [This pl. is expl. by Jac. Schultens, as meaning *Perfumes* (odoramenta): so says Freytag.]

مَشْمُورٌ A thing that is smelt; such as any sweet-smelling plant: like as *مَأْكُولٌ* signifies "a thing that is eaten:" (Msb:) [and] *مُشْكٌ*: (S, K:) [pl. *مَشْمُومَاتٌ*.]

شمت

1. *شَمَتَ*, aor. *شَمَتَ*, (S, A, Msb, K,) inf. n. *شَمَاتَةٌ* (S, K) and *شَمَاتٌ*, (K,) or the former is a simple subst., (Msb, [in which no inf. n. is mentioned,]) He (an enemy) rejoiced: (TA:) or he (a man, TA) rejoiced at the affliction of the enemy: (K, TA:) you say, *شَمَتَ بِهِ* He rejoiced at his [an enemy's] affliction. (S, A, Msb.)

2: see 4. — *تَشَمَيْتَ* is syn. with *تَشَمَيْتَ*: [i. e.] *تَشَمَيْتَ* signifies The uttering a prayer for the sneezer; (S;) when he has, in obedience to an injunction of the Prophet, said *الْحَمْدُ لِلَّهِ* [Praise be to God]: (Har p. 250:) you say, *شَمَتَ عَلَيْهِ*, (ISd, A, TA,) and *شَمَتَ*, meaning [as expl. in art. *سَمِتَ*: or] He prayed for the sneezer that he might not be in a state in which his enemy might rejoice at his affliction: (ISd, TA:) *شَمَتَ* is better and more common than *سَمَتَ*: (A'Obeyd, TA in art. *سَمَتَ* and in the present art.) but the latter is said by Th to be the original word: or the meaning is, he said to the sneezer, May God put away, or avert, from thee that on account of which one would rejoice at thy affliction: or it is from *الشَّوَامِتُ* as signifying "the legs" of a quadruped, as though meaning he prayed for the sneezer that he might be firm, or steadfast, in his obedience to God. (L and TA from the Fáik &c.) And *شَمَتَ لَهُ* and *عَلَيْهِ*, inf. n. as above, He prayed for what was good for him; prayed for a blessing upon him; as also *سَمَتَ*, but the former is the better and the more common. (L and TA from the T and Fáik &c.) — Also i. q. *تَخَيَّبَ*: (K:) you say, *شَمَتَهُ فَلَانٌ*, meaning *خَيَّبَهُ* [Such a one disappointed him; or caused him to be disappointed of attaining what he desired or sought: or denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought]. (TA.) — And i. q. *جَمَعَ* [The act of collecting, &c.]. (K. [But SM says that he had searched to the utmost for this meaning without finding it in any other lexicon.]

4. *اشْتَمَهُ اللَّهُ بِهِ* God made him (i. e. the enemy, A, Msb) to rejoice at his affliction. (A, Msb, K, TA.) For *فَلَا تُشَبِّتْ بِي الْأَعْدَاءَ* [Therefore make not thou the enemies to rejoice at my affliction], in the Kur [vii. 149], Mujáhid is related to have read *فَلَا تُشَبِّتْ*: but the correctness of this is doubted. (TA.)

5. *تَشَمَيْتَ* sign. .es A people's returning disappointed of attaining their desire, without spoil. (K.)

8. *اشْتَمَاتَ* [A camel's] beginning to be fat. (K. [See the part. n., below.]

شَمَاتٌ Disappointment; frustration of one's endeavour or hope: (IB, TA:) a subst. from *تَشَمَيْتَ* as signifying *تَخَيَّبَ*. (TA.) — Also, thus written in copies of the K, [and in the S,] with kesr, (TA,) [but in the CK *شَمَاتٌ*,] and *شَمَاتَى*, (K,) Persons suffering disappointment; or failing of attaining their desire; (K, TA;) without spoil: (TA:) [pls.] without any sing.; (K:) or the latter has no sing. known to ISd: (TA:) [but] *شَامَتْ* has this meaning as a sing. part. n., and *شَمَاتٌ* [app. *شَمَاتٌ*] is its pl. (IB, TA.) One says, *رَجَعُوا شَمَاتَى*, (IAar, TA,) or *شَمَاتَا*, (S,) They returned suffering disappointment; or failing of attaining their desire; (IAar, S, TA;) without spoil; and so *مُشَمَّتِينَ* and *مُشَمَّتِينَ*. (TA.)

[*شَمَيْتَ* Reproach ("convicium"): so Golius, as from the KL; but I do not find it in my copy of that work.]

شَمَاتَى: see *شَمَاتٌ*, in two places.

شَامِتٌ One rejoicing at the affliction of an enemy: [fem. with *ة*: pl. masc. *شَمَاتٌ* and fem. *شَوَامِتٌ*; or the latter may be anomalously masc., like *فَوَارِسٌ* &c.; and as such it is evidently used in the L, in one place; but in another place, where it cites an explanation by AO, as fem.: both are mentioned in the M and L and TA, and the latter in the S and A also.] One says, *اللَّهُمَّ لَا تُطِيعَنَّ لِي شَامِتًا* [O God, comply not with the desire of one who is to me a rejoicer at my affliction]; meaning, do not with me that which one who rejoices at my affliction likes, or approves; for in that case, Thou wouldst be as though Thou obeyedst him. (ISk, L, TA.) And *بَاتَ فَلَانٌ بِلَيْلَةِ الشَّوَامِتِ* Such a one passed a night such as would make to rejoice those, or those females, that would rejoice at the affliction of an enemy; (S, A, L, TA;) i. e., a distressing night. (A.) [And a verse cited in the next paragraph presents, as some read it, a similar ex. of *الشَّوَامِتِ*.] — See also *شَمَاتٌ*.

شَامَتَةٌ [fem. of *شَامِتٌ*, q. v. = Also], as a subst., sing. of *شَوَامِتٌ* (S, TA) which signifies The legs of a beast. (S, A, K, TA.) One says, *لَا تَرَكْ اللَّهُ لَهُ شَامَتَةً*, i. e. [May God not leave to him] a leg