

that the place swells, and becomes large. (TA.) *اِسْتَأَصَلَ* (S, O, K) is a prov. (S, O) meaning † *May God cause him to go away like as the شاف above mentioned goes away*: (S, O, K:) or this means *may God extirpate him*: for — *شاف* is also syn. with *أَصْل* [i. e. *Root*, &c.]: (O, K:) so says Sh. (O.) [See also 10 in art. *أَصْل*: and see what here follows.] — It is also said to signify *The family and household of a man*: and hence the form of imprecation, *اِسْتَأَصَلَ اللَّهُ شَافَتَهُم* [May God extirpate their family and household]. (TA.) — And † *Enmity*. (TA.)

*شاف*, thus with fet-ḥ to the ء, is an epithet applied to a man, meaning *Mighty, potent, powerful, or strong; inaccessible, or difficult of access*. (TA.)

*رَجُلٌ مَشُؤُونَةٌ* *A foot affected with an ulcer, or imposthume, such as is termed شافَة, breaking out in it*: (O, K:) from *شَفَتْ رِجْلُهُ*. (O, K, TA.) — And *مَشُؤُونٌ*, from *شَفَّ*, *Frightened, or afraid*: (A'Obeyd, O, K;) applied to a man. (A'Obeyd, O.)

### شام

1. *شُمُرٌ عَلَيْهِم*. (S, MA, K,) inf. n. *شُمُرٌ*, (MA,) *He (a man, S) was, or became, unlucky, or inauspicious, (صار شُمُرًا, S, K, in the MA شومرشد, to them: (S, MA, K;) as also شَامَهُم, and شَامَ عَلَيْهِم, and شُمُرٌ عَلَيْهِم, (K:) or شَامَهُم, (AZ, Ham p. 224,) or شَامَ عَلَيْهِم, (S,) or both of these, (TA,) aor. ء, (S, TA,) inf. n. شَامَ, (TA,) he drew upon them ill luck, or evil fortune; (S, TA;) or caused ill luck, or evil fortune, to befall them from him: (AZ, Ham ubi supra, TA:) or شُمُرٌ as an inf. n. signifies the being unlucky: and the rendering unlucky: and so شُمُرٌ [as it is commonly pronounced: see شُمُرٌ below]. (KL.) = And شَامَهُم, inf. n. شَامَ, so in the L; in the K, شَامَهُم, inf. n. تَشْمِيرٌ; but the former is the right; (TA;) *He made them to go, or journey, to الشام* [i. e. *Syria*]. (K, TA.)*

2: see what next precedes.

3. *شَامِرٌ بِأَصْحَابِكَ* *Take thou the direction of the left hand with thy companions*: (S, K, TA:) *يَافِرٌ* signifies “take thou the direction of the right hand.” (TA.) — And *شَامَرٌ* *He (a man) came to الشام* [i. e. *Syria*]: like *يَافِرٌ* signifying “he came to El-Yemen.” (TA. [See also 4.]

4. *اِشَامَرٌ* *He desired the left*: like as *اَيَمَنَ* signifies “he desired the right.” (TA in art. *اَيَمَنَ*.) — And *He (a man, S) came to الشام* [i. e. *Syria*]: (S, K, TA: [see also 3:]) or *he went thither*: and *اَيَمَنَ* signifies “he came to El-Yemen.” (TA.) = *مَا أَشَامَهُ* (S, K, TA) *How unlucky, or inauspicious, is he!* (TA:) the vulgar say, *مَا أَشَامَهُ*. (S, TA.)

5. *تَشَامَرُ بِهِ*, (MA, TA,) from *الشُمُر*, (TA,) *He found him, or it, unlucky, or inauspicious*: and

*he became unlucky by means of him, or it*: (MA:) or *تَشَامَرٌ* signifies *he had ill luck, or evil fortune*. (KL.) See also 6. — And *تَشَامَرٌ* *He took the direction of his left hand*: (K, TA:) and in like manner *تَيَافَرٌ*, [whence it seems that *تَشَامَرٌ* in the sense expl. above may be a mistake for *تَشَامَرٌ*,] “he took the direction of his right hand.” (TA.) — And *He asserted his relationship to [the people of] الشام* [i. e. *Syria*]: (S, K:) a verb similar to *تَقِيمَ* and *تَكُونُ*. (S.)

6. *تَشَامُوا بِهِ*, (S, Mṣb, K, TA, &c.,) in some of the copies of the K *تَشَامُوا*, (TA,) [and in like manner *تَشَامَرُ بِهِ*, which is often opposed to *تَيَمَّنَ بِهِ*, (see an instance in Bd xvii. 14,) is used in the K in art. *عَطَسَ*, and *تَشَامَرُهُ* in the TA in the same art. as on the authority of IKh, whence it seems that both these verbs are correct in the sense here following, though the former is probably preferable, and *تَشَامَرُ بِهِ* is used in the same manner in “*Les Oiseaux et les Fleurs*,” p. 33, as mentioned by Freytag, so that *تَشَامَرُ بِهِ* and *تَشَامَرُ* are the contr. of *تَيَمَّنَ بِهِ* and *تَشَامَرُ*,] *They augured evil from him, or it; regarded him, or it, as an evil omen*; (Mṣb, KL;) like *تَطَيَّرُوا بِهِ*: (Mṣb:) *deemed him, or it, unlucky, or inauspicious*. (KL.) — *تَشَامَرٌ*, thus, with medd, also signifies *He took the direction of الشام* [i. e. *Syria*]. (TA.) — See also 5.

10: see the next preceding paragraph.

*الشَامَر*, the name of a certain country [i. e. *Syria*], is masc. and fem.; (S;) sometimes masc.: (K:) and may also be pronounced *الشَامَر* [as it commonly is in the present day]. (Mṣb.) — [And as this country lies on the north of Arabia, *الشَامَر* also signifies *The northern region*; opposed to *الْيَمَن*.]

*شُمُرٌ*, (S, Mṣb, K, &c.,) thus, with ء, but always pronounced *شُمُرٌ*, without ء, (TA,) is an inf. n.: (MA, KL: [see 1, first sentence, in two places:]) and signifies [as a simple subst.] *Unluckiness, inauspiciousness, unfortunateness, unprosperousness, evil fortune, or ill luck; contr. of يَمَن*; (S, K;) [i. e.] i. q. *نَحْسٌ*: (Har p. 158:) *evil [of any kind]*; syn. *شَرٌّ*: (Mṣb:) [and particularly] *an evil omen*: (PṢ:) and *شَامَةٌ* signifies the same as *شُمُرٌ*: (TA:) [or, like *مَنْحَصَةٌ*, a cause of unluckiness, &c.:] *مَشَائِرٌ* is a pl. of *شُمُرٌ*, [or of *شَامَةٌ*: if of the former,] irreg., like as its syn. *نَحْسٌ* is [said to be] of *نَحْسٌ*. (TA in art. *نَحْسٌ*.) It is said in a trad., *إِنْ كَانَ الشُّؤْمُ فِى ثَلَاثِ الْمَرْأَةِ وَالْبَيْتِ وَالْفَرَسِ*, meaning *If there be that whereof the consequence is disliked, or hated, and feared, [or if there be unluckiness,] it is in three things, the wife, and the house, and the horse*: i. e., if any of you have a wife whose companionship he dislikes, or a house in which he dislikes dwelling, or a horse that he dislikes taking for the purpose of keeping post on the enemies' frontier, let him separate himself therefrom, by divorcing the wife, and removing from

the house, and selling the horse: or, as some say, the *شُمُر* of the wife is her not producing children; and that of the house, its straitness, and the badness of its neighbour; and that of the horse, one's not going to war upon it. (JM.) — See also *مَشُؤُونٌ*. — Also *Black camels*: and *حَضَارٌ* signifies “white” camels, (K, TA,) and is also written and pronounced *حَضَارٌ*: (TA:) neither of these has a sing.: (K:) both occur in a verse of Abou-Dhu-eyb: but accord. to one reading thereof it is *شِيمَرٌ*; pl. of *أَشِيمَرٌ*: so says AA: and IJ says that *شُمُرٌ*, [without ء,] being originally *شِيمَرٌ*, of the measure *فُعْلٌ*, may also be pl. of *أَشِيمَرٌ*. (TA.)

*شَامَةٌ* and *مَشَامَةٌ* *The left, meaning the left side or direction or relative location or place*; (S, K;) i. q. [يَسْرَةٌ and] *مَيْسَرَةٌ*; (S;) contr. of *قَعْدَةٌ* and *مَيْمَنَةٌ*. (K.) One says of a man, *قَعْدٌ شَامَةٌ* [He sat on the left]. (S.) And one says, *خُذْ بِيَمِينِ شَامَةٍ* i. e. [Take thou with them] the direction of the left hand. (S.) And *نَظَرْتُ يَمِينَ وَشَامَةً* [I looked in a right direction and in a left direction]. (TA.) And hence *أَصْحَابُ الْمَشَامَةِ*, in the Kur [lvi. 9 and xc. 19], (TA,) meaning [The occupants of the left: or] those who shall have their records given to them in their left hands: or the occupants of the low, or ignoble, place, or station: or the havers of unfortunateness (الشُّؤْمَر): and *أَصْحَابُ الْمَيْمَنَةِ* is expl. as having the contr. senses. (Ksh and Bd in lvi. 9.) = Also, the former, *A mole (خَالٌ) upon the person*: thus, with ء, as mentioned by IATH: also mentioned without ء in art. *شِيمَر*. (TA.) — See also *شَامَةٌ* as meaning “a black she-camel,” in art. *شِيمَر*.

*شَيْئَةٌ* *Nature; natural, native, or innate, disposition, temper, or other quality or property*: (K, TA:) mentioned thus, as with ء, by AZ and Lh, and said by IJ to be sometimes thus pronounced; but the pronunciation thereof with ء is held by ISd to be extraordinary. (TA.) [See art. *شِيمَر*.]

*شَامِيٌّ*, (S, Mṣb, K, TA,) without ء, (TA,) and *شَامَرٌ*, (S, Mṣb, K,) of the measure *فُعَالٌ*, (S,) an allowable form, without ي, (Mṣb,) like *تَهَامِرٌ* and *يَمَانٍ*, (TA,) and *شَامِيٌّ*, (Sb, S, K,) [Syrian:] of, or relating to, *الشَامَر*: (S, Mṣb, K:) one should not say *شَامَرٌ*; any instance [of this] occurring by poetic license being accounted for as a case of the use of the name of the country for the rel. n.: (S:) the fem., applied to a woman, is *شَامِيَّةٌ* and *شَامِيَّةٌ*, the latter without *teshdeed*: (S, TA:) the pl. of *شَامِيٌّ* is *شَوَامِرٌ*, like *غُرَابٌ* [in measure]. (TA.) — [And hence, *Northern*.]

*شَامَرٌ*, and *شَامِيَّةٌ* the fem. of the former; and *شَامِيٌّ*: see the next preceding paragraph.

*مَشُؤُونٌ*: see *شَامَرٌ*.

*أَشَامَرٌ* [More, and most, unlucky, inauspicious, unfortunate, or unprosperous]. The Arabs say,