

(Idem, p. 730.) = It is also said, on the authority of Lth, to signify *Water*: and he cites as an ex.,

• تَرَى رَحْبَهُ بِالشَّيْءِ فِي وَسْطِ قَفَرَةٍ •

[Thou seest, or wilt see, his company of riders at the water in the midst of a desert]: but AM says, I know not *الشَّيْءِ* in the sense of "water," nor know I what it is. (TA.) = *يَا شَيْءُ* is an expression of regret, (El-Aḥmar, Ks, TA,) or of wonder, (K, TA,) [or of both,] meaning [Oh! or] O my wonder! (Ks, Lh, TA.) One says, *يَا شَيْءُ*, (El-Aḥmar, Ks, Lh, K,) and *يَا شَيْءَ مَا لِي*, (El-Aḥmar, Ks, Lh, K,) and *يَا هَيْءَ مَا*, i. e. with and without *ما*, (Ks, TA,) and *يَا هَيْءَ مَا لِي*, (Lh, K,) or *يَا هَيْءَ مَا لِي*, (El-Aḥmar, Ks, TA,) neither of these two with *ما*, (Ks, TA,) [meaning Oh! or O my wonder! What has happened to me?] in all of these, (Ks, TA,) *ما* being in the place of a noun in the nom. case. (Ks, Lh, TA.) — Some also say, *يَا شَيْءُ* and *يَا هَيْءُ* and *يَا فَيْءُ*, and some add *مَا*, saying, *يَا فَيْءُ مَا* and *يَا هَيْءُ مَا* and *يَا شَيْءُ مَا*, meaning *How good, or beautiful, is this!* (Ks, TA.)

*شَاءَ* [Will, wish, or desire,] a subst. from *شَاءَ*, (Lh, K,) [and] so is *مَشِيئَةٌ* [which is mentioned in the K as an inf. n.]. (Mgh.) One says, *كُلُّ شَيْءٍ بِشِيئَةِ اللَّهِ*, (S, K,) i. e. *بِمَشِيئَتِهِ* [Everything is by the will of God]. (S.)

*شَيْءُ*: see *شَوَى* or *شَوَى* and *شَيْءُ* and *شَيْءُ* in the middle of the paragraph.

*شَوَى* and *شَيَّانَ*: see art. *شَوَى*.

*أَشْيَاءُ* dim. of *أَشْيَاءُ*: see *شَيْءُ*, in the latter part of the former half of the paragraph.

*مَشِيئَةٌ*: see *شِيئَةٌ*, in two places: — and see also *شَيْءُ*, near the beginning of the paragraph.

*مُشَيَّأٌ* Incongruous, unsound, (K, TA,) foul, or ugly, (TA,) in make, or formation. (K, TA. [See Ḥam p. 192.]) — And accord. to Abū-Sa'eed, A child born preposterously, the legs coming forth before the arms. (TA.)

### شيب

1. *شَابَ*, aor. *يَشِيبُ*, inf. n. *شَيْبٌ* and *شَيْبَةٌ* (Mgh, TA) and *مَشِيبٌ*, (TA,) He became white-haired, or hoary. (Mgh, TA.) And *شَابَ* *رَأْسُهُ*, (S,) and *رَأْسُهَا*, (Mgh, TA,) inf. n. *شَيْبٌ* and *شَيْبَةٌ*, (S,) His head, and her head, became white, or hoary. (S, Mgh, TA.) — [Hence,] *شَابَتْ رُؤُوسُ الْأَكَامِرِ* [The heads, or summits, of the hills became white, or hoary]. (A.) — And *شَابَ الرَّأْسُ* It whitened the head: so expl. by Isk as used in the following saying, (S,) ascribed by J to 'Adee, but it is of 'Abeed Ibn-El-Abras: (IB, TA:)

• تَصْبُو وَأَنْتَى لَدَا التَّصَابِي •

• وَالرَّأْسُ قَدْ شَابَهُ الْحَشِيبُ •

[Thou inclinest to silly and youthful conduct: but whence cometh to thee the inclining to such con-

duct when hoariness, or the entering upon the period of hoariness, hath whitened the head?]. (S, IB, TA.) [See also 2.]

2. *شَيْبُ الْعُزْنِ*, (Ks, S, A,) and *شَيْبَةُ الْعُزْنِ*, *رَأْسُهُ*, and *بِرَأْسِهِ*, (Ks, S, Mgh, K,) which last is a strange phrase, as it exhibits together two means by which a verb is rendered trans., [namely, the doubling of the medial radical letter of the verb and the introduction of the prep. *بِ*]. (TA,) *Grief* rendered him white-headed, or hoary-headed; (Ks, S, A, Mgh, K;) as also *أَشَابَهُ*, (A,) and *أَشَابَ* *بِرَأْسِهِ*. (Ks, S, Mgh, K.)\*

4. *أَشَابَ*, said of a man, He had children that had become white-headed, or hoary. (S, TA.) = See also the next preceding paragraph, in two places.

*شَيْبٌ* The hair (K, TA) itself: sometimes it is thus called: (TA:) [but app. only when white, or hoary; in which sense it is often used; as in the TA in arts. *صَبَغَ* and *خَضَبَ* &c.]: or (K, TA, in the CK "and") whiteness of the hair, or hoariness; (A, K, TA;) as also *مَشِيبٌ*: (K, TA:) both signify the same [and are thus used as simple substs. and are also inf. ns.]: (S:) or the former has the latter of the two significations given above; (Aq, S, Mgh, Mgh;) and is little and much [whiteness of the hair]: one says, *عَلَاهُ الشَّيْبُ* [Whiteness of the hair, or hoariness, came upon him]: (TA:) but *مَشِيبٌ* signifies a man's entering upon the period of whiteness of the hair, or hoariness: (Aq, S, Mgh;) see an ex. of this latter in the first paragraph. In the phrase in the Kur [xix. 3], *وَأَشْتَعَلَ الرَّأْسُ شَيْبًا*, (S,) meaning And whiteness of the hair of the head hath spread therein like as the radiance of fire spreads in firewood, (Jel,) [or the head has become glistening with whiteness of the hair, or hoariness,] *شَيْبًا* is in the accus. case as a specificative: or, accord. to Akh, as an inf. n., as though it were said *وَشَابَ الرَّأْسُ شَيْبًا*. (S, TA.)\*

*شَيْبٌ*, of a whip, a genuine Arabic word of well-known meaning; (S;) The thong (K, TA) at the upper extremity (TA) of a whip: (K, TA:) there are two of such thongs, called *شَيْبَانِ*. (TA.) = Also A word imitative of the sounds made by the lips of camels (S, K) in drinking. (S.) = And pl. of *أَشِيبُ* [q. v.]. (S, K, &c.)

*شَيْبٌ* a pl. of which the sing. is doubted: see *أَشِيبُ*.

*شَيْبَةٌ* an inf. n. of 1 [q. v.]. (S, Mgh.) — And accord. to El-Khafajee, A white, or hoary, beard: but MF says that this is a conventional post-classical meaning. (TA.) = [Also, in the present day, applied to A species of artemisia; (Forskål's Flor. Aegypt. Arab., p. lxxiii., no. 439;) the artemisia arborescens of Linn.: (Delile's Flor. Aegypt. Illustr., no. 790:) — and Lichen; (Forskål ubi suprâ;) the lichen *prunastri* of Linn. (Delile, ib., no. 976.) And *شَيْبَةُ الْجَبَلِ* Lichen *scyphifer*. (Forskål, p. lxxviii., no. 559.)]

*شَيْبَانِ*: see *أَشِيبُ*; near the end of the paragraph: — and see also the paragraph here following.

*مَلْحَانُ* and *شَيْبَانُ* (S, A,) thus in a verse of El-Kumeyt, as related by Ibn-Selemeh, with *kesr* to the *ش* and *م*, (S,) or the former word is written *شَيْبَانُ*, and sometimes *شَيْبَانُ*, and the latter is as above, (K,) and sometimes *مَلْحَانُ*, (TA,) † The two months of winter; (A, TA;) [as though meaning the second of the Six Seasons, commencing two months after the autumnal equinox; (see the former of the two tables in p. 1254;)] i. q. *شَهْرًا قِيَاحَ*, (S, A, K, TA,) which are the two coldest months; (S, K, TA;) so called because of the earth's being then white with snow and hoar frost; (S, TA;) falling at the period of the [auroral] rising of the Scorpion and the Vulture, (التَّسْرُ and العَقْرَبُ, [by which latter is meant التَّسْرُ الْوَاقِعُ, i. e. the star α of Lyra,]) said by him who knows not to be the two Kánoons [i. e. *كَانُونُ الْإَوَّلِ* and *كَانُونُ الْثَانِي*, corresponding to December and January O.S.]: (TA:) [it appears that they nearly agree with the two Kánoons; for El-Kazwenee and others say that the *الْقَلْبُ* (i. e. the heart of the Scorpion, which is the 18th of the Mansions of the Moon,) and the *التَّسْرُ الْوَاقِعُ* rise together, and their auroral rising in Central Arabia, about the commencement of the era of the Flight, accord. to my calculation, (see *مَنَازِلُ الْقَمَرِ* in art. *نَزَلَ*), was on the 25th of November O. S.: see also *مَلْحَانُ*, and *قِيَاحَ*: it is also said that] *شَيْبَانُ* [used alone] is a name of [the month] *كَانُونُ الْإَوَّلِ*, because of the whiteness of the earth by reason of the hoar-frost and snow. (Mgh.)

*شَيْبَانُ* and *شَيْبَانَةٌ* [the former erroneously written by Golius *شَيْبَانُ*]: see *شَوْبُ*, in art. *شَوْبُ*.

*أَشِيبُ*: see *شَوْبُ*.

*شَائِبٌ* [Being, or becoming, white-haired, or hoary]: see *شَيْبٌ شَائِبٌ* is a phrase like *بَيْلٌ لَانِلٌ*, (S,) or like *شَاعِرٌ شَائِبٌ*: it means Intense whiteness of the hair. (TA.)

*أَشِيبٌ* White-haired, white-headed, or hoary: (S, A, Mgh, Mgh, K:) [it is said to be] anomalous in form; (S, Mgh, Mgh;) for an epithet of this measure is only formed [by rule] from a verb of the measure *فَعَّلَ*, aor. *يَفْعَلُ*; (S, TA;) and it is a condition of the formation of such an epithet that it must denote a defect or the like, or a colour: but *أَشِيبٌ* signifies white-headed, or hoary-headed; [so that it does denote a colour;] and El-Khafajee says that it is reckoned among epithets denoting defects, or blemishes, like *أَعْمَى* and *أَعْرَجٌ*: (MF, TA:) it is said in the K that it has no *فَعْلَاءَ*, i. e., (TA,) the epithet *شَيْبَانُ* is not applied to a woman; (Mgh, TA;) *شَابَ رَأْسُهَا* being used in its stead; (TA;) though one says *شَابَ رَأْسُهَا*: (Mgh, TA:) [but see Ḥar p. 418, where *شَيْبَانُ* is mentioned, applied to a woman, as meaning aged, and white, or hoary, in the head: and see *شَيْبَانُ* in art. *شَوْبُ*:] the pl. is *شَيْبٌ*; (S, A, Mgh, Mgh, K;) with which is syn. *شَيْبٌ*; (TA, as from the K; [but not found by me in the copies of the K to