

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

شَافَةُ, 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 مَشْوُوفَةٌ *A foot affected with an ulcer, or imposthume, such as is termed شَافَةٌ, breaking out in it*: (O, K:) from *شَفَّتْ رِجْلُهُ*. (O, *K, *TA.) — And *مَشْوُوفٌ*, from *شَفَفَ*, *Frightened, or afraid*; (A'Obeyd, O, K;) applied to a man. (A'Obeyd, O.)

شام

1. *شَمِرَ عَلَيْهِمَ* (S, MA, K,) inf. n. *شُمُورٌ* (MA,) *He (a man, S) was, or became, unlucky, or inauspicious, (صَارَ شُمُورًا, S, K, in the MA شومرشد,) to them*: (S, MA, K;) as also *شَامَهُمْ*, and *شَامَ عَلَيْهِمَ*, and *شُمُورَ عَلَيْهِمَ*: (K:) or *شَامَهُمْ* (AZ, Ham p. 224,) or *شَامَ عَلَيْهِمَ* (S,) or both of these, (TA,) aor. ء, (S, TA,) inf. n. *شَامَرٌ* (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 *شُمُورٌ* as an inf. n. signifies *the being unlucky*: and *the rendering unlucky*: and so *شُمُورٌ* [as it is commonly pronounced: see *شُمُورٌ* below]. (KL.) — And *شَامَهُمْ*, inf. n. *شَامَرٌ*, so in the L; in the K, *شَامَهُمْ*, inf. n. *شَمِيرٌ*; but the former is the right; (TA;) *He made them to go, or journey, to الشَّامَ* [i. e. *Syria*]. (K, TA.)

2: see what next precedes.

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

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

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

he became unlucky by means of him, or it: (MA:) or *تَشَامَرُ* signifies *he had ill luck, or evil fortune*. (KL.) See also 6. — And *تَشَامَرُ* *He took the direction of his left hand*: (K, TA:) and in like manner *تَيَأْمَنُ*, [whence it seems that *تَشَامَرُ* in the sense expl. above may be a mistake for *تَشَامَرُ*], “he took the direction of his right hand.” (TA.) — And *He asserted his relationship to [the people of] الشَّامَ* [i. e. *Syria*]: (S, K:) a verb similar to *تَكْوَفُ* and *تَقِيمُ*. (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 Bḍ xvii. 14,) is used in the K in art. *عَطَسَ*, and *تَشَامَرْتُهُ* 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 *تَيَمَّنَ*,] *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.) — *تَشَامَرُ*, thus, with medd, also signifies *He took the direction of الشَّامَ* [i. e. *Syria*]. (TA.) — See also 5.

10: see the next preceding paragraph.

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

شُمُورٌ (S, Mṣb, K, &c.,) thus, with ء, but always pronounced *شُمُورٌ*, 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 *يَمَنٌ* (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 *شُمُورٌ*: (TA:) [or, like *مَنْحَسَةٌ*, a cause of unluckiness, &c.:] *مَشَامِرٌ* is a pl. of *شُمُورٌ*, [or of *شَامَةٌ*: if of the former,] irreg., like as its syn. *مَنْحَسٌ* is [said to be] of *نَحْسٌ*. (TA in art. *نَحْسٌ*) It is said in a trad., *إِنْ كَانَ الشُّومَرُ فِى ثَلَاثِ الْمَرْأَةِ وَالْذَّارِ 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 *شُمُورُ* 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 *مَشْوُورٌ*. — 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 Aboo-Dhu-eyb: but accord. to one reading thereof it is *شَمِيرٌ*; pl. of *أَشْمِيرٌ*: so says AA: and IJ says that *شُمُورٌ*, [without ء,] being originally *شَمِيرٌ*, of the measure *فَعْلٌ*, may also be pl. of *أَشْمِيرٌ*. (TA.)

شَامَةٌ and *مَشَامَةٌ* *The left, meaning the left side or direction or relative location or place*; (S, K;) *i. q. مَيْسَرَةٌ* and *مَيْسَرَةٌ*; (S;) contr. of *قَعْدٌ* and *مَيْمَنَةٌ*. (K.) One says of a man, *شَامَةٌ* [He sat on the left]. (S.) And one says, *خُذْ بِهِمْ شَامَةً* i. e. [Take thou with them] *the direction of the left hand*. (S.) And *نَظَرْتُ يَمَنَةً* [I looked in a right direction and in a left direction]. (TA.) And hence *أَصْحَابُ الْمَشَامَةِ*, in the Kṣur [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 (الشُّومَرُ)*: and *أَصْحَابُ الْمَيْمَنَةِ* is expl. as having the contr. senses. (Ksh and Bḍ in lvi. 9.) — Also, the former, *أَخَالٌ* upon the person: thus, with ء, as mentioned by IATH: also mentioned without ء in art. *شَمِيرٌ*. (TA.) — See also *شَامَةٌ* as meaning “a black she-camel,” in art. *شَمِيرٌ*.

شَيْئَةٌ *Nature; natural, native, or innate, disposition, temper, or other quality or property*: (K, TA:) mentioned thus, as with ء, by AZ and Iḥ, 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. *شَمِيرٌ*.]

شَامِيٌّ (S, Mṣb, K, TA,) without ء, (TA,) and *شَامَرٌ* (S, Mṣb, K,) of the measure *فَعَالٌ* (S,) an allowable form, without ى, (Mṣb,) like *تَهَامِرٌ* and *يَمَانٍ* (TA,) and *شَامِيٌّ* (Sb, S, K,) [Syrian;] of, or relating to, *الشَّامَ*: (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.

مَشْوُورٌ: see *شَامَرٌ*.

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