

in his blood: (S:) or *ne* besmeared, bedawbed, befouled, or defiled, him, بِالْدَمِ with blood. (K.)

4. اشحطه *He made him, or caused him, to be, or become, distant, or remote; he put him, sent him, or removed him, far away.* (S, K.)

5. تشحط *He (a slain man) struggled, or floundered, in his blood: (S:) and شحط [inf. n. of شحط] also signifies the struggling, or floundering, in blood: (Lth, ISd, K:) or the former signifies he struggled, or floundered, and rolled, or wallowed, in his blood: (TA:) or became besmeared, bedawbed, befouled, or defiled, (Mgh, K,) and he rolled, or wallowed, (Mgh,) or struggled, or floundered, (K,) في دمه in his blood. (Mgh, K.) And It (the fetus) struggled, or floundered, في السلى in the membrane enclosing it. (K.)*

شحاط: see what next follows.

شواحط الأودية *A distant, or remote, place of abode; as also شحاط. (TA.) — شواحط الأودية [the former word being pl. of شاحطه,] The distant, or remote, parts of the valleys. (TA.)*

شوحط *Certain trees, (K,) a species of the trees of the mountains, (S,) meaning of the mountains of the سرة, [the mountain-range extending from near 'Arafat to Nejrán in El-Yemen,] for there they grow, (TA,) of which bows are made: (S, K:) AHn says, One acquainted with [the kind of trees called] the شوحط has informed me that it grows in the manner of the أرز [or pine-tree], many rods growing from one stem; its leaves are thin and long, and it has a fruit like the long grape, [the word here rendered "grape" is عنبه, but it has been altered in the MS., and may therefore be incorrect,] except that its extremity is more slender, and it is soft, and is eaten: (TA:) or i. q. نبع: (IB:) or a species of the نبع, (K,) of which bows are made: (TA:) or the شوحط and نبع and شريان are one; the name varying according to the excellence of their places of growth; what is upon the summit of the mountain being called نبع; what is upon its base, or foot, or lowest or lower part, شريان; and what is in the depressed tract by its base, شوحط: (Mbr, Az, K:) IB says the same with respect to the نبع, but that the شوحط is that which is upon the lowest part of the mountain; and this is confirmed by what is said by AZ and others: El-Ghanawee El-Aarabee says, the نبع and شوحط and سرة are one: as to the شريان, no one holds it to be of the نبع except Mbr: Aboc-Ziyád says that bows are made of the شريان, and they are good, but of a black colour tinged with redness: and AHn says in one place, that the نبع and شوحط are yellow in the wood, heavy in the hand; and when they become old, they become red: (TA:) the n. un. is with ة. (K.)*

شحر

1. شحمر, (S, Mṣb, K,) aor. ʔ, (K,) inf. n. شحامة, (MA, Mṣb,) *He (a man, S, K) was, or became, fat; (S, MA, K;) as also شحمر, aor. ʔ:*

(TA:) or *he was, or became, abundant in the fat of his person. (Mṣb.) And شحمت إبله (K) His camels were, or became, fat. (TA.) And شحمت الأتاقة; and شحمت, aor. ʔ; of the classes of نصر and عني; inf. n. شحمر and شحوم; The she-camel became fat after leanness. (TA.) — شحمر, (S, K,) aor. ʔ, (K,) inf. n. شحمر, (TA,) *He was, or became, eagerly desirous of fat. (S, K, TA.) And He ate much fat. (TA.) = شحمة, (K,) or شحمر أصحابه, (S,) aor. ʔ, (K,) inf. n. شحمر, (TA,) *He fed him, or his companions, with fat; or gave him, or them, fat to eat. (S, K.)***

4. اشحمر *He had much fat in his possession: like as الحمر signifies "he had much flesh in his possession." (TA.)*

شحمر, (S, Mṣb, K,) of an animal, (Mṣb,) a word of well known meaning, (S, Mṣb, K,) *Fat; (MA, KL;) the substance of futness: (ISd, TA:) شحمة is a more special term, (S, Mṣb,) [i. e. a n. un.,] signifying a piece thereof: (K:) the pl. of the former is شحوم. (Mṣb, TA.) It is said of the Jews, in a trad., عَلِيمُ الشُّحُومِ قَبَاغُومًا, *حَرَمَتْ عَلَيْهِمُ الشُّحُومَ قَبَاغُومًا, وَأَكَلُوا أَثْمَانَهَا [Fats have been forbidden to them; but they have sold them, and have devoured the prices thereof: see Lev. vii. 23]: the fat that is forbidden to them is that of the kidneys and of the stomach and of the intestines into which the food passes from the stomach; but not that of the ألية [meaning the "rump," and also the "tail of a sheep,"] nor of the back. (TA.) One says, لَقِيتُهُ بِشَحْرِ كَلَاهُ [lit. I met him, or found him, with the fat of his kidneys,] meaning, † in his state of briskness, liveliness, or sprightliness. (K, TA.) And of him who is deemed weak, one says, فَلَانٌ شَحْمٌ لِمُتَبَلِّغٍ [lit. Such a one is fat for the swallower]. (Ḥam p. 771.) — Also The hump of the camel: (TA:) heard by Az from the Arabs in this sense. (TA in art. حمر.) — And The whiteness [app. meaning the white part] of the belly. (TA.) — شحمة الأذن [The lobe, or lobule, of the ear;] the part, of the ear, to which the قرط [i. e. ear-ring or ear-drop] is suspended; (S, Mṣb, K;) i. e. the soft portion of the lower part of the ear: or the place of the perforation for the قرط. (TA.) — شحمة العين *The مقلة of the eye; (TA;) i. e., what comprises the white and the black of the eye: (Zj in his "Khalk el-Insán;" and S and Mṣb and K voce مقلة:) [this is what is generally meant by it; i. e. the globe of the eye:] in the T it is said to be the حدقة [i. e. black, or what is in the middle of the white,] of the eye: and some say that it is the شحمة [app. meaning the whole substance] that is beneath [or behind] the حدقة. (TA.) — شحمة الحنظل [and شحمة, as in the K in art. الحنظل,] *The inner part [i. e. the pulp] of the colocynth, exclusive of its seeds. (K.) — شحمة الرمان The thin yellow [pulp] that is amid the seeds of the pomegranate; (K;) or, as in the M, the substance that separates the seeds of the pomegranate. (TA.) — شحمر النخل The heart pith, of cerebrum, (جَمَار) of palm-trees: (S in****

art. جذب:) and شحمة النخلة *the heart (جَمَارَة) of the palm-tree. (M, TA.) — شحمة المرج The شحمر الأرض [or marsh-mallow]. (K.) — شحمر الأرض The truffle; as a gen. n.; syn. الكرم: (TA in art. كرم:) and شحمة الأرض the truffle; as a n. un.; syn. الكيمة: (K:) or the white truffle; syn. الكيمة البيضاء. (S.) [It should be observed that the الكرم is generally held to be a n. un.; and الكيمة, to be a coll. gen. n.; contr. to analogy: but they are here evidently used in the reverse manner.] — شحمة الأرض also signifies *A certain white worm: or is of (من [which is omitted in some of the copies of the K]) the [long worms, found in moist earth, and in the mud of rivers, called] خراطين: (K, TA:) or a white عطاءة [n. un. of عطاءة, q. v.], not big: or, as some say, it is not of the [species called] عطاءة; it is more pleasant [to the taste], and better: and [because it dwells in the sand-hills,] they say [i. e. call it] also شحمة, like as they say بنات النقا: (TA:) it is the [reptile called] حلكة, which dives into the sand, and to which the fingers (بنان) of virgins are likened. (TA in art. ارض.) [See حلكة: and see also شبت.] — أبو شحمر is an appellation of The small species of what is called جمار قبان. (TA in art. قب, q. v.) — [See also شحمة below.]**

شحمر, with ḍamm, [as though pl. of أشحمر, which I do not find mentioned,] *White; applied to men. (IAṣr, TA.)*

شحمر *Eagerly desirous of fat. (S, K.) One says, رَجُلٌ شَحْمٌ لَحْمٌ A man eagerly desirous of fat and of flesh. (TA.) — عنب شحمر Grapes having little juice (K, TA) and thick skin. (TA.) — And رمانة شحمة A pomegranate having thick شحمة [or pulp amid the seeds]. (TA.)*

شحمة [n. un. of شحمر, which see throughout. = Also] *A certain bird. (K. [For طائر, which I regard as the right reading, in the CK, I find in other copies of the طائر as an explanation of الشحمة.]) = And A certain game of the children of the Arabs of the desert. (K, TA.)*

شحمر *Fat, as an epithet applied to a man: (ISk, S, K:) or abundant in the fat of his person. (Mṣb.)*

شاحمر *A seller of fat; (S, K;) as also شاحمر. (K.) — And One who feeds men much with fat. (TA.)*

شاحمر *One who feeds men with fat. (S, TA.) — And A man having, or possessing, fat; like لاحمر signifying "having, or possessing, flesh:" possessive epithets like لابن and تامر. (TA.) — See also شاحمر.*

مشحمر, (S, [so in my copies, see 4, of which it is the part. n.,]) or مشحمر, like محدث [in measure], (K,) [both perhaps correct,] *A man having much fat in his house or tent. (S, K.) — And the former, A man whose camels are fat. (K.)*

مشحوم: see شحوم.

مشحمر: see شحمر.