

to thy hater]; and is said by ISk to be a metonymical expression for لَا أَبَا لَكَ [q. v., lit. an imprecation, but generally meant as an expression of praise]. (S, O, TA.)

شَوَانِيَّ الْمَالِ means [Camels, or the like,] not avariciously retained; as though hated, and therefore liberally given away: (IAqr, K, TA:) شَوَانِيَّ being app. an act. part. n. [in the pl.] used in the sense of a pass. part. n., like the instances in عَيْشَةٌ رَاضِيَةٌ and مَاءٌ دَافِقٌ. (MF, TA.)

مُشْنَأٌ, applied to a man, (A'Obeyd, S, O,) like مُشْنَعٌ [in form, and perhaps in meaning], (A'Obeyd, TA,) Foul, or ugly, in aspect; as also مُشْنَأٌ: (S, O:) or foul, or ugly, (K, TA,) in face, (TA,) even if made an object of love [by good qualities]: (K, TA:) [originally an inf. n., and therefore] used alike as sing. (S, O, K) and dual (S, O) and pl. (S, O, K) and masc. and fem.: (K:) so says Lth: (TA:) or one who hates men; (K:) and so مُشْنَأٌ, accord. to 'Alee Ibn-Hamzeh El-Ishbahánee: (TA:) or this last signifies one whom men hate: or it may be well rendered one who does much for which he is to be hated; for it is one of the measures of the act. part. n. [used in an intensive sense]. (A'Obeyd, K.)

مُشْنَأٌ: see the next preceding paragraph, in three places.

مُشْنُوٌّ, applied to a man, (S,) Hated, (S, and so in some copies of the K, [see also شَنَّانٌ]) or rendered hateful, or an object of hatred, (so accord. to other copies of the K,) even if beautiful, or comely; (S, K;) and مُشْنُوٌّ and مُشْنِيٌّ signify the same. (K in art. شنو.)

مُشْنِيَّةٌ, occurring in a trad. of 'Áishah, [A kind of food that is supped, or sipped;] i. q. حَسَاءٌ and تَلْمِيَّةٌ: [see these two words:] said by IAth to be irregularly formed from مُشْنُوَّةٌ, by changing the ء into ي [so that the word becomes مُشْنُوِيَّةٌ, and then, by rule, مُشْنِيَّةٌ, which is mentioned in the TA, in art. شنو, as occurring thus in a trad.,] and then by restoring the ء [in the place of the second ي], the meaning being hated. (TA.)

شِب

1. شِبٌّ, aor. ʔ, (K,) inf. n. شَبٌّ, (TA,) He had the quality termed شَبٌّ meaning as expl. below. (K.) — And It (a day) was, or became, cool, or cold. (A, K.)

شَبٌّ Lustre, and fineness, or delicacy, or thinness, and coolness, and sweetness, in the teeth: (A, K:) or lustre, and fineness, or delicacy, or thinness, in the fore teeth: (TA:) or these two qualities, together with coolness and sweetness, in the mouth, accord. to Aq, or in the teeth: (TA:) or coolness and sweetness in the teeth: or sharpness of the teeth: (S:) or sharpness of the canine teeth, like غَرَبٌ, so that they appear like a saw: (K:) or white specks in the teeth: (A, K:) or the state of the teeth when they appear somewhat tinged with blackness, like the appearance of

blackness in hail; غُرُوبٌ signifying the "lustre" of the teeth; and ظَلَمٌ, their "whiteness that is as though there were over it a blackness." (ISH, TA:) Abu-l-'Abbás says, It is variously expl., as a serrated state of the teeth: and their clearness and cleanness: and their being separate, or apart, one from another: and the sweetness of their odour: (TA:) El-Jarmee says, I heard Aq say that this word signifies coolness of the mouth and teeth; and I said, Our companions say that it is their sharpness when they come forth; by which is meant their new, or recent, and fresh state; for when they have undergone the lapse of years, they become abraded, or worn: but he said, It is nothing but their coolness: and the saying of Dhu-r-Rummeh,

وَفِي اللَّتَاتِ وَفِي أَثْيَابِهَا شَبٌّ

[which should be rendered *And in the gums, and in her canine teeth, is coolness*], corroborates the assertion of Aq; for there is no sharpness in the gum: (S, L, TA:) it is also related of Aq that he said, I asked Ru-beh respecting the meaning of شَبٌّ, and he took a grain of pomegranate, and pointed to its lustre: (Mz, TA:) [and شَبَّةٌ signifies the same:] a poet says,

مَنْصَبَهَا حَمْسٌ أَحْمَرٌ يَزِينُهُ

عَوَارِضٌ فِيهَا شَبَّةٌ وَعُرُوبٌ

[Her even set of front teeth are slender and white, side teeth in which are coolness and lustre adorning them]. (O, TA.) — [In the present day, it signifies The mustache.]

شَبٌّ and شَابٌّ, (A, K,) the former regular, the latter on the authority of usage, (TA,) A cool, or cold, day. (A, K.)

شَبَّةٌ Coolness, or coldness, of a day. (O, K.) — See also شَبٌّ, near the end.

أَشْبَبٌ: see شَبٌّ.

شَابٌّ: see شَبٌّ: — and what here follows.

أَشْبَبٌ Having the quality termed شَبٌّ meaning as expl. above; (A, O, K;) as also شَابٌّ, (K,) which is irregular, (TA,) and شَبِبٌ, (K,) [which is likewise irregular;] but the first of these three is the most common: (TA:) applied to a man, (O,) and to the فُجْرُ [or front teeth], (A,) [and to the mouth, as in a verse cited voce زَرْتَبٌ:] fem. شَبْبَاءٌ, (S, O, K,) applied to a woman, (S, O,) and also written شَبْبَاءٌ, (K,) the ن being changed into م because of the following ب, and in like manner [the pl. شَبْبٌ is also written] شَبْبٌ. (TA.) — شَبْبَاءٌ also signifies A pomegranate (رَمَانَةٌ) such as is termed إِمْلِيَّةٌ, having no grains, but only juice within the rind, (A, K, TA,) in the form of grains without stones. (TA.)

مُشَبَّبٌ A young boy whose teeth are sharp and serrated by reason of his youthfulness. (IAqr, O.)

مَشَابِبٌ Sweet mouths. (O, K.)

شَبِث

Q. 1. شَبِثَ الْهَوَى قَلْبَهُ, (S and L in art. شَبِث, as Q. Q., and K in the present art.,) inf. n. شَبِثَةٌ, (S, L,) Love clave to his heart. (S, L, K.)

الشَّبِثُ The lion; as also الشَّبَابُ. (K.)

شَبَابٌ Thick, gross, big, bulky, coarse, or rough; syn. غَلِيظٌ. (K.) — See also الشَّبِثُ.

شَبِر

شَبِيرٌ: see the former word in art. شَبِر.

شَج

1. شَجٌّ, aor. ʔ, inf. n. شَجٌّ; and تَشَجٌّ, (S, A, Mgh, K,) and أَشَجَّ, (S, K,) and أَشَجَّ; (TA;) said of the skin (S, Mgh, K) in consequence of the touch [or proximity] of fire [&c.], (Mgh,) and of the face, and of a member or limb, (A,) of a finger, &c., (TA,) It contracted, shrank, shrivelled, or wrinkled; or became contracted or shrunk &c. (S, A, Mgh, K, TA.) [تَشَجُّوٌّ is often used as meaning Spasmodic contraction of a muscle &c.] And one says, فِي أَعْضَائِهِ تَشَجُّوٌّ, and تَشَجُّوٌّ [In his limbs, or members, is a contraction]. (A.)

2. شَجَّهَ, inf. n. تَشَجُّوٌّ, He [or it] contracted, shrunk, shrivelled, or wrinkled, it; namely, the skin [&c.]. (S, K.) See 1, last sentence. One says also, شَجَّ الْحَيَّاطُ الْقَمَاءَ [The tailor puckered the tunic]. (A. [In the Mgh, the wrinkling around the anus is said to be like the تَشَجُّوٌّ of the قَبَاءَ.])

4: see 1.

5: see 1, in three places; and see مَشَجٌّ.

7: see 1.

شَجٌّ inf. n. of 1. (S &c.) = Also A camel: (Lth, IDrd, K:) or a heavy camel. (L in art. شَجَّج.) شَجٌّ عَلَى شَجٍّ is a phrase of the tribe of Hudheyl, meaning A man upon a camel: (Lth, IDrd, O:) or a man, or an old man, upon a heavy camel. (L in art. شَجَّج.) — It is also said, in the L, that it signifies An old man, in the dial. of Hudheyl. (TA.)

شَجٌّ, applied to the skin &c., Contracted, shrunk, shrivelled, or wrinkled. (TA.) And, applied to a man, Contracted, &c., in the skin, and in the arm, or hand; as also أَشَجَّ. (M, TA.) And يَدٌ شَجَّةٌ means ضَيْقَةُ الْكَفِّ [i. e. An arm contracted, or narrow, in the hand; or a hand contracted, &c., in the palm, or in the palm and fingers]. (TA.) شَجُّ النَّسَا means Contracted in the عَرْقُ called النَّسَا [app., in this instance, the sciatic nerve]: (TA:) it is an epithet of commendation applied to a horse; because, when he is contracted therein, his hind legs are not relaxed: (S, K:) or it is an epithet of com-