

TA,) or, as in the M, [of which] the iron appertences [have become slender], without straps, or thongs: app. likened to limbs, or members, of flesh-meat. (TA.)

شِلْوَة: see the next preceding paragraph.

شَلِيَّة A piece, or portion, of flesh-meat &c. (K, TA.) — And † A remnant, or remaining portion; (K, TA;) only of property: (S, K, TA:) pl. شَلَايَا. (S, TA.) One says, ذَهَبَتْ مَاشِيَةٌ شَلَايَا † [The cattle of such a one went away, but a remnant remained to him]. (AZ, S.) [See also شَلُو.]

مُشَلَّى Lean, or light of flesh: (K, TA:) an epithet applied to a man. (TA.)

مَشَال, in the dial. of El-Hijaz, The things, or instruments, with which scarification is performed upon the cheeks: app. pl. of مَشَلَة. (TA.)

شلياق

الشَّلِيَّاق A certain northern constellation, [namely, Lyra,] consisting of ten stars, the bright star [α] of which is called التَّسْرُ الوَاقِعُ: the Arabs liken it to a vulture (نَسْر) which has contracted its wings to itself, as though it had alighted upon a thing: the vulgar call [the three chief stars in] it الأَثَانِي: and before the bright star is a dim star which the Arabs call الأَطْفَار [i. e. the talons]. (Kzw. [Not in any of my Lexicons.]

شمر

1. أَشْمَرُ, aor. أَشْمَرُ; and شَمِمْتُ, aor. شَمِمْتُ; (S, Mgh, Mṣb, K;) the latter mentioned by AO; (S, TA;) third pers. of each شَمَرُ; (Mgh;) inf. n. شَمْرُ (S, Mṣb, K) and شَمِيرُ, (S, K,) which are of both verbs, (TA,) and شَمِيمِي, mentioned by Z (K, TA) alone; (TA;) I smelt, i. e. perceived by the nose, (K,) a thing, (S, Mṣb, K,*) or an odour; (Mgh;) and شَمِمْتُ signifies the same; (S, Mṣb, K, TA; [أَشْمَمْتُ in the CK is a mistranscription for أَشْمَمْتُ;]) and شَمِمْتُ also, (K,) and شَمِمْتُ, thus in the copies of the K, but correctly شَمِمْتُ: (TA: [both, however, are mentioned in the CK: the former like قَصِيْتُ for قَصَصْتُ:] or أَشْمَمْتُ شَمِمْتُ signifies فِي شَمِيمَتِهِ [I smelt the thing leisurely, or gently]: (S, TA:) or أَشْمَمْتُ and شَمِمْتُ both signify he put the thing near to his nose in order that he might draw in its odour. (AHn, TA.) — See an ex. in a prov. mentioned voce حَمَار. — [Hence,] شَمِرٌ † He was tried, or proved by trial or experiment or experience; syn. أَخْبِرُ. (IAar, K.) = شَمْرُ, sec. pers. شَمِمْتُ, aor. شَمِرُ, (Mṣb,) inf. n. شَمْرُ, (S, Mṣb, K,*) He (a man) was high, or elevated, in the nose. (S, Mṣb, K,*) — [And hence,] شَمْرُ, (K,) [sec. pers. شَمِمْتُ,] inf. n. شَمْرُ, (TA,) † He (a man, TA) magnified himself; or behaved

proudly, or haughtily. (K, TA. [And اشمر has a similar meaning.]) — [This verb is also probably used in other senses, said of a mountain, &c.: see شَمْرُ below.] — See also 4, near the end.

2. شَمِمْتُ and شَمِمْتُ: see above, in two places.

3. شَامَا, (K,) inf. n. مُشَامَةٌ, (S, TA,) They smelt each other; (S, K;) as also † شَامَا, (K,) inf. n. شَامَرُ. (S.) — [Hence,] شَامِمُهُ † Look thou to see what is with him, or in his mind, (S, K, TA,) and draw near to him, (K, TA,) and seek after the knowledge of what is with him, or in his mind, (S, K,) by means of informations and disclosure; as though each smelt what was with the other in order to act according thereto. (TA.) And hence the saying, † شَامَمْنَا هُمُ ثَمْرًا وَشَامَمْنَا هُمُ † [We endeavoured, or looked, to ascertain their condition; then we engaged them in near, though not close, conflict]. (TA.) You say also, شَامَمْتُ الرَّجُلَ meaning [simply] † I drew near to the man. (S.) مُشَامَةٌ [used tropically] signifies † The looking into a thing. (KL.) And † The approaching the enemy so that the two parties see each other. (S.)

4. أَشْمَهُ إِيَّاهُ He made him to smell it, or perceive it by the nose. (K.) You say, أَشْمَمْتُهُ الطَّيْبَ [I made him to smell the perfume]. (S, Mṣb.) — And [hence] one says to the prefect, or governor, or prince, or commander, أَشْمِنِي يَدَكَ أَقْبَلَهَا, † [Suffer me to approach thy hand that I may kiss it]; (S, TA;) a phrase like نَاوَلْتَنِي يَدَكَ, (TA,) but better than the latter phrase: so says Kh. (S.) — And أَشْمَتِ البَطْرَ, and أَشْمَتِ الحَتَانَ, † He, and she, i. e. the operator, took, (K, TA,) or cut off, (TA,) a small portion of the prepuce, and of the بَطْرُ [q. v.]: (K, TA:) or the latter signifies she cut off a portion of the نَوَاة [q. v.], not extirpating it. (TA.) — And أَشْمَرُ الحَرْفَ, (S, K,) inf. n. أَشْمَامُ, (S,) † He made the consonant to have a smack of the ḍammeh or the kesreh, (lit., made it to smell, S, or to taste, K, the ḍammeh or the kesreh,) in such a manner (S, K) that the أَشْمَامُ, (S,) or that the ḍammeh or kesreh, (K,) was not heard, (S, K,) what is termed إِشْمَامُ رُوْمُرُ الحَرْفِ being less than what is termed حَرْكَةُ الحَرْفِ, the former being apparent only by the motion of the lip, (S,) or of the upper lip, (so in one of my copies of the S,) no account being taken of it, (S, K,) i. e., of the ḍammeh or kesreh, (K,) it not being reckoned as a حَرْكَةُ because of its feebleness, the consonant in this case being quiescent or like that which is quiescent, (S,) and the prosodical measure not being broken thereby: (K:) for ex., in the following verse,

• مَتَى أَنَامُ لَا يُؤَرِّقُنِي الكَرِي
• لَيْلًا وَلَا أَسْمَعُ أَجْرَاسَ المَطِي

[meaning الكَرِي and المَطِي, (as is said in one of my copies of the S,) i. e. When I sleep, he who lets beasts on hire will not render me wakeful by night, nor do I hear the bells of the camels on which people ride], the Arabs [or, as is said in the TA,

some of the Arabs] make the ق [in يُؤَرِّقُنِي] to have a smack of the ḍammeh; but if you took account of the حَرْكَةُ of the إِشْمَامُ [in this case,] the measure of the verse would be broken, [the foot] رَقْنِي الكَرِي becoming, in the scanning, مَتَفَاعِلُنْ, which may be only in the كَامِل; whereas this verse is of the رَجَز: (Sb, S:) another case of إِشْمَامُ is that of the ي in دُوْبِيَّة, [in which that letter is quiescent, but made to have a smack of kesreh,] as is the same letter in every similar case, in a dim. noun, when followed by a doubled letter. (Zj, T in art. د.ب.) Also He pronounced the consonant with a حَرْكَةُ [or vowel-sound] between ḍamm and hesr, apparent only in utterance, not in writing; as in قَبِيل and غَيْض in the Kur xi. 46. (I'Alk pp. 130 and 131.) [See also رُوْمُرُ الحَرْكَةُ, voce رَامَر.] — [Golius explains اشمر as signifying also "Reduxit, fecit ut converteret se ab aliqua re;" as on the authority of the KL; in my copy of which, however, I do not find this meaning.] = اشمر, (S, K,) inf. n. إِشْمَامُ, [as an intrans. verb,] said of a man, (S,) also signifies He passed by, or along, raising his head; (S, K, TA;) and magnified, or exalted, himself; behaved proudly, or disdainfully; or elevated his nose, from pride. (TA. [See also 1, near the end.]) — And He turned away from a thing. (K.) One says بَيْنَمَا هُمُ فِي وَجْهِهِ إِذْ أَشْمُوا, i. e. [While they were in a certain direction, lo,] they turned away; (S, TA, as from AA;) or شَمُوا. (Thus in one of my copies of the S [but I think it to be a mistranscription.]) And اشمر القَوْمُ The people, or party, deviated in their directions to the right and left: a phrase heard in this sense by AA. (S.)

5: see 1, in three places.

6: see 3, first sentence.

8: see 1, in two places.

10. اَشْتَمَرُ He desired to smell. (KL.) — And He perceived a smell, or an odour, from a thing. (KL.) — دَخَلَ المَخَاطَ أَنْفَهُ فَاسْتَشَمَهُ فَادْخَلَهُ فِي حَلْقِهِ, said of a man, means اِسْتَشَمَهُ [i. e. † The mucus entered his nose, and he snuffed it up, and made it to pass into his fauces]; the verb being metaphorically thus used, like as اِسْتَشَمَّاقُ is metaphorically used for الشَّمْرُ. (Mgh.)

شَمْرُ inf. n. of the intrans. verb شَمِرُ [q. v.]. (Mṣb, TA.) — [Used as a simple subst.,] Highness of the nose: (Mṣb:) or highness of the bone of the nose, (S, K,) and beauty thereof, (K,) with evenness, or straightness, of its upper part, (S, K, TA,) when there is in it a gibbousness it is termed قَنَا, (S,) and uprightness of the end, or lowest part: (K:) or, as some say, this last quality [alone]: (TA:) or length of the end, or lower part, of the nose, so that it extends over the middle of the mustache, (وَرُوْدُ الأَرْتَبَةِ,) with beautiful evenness, or straightness, of the bone, and highness thereof greater than the highness that is termed ذَلْف: or length and slenderness of the nose, and a downward extending of its رُوْتَةٌ [i. e. end or tip, or part where the blood that flows from the nostrils drops or drips]: (K:) or [simply] length.