

شَانَةٌ *Water that drops (S, K) from a skin, or from a tree. (S.)*

شَانَةٌ The [channel called] مَدْفَع [q. v.] of a small valley: or a small مَدْفَع of a valley: (TA: [the want of a vowel-sign in my original renders it doubtful which of these meanings is the right one:]) or شَوَانٌ, its pl., signifies the channels of water, of mountains, that pour forth into valleys from a rugged place. (AA, TA.)

شِيشَةٌ *A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. طَبِيعَةٌ (S, Mgh, K,) and خُلُقٌ (S,) and سَجِيَّةٌ (TA:) and a custom, habit, or wont: (Mgh, K:) [pl. شَانِشٌ.] One says فِيهِ مِنْ أَبِيهِ شَانِشٌ In him are habits [or natural dispositions inherited] from his father. (TA.) Hence,*

شِيشَةٌ أَعْرَفَهَا مِنْ أَحْزَمِ

[A natural disposition, or a habit, which I know, as inherited from Ahzám]: (S, Meyd, Mgh:) or, accord. to one relation, نَشْنَسَةٌ, which is app. formed by transposition from شِيشَةٌ: (Meyd:) a prov.: (Meyd, Mgh:) [of its origin there are different explanations: see Freytag's Arab. Prov. i. 658, and Har pp. 591 and 596:] أَحْزَمِ is the proper name of a man: (Meyd, Mgh, &c.:) or accord. to Lth, it is an epithet applied to a penis; one says كَمْرَةٌ أَحْزَمَاءٌ "a glans of a penis having a short frænum," and ذَكَرٌ أَحْزَمٌ; and شِيشَةٌ means the dropping of water [i. e., in this case, of the seminal fluid]: (Meyd:) the prov. is applied in relation to nearness of resemblance. (Meyd, Mgh.) = Also *A bit of flesh-meat, as much as is chewed at once; syn. مُضَعَّةٌ or a piece of flesh-meat; (K, TA:) and so نَشْنَسَةٌ: on the authority of AA. (TA.)* — And [the pl.] شَانِشٌ signifies *Bones; like سَنَاسِنٌ. (IAar, L in art. سن.)*

مِشْنٌ: see شَنْ, first sentence.

مِشْنَةٌ *A thing like the مُكْتَل: [in the present day, a round shallow basket is thus called: pl. مِشَانٌ.] (TA.)*

شَنَا

1. شَنْهُ (Th, S, Mgh, Msh, K, &c.) and شَانَهُ (K,) but this is said by AHeyth to be a bad dial. var. of the former, (TA,) aor. ʿ, (Msh, K,) inf. n. شَنْ: (AO, S, Msh, K) and شَنْ: and شَنْ: (Abou-Amr Esh-Sheybáne, S, K) and شَانَةٌ (K, TA, in the CK شَانَةٌ [i. e. شَانَةٌ, which is afterwards added in the TA, not as in the K, and mentioned in the S but not there said to be an inf. n.,]) and شَنَا (TA from Es-Safākusee) and شَنَا: (TA [as from J, but perhaps from Az, for I do not find it in the S,]) and مِشْنًا (S, CK, and TA as from Es-Safākusee, not as from the K,) and مِشْنَةٌ and مِشْنَةٌ (K, TA, the last in the CK مِشْنَةٌ [i. e. مِشْنَةٌ]), and مِشْنَةٌ (TA from Es-Safākusee) and شَانٌ, (S, K,) which is anomalous as being of a measure regularly employed [only] for the inf. n. of a verb

signifying motion and agitation, as ضَرْبَانٌ and حَفَقَانٌ, (S, TA,) for though it has been said that [hatred (which it signifies) is attended by anger and] anger is accompanied by agitation of the heart, there is no necessary connection between hatred and anger, and it is anomalous also as being of a measure not proper to [the inf. n. of] a trans. verb, (TA,) and شَانٌ, (S, Msh, K,) which is also anomalous, and [said to be] the only instance of its kind (S, TA) except لَيَانٌ, though some few others have been mentioned, as زَيْدَانٌ, but this is not well known, [and حَشِيَانٌ, of which the same may be said,] and وَشَكَانٌ [perhaps a simple subst.], and جَوْلَانٌ which is said to occur in a verse [perhaps contracted from جَوْلَانٌ by poetic license], (TA,) and AO mentions شَانٌ, without ʿ, as being like شَانٌ; (S:) these inf. ns. being fourteen, which is said by IKtt to be the greatest number of inf. ns. to any one verb, only seven other verbs, he says, having this number, namely, قَدَرَ, لَقِيَ, وَرَدَ, هَلَكَ, تَمَّ, مَكَثَ, and غَلَبَ; but Es-Safākusee makes the inf. ns. of شَنِى to be fifteen, [though the fifteenth form (which is perhaps مِشْنُوَةٌ) I do not find mentioned,] and this is the greatest number known; (TA:) *He hated him: (IKoot, IF, S, ISd, IKtt, Mgh, Msh, K, &c.:) or, as some say, he hated him vehemently.*

(TA.) *يشنى*, [app. يَشْنَى, for يَشْنَى] with the hemzeh changed into ي, occurs in a trad. (TA.) And *شَنِى* signifies *He (a man, S) was hated, (S, and so accord. to some copies of the K,) or was rendered hateful, or an object of hatred, (so accord. to other copies of the K,) even if beautiful or comely. (S, K.)* = *شَنِى لَه حَقَّهُ (K,) so says A'Obeyd, or, accord. to Th, شَنَا إِلَيْهِ, like مَنَعَ [in form], and this is the more correct, aor. of each ʿ, (TA,) He gave him his right, or due. (A'Obeyd, Th, K, TA.)* And *شَنِى بِهِ He acknowledged it: (S, Msh, K:) or he gave him (K) his right, or due, (TA,) [or the meaning in the K may be he gave it,] and declared himself clear, or quit, of him or it; as also شَنَا: (K:) [but accord. to SM, this is wrong, for he says that] the author of the K should have said, or شَنِى إِلَيْهِ, like شَنَا, aor. ʿ, he gave him, and declared himself clear, or quit, of him or it. (TA.)* And *شَنِى الشَّىءَ He produced the thing: (K, TA:) or, as A'Obeyd says, شَنِى حَقَّهُ he acknowledged his right, or due, and produced it from his possession. (TA.)*

6. شَانُواوَا They hated one another. (S, O, K.)

شَنْ: and شَنْ: and شَنْ: [all mentioned above as inf. ns., when used as simple substs. signify *Hatred*; and thus شَانَةٌ, likewise mentioned above as an inf. n., signifies accord. to the S; and so شَنِئَةٌ accord. to Freytag, as on the authority of Meyd; and app. also مِشْنُوَةٌ, q. v.; or all signify] *vehement hatred*; in which sense the first is expl. by AO: (TA:) or شَانَةٌ signifies *hatred mixed with enmity and evilness of disposition. (Ham p. 108.)*

شَنْوَةٌ: see شَنْوَةٌ, in three places.

شَانَةٌ: see شَنْ, in two places. = Also, and شَانِيَةٌ, epithets applied to a man, *Rendered hateful, or an object of hatred, evil in disposition. (Lth, O, TA.)* [See also the latter word voce شَانٌ; and see مِشْنُوَةٌ, and مِشْنَةٌ.]

شَنْوَةٌ The removing oneself far, or keeping aloof, from unclean things; (S, K, TA:) and the continual doing so, or the continual purification of oneself; as also شَنْوَةٌ; and accord. to the K, شَنْوَةٌ, but this is not found elsewhere. (TA.) — Hence, (S,) *أَزْدُ شَنْوَةٌ*, the appellation of a tribe of El-Yemen; (S, K, *) sometimes called *أَزْدُ شَنْوَةٌ*: (ISK, S, K:) [or] this tribe was so called because of mutual hatred that occurred among them: (TA:) [whence it seems that شَنْوَةٌ signifies also *Hatred*:] or because of their removing far from their [original] district: or, accord. to El-Khafájce, because of their high lineage, and good deeds; from the phrase *رَجُلٌ شَنْوَةٌ*, meaning *A man of pure lineage and of manly virtue*; and AO says the like. (TA.) — [And accord. to Reiske, as stated by Freytag, (who has written it شَنْوَةٌ in all its senses,) it is expl. by Meyd as meaning *What is esteemed sordid, of words and of actions.*] = Also *One who removes himself far, or keeps aloof, from unclean things; (K, TA:) and so شَنْوَةٌ. (TA.)* Thus both of these words are epithets, as well as substs. (TA.)

شَنِئَةٌ: see شَنْ.

شَانٌ, of which the fem. is شَانَةٌ and شَانِيَةٌ, [so that one may say either شَانٌ or شَانَةٌ,] is an epithet applied to a man; (K:) [signifying either *Hating* or (like مِشْنُوَةٌ) *hated*; the former meaning seeming to be indicated by what immediately precedes it in the K; but the latter appears from what here follows to be the right meaning, and perhaps it may be that which is meant in the K;] as also شَانِيَةٌ or شَانِيَةٌ [q. v. voce شَانَةٌ]: so accord. to different copies of the K. (TA.) — In the Kur v. 3 and 11, it is accord. to some an inf. n., and some read there شَانٌ: [see 1, first sentence:] accord. to others, it is an epithet, signifying *مُبْغِضٌ* or *بُغِيضٌ* [i. e. *Hated* or *odious*]. (TA.) — شَانُ الشَّيْءِ, in a trad. of Kaq̄b, is said to be a metaphorical expression for *بُرْدُ الشَّيْءِ* † [The cold of winter]; because it is hated: or, as some say, by the بُرْدُ thereof is meant *ease and repose*: and the meaning intended is either *mutual hatred* or *ease and repose. (TA.)*

شَانِيَةٌ: see شَانَةٌ, and شَانٌ.

شَانِيَةٌ: see شَانٌ.

شَانِيٌّ *Hating, or a hater, (Fr, S, Mgh, Msh, TA,) and an enemy: (Fr, TA:) fem. with ʿ. (Mgh, Msh.)* — لَا أَبَا لِسَانِيكَ, as also لَا أَبَا لِسَانِيكَ, (S, O, [but in my two copies of the S لِسَانِيكَ, which perhaps expresses the general pronunciation, and in the TA لَا أَبَا لِسَانِيكَ and لَا أَبَا لِسَانِيكَ,]) means *لَمْ يَبْغِضْكَ* [i. e., lit., *May there be no father*