

أَشَامُ كُلِّ أَمْرٍ بَيْنَ نَحْيَيْهِ (Meyd, TA,) as some relate it, or, as others relate it, فَكَيْهِ, which means the same, (Meyd,) [app. meaning accord. to the TA, *The most unlucky thing of every man is between his two jaws, or the two lateral portions of his lower jaw*; but it is said that أَشَامُ is here used in the sense of شُؤْمٌ [i. e. *the unluckiness, &c.*]; and in a similar manner [the contr.] أَيْمُنٌ is used [in the sense of يَمِينٌ]: so says AHeyth: (Meyd:) the prov. meaning the tongue. (AHeyth, TA.) The fem. is شُؤْمَى. (TA.) — Hence, (TA,) الْيَدُ الْشُؤْمَى *The left hand or arm; contr. of الْيَمِينَى*; (K, TA;) i. q. الشِّمَالُ. (TA.) It is said in a trad., respecting camels, لَا يَأْتِي خَيْرَهَا إِلَّا مِنْ جَانِبِهَا الْأَشَامِ [Their goodness comes not save from their left side]: i. e. they are milked and mounted only from the left side. (TA.) — See also مَشُؤْمٌ, in three places. — Zuheyr, in the following saying,

- قَتَّتِجْ لَكُمُ غِلْمَانَ أَشَامَ كُثْبِهِ
- كَأَحْمَرِ عَادٍ تُمْ تَرْضَعُ قَنْطَطِيرِ

uses it in the sense of the inf. n. شُؤْمٌ; (S;) meaning شُؤْمَانٌ شُؤْمٌ: (S, and EM p. 124:) he says, *And it, i. e. war, will bring forth for you boys of ill luck, or evil omen; all of them like Ahmar of 'Ad: then it will suckle these boys, and wean them*: by Ahmar of 'Ad, he means Ahmar of Thamood, for Ahmar was the surname of him who hamstrung the she-camel of Saliḥ, and his name was Kudār: he says thus for the sake of the measure: or, as some say, Thamood were called 'Ad-el-Ákhireh. (EM.)

مَشَامَةٌ: see شُؤْمٌ, in two places: — and see also شَامَةٌ, likewise in two places.

مَشُؤْمٌ, (S, MA, K, KL,) and مَشُؤْمٌ, (S, K,) the latter like مَقُولٌ, (TA,) [a contraction of the former,] *Unlucky, or inauspicious*, (S, MA, K, KL,) *على قَوْمِهِ* [to his people, or party], (S, MA, K,) and *على نَفْسِهِ* [to himself]: (Ksh and Bd in lvi. 9:) [and so شُؤْمٌ; (as in an ex. in the first sentence of this art.)] this being an epithet as well as a subst., like its syn. نَحْسٌ; syn. with مَشُؤْمٌ, like as نَحْسٌ is syn. with مَنَحُوسٌ; and app., like نَحْسٌ, used alike as sing. and pl., for it seems to be originally an inf. n.:] and so شَائِمٌ; (K;) or this signifies *drawing ill luck, or evil fortune, upon his people* [and upon himself]: (S, TA:) and أَشَائِمٌ, a pl., likewise signifies *unlucky, or inauspicious*; (KL;) *contr. of أَشَامٌ*; (S, K, TA;) these being pls. of أَشَامٌ and أَيْمُنٌ: (TA:) the pl. of مَشُؤْمٌ is مَشَائِمٌ, (S, KL, TA,) which is extr., for by rule it should be مَشُؤْمُونَ. (TA.) One says also طَائِرٌ أَشَامٌ meaning [An omen] *happening, or occurring, with unluckiness, or inauspiciousness*; [i. e. *an unlucky, or inauspicious, omen*]; (K, TA;) and [in like manner] طَيْرٌ أَشَامٌ; and the pl. is أَشَائِمٌ [as above]. (TA.)

شان

1. فَصَدْتُ قَصْدَهُ i. q. شَأْنَتْ شَأْنَهُ [meaning *I pursued his (another's) way, or course, doing as he did*]; (S, L, K:\*) in the K, شَأْنٌ شَأْنُهُ and قَصْدٌ قَصْدُهُ; and in like manner one says, شَأْنُهُ شَأْنٌ. (K.) — And أَشَانُ شَأْنَكَ *Do thou what thou dost well*. (S, L, K:\*) And *Keep thou to thy affair*. (IAḡr, L.) — And مَا شَأْنُ شَأْنِهِ *He did not know, or had not knowledge of, him, or his affair or case or state*: (Lḡ, IAḡr, L, K:) [from a passage in the L, imperfectly written, it seems, accord. to Lḡ, to be said of one who does what another likes or dislikes, app. without regard to his liking it or disliking it, agreeably with what here follows:] or (K) this means, (S, K,) or means also, (L,) *he did not care for, mind, heed, or regard, him*. (S, L, K.) [In the S and L, the verb in the sense thus expl. is in the first pers.: and in one place in the L it is expl. by أَرَادَ, which often has this meaning.] One says also, لَا شَأْنَتَنِي شَأْنُهُمْ, meaning *I will assuredly know, or try, prove, or test, (لَا خَيْرَ لِي,) their affair or case or state*: (L:) or this means *I will assuredly corrupt, or pervert, or mar, their affair or case or state*: (S, L, K:\*) and لَا شَأْنَتَنِي خَيْرُهُ, (L,) or خَيْرُهُمْ, (K,) means *I will assuredly know, or try, prove, or test, [his, or their, state, or] him, or them*. (L, K.) [In the CK and in my MS. copy of the K, لَا خَيْرَ لِي, is erroneously put for لَا خَيْرَ لِيهِمْ.] — صَارَ لَهُ شَأْنٌ بَعْدَكَ [i. e., app., *He became a person to whom importance attached* (accord. to the general meaning of لَهُ شَأْنٌ) *after thou knewest, or sawest, or mettest, him*; بَعْدَ عَهْدِكَ بِهِ, agreeably with common usage]. (K.)

[4. أَشَانُ شَأْنِهِمْ is mentioned by Golius as meaning "*Corrupt ac pervertit rem eorum*," as on the authority of the S, (the right reading in which has been given above,) and on that of the KL, in my copy of which I find nothing of the sort.]

8: see 1, first sentence.

شَأْنٌ *A thing, an affair, or a business*; syn. أَمْرٌ; (S, L, K;) and حَظْبٌ [in the same sense, or in that next following]: (L, K:) *a great thing or affair*: (Har p. 274:) *state, condition, case, quality, or manner of being*; syn. حَالٌ: (S, L:) [also *property, or nature: and importance attaching to a person or thing*]: pl. شُؤُونٌ and شَائِنٌ, (L, K,) the latter mentioned by IJ on the authority of AAF, and شُونَ occurs in poetry for the former of these, or as another pl. originally شُؤُونٌ, of the measure فَعْلٌ. (L.) It is said in the Kḡr [lv. 29], كَلَّ يَوْمَ هُوَ فِي شَأْنٍ [Every day He is employing Himself in an affair of some kind]: expl. as meaning that, of his business (شَأْنِهِ) [which may also be rendered "*of his property*"] it is to render mighty one who is brought low, and to bring low one who is mighty, and to enrich one who is poor, and to impoverish one who is rich; and no affair occupies him so as to divert him from an affair

(لَا يَشْغَلُهُ شَأْنٌ عَنِ شَأْنٍ). (L.) [And one says, *What is thy affair? or what is thy case?* And شَأْنَكَ, for أَشَانُ شَأْنَكَ i. e. *Pursue thy way or course, or thy affair; or do what thou dost well; or keep to thy affair: or the like: and to this is often added, وَمَا تُرِيدُ i. e. and what thou wilt, or wishest, or desirest*. And مِنْ شَأْنِهِ أَنْ يَفْعَلَ كَذَا *It is of his business, or of his property, or nature, to do, or that he should do, such a thing*. And رَجُلٌ سَهْلُ الشَّانِ (a phrase occurring in the S and K in art. هَش) *A man of easy nature*. And لَهُ شَأْنٌ, sometimes meaning *There is for him, or he has, a great thing or affair to perform or transact: but more commonly, great importance attaches to him, or to it: see 1, last sentence*. And a grandee, or a prince, is said to be عَظِيمُ الشَّانِ i. e. *Of great importance or rank or dignity*.] — Also [A suture of the skull; i. e.] the place of junction of the قَبَائِلِ [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head: (K:) sing. of شُؤُونٌ, (Mgh,) which signifies the places of junction, (Aḡ, S, Mgh, L,) and of meeting, (S, L,) of the قَبَائِلِ (Aḡ, S, Mgh, L) of the head; (S, L;) *between every two of which قبائل is a شَأْنٌ: (Aḡ, L:) [it is fancifully said that] from them come the tears: (Aḡ, S, L:) the pl. is also expl. as meaning the سَلْسَلِ [i. e. sutures as being likened to the سَلْسَلِ (or lines) of writing] that unite the قَبَائِلِ: by Lth, as the نَمَائِرِ [likewise meaning sutures resembling lines of writing] of the skull; between the قَبَائِلِ: by AHát, as the شُعَبِ [meaning serrated edges] that unite the قَبَائِلِ of the head. (L.) — And The channel by which the tears flow, or run, to the eye: pl. [of pauc.] شُؤُونٌ and [of mult.] أُشُونٌ: (L, K:) [perhaps thus called because supposed to come from the sutures of the skull: but they may have been supposed to come thence because tears are called مَاءَ الشُّؤُونِ (as in a verse cited voce رَسَمَ); for this phrase may have been misunderstood as signifying "the water of the sutures of the skull," whereas it seems to be properly rendered "the water of the channels of the tears:"] it is said that the شُؤُونُ connect the قَبَائِلِ of the head [expl. above] to the eye: Lth says that they are the دُخُولِ (عُرُوقِ) of the tears from [the interior of] the head to the eye: and Th, that they are certain ducts (عُرُوقِ) above the قَبَائِلِ, which become strong by degrees as the man advances in age: (L: [but it seems that Th has confounded explanations of شُؤُونِ in two different senses:]) accord. to ISk, (S,) or AA and others, (L,) the شَائِنِ are two ducts (عُرُقَانِ) descending from [the upper part of] the head to the eyebrows and then to the eyes. (S, L.) — [The pl. شُؤُونٌ is also expl. as though meaning *Tears themselves*, in a phrase mentioned voce ذُرٌّ (q. v.), on the authority of the K.] — And شُؤُونُ الخَمْرِ means † *The effluvia of wine that creep (مَاءٌ دَبَّ مِنَ الخَمْرِ) in the veins of the body*. (L.) — شَأْنٌ also signifies *A vein of earth in a mountain, (L, K,) i. e. a cleft therein, (L,) in which palm-trees are**