

and شَيَّانْ like تَيَّانْ [q. v.], (L in art. تَيَّانْ) [applied to a man,] *Far-sighted; (K)*; either in the proper sense, or metonymically applied to a man characterized by *deliberation, and reflection, and looking to the results of affairs.* (TA.) Each is also applied as an epithet to a horse. (L in art. تَيَّانْ.) [The radical letters of this epithet are either شُوْيْ or شِيَّا; therefore it is mentioned again in art. شِيَّا; and another form thereof, without د, شَيَّانْ (س.), is mentioned in art. شوي.]

## شوب

1. شَوْبٌ, aor. يَشُوبُ (S, A, Mṣb,) inf. n. شَابَهُ (S, A, Mṣb, K) and شَيَّابُ (K,) *He mixed it;* (S, A, Mṣb, K;) such as milk with water; (Mṣb;) or honey with water. (A.) [And It mingled with it: for] one says also, شَيَّانْ وَيَقْتَهَا حَمْرَةٌ يَشُوبُها, *[As though her saliva were wine with which honey mingled].* (A.) — [It is sometimes used in a good sense, but more frequently in a bad sense; and often means *He adulterated, vitiating, or sophisticated, it.*] It is said in a trad., يَسْهُدُ بِعَيْكُمُ الْحَلْفَ وَالْغَوْنَشِيَّةَ بِالصَّدَقَةِ [Swearing, and unprofitable speech, attend your selling; therefore mix ye it with alms]. (TA.) And it is said in a prov., هُوَ يَشُوبُ وَيَرْوُبُ + *He mixes, or confounds, or makes a confusion or disorder, in speech and in actions:* (S, TA:) or he says right one time and wrong another time: (Aṣ, TA:) or he defends without energy: (TA:) or he is sometimes incited to motion, or action, and defends himself, but without energy, and sometimes he is motionless, and does not become excited to motion, or action; and it is not from [the words شَوْبٌ and رُوبٌ applied to] milk: so says Aboo-Sa'eed [i. e. Aṣ]: and he says also that شَابَ عَنْهُ وَرَأَبَ means he defended him at one time, and was sluggish, or indolent, at another time: and that شَوْبٌ عَنْهُ, inf. n. شَسْوِيْبٌ, means he defended him without energy: and thus this latter is expl. in the K, as is likewise شَابَ عنْهُ: also that the Arabs say, نَقِيتُ فَلَانًا الْيَوْمَ يَشُوبُ عَنْ أَصْحَابِهِ, meaning I found such a one to-day defending his companions in some measure. (TA.) [See also art. رُوبٌ.] شَابَ also signifies *He acted treacherously, perfidiously, or unfaithfully:* (Fr, TA:) he lied: he deceived in selling or buying: and he acted dishonestly, insincerely, or with dissimulation. (IAqr, TA.) — [See also Ḥar p. 448; where it is implied that it signifies also *He spoke truth, or was veracious.*]

2: see the preceding paragraph.

7: see what next follows.

8: اشتَابٌ *It was, or became, mixed;* (O, K;) as also انشَابٌ. (K.)

شوب inf. n. of 1 [q. v.]. (S, A, &c.) — [Hence, ل شوب ولا روب, occurring in a trad., means *There is, or shall be, no dishonesty, insincerity, or dissimulation, nor mixing, in the selling, or buying:* so says IAqr: or I am irresponsible with respect to this commodity: or, as he is related to have said, thou art irresponsible for its being

*faulty, or defective.* (TA. [See also شُوبٌ.]) — And شُوبٌ (TA) and شَيَّابٌ (S, TA,) [each an inf. n. used as a subst. properly so termed,] or شَيَّابٌ, (so in one copy of the S,) signify *A mixture; an admixture; or a thing mixed with another thing.* (S, TA.) Thus شُوبٌ signifies in the Kur xxxvii. 65: (TA:) or, accord. to one reading, the word there is شُوبٌ, meaning *a thing with which another thing is mixed.* (Bd.) الشُّوبُ also signifies [particularly] *What is mixed [with something else], of water or of milk:* (K:) one says, سَقَاهُ الدُّبُّ بِالشُّوبِ *He gave him to drink honey with water, or milk, mixed [therewith]:* (TA:) or سَقَاهُ الشُّوبَ بِالرُّوبِ *He gave him to drink milk [mixed] with honey.* (IDrd, TA.) And مَيْخَدِي شُوبٌ *Mixed honey;* as in the saying, مَا عِنْدِي شُوبٌ وَلَا رُوبٌ *I have not mixed honey nor milk such as is termed* وَائِبٌ [q. v.]: (IAqr, TA:) or [simply] *honey &c.:* (A, Mṣb, TA;) so called because they mix it with beverages; (Mṣb;) as in the saying, سَقَاهُ الشُّوبَ بِالرُّوبِ *He gave him to drink honey with clarified butter, or with milk.* (A.) And Broth; as in the saying, مَا عِنْدِه شُوبٌ وَلَا رُوبٌ *He has not broth nor milk.* (S, K: but in the latter, مَا لَهُ.) And شُوبٌ signifies also *A piece of dough.* (K.) — And [the pl.] اشْوَابٌ signifies + *A medley, or mixed multitude, of sundry sorts:* a less particular term than أَوْيَافٌ, which signifies a medley, or mixed multitude, of the low, or lower, or lowest, sort: (TA, from a trad.:) accord. to El-Jawāleekī, it is an arabicized word, from the Pers. آشوب. (TA in art. وَشَبٌ.)

شوب: see شُوبٌ in the next preceding paragraph.

شوبة شَوْبَةٌ *Deceit, delusion, guile, or circumvention:* (K: [see also شُوبٌ:]) [or, app., somewhat thereof:] one says, فِي فَلَانٍ شَوْبَةٌ *In such a one is deceit, &c.:* (TA.)

شَيَّابٌ *A virgin in the night of her devirgination:* (Ibn-Abi-l-Hadeed, MF:) [either from شَابَ having for its aor. يَشُوبُ, signifying "he mixed," or from شَابَ having for its aor. يَشِيبُ, signifying "he became white-headed, or hoary;"] as shown by what follows: one says, بَاتَتْ بِلَيْلَةَ حُرَّةً *She passed the night of a virgin then devirginated,* (S, A, K,) and of the virgin then devirginated: (K, TA:) said of a virgin-bride when she is devirginated by the bridegroom in the night in which she has been first brought to him: (A, K, TA:) in the contr. case, when she is not devirginated, one says, بِلَيْلَةَ حُرَّةً and بِلَيْلَةَ شَيَّابٍ: (TA in art. شِيبٌ,) Z, in the A, mentions the first phrase in art. شِيبٌ, and makes it to be tropical, as though the bride were in that night afflicted by an event so severe as to cause the locks of her hair to become white: in the L it is said that the شِيبٌ in شَيَّابٌ is substituted for شِيبٌ, because of [the allusion of the phrase to] the mixing of the sperma genitale of the man with that of the woman; but that has not been

heard instead of شِيبٌ: ISd, in the M, mentions it in arts. شِيبٌ and شَيَّابٌ; observing that the شِ is said to take the place of و: J, as well as Z and others, mentions it in art. شِيبٌ [q. v.]. (TA.)

شوب: شَيَّابٌ and شِيبٌ: see شِيبٌ.

شَائِبٌ sing. of شَوَائِبٌ meaning *The whiteness [mixing] with the darkness of night.* (Har p. 58.) — The saying لَيْسَ فِيهِ شَائِبَةَ مُلْكٍ may be from شَائِبَةَ "he mixed it;" meaning *There is not in it anything [of ownership, or right of possession,] mixed therewith, though small, or however small;* like as one says, لَيْسَ فِيهِ عُلَقَةٌ وَلَا شَبَّةٌ; it being an instance of the measure قَاعِلَةٌ in the sense of the measure عِيشَةٌ رَاضِيَةٌ مَفْعُوَةٌ: thus the lawyers use it. (Mṣb.) شَائِبٌ is also sing. of شَوَائِبٌ meaning *Uncleanesses, filths, or pollutions;* or *unclean, filthy, or foul, things.* (S, Mṣb, K.\*)

شِيبٌ مَشْيَبٌ (S, Mṣb) and مَشْيَبٌ (S, Mṣb) the latter from شِيبٌ ["it was mixed"], *Mixed.* (S, Mṣb.) A poet says, (namely, Suleyk Ibn-Es-Sulakeh Es-Saadee, TA,)

\* وَمَاءٌ قُدُورٌ فِي الْقِصَاعِ مَشْيَبٌ \*

i. e. [And the water of cooking-pots, in the wooden bowls,] mixed with seeds for seasoning and with sauces. (S.) الفَسْحَةُ الْمَسْوِيَّةُ بِالْكَسْرَةِ means [The fet-hah that is mingled with kesreh; which is] the fet-hah that precedes the ا of إِمَامَةٍ عَابِدٍ and عَارِفٍ [when they are pronounced "ébidun" and "érisun"]; for ا consists in inclining [the sound of] fet-hah towards [that of] kesreh; whereby [the sound of] the ا that follows it is inclined, and is not a pure ا; for like as [the sound of] the fet-hah is mingled [with that of] kesreh, so is [the sound of] the ا [mingled with that of] ي. (L, TA.)

مشَاوِبٌ *مشَاوِبٌ, with *damm* [to the م], and *fet-h* to the و, [not with both of these vowels to the و as supposed by Freytag.] The case (غَلَاف) of a flask or bottle;* (K;) because it is mixed with redness and yellowness and greenness; mentioned by AHát on the authority of Aṣ: (TA:) pl. مشَاوِبٌ: (AHát, K:) or the pl. signifies [receptacles of the sorts called] أَسْفَاطٌ [pl. of سَطْنٌ] and حُقَّ [pl. of حُقَّةٌ] made of palm-leaves. (A.)

## شود

شودَةٌ السَّحَابُ الشَّمْسِ *The clouds covered the sun, (K,) as though it were turbaned with a dust-coloured haze inclining to yellow; as is the case in a year of drought; i. e. (T, L) thin clouds containing no water surrounding it, (T, L, K,) having the hue above described.* (T, L.) شُودَّةٌ الشَّمْسِ — شُودَّةٌ شُودَّةٌ [thus in the L and K, not شُودَّةٌ nor شُودَّةٌ] The sun inclined to setting, (T, L, K,) and became covered with such clouds [as those above described]: (T, L:) became turbaned with clouds. (AHn, L.) شُودَّةٌ شُودَّةٌ, (inf. n. شُوشِيدٌ, L,) + *He turbaned him; attired him with a turban:* (AZ, T, L, K:) app.