

(Idem, p. 730.) — It is also said, on the authority of Lth, to signify *Water*: and he cites as an ex.,

تَرَى رَكْبَهُ بِالشَّيْءِ نِي وَسَطِ قَفَرَةٍ

[*Thou seest, or wilt see, his company of riders at the water in the midst of a desert*]: but AM says, I know not *الشَّيْءِ* in the sense of "water," nor know I what it is. (TA.) — *يَا شَيْءٌ* is an expression of regret, (El-Aḥmar, Ks, TA,) or of wonder, (K, TA,) [or of both,] meaning [*Oh! or O my wonder!*] (Ks, Lh, TA.) One says, *يَا شَيْءٌ*, (El-Aḥmar, Ks, Lh, K,) and *يَا شَيْءٌ مَا لِي*, (El-Aḥmar, Ks, Lh, K,) and *يَا هَيْءٌ مَا لِي*, i. e. with and without *ء*, (Ks, TA,) and *يَا هَيْءٌ مَا لِي*, (Lh, K,) or *يَا هَيْءٌ مَا لِي*, and *يَا هَيْءٌ مَا لِي*, (El-Aḥmar, Ks, TA,) neither of these two with *ء*, (Ks, TA,) [meaning *Oh! or O my wonder! What has happened to me?*] in all of these, (Ks, TA,) *ما* being in the place of a noun in the nom. case. (Ks, Lh, TA.) — Some also say, *يَا شَيْءٌ* and *يَا هَيْءٌ* and *يَا فَيْءٌ*, and some add *مَا*, saying, *يَا هَيْءٌ مَا* and *يَا فَيْءٌ مَا* and *يَا هَيْءٌ مَا*, meaning *How good, or beautiful, is this!* (Ks, TA.)

*شَيْئَةٌ* [*Will, wish, or desire*,] a subst. from *شَاءَ*, (Lh, K,) [and] so is *مَشِيئَةٌ* [which is mentioned in the K as an inf. n.]. (Mṣb.) One says, *كُلُّ شَيْءٍ بِشَيْئَةِ اللَّهِ*, (S, K,) i. e. *بِمَشِيئَتِهِ* [*Everything is by the will of God*]. (S.)

*شَيْءٌ*: see *شَوِيءٌ* or *شَوِيٌّ* and *شَيْئٌ* and *شَيْئٌ* in the middle of the paragraph.

*شِيَانٌ* and *شِيَانٌ*: see art. *شَوَا*.

*أَشْيَاءٌ* dim. of *أَشْيَاءٌ*: see *شَيْءٌ*, in the latter part of the former half of the paragraph.

*مَشِيئَةٌ*: see *شَيْئَةٌ*, in two places: — and see also *شَيْءٌ*, near the beginning of the paragraph.

*مُشَيَّبٌ* *Incongruous, unsound*, (K, TA,) *foul, or ugly*, (TA,) *in make, or formation*. (K, TA.) [See Ham p. 192.] — And accord. to Aboo-Sa'eed, *A child born preposterously, the legs coming forth before the arms*. (TA.)

شيب

1. *شَابَ*, aor. *يَشِيبُ*, inf. n. *شَيْبٌ* and *شَيْبَةٌ* (Mṣb, TA) and *مَشِيبٌ*, (TA,) *He became white-haired, or hoary*. (Mṣb, TA.) And *شَابَ* *رَأْسُهُ*, (S,) and *رَأْسَهَا*, (Mṣb, TA,) inf. n. *شَيْبٌ* and *شَيْبَةٌ*, (S,) *His head, and her head, became white, or hoary*. (S, Mṣb, TA.) — [Hence,] *شَابَتِ رُؤُوسُ الْأَكَامِرِ* [The heads, or summits, of the hills became white, or hoary]. (A.) — And *شَابَ الرَّأْسُ* *It whitened the head*: so expl. by ISk as used in the following saying, (S,) ascribed by J to 'Adee, but it is of 'Abeed Ibn-El-Abraḡ: (IB, TA:)

تَصْبُو وَأَتَى لَكَ التَّصَابِي

وَالرَّأْسُ قَدْ شَابَهُ الْمَشِيبُ

[*Thou inclinest to silly and youthful conduct: but whence cometh to thee the inclining to such con-*

*duct when hoariness, or the entering upon the period of hoariness, hath whitened the head?*]. (S,\* IB, TA.) [See also 2.]

2. *شَيْبَ الْحُزْنَ*, (Ks, S, A,) and *شَيْبَ الْحُزْنَ*, *رَأْسُهُ*, and *بِرَأْسِهِ*, (Ks, S, Mṣb, K,) which last is a strange phrase, as it exhibits together two means by which a verb is rendered trans., [namely, the doubling of the medial radical letter of the verb and the introduction of the prep. *بِ*]. (TA,) *Grief rendered him white-headed, or hoary-headed*; (Ks, S, A, Mṣb, K;) as also *أشابه*, (A,) and *أشابه* *رَأْسُهُ* and *بِرَأْسِهِ*. (Ks, S, Mṣb, K.)\*

4. *أشاب*, said of a man, *He had children that had become white-headed, or hoary*. (S, TA.) — See also the next preceding paragraph, in two places.

*شَيْبٌ* The hair (K, TA) itself: sometimes it is thus called: (TA:) [but app. only when white, or hoary; in which sense it is often used; as in the TA in arts. *صَبغ* and *خَضب* &c.:] or (K, TA, in the CK "and") *whiteness of the hair, or hoariness*; (A, K, TA;) as also *مَشِيبٌ* (K, TA:) both signify the same [and are thus used as simple substs. and are also inf. ns.]: (S:) or the former has the latter of the two significations given above; (Aḡ, S, Mgh, Mṣb;) and is *little and much* [whiteness of the hair]: one says, *عَلَاهُ الشَّيْبُ* [*Whiteness of the hair, or hoariness, came upon him*]: (TA:) but *مَشِيبٌ* signifies a man's entering upon the period of whiteness of the hair, or hoariness: (Aḡ, S, Mṣb:) see an ex. of this latter in the first paragraph. In the phrase in the Kur [xix. 3], *وَأَشْتَعَلَ الرَّأْسُ شَيْبًا*, (S,) meaning *And whiteness of the hair of the head hath spread therein like as the radiance of fire spreads in firewood*, (Jel,) [or *the head has become glistening with whiteness of the hair, or hoariness*,] *شَيْبًا* is in the accus. case as a specificative: or, accord. to Akh, as an inf. n., as though it were said *رَأْسًا شَيْبًا*. (S, TA.)\*

*شَيْبٌ*, of a whip, a genuine Arabic word of well-known meaning; (S;) The *thong* (K, TA) at the upper extremity (TA) of a whip: (K, TA:) there are two of such thongs, called *شِيَانٌ*. (TA.) — Also *A word imitative of the sounds made by the lips of camels* (S, K) in drinking. (S.) — And pl. of *أَشْيَبٌ* [q. v.]. (S, K, &c.)

*أَشْيَبٌ* a pl. of which the sing. is doubted: see *أَشْيَبٌ*.

*شَيْبَةٌ* an inf. n. of 1 [q. v.]. (S, Mṣb.) — And accord. to El-Khafájee, *A white, or hoary, beard*: but MF says that this is a conventional post-classical meaning. (TA.) — [Also, in the present day, applied to *A species of artemisia*; (Forskål's Flor. Aegypt. Arab., p. lxxiii., no. 439;) the *artemisia arboreascens* of Linn.: (Delile's Flor. Aegypt. Illustr., no. 799;) — and *Lichen*; (Forskål ubi supra;) the *lichen prunastri* of Linn. (Delile, ib., no. 976+) And *شَيْبَةُ الْجَبَلِ* *Lichen scyphifer*. (Forskål, p. lxxviii., no. 559.)]

*شِيَانٌ*: see *أَشْيَبٌ*; near the end of the paragraph: — and see also the paragraph here following.

*مُكَنَّانٌ* and *شِيَانٌ*, (S, A,) thus in a verse of El-Kumeyt, as related by Ibn-Selemeh, with *kesr* to the *ش* and *م*, (S,) or the former word is written *شِيَانٌ*, and sometimes *شِيَانٌ*, and the latter is as above, (K,) and sometimes *مُكَنَّانٌ*, (TA,) † *The two months of winter*; (A, TA;) [as though meaning *the second of the Six Seasons, commencing two months after the autumnal equinox*; (see the former of the two tables in p. 1254;)] *شَهْرًا قَبَاحًا*, (S, A, K, TA,) which are *the two coldest months*; (S, K, TA;) so called because of the earth's being then white with snow and hoar frost; (S, TA;) *falling at the period of the [auroral] rising of the Scorpion and the Vulture*, (التَّسْرُ and العَقْرَبُ, [by which latter is meant *التَّسْرُ الْوَأَقِعُ*, i. e. the star  $\alpha$  of Lyra,]) *said by him who knows not to be the two Kánoons* [i. e. *كَانُونُ الْأَوَّلِ* and *كَانُونُ الثَّانِي*, corresponding to December and January O.S.]: (TA:) [it appears that they nearly agree with the two Kánoons; for El-Kazweenee and others say that *الْقَلْبُ* (i. e. the heart of the Scorpion, which is the 18th of the Mansions of the Moon,) and *التَّسْرُ الْوَأَقِعُ* rise together, and their auroral rising in Central Arabia, about the commencement of the era of the Flight, accord. to my calculation, (see *مَنَازِلُ الْعَمَرِ* in art. *نَزَل*.) was on the 25th of November O.S.: see also *مُكَنَّانٌ*, and *قَبَاحٌ*: it is also said that *شِيَانٌ* [used alone] is a name of [the month] *كَانُونُ الْأَوَّلِ*, because of the whiteness of the earth by reason of the hoar-frost and snow. (Mgh.)

*شِيَابٌ* and *شِيَابَةٌ* [the former erroneously written by Golius *شِيَابٌ*]: see *شَوْبٌ*, in art. *شَوْبٌ*.

*أَشْيَبٌ*: see *شَوْبٌ*.

*شَانِبٌ* [*Being, or becoming, white-haired, or hoary*]: see *أَشْيَبٌ*. — *شَيْبٌ شَانِبٌ* is a phrase like *شَيْبٌ شَاعِرٌ*, (S,) or like *شَيْبٌ لَانِبٌ*, (S,) or like *شَيْبٌ شَاعِرٌ*: it means *Intense whiteness of the hair*. (TA.)

*أَشْيَبٌ* *White-haired, white-headed, or hoary*: (S, A, Mgh, Mṣb, K:) [it is said to be] anomalous in form; (S, Mgh, Mṣb;) for an epithet of this measure is only formed [by rule] from a verb of the measure *فَعَلٌ*, aor. *يَفْعَلُ*; (S, TA;) and it is a condition of the formation of such an epithet that it must denote a defect or the like, or a colour: but *أَشْيَبٌ* signifies *white-headed, or hoary-headed*; [so that it does denote a colour;] and El-Khafájee says that it is reckoned among epithets denoting defects, or blemishes, like *أَعْمَى* and *أَعْرَجٌ*: (MF, TA:) it is said in the K that it has no *فَعْلَاءٌ*, i. e., (TA,) the epithet *شَيْبَةٌ* is not applied to a woman; (Mṣb, TA;) *شَابَ رَأْسَهَا* being used in its stead; (TA;) though one says *شَابَ رَأْسَهَا*; (Mṣb, TA:) [but see Har p. 418, where *شَيْبَةٌ* is mentioned, applied to a woman, as meaning *aged*, and *white, or hoary, in the head*: and see *شَيْبَةٌ* in art. *شَوْبٌ*:] the pl. is *شِيَابٌ*; (S, A, Mgh, Mṣb, K;) with which is syn. *شَيْبٌ*; (TA, as from the K; [but not found by me in the copies of the K to