

شيق *A mountain*: (IAar, S:) or the highest part of a mountain: (Skr, O, K:) or a part that is even, (Lth, O, K,) and small in breadth, in the face of a mountain, resembling a wall, (في لب جبل,) (Lth, O,) that cannot be ascended: (Lth, O, K:\*) or the most difficult place in a mountain. (S, O, K.) A poet says, cited as using it in the last sense,

شعواء توطن بين الشيق والنيق

[An eagle dwelling between the most difficult place in a mountain and the highest part thereof]. (S, O.) See also a verse of Aboo-Dhu-eyb cited voce خافة, in art. خوف. — A long, or tall, mountain; (جبل طويل;) (K;) thus accord. to some in the verse of Aboo-Dhu-eyb. (TA.) — And accord. to some, it signifies in that verse (TA) A narrow cleft in a mountain: or in the head thereof: or a cleft between two rocks. (K, TA.) — A side; syn. جانب. (Skr, O, K.) One says, امتلأ من الشيق إلى الشيق It became filled from side to side. (TA.) — The head [or glans] of the penis. (IAar, O, K.) — The hair of a horse's tail: n. un. with ة. (IAar, O, K.) — A species of fish. (IAar, O, K.) — The aquatic bird [or rather birds] called برك [pl. of بركة, q. v.]: (K:) n. un. with ة. (TA. [In the K, شيقة is mentioned in another place as meaning a certain aquatic bird: and in the O as meaning a species of aquatic birds.]) — And accord. to Ibn-'Abbád, i. q. كتاب [A writing, or book, &c.]. (O.) — See also art. شوق.

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### شيل

1. شيل is a bad [or vulgar] dial. var. of شول: one says, شلت به, [and now, more commonly, شلته, like شلته, meaning I raised it; and, as now used, I lifted it; and hence, I removed it, or took it away; and I carried it; and I loaded it, namely, luggage upon a beast &c.]; aor. أشيل, inf. n. شيل and مشيل, the latter [in measure] like مفعد. (TA.)

شيلة The occupation of the شيل, i. e. porter, or carrier of burdens. (TA.)

شيل and شيل pls. of شائل. (K in art. شول, in which see the singular.)

شيل, from شلت به [expl. above], A porter, or carrier of burdens. (TA.)

شيل الخلق A horse incongruous, unsound, faulty, or weak, in make: (AO, O and TA in the present art.:) mentioned in the L in art. شول. (TA.)

### شيم

1. [يشيم] inf. n. [aor. يشيم], (K,) [aor. يشيم] inf. n. [aor. يشيم], (TA,) He hid, or concealed, the thing in the thing: (K, TA:) and he inserted the thing in

the thing. (TA.) [Hence,] شام سيفه, (K,) first pers. شمته, (S,) aor. as above, (K,) inf. n. شيم, (TA,) He sheathed his sword; (S, K;) and [in like manner] شام نبله [He put his arrows into the quiver]: (TA:) and the former signifies also He drew his sword: thus having two contr. meanings: (S, K:) A'Obeyd doubted of the latter meaning; and Sh knew it not; but the verb is said to have this meaning in a verse of El-Farezdaq. (TA.) It is said in a trad. of Aboo-Bekr that a complaint was made to him against Khálid Ibn-El-Weleed, and he said, لا أشيم سيفاً i. e. I will not sheath a sword [which God has drawn against the believers in a plurality of gods]. (TA.) [Hence also,] one says, شام أبا عمير, (K, TA) i. e. [He sheathed] the ذكر; (TA;) meaning + he attained his desire of the virgin. (K, TA.) — And شام شام في الفرس ساقه He struck the mare with his shank to make her run: (K:) or he impressed (lit. inserted) his leg [or shank] in the belly of the mare, striking her [with it]. (Aboo-Málik, TA.) — شمت مخابل الشئ I directed my look towards the indications, or symptoms, of the thing, waiting, or watching, for it. (S.) — And [hence, or the reverse may be the case,] شمت البرق, (S, Msh, K,\*) aor. and inf. n. as above, (Msh, TA,) I looked at, (S, K,\*) or watched, or observed, (Msh,) the lightning, (Msh, K,) or the cloud thereof, to see where it would rain, (S,) or to see where it would pour, or bring rain, (Msh,) or to see whither it tended and where it would rain: (K:) this is done only when it flickers and disappears without delay: and [it is said, but, in my opinion, fancifully, and with little reason, that] the drawing and sheathing of a sword are likened to lightning flickering and disappearing. (TA.) [Hence the phrase, شمت برق فلان + I looked hoping for the benefits of such a one: mentioned by Freytag on the authority of Meyd: and the like is said in Har p. 319.] And شام السحاب He looked at the clouds from afar: and [in like manner,] النار the fire. (TA.) It is said in a prov.,

لا تَشِيرُ الغَيْثَ فَتَقْدُ أودَى النَّقْدِ

i. e. [Look not thou hoping for rain, for] the lambs have perished: addressed to him who mourns for that which has past. (Meyd.) And one says, فلان موبسّر ولا أشيمه من فقر, [Such a one is wealthy, and I do not look at him in hope by reason of poverty]; meaning that he is independent of him. (Z, TA.) — [Hence also,] شمر ما بينهما Compute thou, or estimate, or consider, (K, TA,) and look, or see, (TA,) what [relation, or difference,] is between them two. (K, TA. [In the CK, شيم is erroneously put for شمر; and قدرة, in the explanation, for قدره.]) — شام also signifies It (a thing, TA) entered, into a thing; (K, TA;) quasi-pass. of the same verb in the latter of the two senses expl. in the first sentence of this art.; (TA;) and so انشام, (S, K, TA,) and اشام, and اشام, and

تشيم, and شيم. (K, TA.) — Also, (K,) aor. as above, (TA,) inf. n. شيم and شوم, He made a valid charge, or assault, or attach, in war, or battle. (K.) — Also, (K,) aor. as above, (TA,) He (a man) had a black رقمة [app. meaning spot, or mole, i. e. شامة] apparent in his skin. (K.) And شيم, inf. n. شيم, [perhaps a mistranscription for شيم,] He was marked with a شامة [or mole]: or, as some say, [the pass. part. n.] مشوم [signifying “marked with a شامة”] has no verb: and AZ says that شيم, signifying the having upon him a شامة, has no known verb: (TA:) or شيم is an inf. n. signifying the having upon him شام [i. e. moles]. (Ham p. 361.) — شام فلان, (K,) aor. as above, (TA,) He soiled the legs, or feet, of such a one with dust, or earth: (K, TA:) in [some of] the copies of the K, and in my MS copy of the K, غبر رجله بالشام; but correctly, [as in the CK and in my MS copy of the K,] غبر; and accord. to the M, from الشام, [meaning that the verb is derived from this word,] i. e. التراب. (TA.)

2: see 1, in the latter half. — شيم يديه في رأسه, or ثوبه, He seized his head, or his garment, fighting him. (K.)

4: see 1, in the latter half.

5: see 1, in the latter half. — تشيمه الصرام The kindling of fire entered it; namely, a wood; as used in a verse of Sá'idh: or, as some relate it, تشيم الحريق القصب [q. v.]. (S, TA.) And تشيم الحريق القصب The fire entered, and mixed with, the reeds, or canes. (TA.) — And تشيمه الشيب; Hoariness came upon him, (K, TA,) and became intermixed upon him: or, accord. to IAar, became abundant upon him, and spread; (TA;) as also تشيمه. (IAar, M and TA in art. سنير.) — تشيم أباه He resembled his father in شيمه i. e. nature, or natural disposition. (IAar, K, TA.)

7: see 1, in the latter half. — Also He (a man) became one who was looked at. (S, K.)

8: see 1, in the latter half.

شام: see شامة, in three places. — The country of الشام [i. e. Syria] has been mentioned in art. الشام [as originally الشام].

شيم A certain species of fish. (S, K,\*) — Also pl. of أشيم [q. v.]. (S, TA.) — And pl., in one sense, of شيام [q. v.]. (K.)

شيم: see 1, near the end. — Also Any land, or ground, in which one has not yet dug, remaining in its [original] hard state, (Aboo-Sa'eed, K, TA,) so that the digging therein is more difficult [than elsewhere] to the digger. (Aboo-Sa'eed, TA.)

شامة A mole, syn. خال. (S, Msh, TA,) upon the person; (Msh;) [i. e.] a pimple inclining to blackness, upon the person; (Mgh;) or a [natural] mark differing from the colour of the person upon which it is: (K, TA:) its medial radical letter is originally ي: (S, TA:) and it is