

that the place smells, and becomes large. (TA.) *هَاتَتْهُ* (S, O, K) is a prov. (S, O) meaning † *May God cause him to go away like as the شافَة above mentioned goes away*: (S, O, K:) or this means *may God extirpate him*: for — *شافَة* is also syn. with *أصل* [i. e. *Root, &c.*]: (O, K:) so says Sh. (O.) [See also 10 in art. *أصل*: and see what here follows.] — It is also said to signify *The family and household of a man*: and hence the form of imprecation, *أستأصل الله شافتهم*, [May God extirpate their family and household]. (TA.) — And † *Enmity*. (TA.)

شافَة, thus with fet-ḥ to the ء, is an epithet applied to a man, meaning *Mighty, potent, powerful, or strong; inaccessible, or difficult of access*. (TA.)

رجل مشؤوف *A foot affected with an ulcer, or imposthume, such as is termed شافَة, breaking out in it*: (O, K:) from *شفتت رجله*. (O, *K, *TA.) — And *مشؤوف*, from *شفت*, *Frightened, or afraid*; (A'Obeyd, O, K;) applied to a man. (A'Obeyd, O.)

شام

1. *شؤمر* (S, MA, K) inf. n. *شؤمر*, (MA,) *He (a man, S) was, or became, unlucky, or inauspicious, (صار شؤمًا, S, K, in the MA شؤم شد) to them*: (S, MA, K;) as also *شؤمهم*, and *شؤمهم*, and *شؤمهم عليهم*, and *شؤمهم عليهم*: (K:) or *شؤمهم*, (AZ, Ham p. 224,) or *شؤمهم عليهم*, (S,) or both of these, (TA,) aor. ء, (S, TA,) inf. n. *شؤم*, (TA,) *he drench upon them ill luck, or evil fortune*; (S, TA;) or *caused ill luck, or evil fortune, to befall them from him*: (AZ, Ham ubi supra, TA:) or *شؤمهم* as an inf. n. signifies *the being unlucky*: and the rendering *unlucky*: and so *شؤم* [as it is commonly pronounced: see *شؤم* below]. (KL.) — And *شؤمهم*, inf. n. *شؤم*, so in the L; in the K, *شؤمهم*, inf. n. *شؤمهم*; but the former is the right; (TA;) *He made them to go, or journey, to الشام* [i. e. *Syria*]. (K, TA.)

2: see what next precedes.

3. *شائم بأصحابك* *Take thou the direction of the left hand with thy companions*: (S, K, TA:) *شائم* signifies “take thou the direction of the right hand.” (TA.) — And *شائم* *He (a man) came to الشام* [i. e. *Syria*]: like *شائم* signifying “he came to El-Yemen.” (TA. [See also 4.]

4. *شائم* *He desired the left*: like as *شائم* signifies “he desired the right.” (TA in art. *شائم*.) — And *He (a man, S) came to الشام* [i. e. *Syria*]: (S, K, TA: [see also 3:]) or *he went thither*: and *شائم* signifies “he came to El-Yemen.” (TA.) — *ما أشأمه* (S, K, TA) *How unlucky, or inauspicious, is he!* (TA:) the vulgar say, *ما أشأمه*. (S, TA.)

5. *شائم* (MA, TA,) from *الشؤم*, (TA,) *He found him, or it, unlucky, or inauspicious*: and

he became unlucky by means of him, or it: (MA:) or *شائم* signifies *he had ill luck, or evil fortune*. (KL.) See also 6. — And *شائم* *He took the direction of his left hand*: (K, TA:) and in like manner *شائم*, [whence it seems that *شائم* in the sense expl. above may be a mistake for *شؤمهم*,] “he took the direction of his right hand.” (TA.) — And *He asserted his relationship to [the people of] الشام* [i. e. *Syria*]: (S, K:) a verb similar to *تقيس* and *تكوف*. (S.)

6. *شؤموا به*, (S, Mṣb, K, TA, &c.,) in some of the copies of the K *شؤموا*, (TA,) [and in like manner *شؤم به*, which is often opposed to *شؤم به*, (see an instance in Bḍ xvii. 14,) is used in the K in art. *عطس*, and *شؤم منه* in the TA in the same art. as on the authority of IKh, whence it seems that both these verbs are correct in the sense here following, though the former is probably preferable, and *شؤم به* is used in the same manner in “Les Oiseaux et les Fleurs,” p. 83, as mentioned by Freytag, so that *شؤم به* and *شؤم* are the contr. of *شؤم به* and *شؤم*,] *They augured evil from him, or it; regarded him, or it, as an evil omen*; (Mṣb, KL;*) like *شؤموا به*: (Mṣb:) *deemed him, or it, unlucky, or inauspicious*. (KL.) — *شؤم*, thus, with medd, also signifies *He took the direction of الشام* [i. e. *Syria*]. (TA.) — See also 5.

10: see the next preceding paragraph.

الشام, the name of a certain country [i. e. *Syria*], is masc. and fem.; (S;) sometimes masc.: (K:) and may also be pronounced *الشام* [as it commonly is in the present day]. (Mṣb.) — [And as this country lies on the north of Arabia, *الشام* also signifies *The northern region*; opposed to *اليمن*.]

شؤم, (S, Mṣb, K, &c.,) thus, with ء, but always pronounced *شؤم*, without ء, (TA,) is an inf. n.: (MA, KL: [see 1, first sentence, in two places:]) and signifies [as a simple subst.] *Unluckiness, inauspiciousness, unfortunateness, unprosperousness, evil fortune, or ill luck*; contr. of *شؤم*; (S, K;) [i. e.] i. q. *نحس*: (Har p. 158:) *evil [of any kind]*; syn. *شؤم*: (Mṣb:) [and particularly] *an evil omen*: (PS:) and *شؤم* signifies the same as *شؤم*: (TA:) [or, like *منحسة*, a cause of unluckiness, &c.]: *شؤمهم* is a pl. of *شؤم*, [or of *شؤم*: if of the former,] irreg., like as its syn. *شؤمهم* is [said to be] of *نحس*. (TA in art. *نحس*.) It is said in a trad., *إن كان الشؤم في المرأة والدار والغريب*, meaning *If there be that whereof the consequence is disliked, or hated, and feared, [or if there be unluckiness,] it is in three things, the wife, and the house, and the horse*: i. e., if any of you have a wife whose companionship he dislikes, or a house in which he dislikes dwelling, or a horse that he dislikes taking for the purpose of keeping post on the enemies' frontier, let him separate himself therefrom, by divorcing the wife, and removing from

the house, and selling the horse: or, as some say, the *شؤم* of the wife is her not producing children; and that of the house, its straitness, and the badness of its neighbour; and that of the horse, one's not going to war upon it. (JM.) — See also *مشؤوم*. — Also *Black camels*: and *شؤم* signifies “white” camels, (K, TA,) and is also written and pronounced *شؤم*: (TA:) neither of these has a sing.: (K:) both occur in a verse of Aboo-Dhu-eyb: but accord. to one reading thereof it is *شؤم*; pl. of *شؤم*: so says AA: and IJ says that *شؤم*, [without ء,] being originally *شؤم*, of the measure *فعل*, may also be pl. of *شؤم*. (TA.)

شؤم and *شؤم* The left, meaning the left side or direction or relative location or place; (S, K;) i. q. [يسرة] and [ميسرة]; (S;) contr. of *شؤم* and *شؤم*. (K.) One says of a man, *قعد شؤم* [He sat on the left]. (S.) And one says, *خذ بيد شؤم* i. e. [Take thou with them] the direction of the left hand. (S.) And *نظرت يمنة وشؤم* [I looked in a right direction and in a left direction]. (TA.) And hence *أصحاب الشؤم*, in the Kur [lvi. 9 and xc. 19], (TA,) meaning [The occupants of the left: or] those who shall have their records given to them in their left hands: or the occupants of the low, or ignoble, place, or station: or the havers of unfortunateness (*الشؤم*): and *أصحاب اليمنة* is expl. as having the contr. senses. (Ksh and Bḍ in lvi. 9.) — Also, the former, *A mole (خال) upon the person*: thus, with ء, as mentioned by IAth: also mentioned without ء in art. *شؤم*. (TA.) — See also *شؤم* as meaning “a black she-camel,” in art. *شؤم*.

شؤم Nature; natural, native, or innate, disposition, temper, or other quality or property: (K, TA:) mentioned thus, as with ء, by AZ and Lh, and said by IJ to be sometimes thus pronounced; but the pronunciation thereof with ء is held by ISd to be extraordinary. (TA.) [See art. *شؤم*.]

شؤم, (S, Mṣb, K, TA,) without ء, (TA,) and *شؤم*, (S, Mṣb, K,) of the measure *فعل*, (S,) an allowable form, without ي, (Mṣb,) like *شؤم* and *شؤم*, (TA,) and *شؤم*, (Sb, S, K,) [Syrian;] of, or relating to, *الشام*: (S, Mṣb, K:) one should not say *شؤم*; any instance [of this] occurring by poetic license being accounted for as a case of the use of the name of the country for the rel. n.: (S:) the fem., applied to a woman, is *شؤم* and *شؤم*, the latter without tesheed: (S, TA:) the pl. of *شؤم* is *شؤم*, like *غراب* [in measure]. (TA.) — [And hence, *Northern*.]

شؤم, and *شؤم* the fem. of the former; and *شؤم*: see the next preceding paragraph.

شؤم: see *مشؤوم*.

أشأم [More, and most, unlucky, inauspicious, unfortunate, or unprosperous]. The Arabs say,