

which I have had access;]) and **شَيْبٌ** (K, TA:) this last is said by IM to be allowable in poetry, **عَلَى التَّمَامِ** [here meaning as though it were a word composed of sound letters]; and this is the assertion of the lexicologists [in general]: ISd thinks it to be pl. of **شَائِبٌ** [q. v.], like as **بَارِئٌ** is of **بَارِئٌ**; or pl. of **شَيْبٌ** [which app. means *very white or hoary in the head*], accord. to the dial. of the people of El-Hijáz, who say **دَجَاجَةٌ** **بَيْضٌ** and **دَجَاجٌ** **بَيْضٌ** (TA.) — [Hence,] one says, **رَأَيْتُ الْجِبَالَ شَيْبًا** † *I saw the mountains white with snow and hoar frost.* (A, TA.) And **شَيْبٌ** [used alone] signifies † *Mountains upon which snow falls, and which are white, or hoary, therewith:* (S, L:) or *mountains white with snow or with dust:* and, some say, *white clouds:* sing. **أَشْيَبٌ**. (L, TA.) And, applied to truffles (**كَمَاةٌ**), † *White and large:* (TA:) or simply *white.* (Id. voce **تَعَاشِبٌ**.) — **يَوْمٌ أَشْيَبٌ** † *A day in which are cold and clouds and صُرَادٌ* [correctly **صُرَادٌ**, meaning *thin clouds, or cold and humid clouds, in which is no water*]; as also **يَوْمٌ شَيْبَانٌ**. (K.) — **لَيْلَةٌ شَيْبَاءٌ**, (K,) or **لَيْلَةٌ شَيْبَاءٌ**, (TA,) and **لَيْلَةٌ شَيْبَاءٌ**, (TA voce **حُرٌّ**.) † *The last night of the [lunar] month:* (K, TA:) its first night is called **لَيْلَةٌ حَرَّةٌ** and **لَيْلَةٌ حَرَّةٌ**. (K voce **حُرٌّ**.) **بَاتَتْ بَلَيْلَةً شَيْبَاءٌ**, (K voce **حُرٌّ**.) **بَلَيْلَةُ الشَّيْبَاءِ**, and **بَلَيْلَةُ الشَّيْبَاءِ**: see in art. **شُوبٌ**.

**مَشَيْبٌ**: see **شَيْبٌ**, in two places.

### شَيْخ

1. **شَاخٌ**: see 4. — [Also, accord. to Freytag, on the authority of the "Kitáb el-Addád," *He was brave, or bold:* thus having two contr. significations. — Another meaning assigned to it by him, in common with **شَائِحٌ** and **أَشَاحٌ**, as on the authority of the K, i. e. "Diligens fuit," is a mistake.]

2. **شَيْخَةٌ**, (O,) inf. n. **تَشْيِيحٌ**, (K,) *He cautioned him; or made him to fear, or be in fear.* (O, K.)\* — And *He removed him, or it, far away.* (O.) — And **شَيْخٌ**, (O, TA,) inf. n. as above, (K,) *He looked at his adversary, or antagonist, and straitened him, or treated him with hardness or harshness:* (O, K,\* TA:) from IAqr. (TA.)

3: see the next paragraph, in two places. — Also *He fought.* (T, K.)

4. **أَشَاحٌ**, (S, A, K,) inf. n. **إِشَاحَةٌ**, (IAqr, TA,) *He was cautious, or in fear,* (S, A, K,) **مَنْهُ** [of it], (A, TA,) i. e. a thing, or an affair, (TA,) and **عَلَى حَاجَتِهِ** [for the thing that he wanted]; (K;) as also **شَائِحٌ**, (S, A, K,) inf. **مَشَائِحَةٌ** and **شَيْخٌ**; and **شَاخٌ**: (K:) or *he was cautious and in fear, endeavouring to repel death.* (L.) — But in the dial. of Hudheyl, (S,) *He strove, laboured, toiled, or exerted himself, فى أمرٍ* [in an affair]; and so **شَائِحٌ**. (S, A.) — And *He continued journeying, or going on.* (O.) — **أَشَاحَ بِوَجْهِهِ** *He turned*

*away his face,* (S, A, TA,) from a [person or] thing, or from the heat of fire, or a hot odour, and from something hurtful: (TA:) or *he exerted himself in aversion or turning away.* (IAqr, TA.) One says, **كَلَّمْتُهُ فَأَشَاحَ بِوَجْهِهِ** *I spoke to him, and he turned away his face.* (A.) — **أَشَاحَ** also signifies *He advanced, or came forward;* syn. **أَقْبَلَ**. (Fr, O, TA.) [Thus it has two contr. meanings. See also the part. n., **مَشِيحٌ**.] — And *He defended what was behind his back.* (IAth, TA.) [See, again, the part. n.] — **أَشَاحَ بِذَنَبِهِ**, said of a horse, *He let his tail hang down loosely.* (Lth, S.) F, in the K, following Az and Sgh, says that this is a mistranscription of the verb, for **أَسَاحَ**; but his assertion requires proof. (MF.) [See the latter verb, in art. **سَبَّحَ**.] — **أَشَاحَتِ الْأَرْضُ** *The land produced the plant called شَيْخٌ.* (AHn, O, K.)

**شَيْخٌ** *Cautious, or fearing;* (A, K;) as also **شَائِحٌ**, (A, TA,) and **مَشِيحٌ**: (As, O:) or this last, *cautious, or fearing, and at the same time striving, labouring, toiling, or exerting himself:* (Az, TA:) or all signify *prudent; discreet; or having, or using, precaution, or good judgment;* (Ham p. 281;) and so **شَيْخَانٌ**. (Id. p. 43.) — In the dial. of Hudheyl, (S, O,) *Striving, labouring, toiling, or exerting himself,* (S, A, O, K,) in affairs; (S, O, K;) and so **شَائِحٌ**, (A, K,) and **مَشِيحٌ**: (As, O, K:) pl. of the first [and app. of the second also] **شَيْخَانٌ**. (S, O.) — Also [The *artemisia Judaica*; and *absinthium Ponticum*; species of wormwood;] *a certain plant,* (AHn, S, A, O, K,) *well known,* (AHn, O, K,) *of several species,* (AHn, O,) *of some [species] whereof brooms are made,* (L,) [and which is also used for fumigation,] *the leaves of which are [of the kind called] هَدْبٌ*; (AHn, O, L;) *it has a sweet odour, but its taste is bitter; is pasture for horses and camels; and the places of its growth are the plains and the meadows:* (AHn, O, L:) pl. **شَيْخَانٌ**. (Fr, O, L.) — Accord. to the K, [probably on the authority of Lth,] it signifies also *A [garment of the kind called] بُرْدٌ, of El-Yemen:* but Az says that there is no kind of garment so called: the correct word is **سَبَّحٌ**, with [the unpointed] س [and with fet-h]. (TA.)

**شَيْخَانٌ** [and probably with tenween also]: see **شَيْخٌ**. — Also *Very jealous;* (S, O, K;) because such is cautious for his wives, or women under covert, or household or family; (S, O;) and so **شَائِحٌ**. (K.) — Also, (O, K,) and **شَيْخَانٌ**, (As, O, K,) *Tall:* (O, K:) or *goodly in tallness.* (L.) — And the former, *That makes, or utters, a low sound in running;* [so I render **يَتَهَمَسُ عَدْوًا** in the K and TA; in the O and in my MS. copy of the K, **يَتَهَمَسُ**; but the former I think the right reading; app. by reason of quickness, or swiftness; for it is added,] *quickness, or swiftness, is meant thereby:* (O, TA:\*) mentioned by Az, on the authority of Khálid Ibn-Jembah. (TA.) [In this sense it seems to be with tenween: for] **شَيْخَانَةٌ** [is its fem. and] means *A quick, or swift,*

*she-camel.* (S, O.) — Also *A horse strong in spirit;* syn. **شَدِيدُ النَّفْسِ**; (O, K, TA; in the CK, **النَّفْسِ** [i. e. in breath];) and so **شَيْخَانٌ**: thus expl. by Skr. (O.)

**شَيْخَانٌ**: see the next preceding paragraph, in two places.

**شَيْخَانٌ** *Mutual caution or fear.* (And *The act of striving, labouring, toiling, or exerting oneself, in anything.* (K.) [But in both of these senses it seems to be an inf. n. of 3, q. v.] — Also (K) *Drought, dearth, scarcity.* (O, K.)

**شَائِحٌ**: see **شَيْخٌ**, in two places: — and see also **شَيْخَانٌ**.

**مَشِيحٌ**: see **شَيْخٌ**, in two places. It is also expl. as meaning *Striving, labouring, toiling, or exerting himself, and persevering in his work:* (A:) and *striving &c., and hastening, or going quickly.* (TA.) — Also *Advancing, or coming forward, to one.* (Fr, O, K.) — And *Defending what is behind one's back.* (Fr, O, K.)

**مَشِيحٌ** is expl. as meaning *Striped;* applied to a garment: but Az says that there is no such word, so applied: the correct word is **مَسَّحٌ**, with [the unpointed] س. (TA.)

**مَشِيحَى**:  
**مَشِيحَاءَ**:  
**مَشِيحَى**:

see the following paragraph.

**مَشِيحَى** (S, O, K) and **مَشِيحَى** (O, K) *A state of haste:* (S, O, K:) or *a state of confusion:* (K:) the latter meaning mentioned in the L: (TA:) you say, **هُرِّفِي مَشِيحَاءَ مِنْ أَمْرِهِمْ** (S, O, K) and **فِي مَشِيحَى مِنْ أَمْرِهِمْ** (O, K) *They are in a state of haste in respect of their affair:* (S, O, K:) or *in a state of confusion in their affair:* (L, K:) as having the latter meaning, Ibn-Málik says that it is **مَشِيحَاءَ**, with ج and medd, of the measure **فَعِيلَاءَ**, not **مَفْعِلَاءَ**; but this requires consideration: Ibn-Umm-Málik and others, following AHei, say that **الْقَوْمُ فِي مَشِيحَاءَ** **مِنْ أَمْرِهِمْ** means *the people, or party, are in a state of striving, labour, toil, or exertion, and determination, or resolution, in respect of their affair.* (TA.) — **مَشِيحَاءَ** also signifies *A land that produces the plant called شَيْخٌ;* (S, O, K;) and so **مَشِيحَى**: (O, K:) or it signifies *many plants of the kind so called:* thus in the T, on the authority of As and A'Obeyd, and so says AHn, as is stated [in the O and] in the R; (TA:) AHn saying further that it is like **مَشِيحَاءَ** meaning a company of **شُيُوخٌ** [or elderly men], and **مَعْيُورَاءَ** meaning a herd of **عَبُورٌ** [or asses], &c.; (O;) [so that it is a quasi-pl. n.]; but this is disallowed by El-Mufáddal Ibn-Selemeh. (TA.)

### شَيْخ

1. **شَاخٌ**, (S, A, Msh, K,) aor. **يَشِيخُ**, (S, Msh, K,) inf. n. **شَيْخٌ**, with fet-h to the ي, (S, K,) and