

in the nose. (Ham p. 789.) — And, in a man, The quality of having what is termed **شَمْر** of the nose. (S.) — [And hence, † *Self-magnification*, or *pride*, or *haughtiness*: see 1, near the end.] — And † *Generosity*. (Ham p. 728.) — Also *Highness*, (K,) or *tallness of the head*, (S,) of a mountain. (S, K.) — And † *Nearness*: and † *remoteness*: thus having two contr. meanings. (K, TA.) It has both of such meanings in the phrase **دَارُهُ شَمْرٌ** † [*His house, or abode, is near*: and, *remote*]: (K, TA:) and in the phrase **رَأَيْتُهُ مِنْ شَمْرِ** † [*I saw him, or it, from within a short distance*: and, *from afar*]. (TA.)

**شَمُورٌ** A thing [odorous, fragrant, or] fit to be smelt. (KL.)

**شَمِيرٌ** High, or elevated: (S, K:) applied in this sense to a [camel's saddle such as is called] **قَتَبٌ**. (S.)

**شَمَامٌ** A sort of melon resembling a small colocynth, [or rather a small melon resembling a colocynth,] streaked with redness and greenness and yellowness: called in Pers. **دَسْتَبُوبِيَه** [i. e. “perfume”]; (K;) originally **دَسْتَبُوبِي** [or **دَسْتَبُوبِيَه**]: (TA:) its odour is cool, pleasant, lenitive, and narcotic; and the eating of it is laxative to the bowels: (K:) [The *cucumis dudaim* of Linn.; called by Forskål *cucumis schemmam*: the latter thus describes it (Flora Aegypt. Arab. p. 169): “*Caules 5-sulcati, setis rigidis, scandentes, cirrhosi: folia cordato-oblonga, acuta, subsinuata, dentato-repanda, hispida: calyces villosi, molles: flores flavi, conferti in alis: fructus globoso-ovatus, glaberrimus, magnitudine citri, flavus, maculis inæqualibus, fulvo-ferrugineis, versus polos in lineas confluentibus; pulpa aquosa, seminibus tota plena: fructus juvenis villosus; maturus glaber: odor, fortis nec ingratus; eamque ob caussam cultus; non edulis:*” in the present day, the same appellation is applied in Egypt to several species of melon, of pleasant odour and taste; but this application I believe to be of very late origin: see also **لَفَّاحٌ**: and see De Sacy's “*Rel. de l'Égypte par Abd-allatif*,” pp. 126-7.]

**شَمَامَاتٌ** Sweet odours that one smells. (K.)

**شَمَاشِرٌ** Ripe dates remaining upon the raceme. (AZ, K.)

[**شَامٌ** Smelling, or perceiving by the nose.] — **يَا ابْنَةَ شَامَةَ الْوَذْرَةَ** [O son of her who smells the wadra] is an expression of reproach. (S.)

**أَشْمَرٌ**, applied to a man, (Mṣb,) *Having that quality of the nose which is termed شَمْرٌ*; (Mṣb, K;) or so **أَشْمَرُ الْأَنْفِ**, thus applied: (S:) fem. **شَمَاءٌ**: (Mṣb, TA:) and pl. **شَمَرٌ**. (TA.) — And [hence, † *Self-magnifying*, or *proud*, or *haughty*: or] a chief characterized by *disdainfulness*, *scornfulness*, or *disdainful and proud incomppliance*, (K, TA,) and *high-minded*. (TA.) — Also a mountain tall, (S, TA,) or high, (TA,) in the head. (S, TA.) [And *High*, as applied to a place of ascent in a mountain: see an ex. of the pl. in a verse cited voce **تَصَدَّفٌ**.] — And a shoulder

high in the head of its bone. (K.) — [Freytag mentions two other meanings: — “*Ventus ex alto veniens, qui penetrantioris est odoratus*: — [and] fem. **شَمَاءٌ** *Jugum extensum in monte*” from the Deewán of the Hudhalees.]

**مُشَرٌّ** [Turning away, or averse]. One says, **عَرَضْتُ عَلَيْهِ كَذَا فَإِذَا هُوَ مُشَرٌّ لَا يَرِيدُهُ** [I offered to him such a thing, and lo, he was averse, not desiring it]. (S.)

[**مِشْرٌ** An instrument of smelling; like as **مِصْنَعٌ** signifies “an instrument of hearing.” — Hence, its pl. **مِشْرٌ** signifies *Noses*. (KL.) — [This pl. is expl. by Jac. Schultens, as meaning *Perfumes* (*odoramenta*): so says Freytag.]

**مَشْمُورٌ** A thing that is smelt; such as any sweet-smelling plant: like as **مَأْكُولٌ** signifies “a thing that is eaten:” (Mṣb:) [and] *musk*: (S, K:) [pl. **مَشْمُومَاتٌ**.]

### شمت

1. **شَمِتٌ**, aor. **شَمَتَ**, (S, A, Mṣb, K,) inf. n. **شَمَاتَةٌ** (S, K) and **شَمَاتٌ** (K,) or the former is a simple subst., (Mṣb, [in which no inf. n. is mentioned,]) *He (an enemy) rejoiced*: (TA:) or *he (a man, TA) rejoiced at the affliction of the enemy*: (K, TA:) you say, **بِهِ شَمِتَ** *He rejoiced at his [an enemy's] affliction*. (S, A, Mṣb.)

2: see 4. — **تَشْمِيتٌ** is *syn. with تَسْمِيتٌ*: [i. e.] **تَشْمِيتُ الْعَاطِسِ** signifies *The uttering a prayer for the sneezer*; (S;) when he has, in obedience to an injunction of the Prophet, said **الْحَمْدُ لِلَّهِ** [Praise be to God]: (Har p. 250:) you say, **شَمِتَ الْعَاطِسُ**, (ISd, A, TA,) and **شَمِتَ عَلَيْهِ**, meaning [as expl. in art. **سَمِتٌ**: or] *He prayed for the sneezer that he might not be in a state in which his enemy might rejoice at his affliction*: (ISd, TA:) **شَمِتَ** is better and more common than **سَمِتَ**: (A'Obeyd, TA in art. **سَمِتٌ** and in the present art. :) but the latter is said by Th to be the original word: or the meaning is, *he said to the sneezer, May God put away, or avert, from thee that on account of which one would rejoice at thy affliction*: or it is from **الشَّوَامِتُ** as signifying “the legs” of a quadruped, as though meaning *he prayed for the sneezer that he might be firm, or steadfast, in his obedience to God*. (L and TA from the Fáik &c.) And **شَمِتَ لَهُ** and **عَلَيْهِ**, inf. n. as above, *He prayed for what was good for him; prayed for a blessing upon him*; as also **سَمِتَ**, but the former is the better and the more common. (L and TA from the T and Fáik &c.) — Also *i. q.* **تَخْيِيبٌ**: (K:) you say, **شَمِتَهُ فَلَانَ**, meaning **خَيَّبَهُ** [Such a one disappointed him; or caused him to be disappointed of attaining what he desired or sought: or denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought]. (TA.) — And *i. q.* **جَمْعٌ** [The act of collecting, &c.]. (K. [But SM says that he had searched to the utmost for this meaning without finding it in any other lexicon.]

4. **اشْتَمَهُ اللَّهُ بِهِ** *God made him (i. e. the enemy, A, Mṣb) to rejoice at his affliction*. (A, Mṣb, K, TA.) For **فَلَا تُشْمِتْ بِي الْأَعْدَاءَ** [Therefore make not thou the enemies to rejoice at my affliction], in the Kur [vii. 149], Mujáhid is related to have read **فَلَا تُشْمِتْ**: but the correctness of this is doubted. (TA.)

5. **تَشْمِتٌ** sign. *A people's returning disappointed of attaining their desire, without spoil*. (K.)

8. **اشْتِمَاتٌ** [A camel's] beginning to be fat. (K. [See the part. n., below.]

**شَمَاتٌ** *Disappointment; frustration of one's endeavour or hope*: (IB, TA:) a subst. from **تَشْمِيتٌ** as signifying **تَخْيِيبٌ**. (TA.) — Also, thus written in copies of the K, [and in the S,] with kesr, (TA,) [but in the CK **شَمَاتٌ**,] and **شَمَاتِي**, (K,) *Persons suffering disappointment; or failing of attaining their desire; (K, TA;) without spoil*: (TA:) [pls.] without any sing.; (K:) or the latter has no sing. known to ISd: (TA:) [but] **شَامِتٌ** has this meaning as a sing. part. n., and **شَمَاتٌ** [app. **شَمَاتٌ**] is its pl. (IB, TA.) One says, **رَجَعُوا شَمَاتِي**, (IAḡr, TA,) or **شَمَاتًا**, (S,) *They returned suffering disappointment; or failing of attaining their desire*; (IAḡr, S, TA;) *without spoil*; and so **مُشْمِتِينَ** and **مُشْمِتِينَ**. (TA.)

[**شَمِيتٌ** *Reproach* (“convicium”): so Golius, as from the KL; but I do not find it in my copy of that work.]

**شَمَاتِي**: see **شَمَاتٌ**, in two places.

**شَامِتٌ** One rejoicing at the affliction of an enemy: [fem. with **ة**: pl. masc. **شَمَاتٌ** and fem. **شَوَامِتٌ**; or the latter may be anomalously masc., like **فَوَارِسٌ** &c.; and as such it is evidently used in the L, in one place; but in another place, where it cites an explanation by AO, as fem.: both are mentioned in the M and L and TA, and the latter in the S and A also.] One says, **اللَّهُمَّ لَا تُطِيعَنَّ لِي شَامِتًا** [O God, comply not with the desire of one who is to me a rejoicer at my affliction]; meaning, do not with me that which one who rejoices at my affliction likes, or approves; for in that case, Thou wouldst be as though Thou obeyedst him. (ISk, L, TA.) And **بَاتَ فَلَانٌ بِلَيْلَةِ الشَّوَامِتِ** *Such a one passed a night such as would make to rejoice those, or those females, that would rejoice at the affliction of an enemy*; (S, A, L, TA;) i. e., *a distressing night*. (A.) [And a verse cited in the next paragraph presents, as some read it, a similar ex. of **الشَّوَامِتِ**.] — See also **شَمَاتٌ**.

**شَامِتَةٌ** [fem. of **شَامِتٌ**, q. v. = Also], as a subst., sing. of **شَوَامِتٌ** (S, TA) which signifies *The legs of a beast*. (S, A, K, TA.) One says, **لَا تَرَكَ اللَّهُ لَهُ شَامِتَةً**, i. e. [May God not leave to him] a leg