

and شَاس (S, Mṣb, K,) *He (a horse) refused to be ridden or mounted: (S, K:) or took fright and broke loose and ran away, refusing to be ridden, by reason of the vehemence of his force of resistance, [for لَشْدَة متعبه in the TA, I read لَشْدَة لشدته] and his sharpness of temper, so that he would not remain still: (TA:) or became rebellious against his rider. (Mṣb.)* — [Hence,] شَمَسَتِ المرأة † *The woman abstained from looking at men, and from exciting their desire. (TA.)* — And شَمَسَ لِي فُلَانٌ † *Such a one showed enmity to me: (K:*) or showed his enmity to me, (T, S, A,) and almost made it to take effect, (A,) or as though he purposed to act: (T, TA:) or شَمَسَ شَمَسٌ signifies, [unless فِي be a mistake for لِي, and فُلَانٌ for فُلَانٌ] he showed his enmity [towards such a one], and could not conceal it. (M in TA.) [See also 3.]* — And الخمر تشمسه † *Wine overcomes, and runs away with, its drinker. (TA.)*

2. شَمَسَ (TK,) inf. n. تَشَمَّسَ (K,) *He worshipped the sun. (K, TK.)* — And *He spread a thing in the sun, or sunshine, (K, TK,) in order that it might dry. (TA.)*

3. شَامَسَهُ, inf. n. مُشَامَسَةٌ and شَمَّاسٌ, *He opposed him, and treated him with enmity or hostility. (Th, TA.) [See also 1.]*

4: see 1, first signification. — [Also *He ascended a mountain towards the sun. (Freytag, from the Deewán of the Hudhalees.)*

5. تَشَمَّسَ *He (a man) sat in the sun, or sunshine: (TA:) he set himself up [or exposed himself standing] to the sun. (S, TA.)* — تَشَمَّسَ عَلَيْهِ *He was niggardly, tenacious, or avaricious, to him. (TA.) [See also the part. n., below.]*

الشَّمْسُ [The sun;] *the body of the solar light, that runs its course in the firmament: (Lth, TA:) it is fem.: (S, Mṣb, K:) and has neither dual nor pl.: (Mṣb:) or it has a pl., [though this is not used in a pl. sense,] namely, شَمُوسٌ, (S, K,) as though they called every part of it a شَمْسٌ, like as they said مَفَارِقٌ for مَفَرِقٌ. (S.)* When it is made determinate without the article ال, [as] in the name عَبْدُ شَمْسٍ, meaning *The Servant of the Sun, (Mṣb, K,) i. e., of this luminous object, (Mṣb,) the شمس of heaven, because they used to worship it, (K,) it is imperfectly decl., (Aboo-'Alee, Mṣb, K,) because it is determinate and of the fem. gender, (Aboo-'Alee, K,) or because it is a proper name and of the fem. gender and altered from الشَّمْسِ: (Mṣb:) and a poet says,*

كَلَّا وَشَمْسٌ لَنَخْضِبَنَّهَا دَمًا

[*Nay verily, by the sun, we will assuredly dye them with blood*], making شَمْسٌ imperfectly decl. because he means the art. ال to be understood: (IAḡr, TA:) but some say that in the former instance, (Mṣb, TA,) and in the latter, (TA,) the word in question has a different signification, which will be shown below: (Mṣb, TA:) and Sb says that none of the Arabs made شَمْسٌ determinate without the art. ال, except in the proper

name mentioned above, in which all of them made it so. (TA.) The dim. is شَمَيْسَةٌ. (S, TA.) — [Also *The sun, or sunshine.*] You say, قَعَدَ فِي الشَّمْسِ [He sat in the sun, or sunshine]. (TA.) — Also, (K, TA,) or شَمْسٌ, (Mṣb,) *A certain ancient idol. (Mṣb, K.)* Accord. to Ibn-El-Kelbee, it is this that is meant by the proper name mentioned above; and if so, it is perfectly decl.: (Mṣb:) and some say that it is this also that is meant in the words of the poet cited above, and that he makes the word imperfectly decl. because he uses it as a proper name of the image (الصورة). (TA.) — شَمْسٌ also signifies *A kind of necklace or collar: (S, K:) or a pendant, or suspended ornament, (مِعْلَاقُ,) of the necklace or collar upon the neck: or the collar of a dog: (TA:) or a kind of women's ornament: of the masc. gender: (Lh, TA:) pl. شَمُوسٌ. (TA.)* — And *A kind of comb, (K,) with which women in the first age used to comb themselves: (TA;) as also شَمَيْسَةٌ. (IDrd, TA.)* — يَوْمَ شَمْسٍ: see شَامِسٌ.

شَامِسٌ: see يَوْمَ شَمْسٍ.

شَمَيْسَةٌ: see شَمْسٌ, last sentence but one.

شَمْسِيٌّ [Of, or relating to, the sun; solar].
السَّنَةُ الشَّمْسِيَّةُ *The solar year. (Mgh.)* — It is also a term applied by some of the Arabs to *The first [annual] increase [of sheep and goats]. (Aboo-Naṣr, TA voce صَفْرِيٌّ, q. v.)*

شَاسٌ *The disposition, in a horse, of refusing to be ridden, or mounted. (S.)* — [And hence,] † *The disposition, in a woman, of abstaining from looking at men, and from exciting their desire: a subst. from شَمَسَتِ. (TA.)*

شَمُوسٌ *A horse that refuses to be ridden or mounted; (S, K;) as also شَامِسٌ: (K:) or that takes fright and breaks loose and runs away, refusing to be ridden, by reason of the vehemence of his force of resistance and his sharpness of temper, so that he will not remain still: (TA: [see 1:]) or that will hardly remain still: (A:) or that rebels against his rider: (Mṣb:) or that refuses to be ridden or mounted, and will hardly remain still: (Mgh:) also applied to a she-camel: (TA:) شَمُوسٌ, with ص, applied to a horse is not allowable: (Mṣb:) pl. شَمُوسٌ (A, Mgh, Mṣb, K) and شَمُوسٌ. (K.)* — [Hence,] † *A woman who abstains from looking at men, and from exciting their desire; as also شَامِسَةٌ: pl. of the former, شَمُوسٌ; and of the latter, [شَوَامِسٌ and] شَمُوسٌ. (TA.)* — Hence also, (Mṣb,) † *A man refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, Mṣb, TA:) and a man hard, harsh, or illnature, in his enmity, vehement in contrariness to him who opposes him: (TA:) شَمُوسٌ [with ص] is not allowable. (S.)* — [Hence too,] شَمُوسٌ † *Wine: (AHn, K:) because it overcomes, and runs away with, its drinker, like the horse to which this epithet is applied. (AHn.)*

شَمَيْسَةٌ dim. of شَمْسٌ, q. v.

شَمَّاسٌ *One of the heads of the Christians, who shaves the middle of his head, and keeps to the church: (Lth, A, Mgh, K:) [in the present day, a deacon: see جَائِلِيٌّ:] not pure Arabic, (IDrd,) or not sound Arabic: (M:) [probably, as Golius says, from the Chaldee שְׁמַסָּ:] pl. شَمَّاسَةٌ. (Mgh, K: [in the TA, شَمَّاسَةٌ; and in a copy of the A, شَمَّاسَةٌ; but the right reading is that in the Mgh.]*

شَامِسٌ *A sunny, or sunshiny, day; a day having sun, or sunshine: or having sun, or sunshine, all the daytime: or clear; unobscured: and in like manner, شَمِسٌ and شَمِيسٌ, a clear, cloudless, day: and شَامِسٌ also signifies intensely hot: (TA:) and شَمِيسٌ, applied to a day, signifies the same as شَامِسٌ; (A;) and so شَمُوسٌ. (Th, TA.)* — *A neck having [ornaments of the kind called] شَمُوسٌ [pl. of شَمْسٌ, q. v.]: a possessive epithet. (TA.)* — See also شَمُوسٌ, in two places.

أَشَمِسٌ *More, and most, incompilant or resisting. (Ham p. 324.)*

مُشَمِسٌ: see شَامِسٌ.

مُشَمَّسٌ *Made [or spread to dry (see 2)] in the sun, or sunshine. (S.)*

مُشَمِّسٌ *A worshipper of the sun. (O, TA.)*

شَمُوسٌ: see شَامِسٌ.

مُتَشَمِّسٌ [Sitting in or] *setting himself up to [or exposing himself standing to] the sun. (K.)* — *A man who defends what is behind his back: (Ish, TA:) a man strong (Ish, K, TA) in that which sustains or supports him; syn. قَوِيٌّ شَدِيدٌ القُوَّةِ: (Ish, TA:) Sgh says شَدِيدُ القُوَّةِ; but the former is the right reading: (TA:) and niggardly, tenacious, or avaricious, to the utmost degree. (K.)*

شمط

1. شَمِطٌ, aor. ٤, inf. n. شَمَطَ, *He (a man, S, TA) was, or became, grizzled in the hair of his head; he had whiteness in the hair of his head, mixed with its blackness: (S, Mgh, K:) as also شَمِطٌ (K, but wanting in one copy,) and شَمِطٌ, and شَمِطٌ, and شَمِطٌ, and شَمِطٌ: (K:) [or he had hair of two different colours, black and white: or he had whiteness of the hair, or hoariness, mixed with the blackness of youth: or he had whiteness, or hoariness, in his beard: but شَمِطٌ, said of a woman, she had whiteness, or hoariness, in the head: see شَمِطٌ, below.]* — شَمِطٌ, aor. ٤, (S, K,) inf. n. شَمَطَ, (S,) *He mixed a thing; (S, K;) he mixed together any two things: (S, Mgh:) and شَمِطٌ signifies the same. (AZ, K.)* You say, شَمِطَ بَيْنَ المَاءِ وَاللَبَنِ *He mixed together the water and the milk. (TA.)* And *Mix thou thy work with alms. (AZ.)* And Aboo-'Amr Ibn-El-'Alà used to say to his companions, اَشْمِطُوا, [i. e. either