

reason of long journeying. (Ham p. 130. [See an ex. from a poet, voce أَيْة.] The first [or each] is also applied to a head, as meaning *Dusty, not renovated [by dressing or anointing], nor cleansed.* (Msb.) — الأَشْعَثُ † *The wooden peg or stake:* (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. نَحْف: an epithet in which the quality of a subst. is predominant: (TA:) so called because its head is disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; by its being battered by blows]. (A, * TA.) — And † *What has dried up of the [barley-grass called] بَهْمِي:* (K, TA:) [or] it is so called when its prickles have dried. (TA.)

شعد

Q. Q. 1. شَعَوَدَ, (A, Msb, K,) inf. n. شَعَوْدَةٌ, (A, L, Msb, K,) *He practised the art termed شَعَوْدَةٌ*, expl. below: (A, L, Msb, K:) as also شَعَبَدَ, (Msb, K,) inf. n. شَعْبَدَةٌ: (A, Msb, K:) so some say. (Msb.) [See what here follows.]

شَعَوْدَةٌ *Legerdemain, or sleight-of-hand,* (A, L, K,) and *false miracles,* (TA,) and *fascinations,* (K,) or *fascination,* (A, L,) or *a kind of play,* (Msb,) like سَحْر, (A, L, Msb, K,) *making a thing to appear different from what it really is,* (L, K,) or *showing a man what has no real existence:* (Msb:) or *making what is false to assume the form of what is true:* (TA:) as also شَعْبَدَةٌ: (A, Msb:) vulgarly termed شَعْبَيْتَةٌ. (TA.) — Also *Quickness: or lightness, or agility, in any affair.* (L.) — It is not a word of the language of the people of the desert. (Lth, L, Msb.)

شَعَوْدِيٌّ *A messenger of princes or governors,* (L, K,) *who journeys on affairs of importance for them (L) upon post-horses or other beasts appointed for their conveyance:* (L, K:) so called because of his quickness. (L.) It is not a word of the language of the people of the desert. (Lth, L.) — See also what follows.

مُشَعَوِدٌ and مُشَعَوِدٌ *A man who practises the art termed شَعَوْدَةٌ*; (L, K;) as also شَعَوْدِيٌّ: (TA in art. عَجَب:) improperly called مُشَعَبِدٌ, and surnamed أَبُو الْعَجَبِ. (Eth-Tha'álibee, TA.)

شعر

1. شَعَرَ بِهِ, (S, Msb, K, &c.,) and شَعَرَ بِهِ, (K,) which latter is disallowed by some, but both are correct, though the former is the [more] chaste, (TA,) aor. ʔ, (S, Msb, K,) inf. n. شَعْرٌ, (S, Msb, K, &c.) and شَعَرَ (K, TA) and شَعَّرَ, (TA, and so in the CK in the place of شَعْرَ,) but the first is the most common, (TA,) and شَعْرَةٌ (Msb, K) and شَعْرَةٌ and شَعْرَةٌ, (K,) of which last three the first is the most common, (TA,) and شَعْرِيٌّ and شَعْرِيٌّ (K) and شَعْرِيٌّ (TA) and شَعْرُورٌ (Msb, K) and شَعْرُورَةٌ, (K,) which is said to be the inf. n. of شَعْرَ, (TA,) and مَشَعْرُورٌ and مَشَعْرُورَةٌ (Lh, K) and مَشَعْرُورَةٌ, (K,) which is of extr. form, (TA,) *He*

knew it; knew, or had knowledge, of it; was cognizant of it; or understood it; (S, * A, Msb, K, TA;) as also شَعَرَ لَهُ: (Lh, TA:) or *he knew the minute particulars of it: or he perceived it by means of [any of] the senses.* (TA.) Lh mentions the phrase شَعَرَ فُلَانًا مَا عَمِلَهُ and مَا شَعَرَ فُلَانًا مَا عَمِلَهُ [I know what such a one did or has done], and مَا شَعَرْتُ فُلَانًا مَا عَمِلَهُ [I knew not what such a one did], as on the authority of Ks, and says that they are forms of speech used by the Arabs. (TA.) [See also شَعَرَ, below.] — شَعَرَ, (A, Msb, K,) aor. ʔ, (Msb, K,) inf. n. شَعْرٌ and شَعْرٌ, (K, TA,) or شَعَرَ, (so accord. to the CK instead of شَعْرَ,) *He said, or spoke, or gave utterance to, poetry; spoke in verse; poetized; or versified; syn. قَالَ شَعْرًا;* [for poetry was always spoken by the Arabs in the classical times; and seldom written, if written at all, until after the life-time of the author;] (A, Msb, K;) as also شَعَرَ: (K:) or the latter signifies *he made good, or excellent, poetry or verses;* (K, MF;) and this is the signification more commonly approved, as being more agreeable with analogy: (MF:) or the latter signifies *he was, or became, a poet;* (S;) as also شَعَرَ, aor. ʔ. (TA.) One says, شَعَرْتُ لِفُلَانٍ *I said, or spoke, poetry, &c., to such a one.* (TS, O, TA.) And نُو شَعَرَ بِنَقْصِهِ لَمَّا شَعَرَ [Had he known his deficiency, he had not spoken poetry, or versified]. (A.) — شَاعَرَهُ فَشَعَرَهُ: see 3. — شَعَرَ as a trans. verb syn. with اشعر: see 4. — As syn. with شاعر: see 3. — شَعَرَ, aor. ʔ, (K,) inf. n. شَعْرٌ, (TA,) *His (a man's, TA) hair became abundant* (K, TA) and *long:* (TA:) and said likewise of a goat, or other hairy animal, *his hair became abundant.* (TA.) — Also † *He possessed slaves.* (Lh, K.)

2. شَعَرَ as an intrans. verb: see 4: — and as a trans. verb also: see 4.

3. شَاعَرَهُ فَشَعَرَهُ, (S, K,) aor. of the latter ʔ, that is with fet-ḥ, (S, MF,) accord. to Ks, who holds it to be thus even in this case, where superiority is signified, on account of the faucial letter; or, accord. to most, ʔ, agreeably with the general rule; (MF;) *He vied, or contended, with him in poetry, and he surpassed him therein.* (S, K, MF.) — And شَاعَرَهُ, (S,) and شَاعَرَهَا, (A, Msb, K,) and شَاعَرَهَا, (A, K,) *He slept with him, and with her,* (نَاوَمَهُ, S, and نَامَ مَعَهَا, Msb, K, or ضَاجَعَهَا, A,) *in one شَاعَر [or innermost garment].* (S, A, Msb, K.) — [Reiske, as mentioned by Freytag, explains شاعر as signifying also *Tractavit, prensavit, vellicavit:* but without naming any authority.]

4. اشعره *He made him to know.* (S.) You say, اشعره بالأمر and الأمر, (K,) the latter of which is less usual than the former, because one says شَعَرَ بِهِ but not شَعَرَهُ, (MF,) *He acquainted him with the affair; made him to know it.* (K.) And اشعرت أمر فلان *I made known the affair of such a one.* (A.) And اشعرت فلاناً *I made such a one notorious for an evil deed or quality.* (A.) — Also, (inf. n. اشعار, Msb,) *He marked it,*

namely a beast destined for sacrifice at Mekkeh, (S, * Mgh, Msb, * K, TA,) *by stabbing it in the right side of its hump so that blood flowed from it,* (S,) or *by making a slit in its skin,* (K,) or *by stabbing it (K, TA) in one side of its hump with a مِبْضَع or the lihe, (TA,) so that the blood appeared,* (K, TA,) or *by making an incision in its hump so that the blood flowed,* (Msb,) *in order that it might be known to be destined for sacrifice.* (S, Msb.) — [Hence, app.,] † *He wounded him so as to cause blood to come.* (TA.) It is said in a trad. respecting the assassination of 'Othmán, اشعرت مشقفاً † *He wounded him so as to cause blood to come with a مشقص [q. v.]:* (TA:) and in another trad., اشعر أمير المؤمنين † *The Prince of the Faithful was wounded so that blood came from him.* (S.) — And † *He pierced him with a spear so as to make the spear-head enter his inside: and اشعره سناناً † he made the spear-head to enter into the midst of him:* [but this is said to be] from اشعره به “he made it to cleave to it.” (TA.) اشعرت is said specially of a king, meaning *He was slain.* (A, TA.) — Also *He made it to be a distinguishing sign: as when the performance of a religious service is made, or appointed, by God to be a sign [whereby his religion is distinguished].* (TA.) — And اشعروا *They called, uttering their شاعر [whereby they might know one another]: or they appointed for themselves a شاعر in their journey.* (Lh, K, TA. [See also 10.]) — مَا اشعرت [How good, or excellent, a poet is he!]. (TA in art. خزي: see مُخَزِر in that art.) — اشعر [from شَعَرَ or شَعْر signifying “hair”] *It (a foetus, S, A, K, in the belly of its mother, TA) had hair growing upon it;* (S, A, K;) as also اشعر; (S, K;) and اشعرت, inf. n. اشعير; and اشعرت. (K.) — And اشعرت *She (a camel) cast forth her foetus with hair upon it.* (Ktr, K.) — And اشعر *He lined a boot,* (A, K,) and a جَبَّة, (A,) and the مِثْرَةَ of a horse's saddle, and a فُلْتَسُوءَة, and the like, (TA,) *with hair;* (A, K;) as also اشعر; (Lh, A, K;) and اشعر, (K,) inf. n. اشعير: (TA:) or, said of a مِثْرَة, *he covered it with hair.* (A.) — And اشعره *He clad him with a شاعر [i. e. an innermost garment].* (S, A, K.) And *He put on him a garment as a شاعر, i. e., next his body.* (TA.) [Hence,] اشعره فلان شراً † *Such a one involved him in evil.* (S, A.) And اشعره الحب مرضاً † *Love involved him in disease.* (S.) And اشعره به † *He made it (i. e. anything) to cleave, or stick, to it, [like the شاعر to the body,] i. e., to another thing.* (K.) — [And † *It clave to him, or it, as the شاعر cleaves to the body.* Hence,] اشعره الهم † *Anxiety clave to him as the شاعر cleaves to the body.* (A.) And اشعر الهم † *Anxiety clave to my heart* (K, TA) as the اشعر الرجل † *Shاعر cleaves to the body.* (TA.) And اشعر الرجل † *The man clave to anxiety as the شاعر cleaves to the body.* (S, TA. [In one of my copies of the S, اشعر, accord. to which reading, the phrase