

mixed]; (S, TA;) accord. to one relation; but accord. to another, the verb is with س. (TA.) — شَاطَ بِدَمِهِ: see 4.

3: see the next paragraph, in five places.

4. اشاطه, (Msb, K,) inf. n. اشاطة, (Msb,) He burned it, or made it to burn; (Msb, K;) namely, a thing, (Msb,) as, for instance, olive-oil; (TA;) as also شيطه, (K,) inf. n. تشييط. (TA.) † The latter also signifies He burned its wool, namely, that of a sheep, in order to cleanse it; and so شوطه: (S, TA:) and each of these, he (a cook) set it on fire, namely the foot of a bull or cow, or of a sheep or goat, and the head, so that what was upon it, of hair, or wool, became burnt. (TA.) You say also, شاط القدر He made the cooking-pot to burn, and to have something sticking in it. (S.) And شيط القدر He made the cooking-pot to boil; as also شوطها. (El-Kilábee.) And شيط اللحم He cooked thoroughly the flesh-meat; as also شوطه: (Ibn-'Abbád:) or he smoked it, or made it smoky, and did not thoroughly cook it; (S;) and so the latter. (TA in art. شوط.) And شيط الضبع التبت and الدواجر الجرح; † The year of drought burned the herbage; and the medicine, the wound. (A, TA.) [See also شوط.] — Also, (K,) inf. n. as above, (S,) He destroyed him, or it. (S, K.) — اشاط دمه, (S, Mgh, Msb, K,) and بدمه, (S, K,) He (the Sultán, Mgh, Msb) made his blood to go for nothing, unretaliated, and uncompensated by a mulct; made it to be of no account: (Mgh, Msb, K,* TA:) or the latter, (TA,) or both, (K,) he laboured to destroy him, or to kill him: (K, TA:) or both, he exposed him to slaughter: (S, K:) or, accord. to IAMB, you say, شاط بدمه, meaning he exposed him to destruction. (TA.) You say also, اشاط دمر الجوز He shed the blood of the camel that was to be slaughtered. (As, K.) — اشاط اللحم † He distributed the flesh, (K, TA,) i. e. the flesh of a slaughtered camel: (TA:) or اشاط الجوز he dispensed the last remaining portion of the slaughtered camel, after all beside had been distributed. (S, TA.) Also † He cut up, or cut in pieces, the flesh of the slaughtered camel before the distribution. (ISh.)

5: see 1, first sentence.

10. اشتشاط † He became inflamed by anger; عليه against him: (K, TA:) or he became as though he were inflamed in his anger; accord. to As, from مشيط as applied to a she-camel: (S, TA:) [or] he burned, and became inflamed, by vehement anger. (TA.) — † He (a man, TA) became brisk, or sharp; (K,* TA;) he burned; (TA;) by reason of the thing, or affair. (K, TA.) — † It (a pigeon) flew briskly. (K, TA.) — † He sought to be slain in war or fight. (TA.) — † He became at the point of destruction. (TA.) — † He (a camel) became fat: (S, TA:) [as though he desired, or demanded, that he should be slaughtered, and that his flesh should be distributed:] or fatness spread in him. (TA.)

شيطان [i. e. شيطان or شيطان, accord. to dif-

ferent authorities, as shown below, A devil; and with the article ال, the devil, Satan;] is, accord. to some, from شاط, (Msb, K, TA,) as signifying “it was, or became, null, void, of no account;” and the like: (Msb, TA:) or “he perished:” (K, TA:) or “he went away:” or “it burned,” or “became burnt:” two reasons given for this derivation are, that among the names of the devil are المذهب and الباطل: and another is this; that several read, in the KUR xxvi. 210, الشياطين [instead of الشياطين]: but some say that it is from شطن, signifying “he became distant,” or “remote:” Sb gives both of these derivations: respecting the former of which, it should be observed that if from شاط as signifying “it burned,” or “became burnt,” it is proper; but if from the same in any of the other senses mentioned above, it is tropical: and if belonging to this art., it is imperfectly decl., being of the measure نعلان: (S in art. شطن, in which see it:) [but in the KUR-án it is always perfectly decl.: and SM says that] it is perfectly decl., unless used as a proper name; in the latter case being imperfectly decl. (TA.)

شيط The smell of a piece of cotton burning, or burnt. (S, K.) — See also مشيط.

شاط and شاط, like هانر and هار, [the latter being formed by transposition from the former, شاط and هار being for شاطي and هاري,] Flesh-meat [&c.] burning, or being burnt. (TA.)

شيط Flesh-meat roasted, (K,) or made good, and roasted, (TA,) for a company of men: (K:) a subst., like تميمين. (K, TA.) [In the CK, for واسر كالتميمين, we find كالتميمين.]

مشيط † A she-camel that quickly becomes fat: (As, S, A, K:) applied also to a he-camel: (TA:) pl. مشاييط; (S, K;) in some of the copies of the S, مشاييط: and you say also † ابل شيط [app. a mistake for مشيط, which is fem., like ابل, as well as masc.]: AA says that مشاييط, [or مشاييط,] applied to camels, signifies assigned for slaughter; from شاط said of a person's blood. (TA.)

مشيط † A fat camel. (K.) [See 10.] — † Laughing exceedingly; (K;) laughing vehemently, like one exerting himself in his laughing. (ISh.)

شيع

1. شيع, aor. يشيع, (S, O, Msb, K,) inf. n. شيوغ (O, Msb, K) and شيوغة (S, O, K) and شيعان (O, K, the last, in the CK, and مشاع, said of information, an announcement, a piece of news, or a narrative, or story, (TA,) or of a thing, (O, Msb,) It became spread, published, divulged, revealed, made known, or disclosed; (S, O, K, TA;) or it became apparent, or manifest; (Msb, TA;) في الناس [among the people]; so as to reach every one, becoming equally known by the people, not known by some

exclusively of others. (TA.) — [Hence, app.,] شاع, aor. as above, said of a thing, signifies also † It became scattered, or dispersed; like شاع. (TA in art. شاع.) You say, شاع اللبن في الماء, (Msb,) or شاعت قطرة من اللبن في الماء, and تشيعت, (TA,) † The milk, (Msb,) or the drop of milk, (TA,) became dispersed in the water, (Msb, TA,) and mixed: (Msb:) and شيع فيه likewise signifies it became dispersed in it. (TA.) And شيعان, inf. n. شيع and شيعان and شيعان, † Whiteness of the hair, or hoariness, appeared, and became scattered: and شاع فيه الشيب, inf. n. as above, † Whiteness of the hair, or hoariness, spread upon him; as also تشيعه [or تشيع فيه, agreeably with what has been said above]. (TA.) And شاع الصدغ في الزجاج † The crack spread, and became dispersed, in the glass, or glass vessel. (Th, TA.) And شاعت الإبل † The camels became scattered, or dispersed; or they scattered, or dispersed, themselves. (TA.) — As trans. by means of ب: see 4, in two places. — [It is also trans. by itself.] شاعكم السلام is like the saying عليكم السلام [Safety, or peace, &c., be, or light and abide, on you]; (S, O, K;) but is only said by a man to his companions when he desires to quit them: (S, O:) or it means [may safety, &c.,] follow you: (O, K:) or, not quit you: (K:) whence, (TA,) one says also شاعك الخير may prosperity not quit thee; and in like manner Lebeed says of praise (حمد): (O, TA:) [and J says that] شاعه, inf. n. شيع, signifies he, or it, followed him: (S:) or شاعكم السلام, (Yoo, O, K,) aor. يشاعكم, inf. n. شيع, (Yoo, O,) means [may safety, &c.,] fill you: (Yoo, O, K:) [app. from what next follows.] — One says also شعت الإناء, (K, TA,) aor. أشعته, inf. n. شيع, (TA,) I filled the vessel. (K, TA.)

2. شيع فيه: see 1. — شيع said of a pastor, He blew in the reed-pipe [called شيع, by means of which the camels are called together]. (Lth, K, TA.) — شيع بالإبل He (a pastor) called to the camels, whereupon they followed one another; (Msb;) in [some of] the copies of the K, i. q. أشاع بها, [in the CK أشابها,] but correctly بها شاعها, (TA,) which means he called to the camels, (K in another part of the art., and TA,) when some of them remained, or lagged, behind: (TA:) and [in like manner] شاعه بابله, (S, K,) inf. n. مشاعة and شيعان, (S,) he (a pastor, S) shouted and called to his camels, (S, K,) when some of them remained, or lagged, behind: (S:) or شيع إبله he (a pastor) called out among his camels, whereupon they went along, following one another: (Mgh:) and شيع الغنم he urged on the sheep, or goats, (K,* TA,) because of their lagging behind, (TA,) in order that they might follow the others. (K, TA.) [The last two phrases are app. from the second of the explanations here following.] — تشيعه, inf. n. تشيع,