

goodly, or beautiful, in face, light in spirit; (O, TA;) on the authority of AA. (TA.) = Also Certain trees; or a kind of tree. (TA.)

شُعْشَعَانُ: see شُعْشَاعُ, in two places. With ة, applied to a she-camel, meaning Tall: (S, O:) or large in body: (TA:) pl. شُعْشَعَانَاتُ. (S, O. [In the TA, شُعْشَعَانَاتُ is said to be mistranscribed in the S شُعْشَعَانَانُ: but it is not so in either of my copies.]

شُعْشَعَانِي: see شُعْشَاعُ, in two places. Also Long and thin; applied to a camel's lip. (TA.)

مُشَعِّنٌ: see شُعْنَعٌ. — With ة, applied to wine (خَمْرٌ), Mixed with water: (O, EM p. 183:) accord. to some, [much diluted; i. e.] mixed so as to be thin. (TA.)

شعب

1. شَعَبٌ, (S, Mṣb,) aor. ʿ, (Mṣb,) inf. n. شَعَبٌ, (A, Mṣb, K,) He collected; brought, gathered, or drew, together; or united; (S, A, Mṣb, K;) a thing, (S,) any thing or things, and a people or party: (Mṣb:) and he separated; put apart, or asunder; divided; disunited; or dispersed or scattered; (S, A, Mṣb, K;) a thing, (S,) any thing or things, and a people or party: (Mṣb:) thus having two contr. significations: (S:) so expressly state A'Obeyd and Aboo-Ziyád: (TA:) but accord. to IDrd, it has not two contr. significations [in one and the same dial.]: he says that the two meanings are peculiar to the dials. of two peoples, (Mṣb, TA,\*) each meaning belonging to the dial. of one people exclusively. (TA.) [Hence, as it seems to be indicated in the S and A, or from شَعَبٌ meaning "a tribe," as it seems to be indicated in the Ham p. 538,] one says, تَفَرَّقَ شُعْبُهُمْ, (S,) or شَتَّ شُعْبُهُمْ, (A, Ham,) † [Their union became dissolved, or broken up; or their tribe became separated;] meaning they became separated after being congregated: (S, Ham:) and التَّامُّ شُعْبُهُمْ (S, A, Ham) † [Their separation became closed up, or their tribe drew together;] meaning they drew together after being separated. (S, Ham.) And شَعَبَهُ الْمَيِّتَةَ Death separated them: (S:) and شَعَبَهُ شُعُوبٌ [Death separated him from his companions]; (TA;) said of a man when he has died. (O in art. عَيْل: in the K, in that art., † شَعَبَتْهُ [perhaps a mis-transcription].) And it is said in a trad., مَا هَذِهِ الَّتِي شَعَبَتْ بِهَا النَّاسُ i. e. [What is this judicial decision] with which thou hast divided the people? (S. [In the TA, on the authority of I Ath, الَّتِي شَعَبَتْ فِي النَّاسِ, which means, "which has excited evil among the people."]) One says also, شَعَبَ الرَّجُلُ أَمْرَهُ † The man broke up, discomposed, deranged, or disorganized, [or rendered unsound, impaired, or marred, (agreeably with another explanation of the verb in what follows,)] his state of affairs: (As, A'Obeyd, TA:) whence the saying of 'Alee Ibn-El-'Adheer El-Ghanawee,

وَإِذَا رَأَيْتَ الْمَرْءَ يَشَعِبُ أَمْرَهُ  
شَعَبَ الْعَصَا وَيَلْجُ فِي الْعِصْبَانِ

† [And when thou seest the man break up his state of affairs as with the breaking up of the staff, and persevere in disobedience, or rebellion]. (A'Obeyd, TA.) — Also, aor. as above, (Mṣb,) and so the inf. n., (S, A, Mṣb, K,) He repaired a cracked thing [such as a wooden bowl or some other vessel, by closing up its crack or cracks, or by piecing it: see 2, which has a similar signification, but implying muchness]: (S, Mṣb:) and [in a general sense,] he repaired, mended, amended, adjusted, or put into a right, or proper, state: (A, K, TA:) and it signifies the contr. also [of the former meaning and] of this, in the same, or in another, dial.: (TA:) [i. e.] he cracked a thing [such as a wooden bowl &c.]: (A, Mṣb:) and he corrupted, rendered unsound, impaired, or marred. (A, K, TA.) شَعَبٌ صَغِيرٌ مِنْ شَعَبٍ كَبِيرٍ occurring in a trad. of 'Omar, means A little repairing, of, or amid, much impairing. (TA.) — [He gave a portion of property; as though he broke it off.] One says, اشْعَبْ لِي شُعْبَةً مِنَ الْمَالِ Give thou to me a portion of the property. (TA.) — He (the commander, or prince, S) sent a messenger (S, K) إِلَيْهِ [to him], (K,) or إِلَى مَوْضِعٍ كَذَا [to such a place]. (S.) — He turned, or sent, him, or it, away, or back: (K, TA:) aor. and inf. n. as above. (TA.) And شَعَبَ الْجَمَارَ الْفَرَسَ The bridle turned away or back, or withheld, or restrained, the horse from the direction towards which he was going. (K.) — He, or it, diverted a man by occupying him, busying him, or engaging his attention. (K, TA.) One says, مَا شَعَبَكَ عَنِّي [What diverted thee, or what has diverted thee, &c., from me?]. (TA.) — It is also intrans.: see 4. — [Thus it signifies He quitted his companions, desiring others.] One says, فِي عَدَدِ كَذَا شَعَبَ إِلَيْهِمْ, (K, TA) He yearned towards them [with such a number of men], and quitted his companions. (K, TA.) — And He, or it, appeared [distinct from others]: (K, TA:) whence the month [شُعْبَانُ, q. v.,] is [said to be] named. (TA.) — Also, (K, TA,) aor. and inf. n. as above, (TA,) said of a camel, He cropped (اهْتَضَرَ) the upper, or uppermost, parts of trees [or shrubs]. (K, TA.) — شَعَبٌ, aor. ʿ, (K,) inf. n. شَعَبٌ, (S, K, TA,) He (a goat, S, TA, and a gazelle, TA) was wide, (K,) or very wide, (S,) between the horns, (S, K,) and between the shoulders. (K, TA.) [See also شَعَبٌ, below.]

2. شَعَبٌ [app. signifies He collected several things; or he collected much: and] he separated several things; or he separated much. (O.) — Also He repaired a cracked wooden bowl [or some other vessel] in several places [by closing up its cracks, or by piecing it]: (S, O:) [and app., in a general sense, he repaired, mended, amended, adjusted, or put into a right, or proper, state, several things; or he repaired, &c., much: and it seems to signify also the contr. of these two meanings: i. e. he cracked several things; or he cracked in several places: and he corrupted,

rendered unsound, impaired, or marred, several things; or he corrupted, &c., much.] — It is also intrans.: see 4. — Thus, said of seed-produce, It branched forth, or forked, after being in leaf, or blade; (TA;) like شَعَبَ. (K, TA.) [Hence,] one says, إِنِّي أَرَى الشَّرَّ شَعَبَ [Verily I see the evil to have grown like seed-produce when it branches forth]; like as one says, قَصَبٌ, and نَبَبٌ. (TA in art. نَب.)

3. شَاعِبُهُ He became distant, or remote, from him; (K, TA;) namely, his companion. (TA.) [Hence,] شَاعِبَ الْحَيَاةَ † [He quitted life]. (TA.) And شَاعِبَتْ نَفْسُهُ (K, TA) His soul [departed, or] quitted life; (TA;) meaning he died; (K, TA;) as also † انشعب [i. e. هُوَ]. (K.) [See also what next follows.]

4. اشعب He died: (S, K: [see also 3:]) or (so in the S and TA, but in the K "and") he separated himself from another or others, never to return; (S, K;) as also † شَعَبَ or † شَعَبَ, accord. to different copies of the K, the latter as in the L. (TA.) A poet says, (S,) namely, En-Nábigah El-Jaadee, (IB, TA,)

وَكَانُوا أَنْاسًا مِنْ شُعُوبٍ فَأَشْعَبُوا

(S, IB, TA,) or وَكَانُوا شُعُوبًا مِنْ أَنْاسٍ, accord. to different readings: [app. meaning, And they were men of divided races or tribes, or were divided races or tribes of men; so they perished; or separated, never to return:] IB says, after mentioning the former reading, i. e. they were of men who should perish; so they perished: having previously mentioned the latter reading, and added, i. e. they were of those whom شُعُوبٌ should overtake. (TA. [IB's explanations seem at first sight to indicate that he read شُعُوبٌ and شُعُوبًا; neither of which is admissible: each of his explanations app. relates to both readings; as though he understood the poet to mean, they were men separated from different tribes, to be overtaken by others; so they perished.]

5. شَعَبَ and † انشعب are quasi-pass. verbs, the former of شَعَبَ and the latter of شَعَبَ: (TA:) [the former, therefore, is most correctly to be regarded and used as intensive in its significations, or as relating to several things or persons: but it is said that] both signify alike: [app. It became collected; it became brought, gathered, or drawn, together; or it became united: and also] it became separated, put apart or asunder, divided, disunited, or dispersed or scattered: (S, K:) and it, or he, became distant, or remote. (K.) One says, تَشَعَّبُوا فِي طَلَبِ الْمِيَاهِ [They became separated, &c., or they separated themselves, &c., in search of the waters], and فِي الْغَارَاتِ [in predatory excursions]. (TA.) And † انشعب عَنِّي [and شَعَبَ] Such a one became distant, or remote, from me; or withdrew to a distance, or far away, from me. (TA.) And † انشعب الطَّرِيقَ [and شَعَبَ] The road separated. (S, A, Mṣb.) And † انشعب النَّهْرَ and † تشعب The river separated [or branched forth] into other rivers. (TA.) And † انشعبت أَعْصَانُ الشَّجَرَةِ (S, Mṣb, TA) and † تشعبت (TA) The branches of the tree separated, divided,