

ك;\*) namely, a stray. (S, K.) And **اشاد بذكره** † *He raised his good fame, by praising him; raised a good report of him*: (S, \* A, L:) and *he raised his ill fame, by dispraising him; raised an evil report of him*: and **اشاده** and **شاده** † *he raised his notoriety or fame*. (L.) And **اشاد عليه** † *He published against him something disliked, disapproved, or odious: one says, اشاد عليه قبيحا, and **بقيح** † [*He published against him something bad, evil, abominable, or foul*]. (A.) — And **اشادة** also signifies † *The act of destroying*: (K, TA:) from the same word as syn. with **تديد**. (TA.)*

5: see 1, in two places.

**شيد**, a Pers. word, [or rather of Pers. origin, from **شيدا**], *Possessed; or mad, or insane: or intoxicated*. (TA.)

**شيد** *Anything with which a wall is plastered*, (S, A, K,) consisting of *gypsum and the like*; (A, K;) J says, of *gypsum or بلاء*; but this last word is a mistake, [probably originated by an early transcriber of the S,] for **ملاط**, i. e. *mud, or clay*: (K:) or [peculiarly] *gypsum*. (Msb.) — Az says that some of the Arabs sometimes call thus *A حصن* [i. e. *fortress, fort, or fortified place*]. (TA.)

**مشيد** *Plastered with شيد*; and so, as some say, **مشيد**: (T:) or *built with gypsum*: (Msb:) or *made with شيد*, (S, A, K,) i. e. *gypsum*; and so, some say, **مشيد**: (A:) or the latter signifies *raised high, or made lofty*; (A'Obeyd, S, A, K;) and so the former, applied to a palace, (A,) or building: (TA:) the former has this meaning in the Kur xxii. 44: (Jel:) J says in the S, Ks says, **مشيد** is applied to a sing., from the saying in the Kur, [ubi supra], **وقصر مشيد**; and **مشيد**, to a pl., from the saying in the same, [iv. 80], **في بروج مشيدة**: but this is a mistake: what Ks says is that **مشيدة**, with **ة** and **teshdeed**, is a pl. [i. e. a lexicological, not a grammatical, pl.] of **مشيد**: (IB, K:\*) or the saying of Ks [if as quoted in the S] may be expl. accord. to the opinion of those who hold that **مشيد** and **مشيد** both signify *plastered with شيد*, on the supposition that the Arabs did not use **مشيدة** as applied to a pl., but only to a sing.: (Az, L:) [for] Fr says that the pass. part. n. of the unaugmented verb only is used when applied to a sing. and not denoting repetition, or muchness; but either this or the pass. part. n. of the verb of the measure **فعل** may be used when applied to a sing. and denoting repetition, or muchness, and when applied to a pl.: thus you say **كباش مذبح** ["a slaughtered ram"]; but not **مذبح**; but you may say **ثوب مخرق** [as meaning "a garment in which holes have been repeatedly made," or "in which many holes have been made," or "much pierced with holes," as well as **ثوب مخروق** meaning "a garment in which a hole has been made," or "in

which holes have been made,"] and **كباش مذبحه** ["slaughtered rams"]; and hence you may say **قصر مشيد**; because **تشيد** denotes building, and the act of building is repeated, and a building becomes high by degrees. (L.)

**مشيد**: see the next preceding paragraph, in four places.

## شهر

6. **تشاير**: see 6 in art. شور.

**شير**: n. un. with **ة**: pl. of the latter **شيرات**: and dim. **شيرة** and **شيرة**: see **شجر**.

**شيار**: }  
**شير**: } see art. شور.

## شيز

**شيز** and **شيزي** *A kind of black wood, of which bowls (قصاص) are made*: (S, K:) or the latter is *a certain black wood of which combs and bowls (جفان) are made*: (Mgh:) or *ebony: or ساسر* [a certain wood of which bows or arrows are made]: (AA, K:) or *walnut-wood*: (Aq, Ed-Deenawaree [AHn], Mgh, K:) Aq says of the **شيزي**, by the name of which the Arabs call *bowls (جفان) and the sheaves of pulleys*, that it is *walnut-wood*, but it becomes blackened by grease, and therefore is thus called, and it is not **شيز**: so says AHn: and he adds, the case is as he has described it; for the **شير** does not become thick so as that bowls may be carved from it: (Sgh, TA:) of this latter, only combs and the like are made; and it is black: it is also said, in the T, that *bowls made from the walnut-tree are called شيزي*. (TA.)

**شيزي**: see the preceding paragraph.

## شيش

4. **اشاشت التخله** *The palm-tree produced dates such as are termed شيش*. (O, K.)

**شيش** and **شيشاء** *A sort of dates which do not organize and compact stones; (Fr, O, K;) or, if they do so, they do not become hard; and when they dry, they become such as are termed حشف, not sweet*: (O, K:) dial. vars. of **شيش** and **شيشاء**: (S:) accord. to AHn, (TA,) of Persian origin. (O, TA.)

**شيشاء**: see the next preceding paragraph.

## شيص

2: see the next paragraph.

4. **اشاشت التخله** *The palm-tree was not fecundated by the flowers, or pollen, of the male tree*: (A, K:) or *its dates dried up: and it bore dates such as are termed شيص*: (Msb:) or *it became bad, and its dates became such as are termed شيص*; (TA;) as also **شيصت**. (Kr, TA.)

5. **تشيص التمر** *The dates became such as are termed شيص*. (S.)

**شيص** *Dates of which the stones do not become hard; as also شيصاء; (S, A, K;) which is only the case when the palm-tree has not been fecundated by the flowers, or pollen, of the male tree: (S:) and sometimes, *having no stones*: (Fr, TA:) or *bad dates*: (A:) or the *worst of dates*; (IF, Msb, K;) as also † the latter word: (Msb:) or the *worst of dates when full-grown but unripe*: (Lth, TA:) called in the dial. of Belhārith Ibn-Kaṣb, **صيص**; and by the people of El-Medeeneh, **سطل**: (El-Umawee, TA:) and said by some to be a Persian word, arabicized: (TA:) n. un. with **ة**; (A, Msb, K;) i. e., **شيصة** and **شيصاء**. (A, Msb.)*

**شيصاء**: n. un. with **ة**: see **شيص**, in two places.

## شيط

1. **شاط**, (S, Msb, K,) aor. **يشيط**, (Msb, K,) inf. n. **شيط** and **شيطا** (K) and **شيطوط**, (Lth, K,) *It (a thing, Msb, TA, or, as some say, particularly, olive-oil, and rob, TA) burned, or became burnt*; (Msb, K, TA;) as also **تشيط**, (K,) said of *flesh-meat*: (TA:) or both, said of *flesh-meat, signify its upper part became burnt by the contact of fire*: (Lth, TA:) the latter is also said of *wool*; and the former likewise, of *wool, and of hair*: (TA:) the former also signifies *it was near to becoming burnt*: (TA:) and, said of *clarified butter, and of olive-oil*, (S, K,) *it became cooked so much that it burned*; (S;) because, in that case, it perishes; (O;) [which implies that a signification hereafter to be mentioned is held to be the primary one;] or *became thick; or became cooked so much that it almost perished*. (K.) You say also, **شاطت القدر** *The cooking-pot burned, and had something sticking in it*: (S:) or *had something burnt sticking in the bottom of it*. (O, K.) — **شاط**, (S, K,) aor. as above, (S,) also signifies *He (a man) perished, or died*. (S, K.) [The art. in the S commences with this signification, which, as remarked above, seems to be regarded by some as the primary one.] — Also *He burned with anger*. (TA in art. شطن.) — And *It was, or became, null, void, of no account, or of no force*. (Msb, TA.) — *His (a man's) blood*, (S,) or *it, (his blood)*, (Mgh, Msb, K,) *went* (S, Mgh, Msb, K) *for nothing, unretaliated, and uncompensated by a mulct; it was, or became, of no account*. (S, Mgh, \* Msb.) — And *It (anything) went away; passed away*. (TA.) — **شاطت الجوز** † *The slaughtered camel became dispensed; syn. تنفقت*; (S, K, TA;) *there remained not of it any portion that was not divided and given*: (Aq, S;) and **شاط لحم الجوز** *The flesh of the slaughtered camel went away divided and distributed, nothing thereof remaining*. (A, TA.) — **شاط** also signifies † *He hastened* (S, K, TA) in an affair. (K, TA.) — [**شاط** seems to be a dial. var. of **ساط**, as signifying *He mixed it*. — And hence,] **شاط الدماء** † *He mixed the bloods; as though he shed, or poured forth, the blood of the slayer upon that of the slain*. (S, K, TA.) A poet, (S,) namely, El-Mutalemmis, (TA,) uses the expression **لو تشاط ومامونا** [If our bloods were