

of a mosque: pl. شَنَاط: and الجِبَالِ شَوَاطِي [likewise] signifies the heads, or tops, of the mountains. (TA.)

شِظِيَّة: see شِظِيَّة, near the end.

شَوَاطِي الجِبَالِ: see شَنَاط.

[مَشَاطِي, pl. مَشَاطِي, A fragment of wood: (Freytag, from the Deewán of Jereer:) but the pl., when indeterminate, is correctly مَشَاط.]

شع

1. شَعَّ (O, K, TA,) aor. شَعَّ, (O, TA,) inf. n. شَعَّ (S, O, K, TA) and شَعَّ (TA,) It became scattered, or dispersed; (S, O, K, TA;) said of a thing; like شَاعَ, aor. يَشِيعُ; (TA;) of the urine of a camel; (O, K;) and of a people, or party; (IAar, O, K;) [like شَعَّ;] and [in like manner] شَعَّ is used in relation to blood, &c., as meaning the being scattered. (S, O, K, TA.) [See also شَعَّ, below; and شَعَّ.] = شَعَّ بَوْلُهُ (S, O, K,) aor. شَعَّ, (S, O,) inf. n. شَعَّ (O, TA) and شَعَّ (K, TA,) He (a camel) scattered his urine; as also شَاعَهُ (S, O, K;) or both signify he scattered his urine, and stopped it. (TA.) — And شَعَّ الْغَارَةَ عَلَيْهِمُ (K, TA,) inf. n. شَعَّ; and شَعَّعَهَا; (TA;) He poured upon them the horsemen making a sudden attack and engaging in conflict, or urging on their horses; (K, TA;) and in like manner, الخَيْلِ. (TA.)

4: see 1. = اشَعَّتْ الشَّمْسُ The sun spread, or diffused, its شَعَّ [or beams], (S, K,) or its light. (TA.) — اشَعَّ الزَّرْعُ The corn put forth its شَعَّ (S, K, TA,) i. e., its awn. (TA.) — And اشَعَّ السَّنْبُلُ The ears of corn became compact in their grain, (K, TA,) and dry therein. (TA.)

7. اشَعَّ الذِّئْبُ فِي الْغَنَمِ The wolf made an incursion among the sheep or goats. (O, K, TA.)

R. Q. 1. شَعَّعَهُ (S, O, K,) inf. n. شَعَّعَهُ (TA,) He mixed it, namely, wine, (S, O, K,) with water. (O.) And He mixed one part of it, namely, a thing, with another part, (O, K,) like as one mixes wine with water. (O.) And شَعَّعَ التَّرِيدَةَ He mixed the تَرِيدَةَ [or mess of crumbled bread] with olive-oil: (O:) or he put much clarified butter to it, (Ish, O, K,) and much grease, or gravy: (K:) or he raised its head; (O, K;) as some say: (Sh, O:) or he made its head high; (O, K;) as some say; from شَعَّعَهُ as an epithet applied to a man, meaning "tall." (O.) But the verb is used more in relation to wine than to تَرِيدَةَ. (TA.) — See also 1.

R. Q. 2. شَعَّعَ, said of a man, is from شَعَّعَهُ applied to a man as meaning حَلَوٌ خَفِيفٌ [i. e. "such as is excited to briskness, liveliness, or sprightliness, and esteemed pleasing in the eye, and is light, or active;"] so that the verb may be rendered He was, or became, such as is excited to briskness, &c.: or he was, or became, such as is

termed شَعَّعَهُ, q. v.]. (Ham, p. 246.) — Said of the month It nearly came to an end; little remained of it: (K, TA:) occurring in a trad.: but accord. to one relation thereof, it is تَشَعَّعَ; from الشُّوعُ "the being distant, or remote:" and accord. to another, تَسَعَّعَ, with two س. (TA.)

شَعَّ: see شَعَّعَهُ, first and last sentences. = Also Haste: (IAar, K, TA:) and so شَعَّعَ accord. to the K; but this is wrong; the meaning of the latter word being only that given below, voce شَعَّعَهُ. (TA.)

شَعَّ A spider's web. (AA, K.) — See also شَعَّعَهُ.

شَعَّ [an inf. n. (see 1) used as an epithet, and therefore as masc. and fem. and sing. and pl.]; Scattered, or dispersed; and disordered, or unsettled; syn. مُتَفَرِّقٌ (S, K;) as also شَعَّ, [likewise an inf. n. used as an epithet,] applied [like the former] to anything, (K, TA,) such as blood, and an opinion, and a purpose, or an intention; (TA;) and شَعَّعَهُ, which is wrongly expl. in the K as syn. with شَعَّ in another sense, as stated above; (TA;) and شَعَّعَهُ (S, K.) One says, ذَهَبَ دَمُهُ شَعَّاعًا His blood went scattered, or dispersed: (TA:) or شَعَّاعٌ applied to blood signifies spirting from a wound made with a spear or the like; as in a verse cited voce نَفَذَ. (Az, TA.) [See also شَعَّاعٌ.] And ذَهَبُوا شَعَّاعًا They went away scattered, or dispersed. (K.) And أُمَّةٌ شَعَّاعَةٌ A nation, or people, scattered, or dispersed. (TA, from a trad.) And تَطَايَرَتِ الْعَصَا شَعَّاعًا The staff, or stick, broke into scattered pieces; as when one has broken it by striking with it upon a wall: and in like manner, القَصَبَةُ the reed, or cane. (TA.) And رَأَى شَعَّاعًا A disordered, or an unsettled, opinion. (S, K.) And نَفَسٌ شَعَّاعٌ A mind of which the purposes, or intentions, (هُمُومًا, as in the S [and O], for which, in the K, هُمُومًا is erroneously substituted, TA,) and the opinions, (Z, TA,) are disordered, or unsettled, (S, K, TA,) so that it is not directed to a decided affair. (Z, TA.) And طَارَ فُؤَادُهُ شَعَّاعًا [His mind fled in a disordered, or an unsettled, state, as though dissipated; expl. as] meaning تَفَرَّقَتْ هُمُومُهُ [a mistranscription, as before: correctly تَفَرَّقَتْ هُمُومُهُ i. e. his purposes, or intentions, became disordered, or unsettled: see also Ham p. 44, and Har p. 366]. (K.) And a rájiz says,

صَدَّقُ اللَّقَاءَ غَيْرَ شَعَّاعٍ الْغَدْرُ

meaning [Firm, or steady, in encounter, or conflict,] not disordered, or unsettled, in respect of purpose, or intention. (S.) — Hence, app., (TA,) Milk mixed with much water; (Ish, O;) syn. صَيَّاحٌ. (Ish, O, K, TA.) = Also [as a subst.] The awn, or beard, of the ears of corn; (S, O, K;) and so شَعَّاعٌ and شَعَّاعٌ (K) and شَعَّعَهُ (TA:) or the awn, or beard, when it has

become dry, as long as it remains on the ears; as also شَعَّاعٌ. (Lth, O.)

شَعَّاعٌ (S, O, K) and شَعَّعَهُ (AA, K) [The rays, or beams, of the sun; or] what one sees, (S, O, K,) of the light, like rods, (S,) or extending like spears, (O, K,) at the rising, or the beginning of the rising, (S,) or a little after the rising, (O, K,) of the sun; (S, O, K;) or what one sees, like cords coming towards him, when looking at the sun; or the dispersing light of the sun: (K:) n. un. with ة: (S, O, K:) [and Freytag states that شَعَّاعَةٌ is said by Jac. Schultens to signify rays: but this I do not find in any lexicon:] the pl. (of شَعَّاعٌ, O) is أَشَعَّةٌ (O, K,) accord. to analogy, (O,) [a pl. of pauc.,] and شَعَّعَهُ (O, K) and شَعَّاعٌ; (K;) the last anomalous. (TA.) Hence, in a trad. respecting [the night called] إِنَّ الشَّمْسَ تَطْلُعُ مِنْ غَدٍ يَوْمَهَا, كَيْلَةُ الْقَدْرِ, it is said, لَا شَعَّاعَ لَهَا [Verily the sun will rise on its morrow having no rays]. (S: in the O, مِنْ غَدِهَا.) — In the verse cited voce نَفَذَ, أَش is related to have read الشَّعَّاعُ instead of الشَّعَّاعُ, as meaning The light, [or brightness] and redness, and scattered state, of the blood: ISd says, I know not whether he said it meaning by original application or by way of comparison. (TA.) — See also شَعَّاعٌ, last sentence, in two places.

شَعَّاعٌ: see شَعَّاعٌ, last sentence: — and see also شَعَّاعٌ.

شَعَّعَهُ: see شَعَّاعٌ, first sentence.

شَعَّعَهُ (S, O,) or شَعَّعَهُ (K,) or both, (TA,) and شَعَّعَهُ (S, TA,) Shade that is not thick, or dense; (S, O, K, TA;) or which has not wholly shaded one, having in it interspaces. (TA.) — See also شَعَّاعٌ, in two places.

شَعَّعَهُ: see the next paragraph but one, in two places: and see شَعَّاعٌ.

شَعَّعَهُ: see شَعَّاعٌ.

شَعَّعَهُ: see شَعَّاعٌ, in two places: and شَعَّعَهُ. — Also, (S, O, K,) and شَعَّعَهُ (O, K) and شَعَّعَانِي (IDrd, S, O, K) and شَعَّعَانِي (O, K,) in which last the relative ي is without cause, as in دَوَّارِي and أَحْمَرِي (TA,) applied to a man, (S,) Tall: (O, K:) or tall and goodly (S, TA) and light of flesh; applied to a man as being likened to the thin [or much diluted] wine termed مُشَعَّعَةٌ: or the first signifies long-necked; and so the third, and the fourth; applied to anything, or the last, accord. to the R, applied to a man only: and the first, long applied to a neck: (TA:) and light, or active: (O, K:) or so in journeying; as also شَعَّعَهُ like هُدَّعَهُ, applied to a man, or, accord. to Th, to a boy, or young man: or light in spirit: (TA:) see also R. Q. 2: and (K) as some say, (O,) the first signifies goodly, or beautiful, (O, K, TA,) in face: (TA:) and شَعَّعَهُ (so in the O,) or شَعَّعَهُ, with damm to the ش, (TA,) a boy, or young man,