

ك;*) namely, a stray. (S, K.) And اِشَادَ بِذِكْرِهِ † 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 اِشَادَهُ and † شَادَهُ he raised his notoriety or fame. (L.) And اِشَادَ عَلَيْهِ † He published against him something disliked, disapproved, or odious: one says, اِشَادَ عَلَيْهِ قَبِيحًا † [He published against him something bad, evil, abominable, or foul]. (A.) — And اِشَادَةٌ also signifies † The act of destroying: (K, TA:) from the same word as syn. with تَنْدِيدٌ. (TA.)

5: see 1, in two places.

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

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

مَشِيدٌ Plastered with شِيدٌ; and so, as some say, † مَشِيدٌ: (T:) or built with gypsum: (Msb:) or made with شِيدٌ, (S, A, K,) i. e. gypsum; and so, some say, † مَشِيدٌ: (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 Kṣur xxii. 44: (Jel:) J says in the S, Ks says, مَشِيدٌ is applied to a sing., from the saying in the Kṣur, [ubi suprà,] وَقَصْرٌ مَشِيدٌ; and † مَشِيدٌ, to a pl., from the saying in the same, [iv. 80,] فِي بُرُوجٍ مَشِيدَةٍ: but this is a mistake: what Ks says is that مَشِيدَةٌ, with ة and teshdeed, is a pl. [i. e. a lexicological, not a grammatical, pl.] of مَشِيدٌ: (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 مَشِيدٌ and مَشِيدٌ both signify plastered with شِيدٌ, on the supposition that the Arabs did not use مَشِيدَةٌ 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 فَعَلَ may be used when applied to a sing. and denoting repetition, or muchness, and when applied to a pl.: thus you say كَبَشٌ مَذْبُوحٌ ["a slaughtered ram"]; but not مَذْبَحٌ; but you may say ثَوْبٌ مَحْرُوقٌ [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 ثَوْبٌ مَحْرُوقٌ meaning "a garment in which a hole has been made," or "in

which holes have been made,"] and كَبَاشٌ مَذْبَحَةٌ and hence you may say ["slaughtered rams"]: and hence you may say † قَصْرٌ مَشِيدٌ; because تَشِيدٌ denotes building, and the act of building is repeated, and a building becomes high by degrees. (L.)

مَشِيدٌ: see the next preceding paragraph, in four places.

شير

6. تَشَايِرٌ: see 6 in art. شور.

شِيرٌ n. un. with ة: pl. of the latter شِيرَاتٌ and dim. شِيرِيرَةٌ and شِيرِيرَةٌ: see شَجَرٌ.

شِيرٌ: } see art. شور.
شِيرٌ: }

شير

شِيرٌ and شِيرِيٌّ A kind of black wood, of which bowls (قَصَاعٌ) are made: (S, K:) or the latter is a certain black wood of which combs and bowls (جَفَانٌ) are made: (Mgh:) or ebony: or سَامِرٌ [a certain wood of which bows or arrows are made]: (AA, K:) or walnut-wood: (As, Ed-Deenāwarce [AHn], Mgh, K:) As says of the شِيرِيٌّ, by the name of which the Arabs call bowls (جَفَانٌ and قَصَاعٌ) 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 شِيرٌ: so says AHn: and he adds, the case is as he has described it; for the شِيرٌ 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 شِيرِيٌّ. (TA.)

شِيرِيٌّ: see the preceding paragraph.

شيش

4. اِشَاشَتِ النَّخْلَةُ The palm-tree produced dates such as are termed شِيشٌ. (O, K.)

شِيشٌ and شِيشَاءٌ 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 حَشَفٌ, not sweet: (O, K:) dial. vars. of شِيشٌ and شِيشَاءٌ: (S:) accord. to AHn, (TA,) of Persian origin. (O, TA.)

شِيشَاءٌ: see the next preceding paragraph.

شيص

2: see the next paragraph.

4. اِشَاشَتِ النَّخْلَةُ 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 شِيصٌ: (Msb:) or it became bad, and its dates became such as are termed شِيصٌ; (TA;) as also † شِيصَتْ. (Kṣr, TA.)

5. تَشِيسَ التَّمْرُ The dates became such as are termed شِيصٌ. (S.)

شِيصٌ Dates of which the stones do not become hard; as also † شِيشَاءٌ; (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, شِيصٌ; and by the people of El-Medeeneh, شِيشٌ: (El-Umawee, TA:) and said by some to be a Persian word, arabicized: (TA:) n. un. with ة; (A, Msb, K;) i. e., شِيشَاءٌ and شِيشَاءٌ. (A, Msb.)

شِيشَاءٌ: n. un. with ة: see شِيصٌ, in two places.

شيط

1. شَاطٌ, (S, Msb, K,) aor. يَشِيطُ, (Msb, K,) inf. n. شِيطٌ and شِيطَاةٌ (K) and شِيطُوطَةٌ, (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 † تَشِيطٌ, (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, شَاطَتِ الْقَدْرُ The cooking-pot burned, and had something sticking in it: (S:) or had something burnt sticking in the bottom of it. (O, K.) — شَاطٌ, (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. شَطَنٌ.) — 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.) — شَاطَتِ الْجَزُورُ † The slaughtered camel became dispensed; syn. تَنَفَّقَتْ; (S, K, TA;) there remained not of it any portion that was not divided and given: (As, S:) and شَاطَ لَحْمُ الْجَزُورِ The flesh of the slaughtered camel went away divided and distributed, nothing thereof remaining. (A, TA.) — شَاطٌ also signifies † He hastened (S, K, TA) in an affair. (K, TA.) — [شَاطٌ seems to be a dial. var. of سَاطَهُ, as signifying He mixed it. — And hence,] شَاطَ الدَّمَاءُ † 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 نُو شَاطَ دِمَاؤُنَا [If our bloods were