

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

2: see the next paragraph, in five places.

4. اِشَاطَهُ, (Msb, K,) inf. n. اِشَاطَةٌ, (Msb,) *He burned it, or made it to burn*; (Msb, K;) namely, a thing, (Msb,) as, for instance, olive-oil; (TA;) as also شَيطَهُ, (K,) inf. n. تَشْيِيطٌ. (TA.) † The latter also signifies *He burned its wool*, namely, that of a sheep, in order to cleanse it; and so شَوَّطَهُ: (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, شَاطَ الْقَدْرَ *He made the cooking-pot to burn, and to have something sticking in it.* (S.) And شَيطَ الْقَدْرَ *He made the cooking-pot to boil*; as also شَوَّطَهَا. (El-Kilābee.) And شَيطَ اللَّحْمَ *He cooked thoroughly the flesh-meat*; as also شَوَّطَهُ: (Ibn-'Abbād:) or *he smoked it, or made it smoky, and did not thoroughly cook it*; (S;) and so the latter. (TA in art. شَوَّط.) And الضَّيْعُ النَّبْتُ *and شَيطَ; and الدَّوَاءُ الْجَرْجُ*; † *The year of drought burned the herbage*; and *the medicine, the wound.* (A, TA.) [See also شَوَّطَ.] — Also, (K,) inf. n. as above, (S,) *He destroyed him, or it.* (S, K.) — اِشَاطَ دَمَهُ, (S, Mgh, Msb, K,) and بِدَمِهِ, (S, K,) *He (the Sultān, 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 I'amb, you say, بِدَمِهِ, meaning *he exposed him to destruction*. (TA.) You say also, اِشَاطَ دَمَ الْجَزُورِ *He shed the blood of the camel that was to be slaughtered.* (As, K.) — اِشَاطَ اللَّحْمَ *He distributed the flesh*, (K, TA,) i. e. the flesh of a slaughtered camel: (TA;) or اِشَاطَ الْجَزُورِ *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. اِسْتَشَاطَ *He became inflamed by anger*; against him: (K, TA;) or *he became as though he were inflamed in his anger*; accord. to As, from مَشَاطَ 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.)

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

ferent authorities, as shown below, *A devil*; and with the article ال, *the devil, Satan*;] is, accord. to some, from شَاطَ, (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 الْمَذْهَبُ and الْبَاطِلُ: and another is this; that several read, in the Kur xxvi. 210, الشَّيَاطُونُ [instead of الشَّيَاطِينُ]: but some say that it is from شَطَنَ, signifying “he became distant,” or “remote:” Sb gives both of these derivations: respecting the former of which, it should be observed that if from شَاطَ 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 فَعْلَانُ: (S in art. شَطَنَ, in which see it:) [but in the Kur-ān 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.)

شَيْطَانُ The smell of a piece of cotton burning, or burnt. (S, K.) = See also مَشَاطَ.

شَاطَ and شَاطَ, like هَاطَ and هَاطَ, [the latter being formed by transposition from the former, شَاطَ and هَاطَ being for شَاطِي and هَاطِي,] *Flesh-meat* [i. e. burning, or being burnt. (TA.)

تَشْيِيطُ *Flesh-meat roasted*, (K,) or *made good, and roasted*, (TA,) *for a company of men*: (K:) a subst., like تَمْيِينُ. (K, TA.) [In the CK, for وَاسِرَ كَالْتَمِينِ, we find كَالْتَمِينِ.]

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

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

شيع

1. شُيْعَ, aor. يَشِيعُ, (S, O, Msb, K,) inf. n. شُيْعٌ (O, Msb, K) and شُيْعَةٌ (S, O, K) and شِيعَانُ and مَشَاعٌ (O, K, the last, in the CK, 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;) [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.,] شَاعَ, aor. as above, said of a thing, signifies also † *It became scattered, or dispersed*; like شَعَّ. (TA in art. شَع.) You say, شَاعَ اللَّبَنُ فِي الْمَاءِ, (Msb,) or شَاعَتِ قَطْرَةُ اللَّبَنِ فِي الْمَاءِ, and † تَشِيعَتْ, (TA,) † *The milk, (Msb,) or the drop of milk, (TA,) became dispersed in the water*, (Msb, TA,) and mixed: (Msb:) and شِيعَ فِيهِ likewise signifies *it became dispersed in it.* (TA.) And شِيعَانُ and شِيعٌ and شِيعٌ, inf. n. شِيعٌ and شِيعٌ, † *Whiteness of the hair, or hoariness, appeared, and became scattered*: and شِيعَ فِيهِ الشَّيْبُ, inf. n. as above, † *Whiteness of the hair, or hoariness, spread upon him*; as also † تَشِيعُهُ [or تَشِيعُ فِيهِ, agreeably with what has been said above]. (TA.) And شَاعَ الصَّدْعُ فِي الرَّجَاجَةِ † *The crack spread, and became dispersed, in the glass, or glass vessel.* (Th, TA.) And † تَشَاعَتِ الْإِبِلُ † *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.] شَاعَكُمْ السَّلَامُ is like the saying عَلَيْنَكُمْ السَّلَامُ [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 شَاعَكَ الْخَيْرُ may prosperity not quit thee; and in like manner Lebeed says of praise (حَمْدٌ): (O, TA:) [and J says that] شَاعَهُ, inf. n. شِيعَ, signifies *he, or it, followed him*: (S;) or شَاعَكُمْ السَّلَامُ, (Yoo, O, K,) aor. يَشَاعُكُمْ, inf. n. شِيعَ, (Yoo, O,) means [may safety, &c.,] fill you: (Yoo, O, K:) [app. from what next follows.] — One says also شِيعَتْ الْإِنَاءُ, (K, TA,) aor. أُشِيعَتْ, inf. n. شِيعَ, (TA,) *I filled the vessel.* (K, TA.)

2. شِيعَ فِيهِ: see 1. = شِيعَ said of a pastor, *He blew in the reed-pipe* [called شِيعَ, by means of which the camels are called together]. (Lth, K, TA.) — شِيعَ بِالْإِبِلِ *He (a pastor) called to the camels, whereupon they followed one another*; (Msb;) in [some of] the copies of the K, i. q. أَشَاعَ بِهَا, [in the CK أَشَاهَا], but correctly بِهَا أَشَاعَ, (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] يَشِيعُ بِإِبِلِهِ, (S, K,) inf. n. مَشَاعَةٌ and شِيعَ, (S,) *he (a pastor, S) shouted and called to his camels*, (S, K,) *when some of them remained, or lagged, behind*: (S:) or شِيعَ إِبِلَهُ *he (a pastor) called out among his camels, whereupon they went along, following one another*: (Mgh:) and شِيعَ الْغَنَمَ *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.] — تَشِيعُ, inf. n. تَشِيعٌ,