

شُيُوعَة (K) and شُيُوعَة (TA) and شُيُوعَة (K) and شُيُوعَة (Zbd, TA) and شُيُوعَة [the most common form, respecting which see what follows,] (S, A, Mgh, K) and شُيُوعَة (K); and شُيُوع, inf. n. شُيُوع; (S, A, K); and شُيُوع; (K); He became a شُيُوع [i. e. an old, or elderly, man; &c.]: (S, A, Mgh, K): in شُيُوعَة, the ي is originally movent [with fet-h], and afterwards made quiescent, for there is not in the language a word of the measure فَعْلُول [except صَعْفُول, as is said in the § in art. حيد]: as to the similar words whose medial radical letter is و, as كُنُونَة and قَبْدُونَة and دَبُونَة and هَبُونَة, these are originally كُنُونَة [for كُونُونَة, of the measure فَعْلُول,] and the like, and are contracted; for were it not so, they would be كُونُونَة and the like. (S, L.)

2. شُيُوع: see the preceding paragraph. — شُيُوع, (S, K), inf. n. شُيُوع, (TA,) He called him by the appellation of شُيُوع, to pay him honour, or respect. (S, K, TA.) — And شُيُوع عَلَيْهِ He attributed or imputed to him, or charged him with, a vice, or fault; blamed, or reproached, him; (K, TA); cast a bad, an evil, a foul, or an excessively bad or evil or foul, imputation upon him. (TA.) And شُيُوع بِهِ [and so شُيُوع accord. to an explanation of الرجل شُيُوع, as on the authority of AZ, in the TA, but this may be a mistranscription for شُيُوع بِالرَّجُلِ,] He exposed his vices, faults, or evil actions; disgraced him; or put him to shame. (K, TA.)

5. شُيُوع: see 1. — [It signifies also] He feigned, or made a show of, old age. (KL.)

شُيُوع (S, A, Mgh, L, Mgh, K, &c.) and شُيُوع, (K,) but the latter is a strange word, mentioned by some of the expositors of the Fā, as expressing more than the former word, (MF,) [An old, or elderly, man; an elder, as meaning a man whose age gives him a claim to reverence or respect; a senior;] one advanced in age, (Mgh,) such as is beyond him who is termed كَهْل, (Mgh, Mgh,) which means him whose شَبَاب [i. e. youthfulness, or prime of manhood,] is ended: (Mgh:) one in whom age has become apparent, (L, K,) and hoariness: (L:) or a man from the age of fifty, or fifty-one, to the end of his life, or to the age of eighty: (L, K:) also expl. as meaning a man advanced in age but having strength, or vigour, to fight: and an old and weak, or a decrepit, man, who is of no service: (Mgh:) [in the present day, شُيُوع is used in the senses above mentioned; and is also especially applied, as an appellation of honour, to a doctor of religion and law; a head, or chief, of a religious confraternity; a chief of a tribe or the like, and of a village; and to a reputed saint:] fem. شُيُوعَة, (S, A, Mgh, K,) an old, or aged, woman; syn. عَجُوز: (A:) [and applied in the present day particularly to a learned woman; an instructress; and the like:] the pl. [of pauc.] of شُيُوع is أَشْيَاح (S, A, Mgh, Mgh, K) and

شُيُوع (Kr, ISd, A, Mgh, Mgh, K) and [of mult.] شُيُوع (S, A, Mgh, Mgh, K) and شُيُوع (K, with kesr, to agree with the ي, TA) and شُيُوع (S, A, Mgh, K) and شُيُوع (S, Mgh, K) and شُيُوع (A [there said to be like عَبْدَة]) and شُيُوع (K, and so in one of my copies of the S,) or this last is a quasi-pl. n., (Mgh, Mgh,) and [so are] شُيُوعَة and شُيُوعَة and شُيُوعَة (TA) and شُيُوعَة (K, and so in one of my copies of the S,) and شُيُوعَة, (S, K,) the last like مَشُيُوعَة and مَعْبُودَة and مَلُومَة and مَعْلُومَة and مَعْبُورَة and مَكْبُورَة and مَشُيُوعَة and perhaps some other instances,] and شُيُوع (K,) and another pl. is مَشَائِخ (S, A, K,) or this last is pl. of مَشَيْخَة, (Mgh, Mgh,) and is disallowed by IDrd and Kz (TA) [though very commonly used in the present day, especially as applied to doctors of religion and law]; and the pl. of أَشْيَاح is أَشْيَاح, like أَشْيَاح pl. of أَشْيَاح: (Z, TA:) the dim. of شُيُوع is شُيُوع (S, A, K) and شُيُوع (S, K,) with kesr to the ش: (S:) شُيُوع is not allowable, (S, A,) or is rare. (K.) — [الشَّيْخَان, The two Sheykh, is a title peculiarly applied to the first two Khaleefehs, Abou-Bekr and 'Omar.] — شُيُوع also signifies † A woman's husband, (K,) though young: and in like manner, a man's wife, whether old or young, is called his عَجُوز. (AZ, TA in art. عجز.) — [And † An ancestor. Accord. to a copy of the A that seems to have been used by the author of the TA, one says, وَرِثَ مِنْ شُيُوع, which is tropical, meaning مِنْ آبَائِهِ: but the right reading is evidently † الْكَرَمَ, مِنْ مَشَيْخَتِهِ, and the meaning, † He inherited, from his ancestors, generosity.] — شُيُوع means † Iblees: because he was created of fire, or because his ultimate place will be the fire of Hell. (Har p. 130.) — And الشَّيْخُ † The mountain-goat that is advanced in age, or full-grown. (TA.) — And † The milk-skin. (TA.) — أَشْيَاح i. q. أَصُولًا, (K,) i. e. † The seven [or five] planets; (TK;) or the دَرَارِيءُ [also applied by some to the five planets, Mercury, Venus, Mars, Jupiter, and Saturn]; accord. to IAsr, أَشْيَاح النُّجُوم, (TA in this art.,) or أَشْيَاح (سنخ,) means the stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called نُجُومُ الْأَخْذِ: ISd says, I think that he means, by النُّجُوم, the fixed stars: Th says that they are called only النُّجُومُ, i. e. the أَصُولُ thereof, around which the [other] stars revolve, and pursue their courses. (TA. [See also سنخ, last sentence.]) — شُيُوع signifies also A certain tree; (AZ, K, TA;) also called شَجَرَةُ الشُّيُوع, the fruit of which is a جَرُوز [q. v.] like

that of the خَرِير, which is the bastard saffron (شَجَرَةُ الْعَصْفَر); it grows in the meadows, and the قُرْبَان [or places where water runs to, or in, or into, meadows, &c.]. (AZ, TA.)

شُيُوع fem. of شُيُوع, q. v. (S, A, Mgh, K.)

شُيُوع: see شُيُوع.

شُيُوع and شُيُوع and شُيُوع: dims. of شُيُوع, q. v.

شُيُوع and شُيُوع &c.; and the pl. مَشَائِخ: see شُيُوع, in seven places.

مَشَيْخَة: } see شُيُوع.  
مَشُيُوعَة: }

## شيد

1. شَادَة, aor. يَشِيد, (S, Mgh, K,) inf. n. شِيد, (S,) He plastered it (a wall) with شِيد, (S, K,) i. e. gypsum, or the like: (K:) he built it (a structure) with شِيد, meaning gypsum. (Mgh.)

— See also 2. — شَادُوا الدِّينَ † They strengthened and exalted the religion: from شَاد in the first of the senses expl. above: (Har p. 5:) [or rather from this verb as syn. with شِيد and أَشَاد.] — See also 4. — As inf. n. of شَاد in the phrase شَاد بِالْإِبِلِ, aor. as above, (TK,) شَاد signifies † The calling camels, (Ibn-'Abbád, O, K, TA,) as also † إِشَادَة, (Ibn-'Abbád, O,) raising the voice in doing so. (TA.) — Also, (K,) as inf. n. of the same verb, (TK,) † The rubbing perfume with the skin; (K;) as also † تَشِيد; in some copies of the K, † تَشِيد: (TA:) [the former of these two seems to be the right; and the meaning seems to be, the rubbing the skin with perfume; for,] accord. to AA, one says يَهْدَا الطِّيبُ, meaning Rub thy skin with this perfume. (O.) — شَاد, (said of a man, TA,) aor. as above, (K,) inf. n. شِيد, (TA,) also signifies He perished, or died. (K.)

2. شِيدَة, (A, L, Mgh, TA,) inf. n. شَيْد, (L, Mgh, TA,) He raised it high; (A, Mgh, TA;) namely, a palace, (A,) or a building; (Mgh, TA;) as also † إِشَادَة, (A, L, TA,) and † شَاد: (A:) [this last is app. included with the two other verbs, in the A, as having this meaning, which is confirmed, as pertaining to it, by an explanation of its pass. part. n., مَشِيد, q. v.:] or شِيدَة [implies a repetition of the act of building: (see مَشِيد:) or] signifies he built it firmly, or strongly, and raised it high. (L.) — See also 1.

4. إِشَادَة: see 2. — Hence, (L,) إِشَادَة signifies † The raising the voice in saying a thing (Lth, S, L, K) [of any kind, or] such as one's companion dislikes; like تَشِيد. (Lth, L.) See also 1. You say, † إِشَادَ صَوْتَهُ † He raised his voice. (A.) And † إِشَادَ بِهِ † He proclaimed it, or cried it, raising his voice; namely, a stray, or any other thing: (As, L:) † he made it known; (AA, S, A,