

tered, or dispersed. (L.) — شَذَّ, aor. َ and ُ, inf. n. شَذُوْذٌ and شَذٌّ, also signifies † *It* (a word, form or measure, construction, or government,) deviated from the common, or constant, course of speech in respect of analogy, or rule; deviated from common, or constant, analogy, or rule; was extraordinary, or exceptional, as to rule; or was anomalous, abnormal, or irregular: and it (the same) deviated from the common, or constant, course of speech in respect of usage; deviated from common, or constant, usage; was extraordinary, or exceptional, as to usage; or was unusual: [the verb is used absolutely to express each of these meanings; the context in general showing clearly which meaning is intended: the former is that which is most frequently intended: and] the former meaning is also expressed by the phrase عَنِ الْقِيَاسِ شَذَّ or عَنِ الْقِيَاسِ شَذَّ: and the latter, by the phrase شَذَّ فِي الْإِسْتِعْمَالِ. (Mz, 12th نوع.) [See also the contr. اِطْرَدَ: and see شَاذٌ, below.]
= See also 4.

2: see what next follows.

4. اَشَذَّهُ; (S, M, K;) and شَذَّه; (K;) and شَذَّه, aor. ُ, only; (M, K;) but Aš disallows this last form of the verb; (IJ, L;) *He*, or *it*, caused it to be, or to become, apart, (S, L,) to fall, or go, or come, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, L, K,) to which it pertained: (M, L:) and the first signifies *he removed it*, and *put it far away*; namely, a thing: (K:) and *he set him*, or *exposed him*, apart from his companions, or alone: (IJ, L:) and *he scattered*, or *dispersed*, it. (IKt.) A poet says,

- فَأَشَذَّنِي بِمُرُورِهِمْ فَكَأَنَّنِي
- غُصْنٌ لِأَوَّلِ عَاصِفٍ أَوْ عَاصِفٍ

[And *he*, or *it*, (perhaps meaning fortune,) exposed me apart from my companions, to their passing by, or by reason of their passing away, so that I was as though I were a branch that should become a prey for the first lopper or stormy wind]. (IJ, L.) And one says of a she-camel, اَشَذَّتِ الْحَصَى *She scattered*, or *dispersed*, the pebbles [with her feet]. (TA.) — اَشَذَّ also signifies جَاءَ بِقَوْلٍ شَاذٍ † [He said what deviated from the common course of speech]. (K, TA.)

شَذَانٌ: see شَاذٌ, in four places.

شَذَانٌ The [species of lote-tree called] سِدْرٌ. (K.)

شَاذٌ A thing that is, or becomes, apart, (S, L, M, K,) and that falls, or goes, or comes, out, or forth, from the generality of things, general assemblage, main body, bulk, or common mass, (S, L,) to which it pertains: (L:) anything apart, or alone: and a man apart from his companions, or alone: (Lth, L:) and [app. a beast] taking fright, and running away: (Msb:) شَذَانٌ is a pl. thereof, like as شَبَانٌ is of شَابٌ; [and so is شَذَانٌ, agreeably with analogy;] and شَذَانٌ is used in

a similar sense, but is an epithet of the measure مَا يَدْعُ فَلَانٌ شَاذًا وَلَا شَاذًا. (L.) [Such a one does not leave any one apart from his companions, nor any one taking fright and running away, but he slays him,] is said of a courageous man whom no one encounters without his slaying him. (IAar, L.) And one says شَذَّانَ قَوْمٍ Those, of a people, who have become apart, or separate, from their companions. (L, from a trad.) And شَذَّاءُ النَّاسِ Those who are among a people but do not belong to their tribes (S, L) nor to their places of abode: (L:) and those who are scattered, or dispersed, of people; (A, L;) as also شَذَّانَ النَّاسِ, (S, L,) and شَذَّائِهِمْ. (L.) And قَوْمٌ شَذَّاءٌ A people not among their own tribe nor in their own places of abode: (L, K:) or a people among another people, not among their own tribes nor in their own places of abode. (M, TA.) And شَذَّاءُ الْآفَاقِ The strangers.

(Har p. 352.) And جَاءُوا شَذَّاءً They came few in number. (L, K.) And شَذَّانَ الْإِبِلِ and شَذَّانَ Those that are scattered, or dispersed, of the camels. (L.) And شَذَّانَ الْحَصَى (M, L) and شَذَّانَ الْحَصَى (S, IJ, M, L, K) What are scattered, or dispersed, of pebbles; (S, L, K;) what have flown about, and become scattered or dispersed, thereof: (M, L:) and in like manner one says of other things, (L, K,) or of similar things. (M, L.) — Applied to a word, form or measure, construction, or government, it signifies † *Deviating from the common, or constant, course of speech in respect of analogy, or rule; deviating from common, or constant, analogy or rule; extraordinary, or exceptional, as to rule; or anomalous, abnormal, or irregular: such a word, &c., though itself admitted if agreeable with common usage, is not taken as an example to be imitated: also, applied to the same, deviating from the common, or constant, course of speech in respect of usage; deviating from common, or constant, usage; extraordinary, or exceptional, as to usage; unusual: [used absolutely to express each of these significations; the context in general showing clearly which signification is meant: the former is that which is most frequently intended:] a word, &c., may be شَاذٌ in respect of usage but agreeable with common analogy or rule; as the pret. of يَذَرُ and يَدْعُ; and the regular phrase مَكَانٌ مَبْقِلٌ, the epithet more commonly heard being بَاقِلٌ: and شَاذٌ in respect of analogy, or rule, but agreeable with common usage; as اُخْوَصَ and اِسْتَصَوَّبْتُ الْأَمْرَ, and شَاذٌ in respect of analogy, or rule, and of usage, together; as ثَوْبٌ مَشْوُونٌ, and مَشْوُونٌ: (Mz, 12th نوع:) [and the like is said, but less fully, in the Msb:] the pl. masc. is شَذَّاءٌ; and pl. fem. شَوَّاءٌ. (Mz, ib.) See 4, last sentence. [See also the contr. مُطَرِّدٌ: and see شَذَّ, latter part.] — Applied to a tradition, † *Having a single ascription, attested by a [single] sheykh, whether he be trustworthy or not: in the latter case, not accepted: in the former case, one hesitates respecting it, and does not adduce it as an argument, or evidence.* (KT.)*

شذب

1. شَذَبَ, aor. َ and ُ, (K,) inf. n. شَذْبٌ, (TA,) *He stripped off*, or *removed*, the bark of a tree; as also شَذَّبَ, inf. n. تَشْذِيبٌ: (K:) *he cut off* portions of a tree, or the bark thereof. (TA.) *He cut*, or *cut off*, a thing; (O, K;) aor. َ, inf. n. شَذَبٌ. (O.) *He cut*, or *lopped*, a tree: or *he divested it of its bark*. (A.) *He pruned*, or *pared*, a tree by cutting off its شَذَب, i. e. its straggling branches, or its thorns, or its bark; aor. َ, inf. n. شَذَبٌ; and شَذَّبَ has the like meaning, but importing muchness, or relation to many objects: and شَذَّبَ also signifies *he trimmed*, or *cleared*, anything by removing another thing from it: (Msb:) or *he pruned a tree by lopping off its branches so that it became apparent*: (K, TA:) and *he pruned a palm-tree by cutting off from it its شَذَب*, meaning its branches: (TA:) and [in like manner] شَذَّبَ, (S, TA,) inf. n. تَشْذِيبٌ, (S, K, TA,) *he pruned a tree by cutting off its شَذَب*, meaning its straggling branches not in the choice, or best, part thereof: (S:) or *he trimmed a palm-trunk (K, TA) by lopping off the stumps of the branches*: (TA:) and تَشْذِيبُ الرِّبَاجِينِ [likewise] signifies the pruning, or cutting off, the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants: (Mgh:) and شَذَّبَ عَنْهُ, said of anything, signifies *it was removed from it*, namely, another thing. (TA.) — See also 2, in two places.

2. شَذَبَ, inf. n. تَشْذِيبٌ: see above, in four places. — [Hence,] تَشْذِيبٌ signifies also *The shaping an arrow by the first operation*: (AHn, K:) the second operation is termed تَهْذِيبٌ. (AHn.) — And شَذَبَهُ, (Sh, TA,) inf. n. as above, (Sh, K,) *He drove away him*, or *it*, (Sh, K, TA,) from a thing; (TA;) as also شَذَّبَهُ, aor. َ, inf. n. شَذَبٌ: (Sh, TA:) and شَذَّبَ عَنْهُ *he repelled from him*, or *defended him*. (S, K.) — And شَذَّبْتُ الْمَالَ, (Kt, TA,) inf. n. as above, (K,) † *I dispersed*, or *scattered*, the property. (Kt, K, TA.) — [And accord. to Golius, on the authority of a gloss in a copy of the KL, شَذَبَ also signifies *He made long*.]

5. تَشَذَّبُوا † They became dispersed, or scattered. (A, K.)

شَذَبَ Pieces, or cuttings, of trees; (Aq, A'Obeyd, K;) n. un. with ة: (Aq, A'Obeyd:) or bark of trees: (K:) pieces of bark, and pieces of wood, or sticks, or twigs or branches, in a dispersed, or scattered, state; (O, K;) pl. أَشْذَابٌ: (K:) what fall from, or of, the branches of a tree, [when it is pruned,] in a dispersed, or scattered, state: or, as some say, the thorns: and the bark: (Msb:) the stumps of the cut branches upon the trunk of a palm-tree, and other portions, which are lopped off; (O;) [i. e., also] the branches thereof which are lopped off: (TA:) and in like manner, (O,) as pl. of شَذْبَةٍ, (S,) [or rather as a coll. gen. n. of which the n. un. is with ة,] what are cut off from, or of, the branches of trees, (S, O,) others than palm-trees, (O,) i. e. of the straggling branches, (S,) such as are not in the