

reason of long journeying. (Ham p. 130, [See an ex. from a poet, voce *أَبِيَّة*].) The first [or each] is also applied to a head, as meaning *Dusty, not renovated [by dressing or anointing], nor cleansed.* (Msb.) — *الْأَشْعَثُ* † *The wooden peg or stake:* (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. *حَف:* an epithet in which the quality of a subst. is predominant: (TA:) so called because its head is disintegrated; or separated, disunited, or uncompact, in its component parts [or its fibres; by its being battered by blows]. (A, * TA.) — And † *What has dried up of the [barley-grass called] بَهْمِي:* (K, TA:) [or] it is so called when its prickles have dried. (TA.)

شعد

Q. Q. 1. *شَعُوذَ*, (A, Msb,) inf. n. *شَعُوذَةٌ*, (A, L, Msb, K,) *He practised the art termed شَعُوذَةٌ*, expl. below: (A, L, Msb, K:) as also *شَعْبَدَ*, (Msb, K,) inf. n. *شَعْبَدَةٌ*: (A, Msb, K:) so some say. (Msb.) [See what here follows.]

شَعُوذَةٌ *Legerdemain, or sleight-of-hand,* (A, L, K,) and *false miracles,* (TA,) and *fascinations,* (K,) or *fascination,* (A, L,) or *a kind of play,* (Msb,) like *سِحْر*, (A, L, Msb, K,) *making a thing to appear different from what it really is,* (L, K,) or *showing a man what has no real existence:* (Msb:) or *making what is false to assume the form of what is true:* (TA:) as also *شَعْبَدَةٌ*: (A, Msb:) vulgarly termed *شَعْبَنَةٌ*. (TA.) — Also *Quickness: or lightness, or agility, in any affair.* (L.) — It is not a word of the language of the people of the desert. (Lth, L, Msb.)

شَعُوذِيٌّ *A messenger of princes or governors,* (L, K,) *who journeys on affairs of importance for them (L) upon post-horses or other beasts appointed for their conveyance:* (L, K:) so called because of his quickness. (L.) It is not a word of the language of the people of the desert. (Lth, L.) — See also what follows.

مُشَعُوذٌ and *مُشَعُوذٌ* *A man who practises the art termed شَعُوذَةٌ;* (L, K;) as also *شَعُوذِيٌّ*: (TA in art. *عَجَب:*) improperly called *مُشَعْبَدٌ*, and surnamed *أَبُو الْعَجَب*. (Eth-Tha'álibee, TA.)

شعر

1. *شَعْرَبِه*, (S, Msb, K, &c.,) and *شَعْرَبِه*, (K,) which latter is disallowed by some, but both are correct, though the former is the [more] chaste, (TA,) aor. *شَعْرَبَ*, (S, Msb, K,) inf. n. *شَعْرَبٌ*, (S, Msb, K, &c.) and *شَعْرَبَ*, (K, TA) and *شَعْرَبَ*, (TA, and so in the CK in the place of *شَعْرَبَ*), but the first is the most common, (TA,) and *شَعْرَبَةٌ* (Msb, K) and *شَعْرَبَةٌ* and *شَعْرَبَةٌ*, (K,) of which last three the first is the most common, (TA,) and *شَعْرَبِيٌّ* and *شَعْرَبِيٌّ* (K) and *شَعْرَبِيٌّ* (TA) and *شَعْرَبِيٌّ* (Msb, K) and *شَعْرَبِيٌّ*, (K,) which is said to be the inf. n. of *شَعْرَبَ*, (TA,) and *مُشَعْرَبٌ* and *مُشَعْرَبٌ* (Lh, K) and *مُشَعْرَبٌ*, (K,) which is of extr. form, (TA,) *He*

knew it; knew, or had knowledge, of it; was cognizant of it; or understood it; (S, * A, Msb, K, TA;) as also *شَعْرَبَهُ*: (Lh, TA:) or *he knew the minute particulars of it: or he perceived it by means of [any of] the senses.* (TA.) Lh mentions the phrase *أَشَعْرُ فَلَانًا مَا عَمِلَهُ* and *أَشَعْرُ فَلَانٍ مَا عَمِلَهُ* [I know what such a one did or has done], and *مَا شَعْرَتْ فَلَانًا مَا عَمِلَهُ* [I knew not what such a one did], as on the authority of Ks, and says that they are forms of speech used by the Arabs. (TA.) [See also *شَعْرَبَ*, below.] — *شَعْرَبَ*, (A, Msb, K,) aor. *شَعْرَبَ*, (Msb, K,) inf. n. *شَعْرَبٌ* and *شَعْرَبٌ*, (K, TA,) or *شَعْرَبَ*, (so accord. to the CK instead of *شَعْرَبَ*), *He said, or spoke, or gave utterance to, poetry; spoke in verse; poetized; or versified;* syn. *قَالَ شَعْرًا*; [for poetry was always spoken by the Arabs in the classical times; and seldom written, if written at all, until after the life-time of the author;] (A, Msb, K;) as also *شَعْرَبَ*: (K:) or the latter signifies *he made good, or excellent, poetry or verses;* (K, MF;) and this is the signification more commonly approved, as being more agreeable by analogy: (MF:) or the latter signifies *he was, or became, a poet;* (S;) as also *شَعْرَبَ*, aor. *شَعْرَبَ*. (TA.) One says, *شَعْرَبْتُ لِفَلَانٍ* I said, or spoke, poetry, &c., to such a one. (TS, O, TA.) And *لَوْ شَعْرَبْتُ بِنَقِصِهِ لَمَا شَعْرَبْتُ* [Had he known his deficiency, he had not spoken poetry, or versified]. (A.) — *شَاعَرَهُ فَشَعْرَهُ*: see 3. — *شَعْرَبَ* as a trans. verb syn. with *اشعر*: see 4. — As syn. with *شاعر*: see 3. — *شَعْرَبَ*, aor. *شَعْرَبَ*, (K,) inf. n. *شَعْرَبٌ*, (TA,) *His (a man's, TA) hair became abundant* (K, TA) and *long:* (TA:) and said likewise of a goat, or other hairy animal, *his hair became abundant.* (TA.) — Also † *He possessed slaves.* (Lh, K.)

2. *شَعْرَبَ* as an intrans. verb: see 4: — and as a trans. verb also: see 4.

3. *شَاعَرَهُ فَشَعْرَهُ*, (S, K,) aor. of the latter *شَعْرَبَ*, that is with fet-h, (S, MF,) accord. to Ks, who holds it to be thus even in this case, where superiority is signified, on account of the faucial letter; or, accord. to most, *شَعْرَبَ*, agreeably with the general rule; (MF;) *He vied, or contended, with him in poetry, and he surpassed him therein.* (S, K, MF.) — And *شَاعَرَهَا*, (S,) and *شَاعَرَهَا*, (A, Msb, K,) and *شَاعَرَهَا*, (A, K,) *He slept with him, and with her,* (نَاوَمَهُ, S, and *مَعَهَا*, Msb, K, or *ضَاجَعَهَا*, A,) *in one شَعْرَبَ* [or innermost garment]. (S, A, Msb, K.) — [Reiske, as mentioned by Freytag, explains *شاعر* as signifying also *Tractavit, prensavit, vellicavit:* but without naming any authority.]

4. *اشعره* *He made him to know.* (S.) You say, *اشعره بالأمر* and *الأمر*, (K,) the latter of which is less usual than the former, because one says *شعر به* but not *شعره*, (MF,) *He acquainted him with the affair; made him to know it.* (K.) And *أشعرتُ أمر فلانٍ* I made known the affair of such a one. (A.) And *أشعرتُ فلانًا* I made such a one notorious for an evil deed or quality. (A.) — Also, (inf. n. *اشعَارٌ*, Msb,) *He marked it,*

namely a beast destined for sacrifice at Mekkeh, (S, * Mgh, Msb, * K, TA,) *by stabbing it in the right side of its hump so that blood flowed from it,* (S,) or *by making a slit in its skin,* (K,) or *by stabbing it* (K, TA) *in one side of its hump with a مَبْضَع or the like,* (TA,) *so that the blood appeared,* (K, TA,) or *by making an incision in its hump so that the blood flowed,* (Msb,) *in order that it might be known to be destined for sacrifice.* (S, Msb.) — [Hence, app.,] † *He wounded him so as to cause blood to come.* (TA.) It is said in a trad. respecting the assassination of 'Othmán, *أشعره مشقصًا* † *He wounded him so as to cause blood to come with a مشقص* [q. v.]: (TA:) and in another trad., *أشعر أمير المؤمنين* † [The Prince of the Faithful was wounded so that blood came from him]. (S.) — And † *He pierced him with a spear so as to make the spear-head enter his inside: and اشعره سنانًا* † *he made the spear-head to enter into the midst of him:* [but this is said to be] from *اشعره به* “he made it to cleave to it.” (TA.) *اشعِر* is said specially of a king, meaning *He was slain.* (A, TA.) — Also *He made it to be a distinguishing sign:* as when the performance of a religious service is made, or appointed, by God to be a sign [whereby his religion is distinguished]. (TA.) — And *اشعروا* *They called, uttering their شَعَار* [whereby they might know one another]: or *they appointed for themselves a شَعَار in their journey.* (Lh, K, TA. [See also 10.]) — *مَا أَشَعْرَهُ* [How good, or excellent, a poet is he!]. (TA in art. *خَزِي*: see *مُخِرٌ* in that art.) — *اشعر* [from *شَعْرٌ* or *شَعْرٌ* signifying “hair”] *It (a foetus, S, A, K, in the belly of its mother, TA) had hair growing upon it;* (S, A, K;) as also *تَشَعَّرَ*; (S, K;) and *شَعَّرَ*, inf. n. *تَشَعِيرٌ*; and *استشعر*. (K.) — And *اشعرت* *She (a camel) cast forth her foetus with hair upon it.* (Ktr, K.) — And *اشعر* *He lined a boot,* (A, K,) and *أشعره*, (A,) and the *مِيثْرَة* of a horse's saddle, and *أشعره قَنْسُورَة*, and the like, (TA,) *with hair;* (A, K;) as also *شَعَّرَ*; (Lh, A, K;) and *شَعَّرَ*, (K,) inf. n. *تَشَعِيرٌ*: (TA:) or, said of a مِيثْرَة, *he covered it with hair.* (A.) — And *اشعره* *He clad him with a شَعَار* [i. e. an innermost garment]. (S, A, K.) And *He put on him a garment as a شَعَار*, i. e., *next his body.* (TA.) [Hence,] *اشعره فلان شرًا* † *Such a one involved him in evil.* (S, A.) And *اشعره الحب مرصًا* † [Love involved him in disease]. (S.) And *اشعره به* † *He made it (i. e. anything) to cleave, or stick, to it, [like the شَعَار to the body,] i. e., to another thing.* (K.) — [And † *It clave to him, or it, as the شَعَار cleaves to the body.* Hence,] *اشعره بهم* † [Anxiety clave to him as the شَعَار cleaves to the body]. (A.) And *اشعره بهم* † *Anxiety clave to my heart* (K, TA) *as the شَعَار cleaves to the body.* (TA.) And *اشعر الرجل* † *The man clave to anxiety as the شَعَار cleaves to the body.* (S, TA. [In one of my copies of the S, *اشعِر*, accord. to which reading, the phrase