

أَشِيطُوا or أَشِيطُوا, meaning † *Take yourselves at one time to reading, or reciting, somewhat of the Kur-án, and another time to some tradition, and another time to something strange [that is to be elucidated], and another time to poetry, and another time to lexicology; i. e., mix ye these [subjects of study]:* (TA:) or, accord. to one relation, أَشِيطُوا. (Har p. 177; where it is expl. in a similar manner).

2: see above, last sentence.

4: see 1, in four places.

9:

11: } see 1, first sentence.

Q. Q. 4: }

شَيْطٌ *Whiteness of the hair of the head mixed with its blackness:* (S, Mgh, K:) or *difference in the hair by being of two colours, black and white:* (M, TA:) or *mixture of whiteness of the hair, or hoariness, with the blackness of youth:* (Mgh:) or in a man, *whiteness, or hoariness, of the beard:* (Lth, Mgh, TA:) but in a woman, *whiteness, or hoariness, of the head.* (Lth, TA.) [See 1.] — Also شَيْطَاتٌ, which is its pl., *White hairs that are in the head.* (TA.)

شَيْطٌ *Mixed;* as also مَشُوطٌ (K:) *mixed together;* (S, TA;) applied to any two things; (S;) or any two colours. (TA.) — ذَنْبٌ شَيْطٌ; in the K, ذَنْبٌ, which is a mistake; (TA;) *A tail (TA) in which are blackness and whiteness.* (K, TA.) And فَرْسٌ شَيْطٌ *A horse in whose tail are two colours.* (TA.) And طَائِرٌ شَيْطٌ *A bird having a whiteness (Lth, K) and blackness (Lth) in the tail.* (Lth, K.) — نَبْتٌ شَيْطٌ *A plant of which part is dried up, or dried up and yellow, (Lth, S, K,) and part green.* (Lth, K.) — الشَّيْطُ, [in a copy of the Mgh, شَيْطٌ, which is probably a mistranscription.] † *The dawn:* (S, K:) because of the mixture of its whiteness with the remains of the darkness of night: (S, Mgh:) or because its colour is a mixture of darkness and whiteness. (TA.) — لَبَنٌ شَيْطٌ † *Milk which is such that one knows not whether it be sour or what has been collected in a skin, and had fresh milk poured upon it, by reason of its pleasantness.* (K, TA.) — وَدٌّ شَيْطٌ † *Children of whom half are males and half are females.* (L, K.)

شَيْطٌ: see شَيْطٌ. — See also صُرْدٌ.

أَشِيطٌ *A man (S) having the hair of his head grizzled; having whiteness in the hair of his head, mixed with its blackness:* (S, K:) [or whose hair is of two different colours, black and white: or having whiteness of the hair, or hoariness, mixed with the blackness of youth: or having whiteness, or hoariness, in his beard: see شَيْطٌ, above:] or whose hair of his head is white in one place, the rest being black: (Mgh:) fem. شَيْطَاءٌ: (Lth, S, Mgh:) one should not apply to a woman the epithet شَيْبَاءٌ: (Lth, Mgh:) pl. شَيْطَانٌ (S, K) and شَيْطَاتٌ. (K.) — نَاقَةٌ شَيْطَاءٌ *A she-camel having*

*white lips.* (TA.) — لَحْمٌ أَشِيطٌ [*Flesh-meat marbled with fat.*] (Az, TA in art. كَرَش.)

شَيْطٌ: see مَشُوطٌ.

### شمع

1. شَمِعَ, aor. ʿ, inf. n. شَمِعَ and شَمُوعٌ and شَمِعَةٌ, *He played, sported, gamed, jested, or joked:* (S, O, K:) or *he was mirthful, and laughed:* and شَمِعَتْ, aor. as above, inf. n. شَمِعَ and شَمُوعٌ, *She cheered by her discourse.* (TA.) It is said in a trad., مَنْ يَتَّبِعِ الشَّمِعَةَ يَشْمَعِ اللَّهُ بِهِ, (S, O) *He who follows the practice of play, or sport, or unprofitable play or sport, with men, (S, O,) and derision and laughter and enjoyment with them, God will requite him for that, (O,) or God will cause him to be in a state in which the like shall be done with him.* (S, O.) — And شَمِعَ, inf. n. شَمُوعٌ, *It was, or became, scattered, or dispersed.* (Ibn-'Abbád, O, K.)

2. شَمِعَهُ, (K,) inf. n. تَشْمِيعٌ, (O, K,) *He, or it, made him to play, sport, game, jest, or joke.* (O, K.) — شَمِعَ الثَّوْبَ *He dipped the garment, or piece of cloth, in liquified شَمِعٌ [i. e. wax].* (O, K.)

4. اشْمَعُ السِّرَاجَ *The lamp, or lighted wick, diffused its light.* (S, K.)

شَمِعٌ and شَمِعٌ, both chaste accord. to ISd: (TA:) accord. to Fr, (S, O, Mgh, TA,) the former is post-classical; (S, O, Mgh, K, TA;) but ISd says that this is a mistake: (TA:) accord. to ISk one should say the latter, and not the former: (TA:) or accord. to him, the word is with fet-h to the م, and some of the Arabs make the م quiescent: accord. to Th, it is with fet-h to the م; and if you will, you may make it quiescent: accord. to IF, the م is sometimes with fet-h; so that he gives one to understand that it is more frequently made quiescent: (Mgh:) *A kind of thing with which one lights himself:* (S, O, Mgh, K:) or *i. q. مَوْمٌ* [which, or rather مَوْمٌ, in Pers., signifies both wax and the wax-candle; both of which or rather the former and wax-candles, are meant by شَمِعٌ and شَمِعٌ]: (ISk, TA:) or the مَوْمٌ of honey [i. e. bees' wax]: (Lth, K:) the n. un., (CK,) or what denotes a piece, or portion, thereof, (so in copies of the K and in the TA,) is with ʿ, (K, TA,) شَمِعَةٌ and شَمِعَةٌ, (TA,) [i. e.] شَمِعَةٌ has a more particular signification. (S, O.)

شَمِيعٌ or شَمِيعٌ (K [as there mentioned app. meaning *A dealer in wax or wax-candles, like شَمَاعٌ in the present day,*]) a rel. n. from شَمِعٌ or شَمِعٌ. (TA. [The latter said in the K to be the correct form.])

شَمَاعٌ *Mirth and laughter and jesting or joking;* as also شَمَاعَةٌ. (TA. [Not mentioned there as inf. ns.])

شَمُوعٌ, applied to a woman, (S, K,) *That jests, or jokes, much;* (K, TA;) *pleasant in discourse; that kisses one, and will not comply with one's*

*desire otherwise than by doing thus:* (TA:) [or] *playful, sportful, or gamesome, and wont to laugh;* (S, K, TA;) and in this sense applied also to a man: or, applied to a woman, *that cheers by her discourse.* (TA.)

شَمَاعَةٌ: see شَمَاعٌ.

شَمَاعٌ *A manufacturer of شَمِعٌ [meaning wax-candles]:* (TA:) or a *melter of شَمِعٌ [meaning wax].* (KL.) See also شَمِيعٌ.

مِشْمَعَةٌ *A candlestick: pl. مِشْمَاعٌ.* (MA.)

مُشْمِعٌ *A garment, or cloth, dipped in liquified شَمِعٌ [i. e. wax].* (TA.)

مِشْمُوعٌ *Musk mixed with ambergris.* (O, K.)

### شمع

Q. 1. تَشْمَعَلٌ, (O, K, TA, [in the CK تَشْمَعَلٌ,]) inf. n. شَمِعَلَةٌ, (TA,) *It became scattered or dispersed.* (O, K, TA.) — And شَمِعَلَةٌ signifies *The reading, or reciting, of the Jews, (S, O, K, TA,) when they assemble مهرهم:* (TA: [but I know not what this means:]) one says of them شَمِعَلَتِ الْيَهُودُ. (TA.)

Q. 4. اشْمَعَلَّ *He hastened, made haste, or went quickly;* syn. أُسْرِعَ: this is the primary signification. (Ham p. 282.) One says of a she-camel اشْمَعَلَّتْ meaning *She hastened, &c.* (S.) — And اشْمَعَلَّتِ الْإِبِلُ *The camels went, or went away, and scattered or dispersed themselves, by reason of briskness, liveliness, or sprightliness:* (Kh, S, O, K:) or *spread themselves, or became scattered or dispersed;* as also اشْمَعَلَّتْ: (Abou-Turáb, TA:) or *became scattered or dispersed, going [away] quickly.* (TA.) And in like manner, (Kh, S, O,) اشْمَعَلَّتِ الْغَارَةُ فِي الْعَدُوِّ, (Kh, S, O, K,) meaning *The horsemen making a sudden attack upon the enemy scattered, or dispersed, themselves;* (Abou-Turáb, K, TA;) and so اشْمَعَلَّتْ. (Abou-Turáb, TA.) And اشْمَعَلَّ الْقَوْمُ فِي الطَّلَبِ *The people, or company of men, hastened, and scattered or dispersed themselves, in seeking;* (Abou-Turáb, S, O, K;) as also اشْمَعَلَّتْ. (Abou-Turáb, TA.) — And *i. q. أُتْرَفَ* [q. v.]. (O, K.)

شَمِعَلٌ, and with ʿ: see the following paragraph.

مُشْمَعَلٌ *A swift she-camel;* (Az, S;) or *so شَمِعَلَةٌ:* (O:) and شَمِعَلٌ and شَمِعَلَةٌ (O, K) and مُشْمَعَلٌ (K) *a she-camel brisk, lively, or sprightly, (O, K,) and swift, (K,) and light, active, or agile.* (TA.) *مُشْمَعَلَةٌ* in the first of these senses is [said to be] from the phrase قُرْبَةٌ مُشْمَعَلَةٌ *A water-skin of which the water flows out.* (Har p. 111.) — Also *A man quick and penetrating or having a penetrative energy: and with ʿ, a very active woman.* (TA.) *A man light, active, or agile; excellent, or elegant, in mind, manners, &c., or clever, ingenious, or acute in mind: or tall.* (K.) *A man vigorous, strenuous, or energetic, and light, active,*