

مَالِكِ أُمَّهُ of which I do not find any explanation] so that he went along with her; and [in this sense] it is said of a colt also: (TA:) or, said of a young gazelle, he became strong, and his horns came forth, and he became in no need of his mother: and sometimes it is said of a colt [in a similar sense]. (S.) Hence, it is said of a boy, meaning He became strong, and active and grown up. (Har p. 536.)

4. اشذنت She (a gazelle) had a young one that had become such as is termed شاذن. (S, K.)

شذون A kind of tree, (K, TA,) having weak, or soft, and thick stems, (TA,) the flower of which is like the jasmine (K, TA) in form, but tinged with redness, and more pleasant [in odour] than the jasmine; said by IB to be of pleasant odour. (TA.)

شذيات Certain she-camels, so called in relation to a place in El-Yemen, (S, K, and EM p. 229,) named شذون: (TA, EM:) or in relation to a certain stallion. (IAar, K, TA. [In the CK, فحل is erroneously put for فحل.])

شاذن A young gazelle that has become strong, and whose horns have come forth, and that has become in no need of his mother: (A'Obeid, TA: [see شذر:]) when used alone, [not as an epithet, in which quality it seems to be applied also to the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, (see 1,)] it means [simply] a young gazelle. (S, TA.)

شذون [without ة] A doe-gazelle whose young one has become such as is termed شاذن: (S, K, TA:) or who has a شاذن following her: and in like manner applied to other animals of the cloven-hoofed kind, and of the solid-hoofed, and to a camel: (TA:) pl. مَشَادِين and مَشَادِين, (S, K,) like مَطَائِل and مَطَائِل, (S,) [pls. of مَطْفِل,] the latter pl. anomalous. (TA.)

شذونة, applied to a girl, i. q. عَاتِي [i. e. That has newly attained to puberty, and has not been married; or that is between the periods of puberty and middle age; &c.]. (IAar, K.)

شده

1. شذوه, (JK, S, K,) inf. n. شذوه, (S,) He (a man, JK, S) became confounded, or perplexed, and unable to see his right course; or became bereft of his reason or intellect; i. q. دَهَشَ: (JK, S, K:) and also, (K,) or, accord. to AZ, only, (S,) he was, or became, busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. شَغِلَ: (S, K:) and he was caused to become confounded, or perplexed, and unable to see his right course; (K;) as also انشده, or اشذوه, (K, accord. to different copies: the former accord. to the TA.) Accord. to Az, شذوه is not from الدَّهَشِ, as it is thought to be by some [and as is implied by what here follows]. (TA.) — شذوه He confounded, or perplexed, him, so that he was unable to see his right course; or

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bereft him of his reason or intellect; syn. اُدْهَشَهُ; (K;) as also اشذوه: (A'Obeid, K:) or the former verb, in the act. form, has not been heard: (Har p. 64:) and [it is asserted that] one does not say اشذوه. (JK.) = شذوه رأسه i. q. شذخه [i. e. He broke his head]. (K.)

4: see the preceding paragraph, in two places.

7 and 8: see 1, first sentence.

شذوه: see what next follows.

شذوه (S, K) and شذوه (S, and so in some copies of the K and in the TA) and شذوه (so in some copies of the K in the place of the second, and in others together with the second, and in the TA) [app. A state of confusion, or perplexity, so that one is unable to see his right course; or a state of alienation of mind;] subst. from شذوه:

(S: [but in the K they are mentioned after شذوه and شذوه meaning اُدْهَشَهُ, and مَشَادُوهُ meaning مَشَاغِل, as being the subst.; so that they may signify as above, and also business, occupation, or employment, &c.; agreeably with renderings in the TK:]) and شذوه is a subst. from شذوه [app. in the former, or in both, of these senses]. (K.)

شذوه: } see the next preceding paragraph.
شذوه: }

شذوه A man confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect. (S, TA. [But accord. to AZ, it seems to signify only مَشْغُول, i. e. Busied, occupied, or employed, &c.: see 1, first sentence.])

شذوه [a pl. of which the sing. is app. مَشْدَهَةٌ] Things that cause one to be busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. مَشَاغِل [pl. of مَشْغَلَةٌ]. (Z, K.)

شذو

1. شذوا, (Msb, K,) first pers. شذوت, (S,) aor. 2, (Msb,) inf. n. شذو, (S, Msb,) He drove camels: (S, K:) or he collected and drove a detached number of a herd of camels. (Msb.) — Hence, (Msb,) شذوا, (Msb, K,) inf. n. as above, (TA,) + He acquired somewhat of polite literature, (S, Msb, K, TA,) or of science, and guided himself thereby to the knowledge of somewhat more, (Msb,) and likewise of song; (TA;) as though he drove it and collected it: (S, TA:) or شذوا من العلم, and مِنَ الْغَنَاءِ, (MA, TA,) شذوا, (TA,) inf. n. as above, (MA, TA,) he acquired somewhat of science, and of song: (MA:) or he knew well some sort of science, and of song; and so of other things. (TA.) شذو signifies + A man's doing well, or knowing well, somewhat of a thing or an affair. (TA.) And شذوت منه بعض المعرفة means I knew [somewhat of] him, or it, [but] not well. (TA.) — Also + He recited a verse, or two verses, (S, K,) singing, (K,) or prolonging, or straining, his voice, as in singing [and as is commonly done in the driving of camels; whence, app., this meaning of the verb]. (S.) And شذوا

شذوا, (S, K,) or غنأ, (S,) + He sang poetry, (S, K,) or a song: (S:) or he recited it with a trilling, or quavering, or prolonging and modulating of the voice. (S.) — And شذوا i. q. نَحَا نَحْوَهُ + [He tended, repaired, bestowed himself, or directed his course, towards him, or it; agreeably with the explanation in the TK: or he purposed his (another's) purpose]. (K.) — And شذوا فلاناً فلاناً + He assimilated such a one to such a one; or he likened such a one to such a one; syn. شَبَّهَهُ بِآيَةٍ. (ISd, K, TA. [In the CK, فلاناً is not repeated.])

4. اشذى + He became a good, or an excellent, modulator of his voice, or maker of melody. (K.)

شذوا A remnant of strength; and a portion, or somewhat, thereof: (K:) a dial. var. of شذوا. (TA. [See شذوا, in art. شذو.]) A remnant, or remainder, of anything. (TA.) A small quantity or number: (TA:) and so شذو, (M, K,) whatever it be, (M, TA,) of much or many, (M, K,) whatever the latter be. (K.) And The extremity of anything: (K:) a dial. var. of شذوا. (TA.) = Also Heat. (K.) = And Mange, or scab: (K: [in the CK, الجرب is put for الجرب:]) a dial. var. of شذوا. (TA.)

شذو: see the next preceding paragraph.

شاذ act. part. n. of 1; signifying Driving, or a driver of, camels: &c.: (K, TA:) pl. شذاة. (TA.) — [And particularly] + One who acquires somewhat of polite literature, (S, Msb,) and of science, and guides himself thereby to the knowledge of somewhat more. (Msb.) — Also + A reciter of verses, who sings in reciting, or prolongs, or strains, his voice, as in singing: a singer of poetry: (TA:) [and simply] a singer. (S.)

شذ

1. شذ, (S, M, A, &c.,) aor. 2 and 4, (S, M, L, Msb, K,) the former agreeable with analogy, and that which is mentioned by the leading writers on inflection, and the latter anomalous, (TA,) and Esh-Shihab mentions 2, but this is not known, and there is no reason for it unless فَعَلَ be established as a form of the pret., and this has not been mentioned, (MF,) inf. n. شذو, (S, M, Mgh, L, Msb, K) and شذ, (M, L, K,) It (a thing, M, L) was, or became, apart, (S, A, L, Msb,) and it fell, or went, or came, out, or forth, (S, M, L, K,) from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, A, L, K,) to which it pertained, (M, L,) or from other things: (Msb:) it (anything) was, or became, apart, or alone: and he (a man) was, or became, apart from his companions, or alone: (Lth, L:) and + he [app. a beast] took fright, and ran away. (Msb.) You say, شذ عنه It was, or became, apart, &c., from it. (S, L.) And شذ عَنِ الْجَمَاعَةِ He was, or became, apart from the collective body [or generality] of people. (Mgh.) And مَا يَشْذُ عَلَيْهِ شَيْءٌ + [Nothing is out of his way, or sphere, or compass]. (S and K in art. حوذ.) And شذ الحصى The pebbles became scat-