

erroneously put for العُدْلُ:] الشَّقَانُ signifies the عدْلَانِ. (JK, Ibn-'Abbád, O, TA.) — And *A rope, or cord.* (Ibn-'Abbád, O, K.) — And *A bow-string;* (O, TA;) as also شِقَاقٌ; (O, K,\* TA;) so called because it is bound to the head of the bow: (O, TA:) or, accord. to Sh, *a good bow-string, i. e. strong and long.* (TA.) [See what follows.] = الشَّقُّ also signifies العَمَلُ [The making a thing]: (K:) thus accord. to some in the saying of Ru-beh, describing a sportsman [and his bow],

سَوَى لَهَا كِبْدَاءَ تَنْزَوِ فِي الشَّقِّ

[as though meaning *He prepared for it, or them, a bow such that the part whereby it was held filled the hand, springing in the making by reason of its elasticity and strength:* but the word which I have written تَنْزَوِ, and which is thus in one place in the TA, and in another place in the same, where the verse is repeated, تَنْزَوَا, is illegible in the copy of the O, and may be a mistranscription]: accord. to others, however, the last word, الشَّقِّ, here means *the bow-string.* (O, TA.)

شَقٌّ, applied to a heart, *Loving intensely, or very passionately or fondly;* syn. هَمِيَانٌ. (M, TA.) Accord. to Lth, شَقٌّ مُشْتَقٌ signifies طَامِعٌ إِلَى كُلِّ شَيْءٍ [app. meaning *A heart aspiring to everything*]: (O, L, TA:) in the K, قَلْبٌ شَقٌّ كَتَفٍ مُشْتَقٌ طَامِعٌ إِلَى كُلِّ شَيْءٍ; but the right reading is قَلْبٌ شَقٌّ مُشْتَقٌ كَتَفٍ وَمُحْرَابٍ, and the signification as above; primarily relating to the eye. (TA.) — Applied to a man, *Cautious;* or *fearful.* (TA.) — شَقْفَةٌ, applied to a woman: see 1, last sentence.

شِقَاقٌ *A rope, or cord, with which the head of a he-camel and of a she-camel is pulled:* [see 1, first sentence:] pl. [of pauc.] أَشْقَاقٌ and [of mult.] شَقَقٌ. (M, TA.) — *A cord,* (A'Obeyd, S, K,) or *thong,* (A'Obeyd, K,) with which the mouth of a water-skin is bound, (A'Obeyd, S, Mgh, K,) and that of a leathern water-bag, and which is untied in order that the water may pour forth: (A'Obeyd, TA:) or the *suspensory cord of a water-skin:* and *any cord by which a thing is suspended.* (M.) — See also شَقَّقُ, in the last quarter of the paragraph. = As an epithet, *Tall:* (Ish, S, K:) used alike as masc. and fem. (Ish, K) and dual (Ish) and pl., (Ish, K,) not dualized nor pluralized: (Ish:) applied to a man, (S, TA,) and to a woman, and to a he-camel, and to a she-camel: applied to a she-camel as meaning *tall, and long-necked;* as also شَقَقَا: and to a he-camel as meaning *tall and slender:* (Ish, TA:) also, and شَقَّقُ, applied to a horse as meaning *tall.* (T, TA.) See also أَشَقَّقُ.

شَقِيْقٌ One whose origin is suspected; syn. دَعِيٌّ: a poet says,

أَنَا الدَّاحِلُ الْبَابِ الَّذِي لَا يَرُومُهُ  
دَنِيٌّ وَلَا يُدْعَى إِلَيْهِ شَقِيْقٌ

[I am he who enters the door that the ignoble seeks

not, and to which one whose origin is suspected is not invited]. (S.) = See also 1, latter half.

شَقِيْقٌ A man evil in disposition: (M, L:) or a self-conceited young man. (JK, Ibn-'Abbád, O, K.) And شَقِيْقَةٌ, like سَكِيْنَةٌ, [in some copies of the K شَقِيْقَةٌ, like سَكِيْنَةٌ,] A woman talking, or conversing, or who talks, or converses, in an amorous and enticing manner. (JK, Ibn-'Abbád, O, K.)

شَقَقْنَا a name for *A calamity or misfortune* (دَاهِيَةٌ): (Ibn-'Abbád, O, K:\*) or, as some say, a name of *The chiefs of the Jinn, or Genii:* (Ibn-'Abbád, O:) or also *a certain chief of the Jinn.* (K.)

أَشَقُّ Long; applied to a neck. (M.) And, as also مُشْتَوِقٌ, Long in the head; applied to a horse and to a camel; and so شَقَقَا [the fem. of the former] and شِقَاقٌ applied to the female. (M.) For the fem., see also شِقَاقٌ. = [The fem.] شَقَقَا signifies [also] *A female bird that feeds her young ones with her bill, ejecting the food into their mouths.* (O, K.)

مِشْقَةٌ: see 1, in the latter half of the paragraph.

مُشَقٌّ Flesh-meat (Ks, S) cut in pieces: (Ks, S, K:) applied to flesh-meat, (M,) it is from the أَشْقَاقُ [pl. of شَقُّ] of the دِيَّةِ [or bloodwit]. (Ks, S, M.) — And *Dough cut into pieces, and prepared with oil of olives:* (El-Umawee, S, M, K:) or *dough cut into lumps, or pieces, upon the table, before it is spread out;* also called فَرَزْدَقٌ and عَجَاجِيرٌ. (IAar, TA.)

مِشْقَانٌ: see شَقُّ.

مُشَوِّقٌ [as pass. part. n. of شَقَّقُ means *Curbed by means of his nose-rein, &c.* — And] + *Hanged:* one says, قَتَلَ مُشَوِّقًا + *He was put to death [by being] hanged.* (TA.) = See also شِقَاقٌ: and أَشَقَّقُ.

### شبو

مَشْنُوٌّ and مَشْنِيٌّ: see مَشْنُوٌّ, in art. شَأْنٌ.

مَشْنِيَّةٌ: see مَشْنِيَّةٌ, in art. شَأْنٌ.

### شبه

1. شَبَبٌ (S, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. شَبَبٌ, (S, Mgh, Mṣb, K,\*) *It (a thing, S) was, or became, of the colour termed شَبَبَةٌ, (S, Mṣb, K,) i. e. of a [gray] colour in which whiteness predominated over blackness, (S, Mgh, Mṣb,) or in which whiteness was interrupted by blackness;* (K,\* TA;) as also شَبَبٌ, aor. ٤; and شَبَبٌ; (K:) the last, inf. n. اشْبَبْتُ, said in the former sense of a horse; as also اشْبَبْتُ, inf. n. اشْبَبْتُ; (S;) and this last verb, said of the head, *its whiteness predominated over its blackness;* (TA;) as also اشْتَبَبْتُ. (S, TA.) = شَبَبَةٌ, aor. ٤, (K,) inf. n. شَبَبْتُ, (TK,) said of heat and of cold, *It altered his colour;* as also شَبَبَهُ: (K:) or,

accord. to A'Obeyd, (TA,) شَبَبُ الشَّجَرِ (O, TA,) inf. n. تَشَبَّبٌ, (O,) said of cold, *It altered the colour of the trees:* and شَبَبُ النَّاسِ is likewise said of cold [as meaning *It altered the colour of the men or people*]. (O, TA.) — And شَبَبَتْ السَّنَةُ القَوْمَ *The year of drought destroyed the cattle (أموال) of the people or party:* (so accord. to the CK and my MS. copy of the K:) or the verb in this sense is اشْبَبْتُ. (So accord. to the text of the K as given in the TA.) — [Freitag erroneously assigns to this verb, as from the K, another meaning, belonging to 4.]

2: see the preceding paragraph, in three places.

4. اشْبَبَ, said of a stallion, *He had offspring of the colour termed شَبَبَةٌ born to him:* so accord. to the K: but accord. to IM and the other lexicologists, it is said of a man, meaning *the offspring of his horses were of the colour termed شَبَبَةٌ:* IAar says that there are not, among horses, such as are termed شَبَبٌ [pl. of اشْبَبٌ]: A'Obeyd, however, [as will be seen below,] explains شَبَبَةٌ as meaning a colour of horses. (TA.) — See also 1, last sentence but one.

8 and 9: see 1, first sentence.

11: see 1, first sentence. — Also, said of seed-produce, † *It dried up, or became yellow, (S, A,) but with somewhat green remaining in its interstices:* (S:) or *was near to yielding, and became white, and dried up, but with a little greenness remaining in its interstices.* (TA.) — Accord. to the L, one says also اشْبَابَتْ مَشَاوِرُهُ [app. meaning *His lips became of an ashy hue*]. (TA.)

شَبَبٌ *A mountain overspread with snow.* (O, K.) = And a boy, or young man, *light, or active, in body, and sharp-headed.* (IAar, TA voce عَضْبٌ. [See also شَبَابٌ.]

شَبَبٌ: see what next follows.

شَبَبَةٌ *A [gray] colour in which whiteness predominates over blackness, (S, Mṣb,) or in which whiteness is interrupted by blackness;* as also شَبَبٌ; (A, K;) which latter is [properly] an inf. n., of شَبَبٌ: (S, Mṣb:) or *whiteness mixed with blackness:* (Har p. 150:) not pure whiteness, as some have imagined it to be. (TA.) And in horses, *A colour in which the main hue is interrupted by a hoariness, or by some white hairs, whether the horse be [in his general colour] أَذْمَرٌ or أَشْقَرٌ or كُمَيْتٌ.* (A'Obeyd, TA.)

شَبَبَانٌ *A kind of plant (شَجَرٌ), resembling the ثَمَارٌ [or panic grass];* (K;) like شَبَبَانٌ. (TA. [But see this last word.]

شَبَابٌ (AHát, S, K) and شَبَابَةٌ (AHát, Kr, K) *Milk mixed with much water:* (AHát, S:) or a mixture of which one third is milk and the rest water: (K, TA:) Az heard several of the Arabs apply the former term to *milk mixed with water:* so called on account of the alteration of its colour. (TA.)

شَبَابٌ, in its primary acceptation, *A شُعْلَةٌ* [i. e. either brand or flame (app. the former, agreeably