

erroneously put for **الْعَدْلَانِ** (J K, Ibn-'Abbād, O, TA.) — And **A rope, or cord.** (Ibn-'Abbād, O, K.) — And **A bow-string;** (O, TA;) as also **شَنَاقُ**; (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 **الْعَمَلُ** [The making a thing]: (K:) thus accord. to some in the saying of Ru-beh, describing a sportsman [and his bow],

سَوَى لَهَا كِبْدَاءَ تَنْزُو 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 تَنْزُو, and which is thus in one place in the TA, and in another place in the same, where the verse is repeated, تَنْزُوا, is illegible in the copy of the O, and may be a mistranscription*]: accord. to others, however, the last word, **الشَّقُّ**, here means *the bow-string.* (O, TA.)

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

شَنَاقٌ *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.] **أَشْنَقَةٌ** and [of mult.] **شُنُقٌ**. (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 **شَقُّ**, 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 **شَقَاقٌ**; and to a he-camel as meaning *tall and slender*: (ISH, TA:) also, and **مَشَاقِي**, applied to a horse as meaning *tall*. (T, TA.) See also **أَشْنَقٌ**.

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

أَنَا الدَّاحِلُ الْبَابِ الَّذِي لَا يَرُومُهُ

دُنْيِي وَلَا يُدْعَى إِلَيْهِ شَقِيقٌ

[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.

شَقِيقٌ *A man evil in disposition*: (M, L:) or a self-conceited young man. (J K, Ibn-'Abbād, O, K.) And **شَقِيقَةٌ**, like **سَكِينَةٌ**, [in some copies of the K **شَقِيقَةٌ**, like **سَكِينَةٌ**,] *A woman talking, or conversing, or who talks, or converses, in an amorous and enticing manner.* (J K, Ibn-'Abbād, O, K.)

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

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

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

مَشْنَقٌ *Flesh-meat* (Ks, S) *cut in pieces*: (Ks, S, K:) applied to flesh-meat, (M,) it is from the **أَشْنَقُ** [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.)

شَقِيقٌ: see **مَشْنَقٌ**.

مَشْنُوقٌ [as pass. part. n. of **شَقَّ** means *Curbed by means of his nose-rein, &c.* — And] + *Hanged*: one says, **قَتَلَ مَشْنُوقًا** + *He was put to death [by being] hanged.* (TA.) — See also **شَنَاقٌ** and **أَشْنَقٌ**.

شَو

مَشْنُوقٌ and **مَشْنُوقٌ**: see **مَشْنُوقٌ**, in art. **شَأْ**.

مَشْنِيقَةٌ: see **مَشْنِيقَةٌ**, in art. **شَأْ**.

شَب

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

accord. to A'Obeyd, (TA,) **شَبَّ الشَّجَرُ**, (O, TA,) inf. n. **تَشَبَّيَ**, (O,) said of cold, *It altered the colour of the trees*: and **شَبَّ النَّاسُ** is likewise said of cold [as meaning *It altered the colour of the men or people*]. (O, TA.) — And **شَبَّتِ السَّنَةُ الْقَوْمَ** *The year of drought destroyed the cattle (أَمْوَالُ) of the people or party*: (so accord. to the CK and my MS. copy of the K:) or the verb in this sense is **أَشْبَتَ**. (So accord. to the text of the K as given in the TA.) — [Freytag 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 **شَبَبٌ**]: 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 **اشْبَهَتْ مَفَاوِرُهُ** [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, Msh,) or in which whiteness is interrupted by blackness*; as also **شَبَبٌ**; (A, K;) which latter is [properly] an inf. n., of **شَبَّ**: (S, Msh:) 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] أَذْهَرٌ or أَشْفَرٌ*. (A'Obeyd, TA.)

شَبَبَانٌ *A kind of plant (شَجَرٌ), resembling the لُحَامُ [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