

compensation, or recompense; (El-Umawee, A'Obeyd, S, K;) and شُكْب is a dial. var. thereof: (TA:) when the gift is initial, it is termed شُكْد: (S:) or a substitute; or thing given, received, put, or done, by way of replacement or exchange: (Ks, TA:) and (K) a gift; (As, K, TA;) as also شُكْد; (As, TA;) or the latter signifies a gift without compensation: (TA:) or شُكْم signifies a benefaction, bounty, or gratuity; syn. نُقْمى. (Lth, TA.)

شُكْر A lion: (K:) expl. in this sense as occurring in a verse of Aboo-Sakhr El-Hudhalee: or, accord. to Skr, as there used, quickly, or soon, angry; or violently angry. (TA.)

شُكْمى: see شُكْم.

شُكْم: see شُكْمِيَّة, in three places. — Also The loop-shaped handles of the cooking-pot. (S, K.)

شُكْمِيَّة expl. by Golius as meaning "Malitia indolis, contumacia," as on the authority of the KL, is app. a mistake for شُكَاة, which I find expl. in the KL as signifying the "being evil in nature, or natural disposition," but not شُكَاة. — Freytag explains it as meaning also Likeness; a signification of شُكْمِيَّة, also mentioned by him; but for this he names no authority, and I know of none.]

شُكْمِيَّة, in the لَجَام, [The bit-mouth, or mouth-piece of a pit; i. e.] the transverse piece of iron in the mouth of the horse, in which is the فأس [q. v.]; (S, K;) as also شُكْمِيَّة: (S:) [see also لَجَام, and مَسْحَل:] or شُكْمِيَّة is pl. of شُكْمِيَّة, as also شُكْمِيَّة and شُكْم, (K, TA,) this last with two dammehs, [but written in the CK شُكْم] or [rather شُكْمِيَّة is a coll. gen. n., and] شُكْم is said by some to be pl. of شُكْمِيَّة, not of شُكْمِيَّة. (TA.) — Hence, [as used in phrases mentioned below,] (TA,) † Resistance, or incomppliance: (S, TA:) disdain, scorn, or disdainful and proud incomppliance or refusal: and self-defence from wrong treatment: (K:) and self-magnification, pride, or haughtiness; syn. شُمْر; الشَّمْر in the copies of the K being a mistake for الشُّمْر: (TA:) firmness, strength, or vehemence, of spirit; (TA, and Ham p. 140;) and evilness of nature or disposition: (Ham ibid:) strength of heart: (IAar, TA:) hardness; courage, or courage and energy; or determination; syn. عَارِضَة: vigorousness, strenuousness, or energy: (TA:) also [simply] nature, or natural disposition; syn. طَبْع. (K, TK: in the CK الطَّبْع is [erroneously] put in the place of الطَّبْع.) One says, شُكْمِيَّة فُلَانٌ † Such a one is resistant, or incomppliant: (S, TA:) or disdainful, or scornful; resistant, unyielding, or incomppliant: one who defends himself from wrong treatment: proud: hardy; courageous: one possessing prudence or discretion, or firmness or soundness of judgment. (TA.) And فُلَانٌ شَدِيدُ الشُّكْمِيَّة, meaning [in like manner] † Such a one is firm, strong, or vehement, of spirit; (S, TA, and Ham p. 140;) disdainful, or scornful; resistant, unyielding, or incomppliant; (S, K, TA;) so says ISk: (TA:)

or, as some say, one possessing strength, or vehemence, of tongue; and perspicuity, or eloquence, of speech or language; or perspicuity of speech with quickness, or sharpness, of intellect; and much hardness, or courage, or courage and energy, or determination. (Ham p. 140.) — Also † Likeness, or resemblance. (K.) — And † A compact, or covenant; syn. عَهْد: (K, TA:) in some copies of the K, الْفَهْد is erroneously put for الْعَهْد. (TA.)

شكى and شكى

1. شَكَا, (K,) first pers. شَكَوْتُ, (S, Mṣb,) of which شَكَيْت is a dial. var., (K in art. شكى,) aor. ʔ, (S, Mṣb,) [and of the latter ʔ,] inf. n. شَكُو, (S, Mṣb,) or شَكْوَى, (K,) or this is a simple subst., (S, Mṣb,) also pronounced شَكْوَى, (K,) and شَكَاة, (S, K,) with kesr, (K,) in which the ى is [said to be] substituted for و because most inf. ns. of the measure فَعَالَةٌ of verbs ending with an infirm radical letter are of verbs of which that letter is ى, (TA,) or this also is a simple subst., (Mṣb,) and شَكَاة, (S, K,) or this too is a simple subst., (Mṣb,) and شَكَاة, (K,) and شَكِيَّة, (S, K,) is a trans. verb; (S, Mṣb, K;) and شَكَيْتُ signifies the same; (S, K;) as also شَكَيْتُ: (K:) one says, شَكَا أَمْرَهُ إِلَى اللَّهِ and شَكَيْتُ [i. e. شَكَيْتُ أَمْرَهُ], and شَكَيْتُ [i. e. شَكَيْتُ أَمْرَهُ], (K, TA,) meaning [He complained of his case to God; or] he told to God the weakness of his condition: (TA:) and شَكَوْتُ فُلَانًا and شَكَيْتُهُ [I complained to such a one of his conduct to me]; (S:) [or] شَكَا فُلَانًا means he told such a one of his evil conduct to him: (TA:) and شَكَا فُلَانًا إِلَى فُلَانٍ He complained of such a one to such a one: (MA:) [and شَكَوْتُ إِلَيْهِ كَذَا I complained to him of such a thing:] see 4: and [in like manner] شَكَا فُلَانًا إِلَى فُلَانٍ He complained to him of such a thing: (MA:) and شَكَيْتُ فُلَانًا [I complained of him, or it; like شَكَوْتُ]: (Mṣb:) Er-Rāghib says, الشُّكَاة is The showing, or revealing, of grief, or sorrow; whence the saying in the Kūr [xii. 86], إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ [I only show my grief and my lamentation to God]; and in the same [lviii. 1], وَتَشْكِي إِلَى اللَّهِ [And shoveth her grief, or sorrow, to God]; the primary signification of الشُّكُو being the opening of the small skin for water or milk called شُكُوَة, and showing what is in it; so that it is as though originally metaphorical [though what is termed حَقِيقَةُ عَرْفِيَّة (expl. in art. حق)]; like the phrases نَفَضْتُ لَهُ مَا فِي جِرَابِي and بَشَّتُ لَهُ مَا فِي وَعَائِي, meaning "I showed him what was in my heart." (TA.) — شَكَا is also said of a camel as meaning He stretched out his neck, and made much moaning, or prolonged utterance of a complaining voice, being fatigued by journeying. (TA.) — And شَكَاة, (MA, K, TA,) inf. n. شَكُو and شَكَاة and شَكْوَى, (MA, TA,) is said in relation to a disease, or sickness; (MA, K, TA;) meaning He (a diseased, or sick, person) complained of it, namely,

his disease, or sickness; (MA; [accord. to the TK, followed in this case, as in many others, by Freytag, it means it (i. e. disease, or sickness,) afflicted him; which I think to be indubitably a mistake;]) and شَكَيْتُ and شَكَيْتُ signify the same [as شَكَا مَرَضُهُ he complained of his disease, or sickness]: (TA:) [or] these two verbs (شَكَيْتُ and شَكَيْتُ) signify [or signify also] he was, or became, diseased, or sick. (TA in additions at the end of this art.) One says also, شَكَيْتُ أَغْضَائِهِ and شَكَيْتُ, both meaning the same [i. e., originally, He complained of a pain, or disease, in some one of his members; but generally meaning he had a complaint of, or a pain or a disease in, some one of his members; and شَكَا غَضْوًا not unfrequently occurs used in the same sense]: (S:) [thus one often says of a brute; for ex.,] As says, in explaining الْغَلَابُ as meaning "a certain disease that attacks the camel," أَشْكِي مِنْهُ قَلْبَهُ [he has a pain in consequence thereof in his heart; in which قَلْبَهُ, though determinate, may be considered as an explicative, like أَلَمَ بَطْنَهُ in the phrase أَلَمَ بَطْنَهُ, q. v.]. (S in art. قلب.) — One says also, هُوَ يُشْكِي بَكَذَا, meaning He is accused, or suspected, of such a thing; syn. يُشْمَرُ بِهِ: (K: [there mentioned as though it were from أَشْكِي, and held to be so by the author of the TK; but it is from شَكِي; as though meaning he is complained of by reason of such a thing:]) mentioned by Yaqqoob, in the "Alfādh." (TA.) = شَكَى فُلَانٌ [thus in my original, app. شَكَا or شَكَى,] is mentioned by Az as meaning The nails of such a one became split in several, or many, places. (TA.)

2. شَكَّتِ النَّسَاءُ, inf. n. تَشْكِيَّة; and شَكَّتَتْ; (K;) or, accord. to Th, only this last; (TA:) The women took for themselves, or made, a شُكُوَة [q. v.] for the churning of milk; (K, TA;) because it was little in quantity; the شُكُوَة being small, so that only a small quantity can be churned in it: (TA:) or, as in the T, شَكَى and شَكَى he took for himself, or made, a شُكُوَة: (TA:) [or] so شَكَيْتُ: (S:) and so شَكَيْتُ. (IKt, TA.) = تَشْكِيَّة شَاكِيَّة, inf. n. تَشْكِيَّة, expl. in the K as meaning كَفَّ عَنْهُ and طَبَّبَ نَفْسَهُ, is a foul mistranscription: correctly, سَلَّى شَاكِيَّة, meaning "He comforted his complainer, and consoled him for that which had befallen him;" as in the Tekmileh. (TA.)

3. شَاكَاهُ, inf. n. مُشَاكَاهُ, He complained of him, i. q. شَكَا: or he told of his deceit, guile, or circumvention, and his vices, or faults. (TA.)

4. أَشْكَاهُ [He made him, or caused him, to complain;] he did to him that which made him, or caused him, to have need to complain of him. (S, Mṣb.) He increased his annoyance and complaining. (Az, K, TA.) — And He removed, or did away with, his complaint; or made his complaint to cease; (S, Mṣb, K;) he caused him to be pleased or contented [and so relieved him from his complaint]; syn. أَعْتَبَهُ مِنْ شُكُوَاهُ; (S, and Har p. 337;) i. e. أَرْضَاهُ; (Har ibid.) and