

erroneously put for العُدْلُ:] الشَّقَانُ signifies العُدْلَانُ. (JK, Ibn-'Abbád, O, TA.)\* — And A rope, or cord. (Ibn-'Abbád, O, K.) — And A bow-string; (O, TA;) as also شَقَّاقٌ; (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 تَنْزَوِي 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 تَنْزَوِي, 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, الشَّقُّ, here means *the bow-string*. (O, TA.)

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

شَقَّاقٌ 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.] أَشَقَّاقَةٌ and [of mult.] شَقَّقَاتٌ. (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 شَقَّقَ, 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 شَقَّقَا: and to a he-camel as meaning *tall and slender*: (ISH, TA:) also, and شَقَّقَاتٌ, applied to a horse as meaning *tall*. (T, TA.) See also أَشَقَّقَ.

شَقَّقَ One whose origin is suspected; syn. دَعَى: a poet says,

• أَنَا الدَّاحِلُ الْبَابِ الَّذِي لَا يَرُومُهُ •

• دَنِيٌّ وَلَا يُدْعَى إِلَيْهِ سَنِيٌّ •

[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. (JK, Ibn-'Abbád, 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. (JK, Ibn-'Abbád, O, K.)

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

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

مِشْنَقٌ Flesh-meat (Ks, S) cut in pieces: (Ks, S, K:) applied to flesh-meat, (M,) it is from the أَشْنَقُ [pl. of شَقَّقَ] of دِيَةٌ [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. (IAqr, TA.)

شَقَّقَ: see شَقَّقَ.

مَشْنُوقٌ [as pass. part. n. of شَقَّقَ 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 شَقَّقَاتٌ: and أَشَقَّقَ.

### شَو

مَشْنُوقٌ and مَشْنُوقٌ: see مَشْنُوقٌ, in art. شَأ.

مَشْنُوقَةٌ: see مَشْنُوقَةٌ, in art. شَأ.

### شَبَّ

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

accord. to A'Obeyd, (TA,) شَبَّابٌ الشَّجَرُ (O, TA,) inf. n. تَشَبَّابٌ, (O,) said of cold, It altered the colour of the trees: and شَبَّابٌ النَّاسِ is likewise said of cold [as meaning *It altered the colour of the men or people*]. (O, TA.) — And شَبَّابَتِ السَّنَةِ القَوْمِ 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 شَبَّابَتِ. (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. شَبَّابٌ, said of a stallion, *He had offspring of the colour termed شَبَّابَةٌ 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 شَبَّابَةٌ*: IAqr says that there are not, among horses, such as are termed شَبَّابٌ [pl. of شَبَّابٌ]: A'Obeyd, however, [as will be seen below,] explains شَبَّابَةٌ 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 مَشَافِرُهُ [app. meaning *His lips became of an ashy hue*]. (TA.)

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

شَبَّابٌ: see what next follows.

شَبَّابَةٌ A [gray] colour in which whiteness predominates over blackness, (S, Mgh,) or in which whiteness is interrupted by blackness; as also شَبَّابٌ; (A, K;) which latter is [properly] an inf. n., of شَبَّابٌ: (S, Mgh:) 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] كَمِيَّتٌ or أَشَقَّرٌ or أَدْمَرٌ. (A'Obeyd, TA.)

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

شَبَّابٌ (AHát, S, K) and شَبَّابَةٌ (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.)

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