

angry look, from the outer angle of the eye: see 1]. (S, K,\*) شَزْرُ signifies [also] *Disquietude*. (Mgh.)

أَتَاهُ الدَّهْرُ بِشَزْرَةٍ لَا يَنْحَلُّ مِنْهَا [Time, or fortune, brought him a calamity from which he was not to be extricated;] meaning, *destroyed him*. (TA.)

شُورَةٌ † *Redness in the eye, and, or with,* (so in the K accord. to the TA, but in the CK "or,") *what is termed شُورٌ in the glance thereof*. (K.)

عَيْنٌ شُرَّاءُ † *Red milk*. (TS, K,\*) — عَيْنٌ شُرَّاءُ † *An eye that is red, and* (so in the K accord. to the TA, but in the CK "or,") *with what is termed شُرٌّ in the glance thereof*. (K.)

حَبْلٌ مَشْرُورٌ *A rope, or cord, twisted from the left*; (Lth, A, Mṣb, TA;) which is the stronger way: (Lth, A:) or *upwards*: (Aṣ, T, S:) [see 1:] and † *مَشْرُورَاتٌ*, (S, TA,) and † *مَشْرُورَاتٌ*, (TA,) [*Pendent locks of hair*] so twisted. (S, TA.)

مَشْرُورٌ: see the next preceding paragraph.

شع

1. شَعَّ النَّعْلُ, (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. شَعَّ, (O, K,) *He put a شع [q. v.] to the sandal*; (S, Mṣb, K;) as also † *شَعَّهَا*, and † *أَشَعَّهَا*. (S, O, K,\*) = شَعَّتِ النَّعْلُ, aor. ʿ, *The sandal had its شع broken*. (Ibn-Buzurj, O, K,\*) — شَعَّ الْفَرْسُ, aor. as above, inf. n. شَعَّ, *The horse had a gap, or space, between his central incisor and the tooth next to it*. (Abou-Málik, IDrd, O, K,\*) = شَعَّ, aor. as above, inf. n. شَعَّ and شُوع, *It was, or became, distant, or remote*; said of a place of alighting, or abode. (K,\*) And, said of anything, *i. q. تَنَاهَى* [*It was or became, far from another thing*]: and شَخَّصَ [*it rose, &c.*]. (TA.) — شَعَّ بِهِ *He put, or sent, or removed, him, or it, away, or far away*; as also † *أَشَعَّهُ*. (TA.)

2: see the preceding paragraph.

4: see 1, first and last sentences.

شَعَّ (S, O, Mṣb, K, &c.) and شَعَّ (K) and † شَعَّنَ, so in some of the copies of the K, (TA,) [thus in my MS. copy of the K, and also in the O,] with an augmentative ن, (O, TA,) *The قَبَالُ of the sandal*; (K;) [i. e.] *the appertenance of the sandal that is attached, or tied, to its زَمَامٌ*; (S;) [meaning] *one of the thongs, or straps, or strips of leather, of the sandal, being that which passes between two toes, of which the [lower] end enters the hole, or perforation, that is in the fore part of the sandal, and which is attached [at its upper end] to the زَمَامٌ [or, as it is also called, the شِرَاكُ, a thong, or strap, or strip of leather, extending towards the ankle, and having two arms, (its عَضْدَانِ,) which are attached to the أُذُنَانِ (q. v.), or pass through these and unite behind the foot*]: (IAth, TA:) a poet says, referring to camels,

أَحْدُو بِهَا مُنْقَطِعًا شِعْتِي

[I urge them on by singing to them, with the interdigital thong of my sandal broken]: (Lth, O, TA:) the pl. of شِعُّ is شُوعٌ (S, O, Mṣb, K, TA) and أَشَاعُ: (O, K, TA:) ISd and Z affirm that it has only the former pl.; but AHei contradicts this: (TA:) the latter pl. [a pl. of pauc.] occurs in the saying of 'Obeyd Ibn-Eiyoub El-'Amberee,

يُدِيرُ تَعْلِيهِ تِلًّا تَعْرَقَا

يَجْعَلُ أَشَاعِمَا نَحْوَ الْقَفَا

[He turns round his sandals, in order that they may not be known by their prints upon the ground; putting the interdigital thongs thereof in the direction of the back of the neck]. (O, TA.) — [Hence,] قِبَالُ الشَّيْخِ signifies † *The serpent*; mentioned by IAqr with الشُّبُرُ. (TA.) — And شِعُّ also signifies † *The extremity of a place*. (O, K,\*) One says, *حَلَلْنَا شِعَّ الدَّهْنَاءِ* † *We alighted in the extremity of the sandy desert, or of the desert called Ed-Dahnâ*. (O,\*) — And † *A narrow tract of land*. (O, K,\*) — And † *Somewhat remaining of property or cattle*. (IAqr, O, K, TA.) And (K) † *A small quantity or number of property or cattle*. (Moḥárib, O, K, TA.) One says, *لَهُ شِعُّ مَالٍ* † *He has a small quantity of property, or a small number of cattle*; (Moḥárib, O, K, TA;) or *a small collection of camels and of sheep or goats*: (K, TA:) and Fr adds *شَيْخٌ مَالٍ* [app. in the same sense: but see another explanation of مَالٍ شَيْخٌ in what follows]. (O,\*) — And † *The greater portion or number of property or cattle*. (El-Mufáddal, O, K, TA.) Thus it has two contr. [?] significations. (K,\*) One says, *ذَهَبَ شِعُّ مَالِهِ* † *The greater portion of his property, or the greater number of his cattle, went, or passed, away*. (El-Mufáddal, O, TA.) — And † *فَلَانٌ شَيْخٌ مَالٍ* † *Such a one is a good manager of cattle or camels &c.*; (S, O, K, TA;) *one who keeps assiduously to the tending, or pasturing, thereof*: (A, TA:) and Fr says, *هُوَ شَيْخٌ مَالٍ*, as syn. with مَالٍ شَيْخٌ. (TA: [but see above.])

شِعْنٌ: see شِعَّ, in two places.

شَاعٍ: see شَاعَ.

شَيْخٌ مَالٍ: see شَيْخَ, in two places.

شَايِعٌ *A man having his شع broken*. (O, K,\*) — Also *Distant, or remote*; and so † شُوعٌ: (S, O, K,\*) both applied to a place of alighting, or abode: (O, K,\*) pl. [of either, irreg.], شُوعٌ. (K,\*) One says *بِلَادٌ شَائِعَةٌ* [*Distant countries or towns*]. (Mṣb.) And *رَجُلٌ شَائِعٌ الدَّارِ* *A man whose house, or abode, or country, is distant*. (TA.) And *سَفَرٌ شَائِعٌ* *A far journey*. (TA.)

ششب

شُوشِبٌ, mentioned in the K under this head and in art. شِب: see the latter art.

شصر

1. شَصَّرَ, (A'Obeyd, O,) aor. ʿ, (O,) inf. n. شَصَّرَ, (A'Obeyd, S, O, K,\*) *He sewed (a garment, or piece of cloth, A'Obeyd) with wide stitches, or with stitches far apart*, (S, O, K,\*) *as in the manner termed بَشْكٌ*. (A'Obeyd.) — شَصَّرَ عَيْنَ الْبَازِي, (S, O,) aor. and inf. n. as above, (S,\*) *He sewed up the eye of the hawk*. (S, O,\*) — شَصَّرَ النَّاقَةَ, (M, O, K,\*) aor. ʿ and ʿ, (O, K,\*) inf. n. as above, (S, M, O, K,\*) *He transfixed the sides of the she-camel's vulva with small sharp-pointed pieces of wood, or prickles*, (M, O, K,\*) *and twisted round behind them sinews*, (M,\*) *or a string made of hairs from her tail*, (M, O, K,\*) *on account of the protruding of her womb on the occasion of her bringing forth*; (M, O, K,\*) syn. of the inf. n. تَزْنِيْدٌ. (S,\*) See also شَصَّارٌ, below. — And شَصَّرَ النَّاقَةَ, (K,\*) inf. n. as above, (TA,\*) signifies also *He inserted the piece of wood called شَصَّارٌ between the nostrils of the she-camel*; and so † *شَصَّرَهَا*, (K,\*) inf. n. تَشَصَّرَ. (TA,\*) — شُوكَةٌ, (O, K,\*) inf. n. as above, (K,\*) *A thorn pricked, or pierced, him*. (O, K,\*) — شَصَّرَهُ بِالرُّمْحِ, (O,\*) inf. n. as above, *He pierced him (O, K,\*) with the spear*. (O,\*) شَصَّرَ also signifies *A bull's*, (O, K,\*) and *a gazelle's*, (TA,\*) *smiting* (O, K, TA) *a man* (O, TA) *with his horn*. (O, K, TA,\*) = And شَصَّرَ, (IAqr, O,\*) inf. n. as above, (K,\*) *He leaped, or leaped upwards*; syn. طَفَّرَ. (IAqr, O, K,\*) — شَصَّرَ بَصْرَهُ, aor. ʿ, (O, K,\*) in the L ʿ, inf. n. شَصُّورٌ, *His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed*, (syn. شَخَّصَ,) *and the eye became inverted*; at the time of death: (O, K,\*) thus, nearly in the same words, expl. by Lth and IF and Ibn-'Abbád: (O,\*) or the correct word is شَصَّارٌ, or شَطَّرَ; (so accord. to different copies of the K, the latter being the reading in the TA;) or both; for Az says that this explanation of شَصَّرَ بَصْرَهُ is in his opinion a mistake, and that it is correctly شَصَّارٌ بَصْرَهُ and شَطَّرَ, meaning that *he was as though he looked at thee and at another*. (O, TA,\*)

2: see the preceding paragraph.

شَصَّرَ, and its dual: see شَصَّارٌ.

شَصَّرَ (A'Obeyd, S, K,\*) and شَصَّرَ (Lth, S, K,\*) and شُوشِبٌ (K,\*) *The young one of the gazelle, when he has become strong and active*: (A'Obeyd, S, L, &c.:(\*) in the K, *when he has become strong, but not active*; but this is a mistake: (TA,\*) or *that has become old enough to smite with his horn*: or *that has become a month old*: or *that has not yet cropped the herbage [but only sucked his mother]*; expl. by *الَّذِي لَمْ يَحْتَنِكْ*: (K,\*) A'Obeyd states that it is said by more than one of the Arabs of the desert that the young one of the gazelle is called طَلًّا; then, حَشْفٌ; and when his horns come forth, شَادِنٌ; and when he has become strong and active, شَصَّرَ, of which the fem. [as is also said in the K] is شَصَّرَةٌ; then, جَدْعٌ; and