

periences difficulty in striving to master him. (JK.)

شَقِيَّةٌ A certain mode of جماع, (K, TA,) in which the woman lies upon her شِق [or side]. (TA.)

شَقِيَّةٌ [The bursa faucium, or faucial bag, which is placed behind the palate of the he-camel, and which, when excited, he inflates, and blows out from the side of his mouth;] a thing resembling the lungs, or lights, which the he-camel protrudes from his mouth when he is excited by lust; (S, O, K;) a skin in the fauces of the Arabian camel, which he inflates with wind, and in which he brays; whereupon it appears from the side of his mouth; so says En-Nadr; and he adds that it does not pertain to any but the Arabian camel, [as is said in the M, and] as Hr says; but this requires consideration; (TA;) [also expl. as] the لَبَاة [q. v.] of the he-camel, (M, and Har p. 16,) which he protrudes from his mouth when he brays: (Har ubi suprâ:) pl. شَقَائِقُ. (TA.)

To this is likened the tongue of the chaste, or eloquent, and able speaker; himself being likened to the braying stallion-camel: (O:) and hence they say of an orator, or a preacher, that he is ذُو شَقِيَّةٍ: (S:) one says likewise of an orator, or a preacher, that is loud in voice and skilful in speech, هُوَ أَهْرَتُ الشَّقِيَّةِ [lit. He is wide, or ample, in respect of the شَقِيَّة]: (TA:) and one says, هَدَرَتْ شَقِيَّتَهُ [meaning His utterance was sonorous and fluent]. (A and TA in art. هدر.) Orators, or preachers, are also termed شَقَائِقُ [for ذَوُو شَقَائِقُ]: and one says, فَلَانٌ شَقِيَّةٌ قَوْمِهِ, meaning † Such a one is the noble, and the chaste in speech, or eloquent, of his people. (M.) And in a trad. of 'Omar, (M, O, TA,) accord. to A'Obeyd and others, or of 'Alee accord. to Hr, (TA,) شَقَائِقُ are assigned to the Devil, in his saying, إِنَّ كَثِيرًا مِنَ السُّخَطِ مِنَ شَقَائِقِ الشَّيْطَانِ [lit. Verily many of the orations, or harangues, are from the شَقَائِقُ of the Devil]; because of the lying introduced into them. (M, O, TA.)

الشَّقِيَّةُ الشَّقِيَّةُ an appellation applied to a certain حُطْبَةٌ [i. e. oration, or harangue, or sermon,] of 'Alee, because of his saying to Ibn-'Abbâs, (O, K,) on his having cut short his speech, (O,) in reply to a remark of the latter person upon his not having continued his speech uninterruptedly, تِلْكَ شَقِيَّةٌ هَدَرْتُ نُرَ قَرَّتْ [That was a شَقِيَّة that uttered a braying, then became still]. (O, K.)

شَاقٍ Difficult, hard, distressing, grievous, afflicting, troubling, molesting, fatiguing, or wearying. (KL.) One says أَمْرٌ شَاقٍ [An affair, or event, that is difficult, &c.]; from عَلَيْنَا الأَمْرُ شَقٌّ. (Msb.) And شَقَّةٌ شَاقَةٌ (S, Msb) A long journey [that is difficult, &c.]. (Msb.)

شَاقَّةٌ The spadix of a palm-tree, that has become a span in length; so called because it cleaves the envelope: pl. شَوَاقٍ. (M.)

أَشَقُّ (S, M, O, K,) fem. شَقَاةٌ, and pl. شَقِيٌّ, (K,) applied to a horse, Wide between the hind legs: (IAqr, Th, T, O, K, TA:) and the fem. signifies wide in the أَرْفَاعُ [or groins, or similar parts]; (TA;) and is applied to a mare: (IDrd, O, TA:) and wide in the vulva; (IAqr, O, K;) applied in this sense to a woman. (IAqr, O, TA.) And أَشَقُّ النَّخْرَيْنِ, applied to a horse, Wide in the nostrils. (Lth, O, TA.) — Also, (O, K,) Tall, or long; (T, S, M, O, K;) applied to a horse; (T, S, M, K;) thus expl. by أَشَقُّ; (T, TA;) and so too applied to a man: (M, TA:) and the fem., as above, applied to a mare. (S.) — And, applied to a horse, That goes to the right and left in his running, (JK, O, K, TA, [in the CK, يَسْبِقُ is erroneously put for يَشْتَقُّ, and in like manner in my MS. copy of the K, with the additional mis-transcription of من عَدُوهُ for من عَدُوهُ]) as though (O, TA) leaning upon one of his sides: (JK, O, TA:) so says Lth; and he cites as an ex.,

وَتَبَايَزْتُ كَمَا يَمْشِي الأَشَقُّ

[as though meaning And I moved my posteriors in walking, like as goes the horse that inclines to the right and left in his running: but this may be rendered and I stepped wide, like as does the tall, or long-bodied, horse]. (O, TA.)

مَشَقٌّ [properly A place of cleaving, splitting, &c.: and hence a fissure, cleft, &c., like شَقٌّ: pl. مَشَائِقُ]: see شَقٌّ. — مَشَقُّ العَيْنِ [The slit of the eye]. (TA in art. حوص.)

مَشَقَّةٌ [said in the S and K to be an inf. n. of شَقٌّ trans. by means of عَلَى]: see شَقٌّ, in the last quarter of the paragraph, in two places.

شَقَا

1. شَقَا (S, K,) aor. ٤, (K,) inf. n. شَقٌّ and شَقْوَةٌ, said of the نَاب [or tush] (S, K) of a camel, (S,) It grew forth; (S, K;) it appeared; (TA;) as also شَقَا. (K in art. شَقَا.) [See also شَقٌّ.] شَاقِي, with the ٥ softened [or changed into ي], occurs in a verse of Dhu-r-Rummeh [for the part. n. شَاقِي]. (TA.) — شَقَا رَأْسَهُ He divided his head; syn. شَقَّهُ: [meaning, his hair:] or he separated it (فَرَّقَهُ) [i. e. his hair] with the مَشَقَا [or comb]: (K:) or شَقَا شَعْرَهُ بِالمَشَطِ, inf. n. شَقٌّ, he separated his hair with the comb. (AZ, S.) — And شَقَاهُ (S, K,) inf. n. شَقٌّ, (S,) He hit his head, i. e. the place of the parting of the hair of his head, (S, K,) with a staff, or stick. (S.)

شَقْوِيَّةٌ Camels of the age when the نَاب [or tush] grows forth: and so شَقْوِيَّةٌ: (Aq, TA:) [or شَوِيَّةٌ, q. v. in art. شوك.]

مَشَقٌّ (S, K) and مَشَقِيٌّ (Fr, O, TA,) like مَشَقٌّ and مَشَقِيٌّ, (O, TA,) The place of the parting of the hair of the head. (Fr, S, O, K.)

مَشَقَا A comb; (IAqr, S, K;) as also مَشَقَاةٌ

and مَشَقَاةٌ, and مَشَقَا [or مَشَقِيٌّ]. (K: the last also mentioned in the K in art. شَقْو.)

مَشَقِيٌّ: see مَشَقَا.

مَشَقَاةٌ: see مَشَقَا. — Also i. q. مَدْرَاةٌ; (K;) [i. e. A thing, or an iron instrument, with which the head is scratched; or a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair;] or a piece of wood, or stick, [like a shever,] which a woman inserts in her hair; or a horn prepared for that purpose (TA) [or for adjusting the locks of a woman's hair: see مَدْرَاةٌ].

مَشَقَاةٌ: see مَشَقَا.

شَع

1. شَعَّ and شَعَّ, The palm-trees were, or became, goodly with their fruit. (TA.) [See also 4.] — شَعَّ اللهُ فَلَانًا, [inf. n. شَعَّ,

accord. to AZ, is syn. with قَبَحَهُ اللهُ [i. e. God removed such a one far from good, or prosperity, &c.; or may God remove &c.]: (TA:) [or, as may be inferred from what follows, the former of these verbs is used by some as an imitative sequent to the latter of them:] and accord. to Sb, (TA,) شَعَّ (K, TA,) inf. n. [شَعَّ and شَعَّاحَةٌ, (TA,) is syn. with قَبَحَ [i. e. He, or it, was, or became, bad or evil, foul or ugly, &c.]: (K, TA:) [but in this case also it seems that the former of these verbs may be used by some as an imitative sequent to the latter of them: for] one says,

قَبَحَ لَهْ وَشَعَّ [May removal far from good, or prosperity, &c., betide him], (S, O, K,) in which شَعَّ is an imitative sequent to قَبَحَ, or syn. therewith; (S, K;) and [in like manner] قَبَحَ لَهْ وَشَعَّ, inf. n. of the latter as above and in like manner of the former; (S;) and جَاءَ بِالقَبَاحَةِ وَالشَّعَاةِ [He did, or said, what was bad or evil, &c.]: (K:) and هُوَ قَبِيحٌ شَقِيحٌ [He is bad or evil, foul or ugly, &c.]: (S, O, K:) and قَعَدَ مَقْبُوحًا مَشَقُوحًا [He sat, or remained, far removed from good, or prosperity, &c.]: in like manner: (K:) but Sb intimates that شَقِيحٌ is not an imitative sequent, by his stating that the Arabs say وَدَمِيمٌ شَقِيحٌ [Bad, or evil, &c., and blamed, &c.; or, more probably, وَدَمِيمٌ شَقِيحٌ, meaning foul and ugly]: (L, TA:) and [it is said that] شَقِيحٌ signifies Recovering (نَاقَهُ) [for which Freytag appears to have read نَاقَةً] from disease; (O, K, TA;) and hence one says, فَلَانٌ قَبِيحٌ شَقِيحٌ [as though meaning Such a one is unsightly, being just recovering from disease]: (TA:) and accord. to AZ, شَقِيحٌ is [not an imitative sequent, but] syn. with مَقْبُوحٌ: (L, TA:) in the phrase above-mentioned, مَشَقُوحًا is said in the 'Inâyeh to mean broken: or far removed: (TA:) or it means reviled. (O.) — [As indicated above,] شَعَّاهُ, aor. ٤, (Lh, O, K,) inf. n. شَعَّ, (Lh, O,) also