

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

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

شَقِيْقَةٌ [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 لَهَاءُ [q. v.] of the he-camel, (M, and Har p. 16,) which he protrudes from his mouth when he brays: (Har ubi supra:) 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 شَقِيْقَةٍ: (S:) one says likewise of an orator, or a preacher, that is loud in voice and skilful in speech, هُوَ أَهْرَتُ الشَّقِيْقَةِ [lit. He is wide, or ample, in respect of the شَقِيْقَةُ]: (TA:) and one says, هَدَرَتْ شَقِيْقَتَهُ [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, فُلَانٌ شَقِيْقَةٌ, 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'Obeid and others, or of 'Alee accord. to Hr, (TA,) شَقَائِقُ are assigned to the Devil, in his saying, إِنَّ كَثِيْرًا مِّنَ الْخُطْبِ مِّنْ شَقَائِقِ الشَّيْطَانِ [lit. Verily many of the orations, or harangues, are from the شَقَائِقِ of the Devil]; because of the lying introduced into them. (M, O,* TA.)*

شَقِيْقَةُ الخُطْبَةِ الشَّقِيْقِيَّةُ an appellation applied to a certain خُطْبَةٌ [i. e. oration, or harangue, or sermon,] of 'Alee, because of his saying to Ibn-'Abbás, (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 شَقِيْقَةٌ هَدَرَتْ ثُمَّ قَرَّتْ [That was a شَقِيْقَةٌ that uttered a braying, then became still]. (O, K.)

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

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

أَشَقُّ (S, M, O, K,) fem. شَقَاءٌ, and pl. شَقِيْقٌ (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 المَنْخَرَيْنِ, 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 Aq; (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, يَسِيْقُ is erroneously put for يَشْتَقُّ, and in like manner in my MS. copy of the K, with the additional mis-transcription of مِنْ عَدْوِهِ for مِنْ عَدْوِهِ]) as though (O, TA) leaning upon one of his sides: (JK, O, TA:) so says Lth; and he cites as an ex.,

وَبَايَزْتُ كَمَا يَمِيْئِي 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.)

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

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

شَقَا

1. شَقَا (S, K,) aor. ʔ, (K,) inf. n. شَقُّ and شَقُوهُ, said of the نَابُ [or tush] (S, K) of a camel, (S,) It grew forth; (S, K;) it appeared; (TA;) as also شَقَا. (K in art. شَكَا.) [See also شَقُّ.] شَقَا, with the ʔ softened [or changed into ʔ], occurs in a verse of Dhu-r-Rummeh [for the part. n. شَقَانِي]. (TA.) = شَقَا رَأْسَهُ He divided his head; syn. شَقَّه: [meaning, his hair:] or he separated it [فَرَقَهُ] [i. e. his hair] with the مِشْقَاءُ [or comb]: (K:) or شَقَا شَعْرَهُ بالمِشْقِ, inf. n. شَقُوهُ, he separated his hair with the comb. (AZ, S.) — And شَقَاهُ (S, K,) inf. n. شَقُوهُ, (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.)

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

مَشَقُّ (S, K) and مَشَقِيْقٌ (Fr, O, TA,) like مَفْرَقٌ and مَفْرِقٌ (O, TA,) The place of the parting of the hair of the head. (Fr, S, O, K.)

مِشْقَاءٌ A comb; (IAqr, S, K;) as also مِشْقَاءٌ

and مِشْقَاءَةٌ, and مِشْقَا [or مِشْقِي]. (K: the last also mentioned in the K in art. شعو.)

مَشَقِيْقٌ: see مِشْقَاءٌ.

مِشْقَاءَةٌ: see مِشْقَاءٌ. — Also i. q. مِدْرَاةٌ; (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 shewer,] 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 مِدْرَاةٌ].

مِشْقَاءَةٌ: see مِشْقَاءٌ.

شَقَح

1. شَقَحَ النَّخْلُ, and شَقَّحَ, The palm-trees were, or became, goodly with their fruit. (TA.) [See also 4.] = شَقَّحَ اللهُ فُلَانًا, [inf. n. شَقَّحُ.]

accord. to AZ, is syn. with قَبَّحَهُ 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,) شَقَّحَ (K, TA,) inf. n. [شَقَّحُ and] شَقَّاحَةٌ, (TA,) is syn. with قَبَّحَ [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, قَبَّحًا لَهُ وَشَقَّحًا [May removal far from good, or prosperity, &c., betide him], (S, O, K,) in which شَقَّحًا is an imitative sequent to قَبَّحًا, or syn. therewith; (S, K;) and [in like manner] قُبَّحًا وَشَقَّحًا, (O, K;) and, of a man, قَبَّحَ وَشَقَّحَ, inf. n. of the latter as above and in like manner of the former; (S;) and جَاءَ بِالقَبَاحَةِ وَالشَّقَاحَةِ [He did, or said, what was bad or evil, &c.]: (K:) and هُوَ قَبِيْحٌ شَقِيْحٌ [He is bad or evil, foul or ugly, &c.]: (S,* O, K:*) and قَعَدَ مَقْبُوْحًا مَشْقُوْحًا [He sat, or remained, far removed from good, or prosperity, &c.]: in like manner: (K:) but Sb intimates that شَقِيْحٌ is not an imitative sequent, by his stating that the Arabs say وَدَمِيْرٌ شَقِيْحٌ [Bad, or evil, &c., and blamed, &c.; or, more probably, وَدَمِيْرٌ شَقِيْحٌ, meaning foul and ugly]: (L, TA:) and [it is said that] شَقِيْحٌ signifies Recovering (نَاقَةٌ) [for which Freytag appears to have read نَاقَةٌ] from disease; (O, K, TA;) and hence one says, فُلَانٌ قَبِيْحٌ شَقِيْحٌ [as though meaning Such a one is unsightly, being just recovering from disease]: (TA:) and accord. to AZ, مَشْقُوْحٌ is [not an imitative sequent, but] syn. with مَقْبُوْحٌ: (L, TA:) in the phrase above-mentioned, مَشْقُوْحًا is said in the 'Ináyeh to mean brohen: or far removed: (TA:) or it means reviled. (O.) = [As indicated above,] شَقَّحَهُ, aor. ʔ, (Lh, O, K,) inf. n. شَقَّحُ, (Lh, O,) also