

also شَقَار and شَقْرَان, (so in some copies of the K,) the latter so written by IDrd and Sgh, and thought by IDrd to be a place or a plant, (TA,) or شَقْرَان, (so in some copies of the K and in the TA,) and شَقَارِي and شَقَارِي: (K:) or شَقْر is the name of a certain other plant, not the شَقَات, but red like it: (M,* K,* TA:) or it signifies cinnabar: (A:) or شَقْرَة has this signification, (T, K,) as well as that first assigned to it above: (K:) and accord. to AHn, (M, TA,) شَقَارِي is the name of a certain plant (S, M, TA) that grows in sands, having a pungent odour, which is tasted in the flavour of milk: and he adds that, accord. to some, it is the same as the شَقْر; but that this opinion is not well founded: (M, TA:) it is also said that it is a certain plant having a flower of a dingy red colour, the seed, or grain, of which is called حَمِيمَر: (TA:) and that شَقَارِي (M, TA) and شَقَارِي, (M,) or شَقَار, (TA,) are names of a certain plant, having a flower of a colour somewhat of that termed شَكْلَة, with slender, or delicate, dust-coloured leaves, which grows in the manner of قَضَب [a kind of trefoil], is approved in pasturage, and grows only in fruitful years. (M, TA.)

جَاءَ بِالشَّقْرِ وَالْبُقْرِ: see جَاءَ بِالشَّقْرِ وَالْبُقْرِ, in art. صقر.

شَقْرَة The colours described in the explanations of the epithet أَشَقْر, below. (S, M, Mṣb, &c.)

شَقْرَان, or شَقْرَان: see شَقْر.

شَقْرَان and its vars.: see in art. شقرق.

شَقُور: see the next paragraph, in four places.

شَقُور (AHeyth, Fr, A'Obeyd, S, K) and شَقُور (AHeyth, Aḡ, Abu-l-Jarráh, S, K) A want; or a needful, or requisite, thing, affair, or business: (S, K:) or the former signifies wants: (Ham p. 716:) A'Obeyd says that the former word is the more correct, because شَقُور signifies things, or affairs, that cleave to the heart, disquieting it; and is pl. of شَقْر; and that شَقُور, with fet-ḥ, has the signification of an epithet [meaning cleaving to the heart and disquieting it]: (S:) or, accord. to some, this latter signifies grief, mourning, sorrow, or sadness; disquietude of mind: or disquietude of mind that causes one to be sleepless: the former is also expl. as signifying a man's case, and his secret: and both are also said to signify tidings: and a man's state, or condition. (TA.) One says, أَخْبَرْتَهُ بِشَقُورِي I acquainted him with my want; like as one says أَفْضَيْتُ إِلَيْهِ بِعَجْرِي I acquainted him with my tidings. (TA.) And أَفْضَيْتُ إِلَيْهِ بِشَقُورِي I acquainted him with my case, and with what I kept secret from others; (TA;) and so نَفَضْتُ لَهُ شَقُورِي: (Ham p. 716:) or I revealed to him my secret, and acquainted him with all my affairs. (Mgh.) And شَقُورُهُ, and شَقُورُهُ, He complained to him of his state, or condition. (M, TA.)

شَقَارِي: see شَقْر, in two places: = and see also جَاءَ بِالشَّقْرِ وَالْبُقْرِ, in art. صقر.

شَقَار: see شَقْر, in two places.

شَقَارِي: see شَقْر, in three places.

أَشَقْر, applied to a man, [Of a ruddy complexion combined with fairness: or] of a clear ruddy complexion, with the outer skin inclining to white: (S:) or having a red, or ruddy, tinge, over a white, or fair, complexion: (M, Mṣb, K:) and applied to a horse, [of a sorrel colour;] of a clear red colour, (S, IF, Mṣb,) or of a red colour inclining to [the dull red hue called] مُغْرَة, (M, K,) with a red mane and tail: (S, M, K:) when the mane and tail are black, the epithet كُتِبَتْ [meaning bay, or dark bay, or brown,] is applied to the horse: (S:) the اشقر is said to be the best of horses: (IAḡr, M: [but it is said in Har p. 399 to be regarded by the Arabs as of evil omen:]) and applied to a camel, intensely red: (S:) or of a colour resembling that of a horse thus termed: (M:) fem. شَقْرَاءَ: and pl. شَقْرَاءَ. (Mṣb.) — Also, applied to blood, That has become thick, (مَا صَارَ عَقًّا, M, Mṣb, TA,) and not been overspread with dust. (Mṣb, TA.) — And the fem., شَقْرَاءَ, is used as [a subst.] signifying Fire. (Ham p. 718.)

شقرق

شَقْرَاق and شَقْرَاق, (S, O, Mṣb, K,) the former accord. to IAḡr, (Th, TA,) the latter accord. to Fr, (TA,) but disallowed by IKt, and asserted by him to be a mispronunciation of the vulgar, (Mṣb) and شَقْرَاق, (Mṣb, K,) and شَقْرَاق, (accord. to the CK,) and, (S, O, K,) as they sometimes said, (S, O,) شَقْرَاق, (S, O, K,) and شَقْرَاق, and شَقْرَاق, (K,) [the first and second now applied to The green wood-pecker, picus viridis: and to the common roller, coracias garrula:] a certain bird, (S, O, Mṣb, K,) well known, (K,) among the Arabs, (Fr, TA,) called أُخَيْل, (Fr, S, O, Mṣb, TA,) [a name likewise now applied to the green wood-pecker,] and regarded by the Arabs as of evil omen; (S;) less than the pigeon, the colour of which is green, and the beak black, and having blackness in the extremities and exterior of its wings: (Mṣb:) accord. to IAḡr, the شَقْرَاق is with the Arabs أَخْطَب [q. v.]: (TA:) accord. to the K, or شَقْرَاق and شَقْرَاق accord. to Lth, (TA,) a certain bird speckled, or spotted, with green and red and white (K, TA) and black, (TA,) and found, accord. to the copies of the K, in the land of the Haram, but correctly, as in the words of Lth, بَارِضَ الجَرْمِ, thus, with ج, [perhaps rightly بَارِضَ الجَرْمِ, in the land that is hot, or very hot,] in the places in which palm-trees grow; of the size of the هُدُود [or hoopoe]: accord. to Lh, شَقْرَاق is of the measure فَعْلَال: شَقْرَاق is mentioned by J and Sgh [as well as in the K] in the present art.; but should, properly, be mentioned under the head of شَقْرَق, as it is in the L. (TA.)

شقص

شَقِصَة, (L, TA,) inf. n. تَشْقِص, (L, Mgh,

K,) He divided it into parts, or portions: (Mgh:) or he cut it up, and separated its members (A, L, K*) into just portions among the sharers; (L, K;*) namely, a slaughtered animal, (K,) or particularly a slaughtered sheep or goat, and a pig: (L, A, TA:) or he divided it (namely, a pig,) into parts or portions, and members, for eating and selling. (Mgh.) Hence the trad. مَنْ بَاعَ الخَمِيرَ فَلْيَشْقِصِ الخَنَازِيرَ (L, A) He who sells wine, let him cut up swine and divide their members, as is done to a sheep or goat when its flesh is sold: meaning, he who holds the selling of wine to be lawful, let him hold the selling of swine to be so; for they are equally forbidden. (L, TA.)

شَقِص A piece, or part, of a thing; (S, M, Mgh, Mṣb;) as also شَقِص: (M, Mgh:) or a little, of much; (M, TA;) as also the latter: (IDrd, M, K:) and the latter, a little, or paltry, thing: (TA:) and the former, a piece of land: (S:) or a share; syn. سَهْم, (A, K,) or حِظ, (M,) and نَصِيب, (A, Mgh, K,) and شَرْك, (A, K,) which signifies the same as نَصِيب; (Sh, on the authority of Khálid;) as also شَقِص; (Sh, M, Mgh, K;) like نَصِيف and نَصِيف: (M:) as, for instance, in property; (IDrd;) and of a slave: (TA:) or a certain share not divided: (Esh-Sháfi'ee, TA:) or if divided it may also be thus called: (Az, TA:) pl. [of pauc.] أَشْقَاص (M, Mṣb) and [of mult.] شَقَاص. (M, TA.)

شَقِص: see شَقِص, throughout. = Also A sharer, or partner. (S, A, K.) You say, هُوَ شَقِصِي He is my sharer, or partner, (S, A,) in a piece of land. (S.) = And A fleet, or swift, and excellent horse: (K:) but an epithet not known to Lth. (TA.)

مُشَقِّص A broad نَصْل [or iron head] (IDrd, Mṣb, K) of an arrow: (IDrd:) or an arrow having such a نَصْل, (Lth, IF, K,) with which wild animals are shot; (Lth;) but Az says that this explanation is at variance with what has been heard from the Arabs: (TA:) or it signifies, (M,) or signifies also, (K,) a long نَصْل; (M, K;) not a broad one: (M:) or an arrow having such a نَصْل; (M;) with which wild animals are shot: (K:) or a long and broad نَصْل: (S:) or it is of half the size of a نَصْل, and is worthless; children play with it, and it is the worst kind of arrow [-head], and is used for shooting at objects of the chase and any other thing: (TA:) pl. مَشَقِص. (S.)

مُشَقِّص A butcher. (A, K.)

شغو

1. شَغِي, (S, Mṣb, K,) originally شَتَو, (S, TA,) aor. ٤, (S, Mṣb,) dual thereof شَغِيَان, (S,) inf. n. شَغَاوَة and شَغَاوَة, (S,* K,) the latter accord. to a reading of the Qur xxiii. 108, (S,) and شَغَا and شَغُوَة and شَغُوَة (S,* K) and شَغَا, (K,) or the last of these is the inf. n., and شَغَاوَة and شَغُوَة [and the rest, none of which is expressly specified as an inf. n. in the S,] are simple substs., (Mṣb,) He