

tioned in the explanation given from the **ك** in the preceding sentence] *between the fore leg and the hind leg.* (**ك**, **ت**, **أ**.) — Also, in a horse, † The quality of having three legs distinguished by [the whiteness of the lower parts which is termed] **تَحْجِيل**, and one leg free therefrom; (**س**, **و**, **ك**, **ت**, **أ**;) [this whiteness] being likened to the **عَقَال** termed **شِكَال**: (**س**, **و**;) or having three legs free from **تَحْجِيل**, and one hind leg distinguished thereby: (**س**, **و**, **ك**, **ت**, **أ**;) accord. to A'Obeyd, it is only in the hind leg; not in the fore leg: (**س**, **و**;) or, accord. to AO, (**ت**, **أ**;) having the whiteness of the **تَحْجِيل** in one hind leg and fore leg, on the opposite sides, (Mgh, **ت**, **أ**;) whether the whiteness be little or much: (**ت**, **أ**;) [when this is the case, the horse is said to be **خِلَافٍ مِنْ شِكَالٍ**: see 3 (last sentence) in art. **خِلَافٍ**:] the Prophet disliked what is thus termed in horses. (**و**.)

شَكِيل † Foam mixed with blood, appearing upon the bit-mouth, or mouth-piece of the bit. (**ز**, **و**, **ك**, **ت**, **أ**.)

شَاكِل: see **شَكْل**, first signification. — Also A whiteness between the **عَذَار** [which see, for it has various meanings,] and the ear. (**ك**, **ت**, **س**, **و**.) [See also **شَاكِلَةٌ**.]

أَجَعَلَ الْأَمْرَ شَوْكَلًا: see **شَوْكَلَةٌ**. — One says, **أَجَعَلَ الْأَمْرَ شَوْكَلًا وَاحِدًا**, meaning *Make thou the affair, or case, [uniform, or] one uniform thing.* (Fr, **ت**, **أ** in art. **بَاج**.)

شَاكِلَةٌ: see **شَكْل**, former half, in two places. — **الشَّاكِلَةُ**, also, signifies *The flank*; syn. **الْحَاصِرَةُ**, i. e. **الطَّفُفَةُ**: (**س**, **و**;) [or,] in a horse, the skin that is between the side (**عَرَض**) of the **حَاصِرَةُ** and the **تَفْنَةُ**, (**ك**, **ت**, **أ**;) which latter means [the stifle-joint, i. e.] the joint of the **فَخْد** and **سَاق**: or as some say, the **شَاكِلَتَانِ** are the two exterior parts of the **طَفُفَتَانِ** [or two flanks] from the place to which the last of the ribs reaches to the edge of [the hip-bone called] the **حَرْقَفَةُ** on each side of the belly. (**ت**, **أ**.) One says, **أَصَابَ شَاكِلَةَ الرَّمِيَةِ**, meaning [He hit] the **حَاصِرَةَ** [or flank] of the **رَمِيَةِ** [or animal shot at]. (**ت**, **أ**.) [Hence,] one says, **أَصَابَ شَاكِلَةَ الصَّوَابِ** † [He hit the point that he aimed at, of the thing that was right]: and **هُوَ يَرْمِي بِرَأْيِهِ الشَّوَاكِلَ** † [He hits, by his opinion, or judgment, the right points]. (**ت**, **أ**.) Ibn-'Abbād says that [the pl.] **شَوَاكِلَ** signifies [also] *The hind legs*; because they are shackled [with the **شِكَال**]. (**و**.) — Also *The part between the ear and the temple.* (**إ**, **أ**, **ك**, **ت**, **أ**.) — And **شَوَاكِلُ** (which is the pl. of **شَاكِلَةٌ**, **ت**, **أ**.) † *Roads branching off from a main road.* (**ك**.) You say **طَرِيقٌ ذُو شَوَاكِلَ** † *A road having many roads branching off from it.* (**و**.) — And **شَاكِلَتَا الطَّرِيقِ** means † *The two sides of the road*: you say **طَرِيقٌ ظَاهِرُ الشَّوَاكِلِ** † [A road of which the sides are apparent, or conspicuous]. (**ت**, **أ**.)

شَوْكَلَةٌ, (so in the **و**, as on the authority of **إ**, **أ**, **ك**;) or † **شَوْكَلٌ**, (so in the **ك**;) thus says Ez-Zejjājee, but Fr says the former, [like **إ**, **أ**, **ك**.] (**ت**, **أ**;) i. q. **رَجَالَةٌ** [as meaning *The footmen of an army or the like*]: (Fr, **إ**, **أ**, **ك**, **ت**, **أ**;) or **مَيْمَنَةٌ** [meaning *the right wing of an army*]: or **مَيْسَرَةٌ** [meaning *the left wing thereof*]. (Ez-Zejjājee, **ك**, **ت**, **أ**.) — And i. q. **نَاحِيَةٌ** [probably as meaning *The side, region, quarter, or direction, towards which one goes*; like **شَاكِلَةٌ**, as expl. by Akh and others, in a saying mentioned voce **شَكْل**]. (**إ**, **أ**, **و**, **ك**.) — Also i. q. **عَوْسَجَةٌ** [i. e. *A tree of the species called عَوْسَج*, q. v.]. (**إ**, **أ**, **و**, **ك**.)

شَوْكَلَةٌ: see **شَكْلًا**, above.

أَشْكَلٌ *More, and most, like*; syn. **أَشْبَهُ**: so in the saying, **هَذَا أَشْكَلٌ بَكْدًا** [This is more, or most, like to such a thing]. (**س**, **ك**.) — Also *Of a colour in which whiteness and redness are intermixed*; (**س**, **م**, **ك**;) applied to blood; and, accord. to IDrd, a name for *blood*, because of the redness and whiteness intermixed therein; (**س**;) [and] applied to a man; (**م**, **ك**;) or to anything: (**ت**, **أ**;) or in which is whiteness inclining to redness and duskiness: (**ك**;) or it signifies, with the Arabs, [of] *two colours intermixed.* (**ت**, **أ**.) [Hence,] it is applied to water, (**ك**, **ت**, **أ**;) as meaning † *Mixed with blood*: (**ت**, **أ**;) [see an ex. in a verse cited voce **حَتَّى**:] pl. **شَكْلٌ**. (**ك**.) And the fem., **شَكْلَةٌ**, is applied as an epithet to an eye, (**س**, **ك**;) meaning *Having in it what is termed شَكْلَةٌ*, which is the like of a redness in the white thereof; like **شَهْلَةٌ** in the black: (**س**;) pl. as above. (**ك**.) A man is said to be **أَشْكَلُ الْعَيْنِ**, meaning *Having a redness*, (Mgh,) or the like of a redness, (**و**;) in the white of the eye: (Mgh, **و**;) the Prophet is said to have been **أَشْكَلُ الْعَيْنِ**: and it has been expl. as meaning *long in the slit of the eye*: (**ك**;) but ISd says that this is extraordinary; and MF, that the leading authorities on the trads. consentaneously assert it to be a pure mistake, and inapplicable to the Prophet, even if lexicologically correct. (**ت**, **أ**.) — Applied to a camel, (**ك**, **ت**, **أ**;) and to a sheep or goat, (**ت**, **أ**;) of which the blackness is mixed with redness, (**ك**, **ت**, **أ**;) or with dust-colour; as though its colour were dubious to thee: (**ت**, **أ**;) pl. as above, applied to rams &c., (**ك**, **ت**, **أ**;) in this sense. (**ت**, **أ**.) — Applied to a sheep or goat, *White in the شَاكِلَةُ* [or flank]: (**س**, **و**;) fem. **شَكْلَةٌ**; (**س**;) applied to a ewe, as meaning *white in the شَاكِلَةُ*, (**ك**, **ت**, **أ**;) the rest of her being black. (**ت**, **أ**.) — Also *The mountain-species of سِدْر* [or lote-tree]; (**س**, **و**, **ك**;) described to AHn, by some one or more of the Arabs of the desert, as a sort of trees like the **عَنْاب** [or jujube] in its thorns and the crookedness of its branches, but smaller in leaf, and having more branches; very hard, and having a small drupe, **نَبِيْقَةٌ**, [dim. of **نَبِيْقَةٌ**, n. un. of **نَبِيْقٌ**, which means the "drupe of the سِدْر,"] which is very acid: the places of its growth are lofty mountains; and bows are made of it [as is shown by an ex. in the **س** and **و**]:

(**ت**, **أ**;) [app. with tenween, having a] n. un. with **ة**: (**س**, **ك**;) AHn says that *the growth of the اشكل is like [that of] the trees called شَرِيَان* [of which likewise bows are made]. (**ت**, **أ**.)

أَشْكَلَةٌ: see **شَكْلٌ**, first signification. — Also i. q. **لَيْسٌ** [meaning † *Dubiousness, or confusedness*]. (**ك**.) — See also **شَكْلًا**, in two places. — Also *A single tree of the species called اشكل* [q. v.]. (**س**, **ك**.)

مُشْكَلٌ, from **أَشْكَلٌ** in the first of the senses assigned to it above, signifies *Entering among [meaning confused with] its likes.* (**ت**, **أ**.) — And [hence, app., or] accord. to Sh, from **شَكْلَةٌ** meaning "redness mixed with whiteness," it signifies † *Dubious, or confused.* (**ت**, **أ**.) [Used as a subst.,] it has for its pl. **مُشْكَلَاتٌ** [and **مَشَاكِلٌ** also: for] one says, **هُوَ يَفْكَ المَشَاكِلَ**, meaning † [He solves] *the things, or affairs, that are dubious, or confused.* (**ت**, **أ**.) — **مشكل** [app. **مُشْكَلٌ**], applied to a horse, means *Having a whiteness in his flanks.* (**أ**, **ت** in art. **دَعَمَر**.)

مُشْكَلٌ *Endowed with a goodly aspect, or appearance, and form.* (**ت**, **أ**.)

مَشْكُولٌ A horse bound, or shackled, with the **شِكَال** [q. v.]. (**و**, **ت**, **أ**.) — And † A horse distinguished by the whiteness in the lower parts of certain of the legs which is denoted by the term **شِكَال** [q. v.]: (**س**, **م**, **ك**, **و**, **ت**, **أ**;) such was disliked by the Prophet. (**س**.) [See also **مُحْجَلٌ**.] — And † A writing restricted [in its meaning or pronunciation] with the signs of the desinential syntax [and the other syllabical signs and the diacritical points]. (**أ**, **ه**, **أ**, **ت**, **أ**.)

شكر

1. **شَكَمَهُ**, aor. **شَكَرَ**, inf. n. **شَكْرٌ**, *He bitted him*; [namely, a horse or the like;] *he put the bit (شَكِيمَةٌ) into his mouth.* (**ت**, **أ**.) — [Hence,] **شَكَرَ** **الْوَالِي**, (**س**, **ك**;) aor. and inf. n. as above, (**ت**, **أ**.) † *He bribed the والي* [i. e. *prefect, or the like*]; as though he stopped his mouth with the **شَكِيمَةٌ**, (**س**, **ك**, **ت**, **أ**;) i. e. the [bit, or] iron thing of the **لِجَامِ**. (**ت**, **أ**.) And **شَكَرَهُ فَاهُ بِالْإِتَاوَةِ** i. e. † [He stopped (lit. bitted) his mouth] with the bribe. (**ت**, **أ** in art. **أَتَو**.) — And **فَعَلَ فُلَانٌ أَمْرًا فَشَكَمَتْهُ** † *Such a one did a thing, or performed an affair, and I settled, or established, it.* (**ل**, **ث**, **ت**, **أ**.) — And **شَكَمَهُ**, (**س**, **ك**;) aor. as above, (**س**;) and so the inf. n.; (**ك**;) and † **اشكمه**; (**ث**, **ك**;) *He repaid, requited, compensated, or recompensed, him*; (**س**, **ك**;) or *gave him what is termed شَكْرٌ* [q. v.]: (**ك**;) *he gave him his hire, or pay.* (**س**, from a trad.) — And, as some say, (**س**;) **شَكَمَهُ**, inf. n. **شَكَرَ** and **شَكِيمٌ**, *He bit him.* (**س**, **ك**.) — **شَكَرَ**, aor. **شَكَرَ**, (**ك**;) inf. n. **شَكَرَ**, (**ت**, **ك**;) *He was, or became, hungry.* (**ك**.)

4: see the preceding paragraph.

شَكَرَ (**س**, **ك**, &c.) and † **شَكْمَى**; (**ك**;) of the latter, ISd says, "I think it to be a dial. var., but I am not certain of it;" (**ت**, **أ**;) *A repayment, requital,*