

rectifies, or repairs, another time. (TA.) And *زَيْدٌ يَشُجُّ مَرَّةً وَيَأْسُو مَرَّةً*; *Zeyd does, or says, wrong one time, and right one time.* (A, TA.) — And *شَجَّتِ السَّفِينَةُ الْبَحْرَ*: *The ship clave the sea*: (S, A, L, Mṣb:) and [in like manner] *شَجَّ الْبَحْرَ* † *he clave the sea*; (K, TA;) said of a swimmer. (TA.) And *شَجَّ الْهَمَازَةَ* † *He traversed the desert.* (S, A, K.) And *شَجَّ الْأَرْضَ بِرَاحِلَتِهِ* † *He traversed the land, with his camel that he rode, at a vehement rate.* (TA.) — And *شَجَّ الشَّرَابَ*, (K, TA,) or *شَجَّ الخمرَ بِالماءِ*, aor. ʔ and ʔ, inf. n. *شَجَّ*, [as above,] (TA,) † *He mixed the beverage, or the wine, (K, TA,) with water.* (TA.) Hence, *فَكَانَ يَشُجُّ عَلَيَّ مِسْكَ*, occurring in a trad., means † *And it was as though it mixed with her odour of musk the breath of wind that reached my organ of smell.* (TA.)

2. *تَشَجَّجَ* [The breaking of another's head much, so as to cleave the skin or the flesh: or the breaking of heads so as to cleave the skin or the flesh. — And hence, perhaps,] † *The acting with penetrative energy, vigour, or effectiveness; syn. تَضَمَّرَ.* (O, K.)

3. *بَيْنَهُمُ شِجَاجٌ* (A, O, K) and *تَشَاجٌ* (A, TA) *Between them is a mutual breaking of heads.* (A, O, K, TA. [In the CK, *شِجَاجٌ* is erroneously put for *شِجَاجٌ*].)

6: see what next precedes.

شَجَّةٌ A single act of breaking of one's head [so as to cleave its skin or its flesh]. (TA.) — And *A wound by which the head is broken* (S, * A, * L, Mṣb) so as to cleave its skin or its flesh: (L:) and [such] a wound in the face: (A, * Mṣb:) pl. *شِجَاجٌ* (S, A, L, Mṣb) and *شِجَاتٌ*. (Mṣb.) What are termed *شِجَاجٌ* are of ten different kinds, (A, L,) distinguished by the following epithets: [1] *حَارِصَةٌ*, which peels off the [external] skin, but does not bring blood: [2] *دَامِيَةٌ*, which brings blood: [3] *بَاضِعَةٌ*, [which cleaves the flesh slightly, and brings blood, but does not make it to flow: (but in art. *دَمَعٌ*, voce *دَامِعَةٌ*, q. v., what are here mentioned as the second and third are transposed:)] 4, *مُتَلَاخِمَةٌ*, [which cleaves the flesh much: [5] *سِمْحَاقٌ*, which leaves between it and the bone only a thin skin: these are five *شِجَاجٌ* for which there is no retaliation nor any determinate mulct, but respecting which a judge must give his sentence: [6] *مَوْضِعَةٌ*, which reaches to the bone, and for which the mulct is five camels: [7] *هَاشِمَةٌ*, which breaks the bone, and for which the mulct is ten camels: [8] *مُنْقَلَةٌ*, from which bone is removed, from one place to another, and for which the mulct is fifteen camels: [9] *مَأْمُومَةٌ*, also called *أَمَةٌ*, which leaves between it and the brain only a thin skin, and for which the mulct is one third of the whole price of blood: [10] *دَامِغَةٌ*, which reaches the brain, and for which the mulct is also one third of the whole price of blood. (L.)

The *شَجَّةٌ* of 'Abd-El-Hameed, [who was the goodliest man of his age,] the son of 'Abd-Allah the son of 'Omar the son of El-Khattāb, was the subject of a prov. on account of its beauty [and is said to have increased his goodliness]. (MF.)

شَجَجَ The mark, or scar, of a wound by which the forehead has been broken. (S, * A, K, * TA.)

شَجَجِي The عَفَقَق [or magpie]; (K, TA; omitted in the CK;) [and] so *شَجُوجِي*. (K and TA in art. *شِجُو*.)

شَجِجٌ and *مَشْجُوجٌ* A head broken [so that its skin or its flesh is cloven]: or a man having his head [so] broken: (S, TA:) pl. [of the former] *شَجِجِي*: you say *قَوْمٌ شَجِجِي*. (AZ, TA.) — Each is also applied as an epithet to a wooden peg or stake [as meaning † *Having its head broken, or mangled, by blows*]: and so is *مُشَجَّجٌ*, but in an intensive sense. (S, L.) — And both the first and † last signify † *A wooden peg or stake*; (A, TA;) each as an epithet in which the quality of a subst. predominates: because its head is separated, or uncompact, in its component parts [or fibres by its being battered]. (TA.) One says, *مَا بِاللَّادِرِ شَجِجٌ* and *مُشَجَّجٌ* † *There is not in the house [even] a wooden peg or stake.* (A, TA.)

شَجَجِي: see *شَجُوجِي*.

سَابِحٌ شِجَاجٌ † *A swimmer that cleaves the water vehemently.* (TA.)

أَشَجُّ A man having a mark, or scar, of a wound by which his forehead has been broken. (S, A, K.)

مُشَجَّجٌ: see *شَجِجٌ*, in three places.

مَشْجُوجٌ: see *شَجِجٌ*.

شج

1. *شَجِبَ*, aor. ʔ, (S, A, O, Mṣb, K,) inf. n. *شَجَبٌ*; (S, O, Mṣb, K;) and *شَجَبَ*, aor. ʔ, (S, A, O, K,) inf. n. *شُجُوبٌ*; (S, O, K;) *He perished*: (S, A, O, Mṣb, K;) or, accord. to AO, *he perished in relation to religion or the present worldly state*: the former verb said by Ks to be the better: (TA:) or the former, (S,) or each, (O,) signifies *he grieved, or mourned; or was sorrowful, sad, or unhappy.* (S, O.) [See also *شَجِبَ*, below.] — And *شَجَبَ*, aor. ʔ, inf. n. *شَجِبٌ* and *شُجُوبٌ*, *It (a thing) went, went away, or passed away.* (TA.) — And *شَجَبَ*, aor. ʔ, inf. n. *شَجِبٌ*, said of a raven (*غُرَابٌ*), *It uttered the croak that is ominous of separation*: (TA:) [or it croaked vehemently: or it (a raven of separation) bemoaned, by its croak, a misfortune: see *شَجِبَ*.] — See also 6. — *شَجَبَهُ*, (S, K,) aor. ʔ, inf. n. *شَجِبَ*, (S,) *He (God, S) destroyed him*: (S, K:) one says *مَا لَهُ شَجَبَهُ اللَّهُ* [What aileth him? May God destroy him!]: thus the verb is trans. as well as intrans. (S.) — And *He grieved him; or caused him to mourn or lament, or to be sorrowful, sad, or unhappy*: (S, K, TA:) [and so, app., † *أَشَجَبَهُ الأَمْرُ فَشَجِبَ لَهُ*, for] one says, *أَشَجَبَهُ*

inf. n. *شَجِبَ*, i. e. *حَزِنَ*, [which seems to mean *The affair grieved him and he grieved at it,*] and [in like manner] *أَشَجَبَكَ الأَمْرُ فَشَجِبْتَ*. (TA.) — And *He cast, or shot, at him, namely, a gazelle, (O, K, TA,) with a spear, (O,) or with an arrow, or some other thing, (TA,) and severed one of his legs, so that he could not move from his place.* (O, K, TA.) — Also *He drew, or pulled, him, or it.* (O, K.) One says of a horseman, and of a horse, *شَجَبَ اللِّجَامَ* and *يَشُجُّهُ*, *He pulled the bit and bridle, and he pulls it.* (O.) And *إِنَّكَ إِتَى تَشْجِبُنِي عَنْ حَاجَتِي* *Verily thou drawest me from the thing that I want.* (Aṣ O.) — And *He occupied him, or busied him, or occupied him so as to divert his attention [from a thing].* (ISk, S, O, K.) — And *شَجَبَهُ بِشِجَابٍ* *He stopped it with a stopper; syn. سَدَّهُ بِسِدَادٍ.* (S, O, TA.)

4: see the preceding paragraph.

5. *تَشَجَّبَ* i. q. *تَحَزَّنَ* [app. as meaning *He expressed pain, grief, or sorrow, or he lamented, or moaned*]. (O, K.)

6. *تَشَاجَبَ* *It (an affair, Nh, Mṣb, TA) became confused*: (Nh, Mṣb, K, TA:) and (Mṣb, K, TA) *it (a thing, IDrd, TA) became intermixed, or intermingled, one part of it entering into, or within, another*; (IDrd, Mṣb, K, TA;) as also *شَجِبَ* [app. † *شَجِبَ*], inf. n. *شَجِبَ* [app. *شَجِبَ*]. (IDrd, TA.)

شَجِبٌ Want, or a want, syn. *حَاجَةٌ*: and anxiety: (A, O, K:) pl. *شُجُوبٌ*. (TA.) — Also, as an epithet, applied to a skin for water or milk, as though a contraction of *شَجِبٌ* meaning “perishing,” *Old, and worn out*; (O, TA;*) as also † *شَاجِبٌ*: (O:) or the latter, so applied, signifies *dry*. (TA.) — And [as a subst., or an epithet in which the quality of a subst. is predominant,] *A skin for water or milk of which half is cut off and the lower part made into a bucket*: (O, K:) pl. *شُجِبٌ*. (TA.) And *A dry skin for water or milk into which pebbles are put and then shaken for the purpose of frightening camels.* (L, K,*) Az says, on the authority of an Arab of the desert, that it signifies *An old, worn-out, skin for water or milk, of which, sometimes, the mouth is cut off, and fresh ripe dates are put in it.* (TA.) Suh says, in the R, that *A water-skin was thus called [app. meaning absolutely].* (MF, TA.) And it is said in a trad. that a man of the Anṣār used to cool water for the Prophet *فِي أَشْجَابِهِ* [app. a mistranscription for *أَشْجَابِهِ*, meaning *in his water-skins, or worn-out water-skins*; and cited to show that *أَشْجَابٌ* is a pl. of *شَجِبٌ*, like as *أَنْهَارٌ* is pl. of *نَهْرٌ*]. (TA.) — Also *One of the poles of a tent*: (A, K:) pl. *شُجُوبٌ* [agreeably with an explanation in the S]. (TA.) — And [as an epithet,] *Long, or tall.* (K.)

شَجِبٌ Grief, or sorrow; and anxiety: (K, TA:) but the word more commonly known is with ن [i. e. *شَجِنٌ*]. (TA.) [The pl. is *أَشْجَابٌ* (like *أَشْجَانٌ*) occurring in the O. See also *شَجِبَ*, of which it is the inf. n.: and see *شَجِبَ*, first