

And said of a chameleon, *It became erect*; as also *استجذل*. (TA.) You say also, *يَسْتَجْزِلُ* *بَاتَ عَلَى ظَهْرِ دَابَّتِهِ* *He slept [during the night] erect, without commotion, upon the back of his beast.* (TA.) = *جَذَلُ*, (S, K,) aor. *جَذَلَ*, (K,) inf. n. *جَذْلٌ*, (S,) *He was, or became, joyful, glad, or happy*; as also *اجتذل*. (S, K.)

4. *اجذله* *He made him joyful, glad, or happy.* (S, K.)

8: see 1.

10: see 1, in two places.

جَذَلُ: see what next follows, in two places.

جَذَلُ (S, K) and *جَذْلٌ* (K) *The trunk, stem, stump, or lower part, (أَصْلُ) of a tree &c., after the branch or the like has gone; pl. [of pauc.] أَجْذَالٌ and [of mult.] جَذَالٌ and جُذُولٌ and جُذُولَةٌ*, (K,) which last is pl. of *جَذَلُ*: (TA:) or a large trunk, or lower portion, of a tree; (S, K;) pl. *أَجْذَالٌ*: (S:) and a branch, or piece of wood, like the fruit-stalk of the raceme of a palm-tree. (K.) [Hence,] *عَادَ إِلَى جَذَلِهِ* *He returned to his original state, or condition.* (TA.) — Also, the former, *A post, or piece of wood, that is set up* (S, K) *in the place where camels lie down, at their watering-place, (S,) for the mangy camels to rub themselves against it.* (S, K.) Hence, (S, K,) the saying of El-Hobab Ibn-El-Mundhir, (S,) *أَنَا جَذِلٌ لَهَا الْحَكَّةُ* *I am their much-rubbed little rubbing-post, and their propped little palm-tree loaded with fruit, or their honoured little palm-tree &c.: see art. رَجَب*: (S, K, TA:) i. e., I am of those by means of whose counsel, or advice, people seek relief, like as the mangy camels seek relief from their mange by rubbing themselves against the post above mentioned, (TA,) and one having a family that will aid and defend me: (TA in art. رَجَب:) the dim. is here used for the purpose of aggrandizement. (K.) [See also art. حَك.] And hence, (TA,) *هُوَ جَذَلٌ* *He is a gentle manager of cattle*: (S, K, TA:) likened to the *جَذَلُ* that is set up. (TA.) One says also, *إِنَّهُ جَذَلٌ رَهَانٌ*, i. e., *صَاحِبُهُ* [app. meaning, *Verily he is one who is constantly engaged in contending for stakes, or wagers*; *رهان* being here an inf. n. of *رَاهَنَ*; not a pl. of *رَهْنٌ*; for if it were the latter, the explanation would be *صَاحِبُهُ*]. (K.) — *A small quantum of property, or a small number of cattle*; (K;) as though it were the original thereof. (TA.) — *The summit, or head, of a mountain*; and a prominent portion thereof: pl. *أَجْذَالٌ*. (K.) — *The side of a sandal.* (K.)

جَذِلٌ: see what next follows.

جَذَلَانٌ [in copies of the K with tenween, but correctly without tenween, for the fem. is *جَذَلَانٌ*,] *Joyful, glad, or happy*; (S, K;) as also *جَذَلٌ*; (K;) and *جَذَلٌ* occurs in poetry: (IDrd, K:) pl. *جَذَلَانٌ*. (K.) You say, *بَذَلَكَ* *His soul is joyful, glad, or happy, by means of that.* (TA.)

جَذِلٌ dim. of *جَذَلٌ*, q. v.

جَذَلٌ [part. n. of *جَذَلَ*] *Erect, in his place, not moving therefrom*; likened to the *جَذَلُ* that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub themselves against it. (S.) You say, *بَاتَ جَذَلًا* *He slept [during the night] erect, without commotion, upon the back of his beast.* (TA.) = See also *جَذَلَانٌ*.

جذم

1. *جَذَمَهُ*, (S, Mgh, K,) aor. *جَذَمَ*, (Mgh, K, TA) and *جَذَمَ* also, (accord. to some copies of the K,) inf. n. *جَذْمٌ*, (S, Mgh, K,) *He cut it off*; (S, Mgh, K;) and so *جَذَمَهُ*: (K:) or *جَذَمَ* signifies *he cut off many things*; or *cut off much, or frequently*: and *جَذَمَ* signifies also the *cutting off quickly*. (TA.) [It is like *جَذَمَهُ*.] You say, *جَذَمَ يَدَهُ*, (Mgh, K,) aor. *جَذَمَ*, inf. n. as above, (Mgh,) *He cut off, or amputated, his arm, or hand*; (Mgh, K;) as also *اجذمها*, (K,) inf. n. *جَذَمَ* *فلانٌ حبلَ وصاله*. (TA.) — [Hence,] *جَذَمَ* *فلانٌ حبلَ وصاله* *Such a one severed the bond of his union*; as also *جَذَبَهُ*. (TA.) = *جَذَمَ*, (S, Mgh,) aor. *جَذَمَ*, (Mgh,) inf. n. *جَذْمٌ*, *He (a man) had his arm, or hand, cut off, or amputated*; was maimed of it. (S, Mgh.) You say, *مَا الَّذِي أَجَذَمَهُ حَتَّى جَذِمَ* *What is it that has maimed him of his arm, or hand, so that he has become maimed of it?* (TA.) — And *جَذَمَتِ الْيَدَ*, aor. *جَذَمَتْ*, (Mgh, K,) inf. n. *جَذْمٌ*, (Mgh,) *The arm, or hand, was cut off, or amputated.* (Mgh, K.) = *جَذِمَ* *He (a man, S, Mgh) was, or became, affected, or smitten, with the disease termed جذام*. (S, Mgh, K.)

2: see 1.

4: see 1, in two places. = *اجْذَامٌ* also signifies *The being quick in pace, or going*. (Lth, TA.) You say, *اجْذَمَ فِي سَيْرِهِ*, (S,) or *اجْذَمَ السَّيْرَ*, (K,) *He (a camel, S) hastened, or was quick, in his pace, or going.* (S, K.) And *اجْذَمَ* said of a horse, (Lh, K,) and the like, of such as run, (Lh, TA,) *He ran vehemently.* (Lh, K.) — *اجْذَمَ* *عن الشيء* *He abstained, or desisted, from the thing.* (S, K.) — *اجْذَمَ عَلَيْهِ* *He decided, determined, or resolved, upon it.* (K.)

5: see 7.

7. *انْجَذَمَ* *It was, or became, cut off*; (S, K;) as also *تَجَذَمَ*: (K:) [or the latter is said of a number of things; or implies muchness, or frequency:] the two verbs are syn. [respectively] with *انْقَطَعَ* and *انْقَطَعَ*. (TA.) — [Hence] you say, *انْجَذَمَ عَنِ الرَّكْبِ* *He was, or became, cut off from the company of riders upon camels.* (TA.) And En-Nabighah says,

صَدَّتْ سُلَيْمَى وَأَمْسَى حَبْلُهَا أَنْجَذَمًا
[Suleyma has turned away, and the bond of her union with me has become severed]. (S.)

جَذَمَ: see the next paragraph. = Also *A cessation of the supply of corn or other provision.*

(TA.) = A rope cut off, or severed. (TA.) — A man whose extremities have fallen off in pieces, piece after piece, in consequence of the disease termed *جُذَامُ*. (TA; but in this last sense, the word is there written without any syll. signs.)

جَذْمٌ *The root, source, origin, or original, or the fundamental or essential or principal part, syn. أَصْلُ*, (S, Mgh, K,) of a thing, (S, Mgh, TA,) whatever that thing be; (TA;) as also *جَذْمٌ*: (S, K:) pl. [of pauc.] *أَجْذَامٌ* and [of mult.] *جُذُومٌ*. (K.) — *The family of a people; their kinsfolk*: whence the saying, in a trad., *لَمْ يَكُنْ رَجُلٌ مِنْ قُرَيْشٍ إِلَّا لَهُ جَذْمٌ بِمَكَّةَ* [There was not a man of Kureysh but he had kinsfolk in Mekkeh]. (TA.) [And app. The main stock from which tribes are derived: for,] accord. to some, it ranks before *شُعْبٌ*. (TA voce بَطْنُ.) — *The places [or place] of growth of the teeth.* (TA.) A poet says, (S,) namely, El-Harith Ibn-Waqleh, (TA,) *الآنَ لَمَّا أَبْيَضَ مَسْرُوبَتِي* *وَعَضْتُ مِنْ نَابِي عَلَى جَذْمٍ*

(S, TA.) [Nom, when the hair in the middle of my bosom, extending downwards to my navel, has become white, and I have bitten upon the place of growth of my canine tooth]: i. e., I have become old, and eaten upon the *جَذْمُ* of my *نَابِ*. (TA.) — *The lower, or lowest, part, or the foundation, of a wall*: (Mgh from a trad.:) or the remains thereof: or a portion thereof. (TA.) — See also *جَذْمَةٌ*.

جَذِمَ Quick; swift. (K.)

جَذْمَةٌ *The place of the arm, or hand, where it is cut off, or amputated*; as also *جَذْمَةٌ*. (K.)

جُذْمَةٌ *The defect, or deficiency, of him who has had his arm, or hand, amputated, or who has lost the end-joints of his fingers*: so accord. to the copies of the K: but in the L, the defect, or deficiency [resulting] from the amputation of the arm or hand (*مِنْ الْإِجْذَامِ*). (TA.) = *مَا سَمِعْتُ لَهُ جُذْمَةً*, with *dam*, meaning [I heard him not utter] a word, is not of established authority. (ISd, TA.)

جُذْمَةٌ *A piece cut off* (S, K) of a rope &c., (S,) or of a thing of which the extremity has been cut off, the lower, or principal, part remaining; (K;) as also *جُذْمٌ*. (TA.) — *A whip*: (S, K;) because it becomes cut by that which is beaten with it. (TA.) — *The part of a whip of which the slender extremity has become much cut [by use], the lower, or principal, part remaining*; pl. *جُذُمٌ*: (L, TA:) or the remaining part of a whip; its lower, or principal, portion. (Aq, TA.) — *A thick piece of wood, having fire at the end of it or not*; [i. e. a brand, or fire-brand,] like *جُذُورٌ*. (AO, S and TA in art. جُذُورٌ.) — *A company of men [as though cut off from others]*. (TA.)

جَذْمَةٌ: see *جَذْمَةٌ*. — Also *The uppermost pith of the palm-tree; which is the best*; (K;) like *جَذْبَةٌ*. (TA.) — And *Dates that come forth upon one base.* (TA.)