

says that *مُشَاجِرٌ* signifies the *pieces of wood of a* *هودج*: AA, that it signifies *vehicles smaller than هودج*, having the heads uncovered; also called *شُجَر*, of which the sing. is *شُجَارٌ*. (S.)

مُشَجَّرَةٌ: see *شَجِيرٌ*: — and see also *مُشَجَّرٌ*.

مُشَجَّرٌ Figured work (TA) having the form of *شُجَر* [i. e. trees, or shrubs]: (K, TA) and silk brocade (*دِيْبَاج*) figured with the forms of *شُجَر*. (S, K.)

مُتَشَجَّرُ الرِّمَاحِ [The place of the commingling of the spears; or of the thrusting, or piercing, therewith]. (Ham p. 161.)

مُتَشَجَّرٌ and *مُتَشَجَّرٌ* Commingled [and confused]: you say *رِمَاحٌ مُتَشَجَّرَةٌ* and *مُتَشَجَّرَةٌ* and *سُجُورٌ* Spears commingled and confused. (TA.)

مُتَشَجَّرٌ: see what next precedes, in two places.

شجع

1. *شَجَعٌ*, aor. *شَجَعْتُ*, (S, Mṣb, K,) inf. n. *شَجَاعَةٌ*, (S, Mṣb,) *He* (a man, S) *was, or became, courageous, brave, valiant, bold, daring, or strong-hearted* (S, Mṣb, K) *on the occasion of war, or fight*, (S, K,) *making light of wars, by reason of his boldness*. (Mṣb.) AZ says that *شَجَاعَةٌ* sometimes denotes a comparative quality in relation to him who is weaker than the person to whom it is ascribed. (Mṣb.) = *شَجَعَةٌ*, aor. *شَجَعْتُ*, [which in this case is contr. to the general rule, notwithstanding the guttural letter, for by rule it should be *شَجَعْتُ*,] *He overcame him, or surpassed him, in شَجَاعَةٌ* [or *courage, &c.*]. (K.) [See 3.] = *شَجَعٌ*, aor. *شَجَعْتُ*, (Mṣb,) inf. n. *شَجَعٌ*, (IDrd, Mṣb, K,) *He was, or became, tall*. (IDrd, Mṣb, K.)

2. *شَجَعٌ*, (S, K,) inf. n. *شَجِيعٌ*, (K,) *He encouraged him; or strengthened his heart*; (S, K;) and *emboldened him*: (K:) or *he said to him, Thou art شَجَاعٌ* [or *courageous, &c.*]. (Sb, S, K.)

3. *شَاجَعْتُه فَشَجَعْتُهُ* [I strove to overcome or surpass him, or contended with him for superiority, in *شَجَاعَةٌ* (or *courage, &c.*), and] *I overcame him, or surpassed him, therein*. (TA.)

4. *مَا أَشَجَعَهُ* [How courageous, brave, valiant, bold, daring, or strong-hearted, is he, on the occasion of war, or fight!]. (TA in art *بَسَل*.)

5. *شَجَعٌ* *He affected* (*تَكَلَّفَ*) *courage, bravery, valour, boldness, daringness, or strength of heart on the occasion of war, or fight*; (S, K;) [he encouraged himself; made himself, or constrained himself to be, courageous:] and he feigned, or pretended to have, courage, &c., on the occasion of war, or fight, not having it in him. (TA.)

شَجَعٌ Penetrating energy; boldness. (Aṣ.) — Quickness of the shifting of the legs, in camels, (S, K,) or, accord. to IB, in horses. (TA.)

شَجَعٌ; fem. with *ة*: see *شُجَاعٌ*, in three places. — *قَوَائِمُ شَجَعٍ* Quick in the shifting of the legs, applied to a he-camel; and so *شَجَعَةٌ* and *شُجَاعَةٌ*,

applied to a she-camel. (S, K.) And *قَوَائِمُ شَجَعَاتٍ* Quick, and light, active, or nimble, legs. (TA.) — *Mad*, applied to a camel. (Ibn-'Abbād, K.)

شَجَعٌ: see *شُجَاعٌ*.

شَجَعَةٌ: see *شُجَاعٌ*: = see also *شُجَعَةٌ*: — also Tall, and uncompact in frame: — and crippled by disease; or having a protracted disease: [whence] it is said in a prov., *أَعْمَى يَقُودُ شَجَعَةً*, or having a protracted disease: but in Freytag's Arab. Prov. ii. 119, the last word is written *شَجَعَةٌ*, and said to be pl. of *شَاجِعٌ*, and to signify, app., suffering paralysis]. (TA.)

شَجَعَةٌ: see *شُجَاعٌ*. = Also Cowardly, weak, (Ibn-'Abbād,) lacking strength or power or ability, lean, or emaciated, and small in body, having no heart; (Ibn-'Abbād, K;) as also *شَجَعَةٌ*: (Lh, K:) the former seems to have the meaning of a pass. part. n., [i. e. of *مَشْجُوعٌ*, q. v.,] like *سُخْرَةٌ* and other words. (Ibn-'Abbād.)

شَجَعَةٌ: see *شُجَاعٌ*.

شُجَاعٌ [or *شُجَاعٌ* or *شُجَاعٌ*]: see *شُجَاعٌ*.

شُجَعَرٌ A bulky serpent: or a malignant and audacious serpent: regarded by Sb as a quadrilateral-radical word. (TA.) [See also *شُجَاعٌ*.]

شُجَاعٌ: see what next follows.

شُجَاعٌ and *شُجَاعٌ* (Lh, ISk, S, Mṣb, K) and *شُجَاعٌ*, (Mṣb, K,) which is of the dial. of Benoo-Okeyl, being made by them to accord with its contr., which is *شُجَانٌ*, (Mṣb,) and *شُجِيعٌ* (Lh, S, Mṣb, K) and *أَشْجَعٌ* (S, K) and *شُجَعٌ* (K) and *شُجَعٌ*, (as in some copies of the K,) or *شُجَعَةٌ*, (as in other copies of the K and in the TA,) [of all which forms the first is the most common,] *Courageous, brave, valiant, bold, daring, or strong-hearted* (S, Mṣb, K) *on the occasion of war, or fight*, (S, K,) *making light of wars, by reason of boldness*: (Mṣb:) fem. [of the 1st and 2nd and 3rd respectively] *شُجَاعَةٌ* and *شُجَاعَةٌ* (S, Mṣb, K) and *شُجَاعَةٌ* (Mṣb, K) and *شُجَاعٌ* also [without *ة*] (Mṣb) and [of the 4th] *شُجَعَةٌ* (Mṣb, K) and [of the 5th] *شُجَعَةٌ* and [of the 6th] *شُجَعَةٌ*: (K:) pl. masc. (of the 1st, S, Mṣb) *شُجَعَةٌ* [a pl. of pauc.] (AO, S, Mṣb, K) and [of the first three, and perhaps of the 4th also,] *شُجَعَةٌ* (S, K) and (of the 1st, S) *شُجَعَانٌ* (Lh, S, K) and (of the 4th, S) *شُجَعَانٌ* (Lh, ISk, S, K) [or, accord. to IDrd, *شُجَعَانٌ* is a mistake, as is said in the TA, but the word is there written without any syll. signs,] and (of the 4th, S, Mṣb) *شُجَعَاءٌ* (S, Mṣb, K) and [of the 4th, and perhaps of others also,] *شُجَاعٌ*, (K,) and also, (but these are quasi-pl. ns., TA,) *شُجَعَةٌ* (AO, S, K) and *شُجَعَةٌ* (K) and *شُجَعَاءٌ* [app. a mistake for *شُجَعَاءٌ* or *شُجَعَاءٌ*]: (TA:) pl. fem. [all of *شُجَاعٌ*, or the last of *شُجَعَاءٌ* or of *شُجَعَةٌ*, and *شُجَاعٌ* and *شُجَعٌ*: (Lh, K:) or *شُجَاعٌ* is [an

epithet] peculiar to men: (K, TA:) AZ says, "I have heard the Kilábees say, *رَجُلٌ شُجَاعٌ*, but they do not apply this epithet to a woman:" (S:) *شُجَعَةٌ* and *شُجِيعَةٌ*, however, are applied to a woman, and signify *bold*, (Ibn-'Abbād, K,) *long-tongued, and vehemently clamorous, towards men*; (Ibn-'Abbād, TA;) *audacious in her speech*, (Ibn-'Abbād, K, [but these two epithets as applied to a woman and signifying "bold" &c. are omitted in the CK,]) and in her length of tongue, and vehement clamorousness. (Ibn-'Abbād, TA.) — *شُجَاعٌ* (S, Mṣb, K) and *شُجَاعٌ* (K) also signify *† The serpent*; (K;) and so does *أَشْجَعٌ*: (TA:) or *† the male serpent*: (Mgh, K:) or a certain species of serpent, (Sh, S, Mṣb, K,) as also *أَشْجَعٌ*, (S,) *small*, (K,) or slender, and asserted to be the boldest of the serpent-kind: (Sh:) pl. *شُجَعَانٌ* (Lh, IDrd, K) and *شُجَعَانٌ*, (IDrd, K,) the former of which is the more common: (IDrd:) the pl. of *أَشْجَعٌ* is *أَشْجَاعٌ*; or, as some say, this is pl. of *أَشْجَعَةٌ*, which is pl. [of pauc.] of *شُجَاعٌ*, signifying the serpent. (TA.) [See also *شُجَعَرٌ*, above.] — Also *† The serpent called صَفَرٌ*, that presents itself in the belly (S, K, TA) of a man, as the Arabs assert, when he has been long hungry: (S, TA:) but Aṣ says that *شُجَاعُ الْبَطْنِ* signifies *† vehemence of hunger*. (Az, TA.)

شُجَاعٌ: see *شُجَاعٌ*, in two places.

شُجِيعٌ; fem. with *ة*: see *شُجَاعٌ*, in three places.

شُجَعَةٌ: see *شُجَاعٌ*.

أَشْجَعٌ; fem. *شُجَعَاءٌ*: see *شُجَاعٌ*, in four places.

You say also, *بُؤَّةٌ شُجَعَاءٌ* A bold lioness. (TA.) — Applied to a man, accord. to some, it signifies, (S,) or it signifies also, (K,) *In whom is lightness, or unsteadiness, like what is termed مَوْجٌ*, (S, K,) *by reason of his strength*. (S.) See also *شُجَعٌ*. — *Mad*; or possessed by a devil: (TA:) Lth says that, applied to a man, it signifies one who is as though there were in him madness, or diabolical possession; but Az says that this is a mistake; for, were this its meaning, the poets would not have used it in praise. (TA, in another part of the art.) — Tall: (IDrd, Mṣb, K:) and so the fem. applied to a woman. (IDrd, Mṣb.) — Bulky; big-bodied; or stout: or, as some say, youthful; or in a state of youthful vigour. (TA.) — The lion. (Lth, S, K.) — It is said in the K that *أَشْجَعُ الدَّهْرِ* also signifies *الدَّهْرُ* [i. e. Time; or fortune; &c.]; and J says that this is what the poet means by the expression, *أَشْجَعُ أَخَاذٍ*: but this cannot be the correct meaning, for the poet, namely El-Aṣhā, says,

بَأَشْجَعُ أَخَاذٍ عَلَى الدَّهْرِ حُكْمُهُ

by *أَشْجَعُ* meaning himself, or some other thing. (TA.) = Also, (S, K,) and *إَشْجَعٌ*, (K,) or the latter accord. to some, but this was not known to Abu-l-Ghowth, (S,) sing. of *أَشْجَاعٌ*, [in some copies of the S written *أَشْجَاعٌ*, but the former, which, as is mentioned in the TA, is found in the