

شَجُونٌ is a saying of the Arabs like their saying *عَابِلَتِي عَابِلٌ* [i. e., app., *My withholder is death, or shall be death alone; for شَجُونُهُ* may be rendered *Death withheld him*, like as *عَابِلَتُهُ* is rendered "death separated him"]. (L.)

شَجِنٌ: see شَجِنٌ.

شَجِنٌ *Grieving, mourning, or lamenting; or sorrowful, sad, or unhappy; (S, L; and anxious. (L.))* See also an ex. of its fem., with *ج*, voce شَجُونٌ.

شَاجِنَةٌ [as a subst.]; pl. شَوَاجِنُ: see شَجِنٌ, in five places.

شجو

1. شَجِيَ، aor. *ج*, inf. n. شَجَا، *He was choked; or his throat, or fauces, became obstructed; (S, K; and) by it; i. e. a bone or the like. (K.)* One says, *عَلَيْكَ بِالْكُفْرِ وَتَوَ شَجِيتَ بِالْعَظْمِ* [Keep thou to self-restraint though thou be choked by the bone]. (TA.) — And, [hence, by a metaphor, (see Har p. 33,)] aor. and inf. n. as above, † *He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; (S, Māb; and) he was, or became, anxious, or disquieted in mind. (S.)* — Also, aor. and inf. n. as above, said of a creditor (عَرِيسٌ), *He went away, عَنْهُ* [from him]. (K.) [See 4.] — *شَجَا* *It was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them. (K.)* — *شَجَاهُ*, (S, Māb, K,) aor. *ج*, inf. n. شَجُو، (S, Māb,) [app. originally syn. with *أَشَجَاهُ* in the first of the senses assigned to the latter in the next paragraph: — and hence,] † *It (anxiety, Māb) grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; (S, Māb, K; and) as also أَشَجَاهُ. (K.)* And, said of wealth (الغنى), inf. n. شَجُو، *It excited his griefs, mournings, &c., and his desire. (TA.)* — Also, and † *أشجَاهُ*, † *It caused him to be mirthful, (Ks, K, TA,) and excited him. (Ks, TA.)* Thus each of these verbs has two contr. significations. (K.) But MF observes that طَرَبُهُ, the explanation here given in the K, is said by the author of the K [in art. طرب] to denote a lightness arising from joy or grief. (TA.) [Generally, however, it means as rendered above.]

4. أَشَجَاهُ، inf. n. أَشَجَّاهُ، *It choked him; or caused his throat, or fauces, to be obstructed; syn. أَغَصَّهُ; (S, TA; and) said of a bone lying across in the throat, or fauces. (TA.)* [This is clearly shown to be the meaning in the S, as well as in the TA, intended by أَغَصَّهُ; with which it is also syn. in another sense; for] — *It signifies [also] † It, or he, caused him to fall into grief, mourning, lamentation, sorrow, sadness, or unhappiness. (K.)* See also 1, in two places. — Also † *He subdued, overpowered, or overcame, him, (K, TA,) so that he grieved, or was sorrowful. (TA.)* — And † *He angered him. (Ks, TA.)* — And † *He made him to go away. (Az, TA.)* And † *أَشَجَّاهُ* † *I gave him (i. e. a creditor or petitioner) what contented him, so that he went away. (TA.)*

6. شَجَّاهَتْ عَلَيْهِ، (Aq, T, K, TA,) said of a woman of the desert with reference to a young man who had been dallying, and holding amorous converse, with her, (Aq, T, TA,) † *She resisted him, and expressed grief, or unhappiness, to him, or on account of him, [i. e. on account of his advances,] saying, Alas, my grief, or my unhappiness! (Aq, T, K, TA.)* And said of a woman with reference to her husband, meaning † *She expressed grief, &c., as above. (A, TA.)*

شَجَا *A bone, or some other thing (S, K) of the like sort, (K,) sticking fast, (S,) or lying across, or forming an obstruction, (K,) in the throat, or fauces, (S, K,) of a human being, and of a beast; (TA; and) a thing in the throat, or fauces, that [chokes one, or] prevents from swallowing: (Har p. 69:) an inf. n. used as a subst. [properly thus termed]. (Har p. 33.)* — See also the next paragraph.

شَجُو † *Anxiety, or disquietude of mind; and grief, mourning, lamentation, sorrow, sadness, or unhappiness; (S; and) so شَجَا: thus termed because a man is choked thereby. (Har p. 33.)* — And † *A want; an object of want. (Az, K, TA.)* One says, *بَكَى فُلَانٌ شَجُوهُ* [app. meaning † *Such a one wept for his object of want*]: and *دَعَتْ الْحَبَامَةُ شَجُوَهَا* [app. † *The pigeon called for its object of want*]. (TA.)

شَجَّ † *Grieving, mourning, or lamenting; or sorrowing, sad, or unhappy; applied to a man; (S, Māb; and) شَجَّيْتُ، of the measure فَعَلْتُ، applied to a woman: one says, وَيَلَّ شَجَّيْتُ مِنْ خَالِ الْخَلْقِ* [mentioned and expl. voce خَال, in art. خلو, where each of these epithets is written with teshdeed to the *ي*; and likewise in another saying there mentioned]: (S;) or, in this saying, (TA,) it signifies *occupied [by anxiety or grief]*; (K, TA; [in the CK, الشَّجَا is erroneously put for الشَّجَى]) and خَلَّى means "free [therefrom]:" so says AZ: and in this instance الشَّجَى may mean *occupied by a bone choking, or obstructing, his throat, or fauces, or by anxiety, and not having found a way of escape therefrom; or by his opponent, or adversary, whom he has been unable to withstand: (TA:) and sometimes one says شَجَّيْتُ، like as one says حَزِنْتُ and حَزِينٌ; though this is rare; (Māb;) it is mentioned in the 'Eyn; but شَجَّ is more known; and is said by Az to be the chaste form: (TA:) Mbr says, the *ي* of الخلى is with teshdeed, and the *ي* of الشَّجَى is without teshdeed, (S;) and sometimes this *ي* is with teshdeed in poetry; (S, K; and) but if you make it to be from شَجَاهُ، it is شَجَّيْتُ only, syn. with مَشَّجُو [i. e. grieved, &c.]; (S;) and so it is said to be by Az and Z: and Az adds, the second way of accounting for it is, that they often lengthen فَعِلَ with a *ي*, saying, فُلَانٌ قَمِنَ وَكَرَّ وَسَمِجَ وَسَمِجَ، and قَمِنَ وَكَرَّ: and the third way is, that they assimilated one word in measure to another, as in الْغَدَايَا، the [proper] pl. of غَدَاةٌ being only غَدَوَاتٍ. (TA.)*

شَجَّيْتُ: see the next preceding paragraph, in two places.

مَفَازَةٌ شَجْوَاءٌ [A desert, or waterless desert,] difficult to travel. (S, K.)

شَجْوَى، with fet-h to the *ج*; rel. n. of شَجَّ. (S.)

شَجْوَجَى، (S, K,) of the measure فَعْوَعَلٌ [and therefore with tenween], (Mz 40th نوع, and MF and TA,) like شَجْوَجَى &c., (S, and Mz ibid.,) and † شَجْوَجَا، (K,) applied to a man, (S,) *Long in the legs: (S, K;) or very tall: or very tall, with bigness (ضَخْمٌ, in the CK ضَخْمٌ,) of the bones: or long in the back, short in the leg; (K;) thus in the M; but Az says the reverse, i. e. long in the legs, short in the back. (TA.)* — Also, (K,) or the former, (TA,) *A bulky horse. (K.)* — And *تَغَفَّقَ [or magpie]; (K;) [and] so شَجَّيْتُ; (K and TA in art. شَجَّ;) fem. with ج [i. e. شَجْوَجَا]. (K.)* — And *A wind continually blowing; as also شَجْوَجَا. (K.)* All this is in the M. (TA.)

شَجْوَجَا: see the next preceding paragraph.

أَمْرٌ شَاجٍ *An affair, or event, grieving; or causing to mourn or lament, or to be sorrowful or sad or unhappy. (TA.)*

شج

1. شَجَّ، (Māb,) sec. pers. شَجَّتْ، aor. يَشَجُّ، and يَشَجُّ، (S, O, Māb, K,) the latter of these aors. agreeable with analogy as the verb is intrans., and the former deviating therefrom; (MF;) and sec. pers. شَجَّتْ، aor. يَشَجُّ، (S, O, Māb, K;) [the first of which, having for its aor. يَشَجُّ، is the most common;] inf. n. شَجَّ، (S, A, O, Māb, K,) and شَجَّ and شَجَّ، (ISK, O, K,) of which three inf. ns. the first is the most approved; (TA;) *He was, or became, niggardly, tenacious, stingy, penurious, or avaricious; syn. بَخِلٌ: (Māb;) or بَخِلَ relates to single things, or particulars; and شَجَّ، to things in general: or بَخِلَ relates to wealth, or property; and شَجَّ، to wealth, or property, and to kindness, or beneficence: or شَجَّ، signifies he was, or became, niggardly, &c., as above, in the utmost degree: (TA:) or he was, or became, niggardly, &c., as above, (S, A, O, K,) and covetous, or vehemently or greedily or excessively or culpably desirous, (K,) or with covetousness, or vehement or greedy or excessive or culpable desire. (S, A, O.)* You say, شَجَّ بِهِ، and شَجَّ عَلَيْهِ، (T, M, K;) by the former meaning *He was, or became, niggardly, &c., of it, i. e., of his property, or the like; and by the latter, he was, or became, niggardly, &c., to him, i. e., to an asker, or a beggar, or a seeker, or the like: (MF;) or [in some cases, as will be seen from phrases mentioned below, (see شَجَّيْتُ)] meaning by the latter the same as by the former. (L.)* [Thus] one says, هُوَ يَشَجُّ بِأَيْلِهِ [He is niggardly, &c., of his property; and sometimes, in the same sense, يَشَجُّ عَلَى مَالِهِ. (A.)] And بَغْضُهُمْ شَجَّ