

handwriting of J, is that which is commonly known,] which signifies [The knuckles nearest to the wrist; this being what is meant by] the bases (أُصُول) of the fingers, which are connected with the tendons of the outer side of the hand: (S, K:) in the T, we find the heads (رُؤُوس) of the fingers, instead of أصول: (TA:) or اشجع in the hand and foot [but see what follows] signifies the tendons extended above the سُلَامَى [here meaning the metacarpal and metatarsal bones] from the wrist to the bases (أُصُول) of the fingers or toes, which are called أَطْنَابُ الْأَصَابِع, above the outer side of the hand: or the bone which connects the finger with the wrist; [i. e. the metacarpal bone;] every finger having to it a bone thus called: he who says that the أَشْجَاع [so here instead of اشجع as above] are the tendons calls those bones the أَشْجَاع. (TA.) Abou-Bekr is described as عَارِي الْأَشْجَاع, meaning Having little flesh upon what are thus termed: or having their tendons apparent. (TA.) [See also رَاجَةٌ and بُرْجَةٌ.] أَشْجَعُ مِنْ دَيْكٍ [More courageous than a cock] is one of the proverbs of the Arabs. (Mgh.)

مُشْجَع, like مُجْمَل, (K, TA,) i. e. having the form of a pass. part. n., (TA,) [in the CK مُشْجَع, like مُجْمَل,] In the utmost state of madness, or diabolical possession: (K:) so says Ibn-Abbād; and hence, accord. to him, شَجَاع [but in what sense he does not say]. (TA.)

مُشْجُوعٌ Overcome, or surpassed, in شَجَاعَة [or courage, &c.]. (K, TA.)

### شجن

1. شَجَنَ (S, L, K,) aor. ٤; (K;) and شَجَنْ, aor. ٤; inf. n. [of the former] شَجَنَ [in some copies of the K شَجَنْ] and [of the latter, or of both,] شَجُون; (L, K;) He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; (S, L, K;) and was anxious: and شَجِنَ signifies the same: (L:) or this last signifies, (K,) or, as Lth says, it seems to signify, (L,) he remembered; syn. تَذَكَّرَ. (L, K.) And شَجِنَتْ, [app. both شَجِنَتْ and شَجِنَتْ,] inf. n. شَجُون, The pigeon cooed in a wailing and plaintive manner. (L.) [See also شَجَنَ below.] شَجْنُهُ (S, L, K,) [aor. ٤, accord. to the usual rule of the K,] inf. n. شَجُون and شَجُون, (L, K,) signifies the same as شَجِنَهُ (S, L, K,) i. e. He, (another person, S,) or it, (an affair, or an event, or a case, L, K,) caused him to grieve or mourn or lament, or to be sorrowful or sad or unhappy. (S, L, K.) = شَجِنَتْهُ (S, L,) and شَجِنَتْهُ (S, L, K,) aor. ٤, inf. n. شَجُون (S, L,) Want, or the want, detained, or withheld, (S, L, K,) me, (S, L,) or him. (L, K.) And مَا شَجَنَكَ عَنَّا What detained, or withheld, from us? (L.)

4. اشجنه: see the preceding paragraph. = اشجن الكرّم The grape-vine had a branchlet of a bunch of which all the grapes came to maturity. (L, K. [See شَجْنَةُ.])

5: see 1, first sentence. = تَشَجَّنَ الشَّجَرُ The trees were, or became, tangled, or luxuriant, or abundant and dense. (L, K.)

شَجَنَ (S, L, K [in the CK شَجَنَ, but expressly said in the S to be بِاتِّسَافٍ]) A road of a valley; (S, L;) or a road in a valley: or in the upper, or uppermost, part thereof: as also شَجْنَةُ (K:) pl. of the former شَجُون; (S, L, K:) and of the latter شَوَاجِنَ (K:) or شَوَاجِنُ signifies a valley in which are many trees; (S, L;) or a place in which are شَجُون, which means tangled trees; (Ham pp. 761-2;) and شَوَاجِنُ is its pl.: (S, L, and Ham p. 762:) or شَجْنَةُ signifies a sort of valley producing good herbage: or, as some say, شَوَاجِنُ signifies the upper, or uppermost, parts of a valley; and its sing. is شَجْنٌ [thus written in the L in this instance], as ISd mentions on the authority of A'Obeyd, but adding that, as such, it is irregular, and that it is more properly to be regarded as pl. of شَجْنَةُ. (L.)

[Hence,] one says, الْحَدِيثُ ذُو شَجُونِ (S, Meyd, L, K,) شَجُون being pl. of شَجْنٌ, with the quiescent; (Meyd;) a prov., (Meyd, L,) meaning + The story is involved, or intricate; (S, Meyd, L;) or has several ways [in which it may be understood]; (Meyd;) or has several modes, or manners; and objects of aim: (L, K:) applied to a story by which one calls to mind another: (A'Obeyd, Meyd, L:) the first who said it was Dabbeh Ibn-Udd Ibn-Tābikhah: he had two sons, named Sa'ad and So'eyd: and some camels belonging to him ran away by night, so he sent his two sons to seek them; and they separated; and Sa'ad found them and restored them; but So'eyd went on seeking them; and El-Hārith Ibn-Ka'ab met him; and there were upon the young man two [garments such as are called] بُرْدَانِ, which El-Hārith asked him to give to him, but he refused to comply with his desire; whereupon he slew him, and took his two burds: and Dabbeh, when he saw a dark object in the night, used to say, أَسْعَدُ أَمْرُ سَعِيدٍ [“Is it Sa'ad or So'eyd?” (see سَعْدُ)]; and this saying of his became current as a prov.: some time after this, having gone on pilgrimage, he met El-Hārith Ibn-Ka'ab at 'Okādh, and saw upon him the two burds of his son So'eyd, and asked him respecting them; and he answered that he had met a young man wearing them, and slain him, and taken them: Dabbeh said, “With this thy sword?” and he answered, “Yes:” and he said, “Give it me that I may look at it, for I think it to be sharp:” and El-Hārith gave it him: and he took it, and shook it, and said, إِنَّ الْحَدِيثَ ذُو شَجُونِ; and slew him with it: whereupon it was said to him, “O Dabbeh, in the sacred month?” and he said, سَبَقَ السِّيفُ الْعَذْلَ [“The sword preceded the censure”]: these three provs. he originated. (Meyd.)

شَجْنٌ and شَجَنٌ: see the next paragraph.

شَجْنٌ Grief, mourning, lamentation, sorrow, sadness, or unhappiness; (S, L, K;) and anxiety: (L, K:) pl. أَشْجَانُ (S, L, K) and شَجُون; (L,

K; [in the latter of which these pls. are mentioned after all the explanations of the sing.]) the former a pl. of pauc., and the latter of mult. (Ham p. 404.) [See a verse cited voce عَرَضَ, in which it means A cause of anxiety.] — And The soul's love, or its inclination, or its blamable inclination: (L:) [or] love that is followed by anxiety and grief. (Kull p. 165.) — And A want, (S, L, Mṣb, K,) as also شَجِنَ (L,) wherever it be: (S, L, K:) pl. شَجُون (S, L, Mṣb, K) and أَشْجَانُ; (L, Mṣb, K;) the latter being pl. of شَجِنَ also. (L.) A rājis says,

• لِي شَجَانِ شَجَنٍ بِنَجِدٍ •  
• وَشَجَنٍ لِي بِيَلَادِ السِّنْدِ •

[I have two wants; a want in Nejd, and I have a want in the country of Es-Sind]. (S.) = Also An intricately-intermingling branch of a tree; (L, K;) and a شُعْبَةٌ [i. e. branch, or branchlet, or the like,] of anything; (K;) like شَجْنَةُ and شَجْنَةُ and شَجْنَةُ (L, K) in the former sense: (L: [accord. to the K, app., in the latter sense:]) or, accord. to IAṣr, one says شَجْنَةُ and شَجْنٌ meaning a branch of a tree, [or the latter app. means branches, for it seems to be a coll. gen. n.] and شَجْنَةُ and شَجْنٌ, and [the pl. of شَجْنَةُ is] شَجْنَاتُ and شَجْنَاتُ: (L:) or, accord. to J, (L,) شَجْنَةُ and شَجْنَةُ signify roots of trees intricately intermingling: (S, L:) [but] the primary signification of شَجْنَةُ and شَجْنَةُ is a branchlet (a شُعْبَةٌ of a غُصْنٍ of a tree: (L:) or شَجْنَةُ signifies tangled, or luxuriant, or abundant and dense, trees. (Mṣb.) — See also شَجْنَةُ. — And see شَجْنٌ. — Also, (K,) or شَجْنَةُ, (L, [thus written without any syll. signs, perhaps fem. of شَجْن, i. e. شَجْنَةُ, but it seems to be indicated by the context in the L that it is شَجْنَةُ,]) A she-camel compact in make, of which the several parts are interknit, one with another, (L, K,\*) like the parts of a tree. (L.)

شَجْنَةُ: see the next preceding paragraph.

شَجْنَةُ: see شَجَنَ, in six places: and شَجْنَةُ. = Also, as some say, Leanness; or slenderness, and leanness; or leanness, and lankness in the belly. (L.)

شَجْنَةُ: see شَجَنَ, in five places. — Also, i. e. with kesr, (K,) or شَجْنٌ and شَجْنَةُ (L,) A branchlet of a bunch of a grape-vine of which all the grapes come to maturity. (L, K.) — شَجْنَةُ signifies also + Relationship closely, or intimately, connected. (L.) One says, بَيْنِي وَبَيْنَهُ شَجْنَةُ رَحِمٍ, and شَجْنَةُ رَحِمٍ, + Between me and him is a relationship closely, or intimately, connected. (S.) And it is said in a trad., الرَّحِمُ شَجْنَةُ مِنَ اللَّهِ i. e. الرَّحِمُ is derived from الرَّحْمَنِ: (S, L: [see الرَّحِمُ:]) or, accord. to AO, (L,) the meaning is, [الرَّحِمُ is] relationship, from God, closely, or intimately, connected, like the roots of trees. (S, L.) — Also A crack, or cleft, in a mountain. (Lh, L, K.)

شَجْنَةُ: see the next preceding paragraph.