

says that **مَشَاجِرُ** signifies the *pieces of wood of a hood*: AA, that it signifies *vehicles smaller than هَوَادِجُ*, having the heads uncovered; also called **سَجَرُ**, of which the sing. is **شَجَارٌ**. (S.)

مَشَجِرَةٌ: see **شَجِيرٌ**: — and see also **مَشَجَرٌ**.

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

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

مُشْتَجِرٌ and **مُتَشَاجِرٌ** Commingled [and confused]: you say **رِمَاحٌ مُشْتَجِرَةٌ** and **مُتَشَاجِرَةٌ** and **سُؤَاجِرٌ** Spears commingled and confused. (TA.)

مُتَشَاجِرٌ: 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.) — **شَجَعَهُ**, aor. **شَجَعْتُ**, [which in this case is contr. to the general rule, notwithstanding the guttural letter, for by rule it should be **شَجَعْتُهُ**,] He overcame him, or surpassed him, in **شَجَاعَةٌ** [or courage, &c.]. (K.) [See 3.] — **شَجِعَ**, aor. **شَجَعْتُ**, (Mṣb,) inf. n. **شَجِعٌ**, (IDrd, Mṣb, K,) He was, or became, tall. (IDrd, Mṣb, K.)

2. **شَجَعَهُ**, (S, K,) inf. n. **تَشَجِيعٌ**, (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. **شَاجَعْتُهُ 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 بسل.)

5. **تَشَجَعْتُ** 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.)

شَجِعٌ; fem. with **ة**: see **شَجَاعٌ**, in three places. — **شَجِعُ القَوَائِرِ** Quick in the shifting of the legs, applied to a he-camel; and so **شَجِعَةٌ** and **شَجِعَاءٌ**,

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

شَجِعٌ: see **شَجَاعٌ**.

شَجِعَةٌ: see **شَجَاعٌ**: — see also **شَجَعَةٌ**: — also Tall, and uncompact in frame: — and crippled by disease; or having a protracted disease: [whence] it is said in a prov., **أَعْمَى يَقُودُ شَجِعَةً**, [A blind man leading one crippled by disease, 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.)

شَجِعَةٌ: see **شَجَاعٌ**. — Also Cowardly, weak, (Ibn-'Abbád,) lacking strength or power or ability, lean, or emaciated, and small in body, having no heart; (Ibn-'Abbád, K;) as also **شَجِعَةٌ**: (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-'Abbád.)

شَجِعَةٌ: see **شَجَاعٌ**.

شَجِعَاءٌ [or **شَجِعَاءٌ** or **شَجِعَاءٌ**]: see **شَجَاعٌ**.

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

شَجَاعٌ: see what next follows.

شَجَاعٌ and **شَجَاعٌ** (Lh, ISk, S, Mṣb, K) and **شَجَاعٌ**, (Mṣb, K,) which is of the dial. of Benoo-Okeyl, being made by them to accord with its contr., which is **شَجَانٌ**, (Mṣb,) and **شَجِيعٌ** (Lh, S, Mṣb, K) and **شَجِيعٌ** (S, K) and **شَجِيعٌ** (K) and **شَجِيعٌ**, (as in some copies of the K,) or **شَجِيعَةٌ**, (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] **شَجَاعَةٌ** and **شَجَاعَةٌ** (S, *Mṣb, *K) and **شَجَاعَةٌ** (Mṣb, *K) and **شَجَاعَةٌ** also [without **ة**] (Mṣb) and [of the 4th] **شَجِيعَةٌ** (Mṣb, K) and [of the 5th] **شَجِيعَةٌ** and [of the 6th] **شَجِيعَةٌ**: (K:) pl. masc. (of the 1st, S, Mṣb) **شَجِيعَةٌ** [a pl. of pauc.] (AO, S, Mṣb, K) and [of the first three, and perhaps of the 4th also,] **شَجِيعَةٌ** (S, K) and (of the 1st, S) **شَجِيعَانٌ** (Lh, S, K) and (of the 4th, S) **شَجِيعَانٌ** (Lh, ISk, S, K) [or, accord. to IDrd, **شَجِيعَانٌ** 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) **شَجِيعَاءٌ** (S, Mṣb, K) and [of the 4th, and perhaps of others also,] **شَجِيعَاءٌ**, (K,) and also, (but these are quasi-pl. ns., TA,) **شَجِيعَةٌ** (AO, S, K) and **شَجِيعَةٌ** (K) and **شَجِيعَاءٌ** [app. a mistake for **شَجِيعَاءٌ** or **شَجِيعَاءٌ**]: (TA:) pl. fem. [all of **شَجِيعَةٌ**, or the last of **شَجِيعَاءٌ** or of **شَجِيعَةٌ**, and **شَجِيعَاءٌ** and **شَجِيعٌ**: (Lh, K:) or **شَجَاعٌ** is [an

epithet] peculiar to men: (K, *TA:) AZ says, "I have heard the Kilábees say, **رَجُلٌ شَجَاعٌ**, but they do not apply this epithet to a woman:" (S:) **شَجِيعَةٌ** and **شَجِيعَةٌ**, however, are applied to a woman, and signify bold, (Ibn-'Abbád, K,) long-tongued, and vehemently clamorous, towards men; (Ibn-'Abbád, TA;) audacious in her speech, (Ibn-'Abbád, 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-'Abbád, TA.) — **شَجَاعٌ** (S, Mṣb, K) and **شَجَاعٌ** (K) also signify † The serpent; (K;) and so does **أَشَجَعٌ**: (TA:) or † the male serpent: (Mgh, K:) or a certain species of serpent, (Sh, S, Mṣb, K,) as also **أَشَجَعٌ**, (S,) small, (K,) or slender, and asserted to be the boldest of the serpent-kind: (Sh:) pl. **شَجِيعَانٌ** (Lh, IDrd, K) and **شَجِيعَانٌ**, (IDrd, K,) the former of which is the more common: (IDrd:) the pl. of **شَجَاعٌ** is **أَشَاجِعٌ**; or, as some say, this is pl. of **أَشَجَعَةٌ**, which is pl. [of pauc.] of **شَجَاعٌ**, signifying the serpent. (TA.) [See also **شَجِيعٌ**, above.] — Also † The serpent called **صَفْرٌ**, 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 **شَجَاعُ البَطْنِ** signifies † vehemence of hunger. (Az, TA.)

شَجَاعٌ: see **شَجَاعٌ**, in two places.

شَجِيعٌ; fem. with **ة**: see **شَجَاعٌ**, in three places.

شَجِيعَةٌ: see **شَجِيعَةٌ**.

أَشَجَعٌ; fem. **شَجِيعَةٌ**: see **شَجَاعٌ**, in four places.

You say also, **لَبُؤَةٌ شَجِيعَةٌ** 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 **هَوَجٌ**, (S, K,) by reason of his strength. (S.) See also **شَجِيعٌ**. — **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 **الأَشَجَعُ** also signifies **الدَّهْرُ** [i. e. Time; or fortune; &c.]; and J says that this is what the poet means by the expression, **أَشَجَعٌ أَحَادٌ**; but this cannot be the correct meaning, for the poet, namely El-Aṣhā, says,

بِأَشَجَعِ أَحَادٍ عَلَى الدَّهْرِ حَكْمُهُ

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