

شَجُونُ † شَجِنْتِي is a saying of the Arabs like their saying *عَابِلْتِي عِبُولٌ* [i. e., app., *My withholder is death, or shall be death alone*; for *شَجُونُ شَجِنْتُهُ* may be rendered *Death withheld him*, like as *عَابِلْتُهُ عِبُولٌ* is rendered "death separated him"]. (L.)

شَجِينٌ: see شَجِنٌ.

شَاجِنٌ *Grieving, mourning, or lamenting; or sorrowful, sad, or unhappy*; (S, L;) and *anxious*. (L.)—See also an ex. of its fem., with *شَجِينَةٌ*.

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

شجو

1. شَجِيَ، aor. َ، inf. n. شَجَا، *He was choked; or his throat, or fauces, became obstructed*; (S, K;) *by it*; i. e. a bone or the like. (K.) One says, *عَلَيْكَ بِالكَظْمِ وَلَوْ 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, Mṣb;) and *he was, or became, anxious, or disquieted in mind*. (S.)—Also, aor. and inf. n. as above, said of a creditor (غَرِيمٌ), *He went away, عَنْهُ* [from him]. (K.) [See 4.]—شَجَا بَيْنَهُمُ *It was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them*. (K.)—شَجَاهُ، (S, Mṣb, K,) aor. َ، inf. n. شَجُو، (S, Mṣb,) [app. originally syn. with *أَشْجَاهُ* in the first of the senses assigned to the latter in the next paragraph:—and hence,] † *It (anxiety, Mṣb) grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy*; (S, Mṣb, K;) as also † *أَشْجَاهُ*. (K.) And, said of wealth (الغنى), inf. n. شَجُو، *It excited his griefs, mournings, &c., and his desire*. (TA.)—Also, and † *أَشْجَاهُ*, † *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 طَرَبَهُ، the explanation here given in the K, is said by the author of the K [in art. طَرَب] to denote a lightness arising from joy or grief. (TA.) [Generally, however, it means as rendered above.]

4. *أَشْجَاهُ*, inf. n. *أَشْجَاهُ*, *It choked him; or caused his throat, or fauces, to be obstructed*; syn. *أَغَصَهُ*; (S, TA;) 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 *أَغَصَهُ*; 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 † *I gave him* (i. e. a creditor or petitioner) *what contented him, so that he went away*. (TA.)

6. *تَشَاجَتْ عَلَيْهِ*, (As, 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, (As, 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!* (As, 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;) *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 inquietude 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 *دَعَتِ الْحَمَامَةُ 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, Mṣb;) and *شَجِيَّة*, of the measure *فَعَلَةٌ*, applied to a woman: one says, *وَبَلَ لِلشَّجِي مِنَ الخَلِي* [mentioned and expl. voce *خَال*, in art. *خَلُو*, 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 *الشَّجِي*]; and *خَلِي* means "free [therefrom]:" so says AZ: and in this instance *الشَّجِي* 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 † *شَجِيَ*, like as one says *حَزِنَ* and *حَزِينٌ*; though this is rare; (Mṣb;) 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 *الخلِي* is with teshdeed, and the *ي* of *الشَّجِي* is without teshdeed, (S,) and sometimes this *ي* is with teshdeed in poetry; (S, K;) but if you make it to be from *شَجَاهُ*, it is † *شَجِيَ* only, syn. with *مَشَجُو* [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 *فَعَلَ* with a *ي*, saying, *فُلَانٌ قَمِينٌ* and *كَمِينٌ* and *كَمِينٌ* and *كَمِينٌ*: and the third way is, that they assimilated one word in measure to another, as in *الغَدَايَا* and *العَدَايَا*, the [proper] pl. of *عَدَاةٌ* being only *عَدَاوَاتٌ*. (TA.)

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

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

شَجَوِيٌّ, with fet-ḥ to the ج; rel. n. of شَجَّ. (S.)

شَجَوِيٌّ, (S, K,) of the measure *فَعَوَلٌ* [and therefore with tenween], (Mz 40th نوع, and MF and TA,) like *شَجَوِيٌّ* &c., (S,* and Mz ibid.,) and † *شَجَوِيٌّ*, (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 *The عَقَقِي* [or *maggie*]; (K;) [and] so *شَجِي*; (K and TA in art. *شَجَّ*;) fem. with *ة* [i. e. *شَجَوِيَّةٌ*]. (K.)—And *A wind continually blowing*; as also *شَجَوِيَّةٌ*. (K.) All this is in the M. (TA.)

شَجَوِيَّةٌ: 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*, (Mṣb,) sec. pers. *شَجَعَتْ*, aor. *يَشَعُ* and *يَشَعُ*, (S, O, Mṣb, K,) the latter of these aors. agreeable with analogy as the verb is intrans., and the former deviating therefrom; (MF;) and sec. pers. *شَجَعَتْ*, aor. *يَشَعُ*; (S, O, Mṣb, K;) [the first of which, having for its aor. *يَشَعُ*, is the most common;] inf. n. *شَجَّ* (S, A, O, Mṣb, 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. *بَخِلَ*: (Mṣb;) 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 *شَجِيحٌ*)] meaning by the latter the same as by the former. (L.) [Thus] one says, *هُوَ يَشَعُ بِمَالِهِ* [*He is niggardly, &c., of his property*]; and sometimes, in the same sense, *يَشَعُ عَلَى مَالِهِ*. (A.) And *بَعْضُهُمْ*