

And said of a chameleon, *It became erect*; as also *استجدل*. (TA.) You say also, *بَاتَ يَسْتَجْدِلُ* † *He slept [during the night] erect, without commotion, upon the back of his beast.* (TA.)=*جَدَلٌ*, (S, K,) aor. َ, (K,) inf. n. *جَدَلٌ*, (S,) *He was, or became, joyful, glad, or happy*; as also *اجتدل*. (S, K.)

4. *اجذله* *He made him joyful, glad, or happy.* (S, K.)

8: see 1.

10: see 1, in two places.

*جَدَلٌ*: see what next follows, in two places.

*جَدَلٌ* (S, K) and *جَدَلٌ* (K) *The trunk, stem, stump, or lower part, (أَصْلُ) of a tree &c., after the branch or the like has gone; pl. [of pauc.] أَجْدَالٌ and [of mult.] جَدَالٌ and جُدُولٌ and جُدُولَةٌ, (K,) which last is pl. of جَدَلٌ: (TA:) or a large trunk, or lower portion, of a tree; (S, K;) pl. أَجْدَالٌ: (S:) and a branch, or piece of wood, like the fruit-stalk of the raceme of a palm-tree. (K.) [Hence,] *عَادَ إِلَى جَدْلِهِ* [or *جَدْلِهِ*] † *He returned to his original state, or condition.* (TA.)—Also, the former, *A post, or piece of wood, that is set up (S, K) in the place where camels lie down, at their watering-place, (S,) for the mangy camels to rub themselves against it.* (S, K.) Hence, (S, K,) the saying of El-Hobáb Ibn-El-Mundhir, (S,) *أَنَا جَدَلِيهَا وَالْمُحَكِّكُ* † *[I am their much-rubbed little rubbing-post, and their propped little palm-tree loaded with fruit, or their honoured little palm-tree &c.: see art. رَجَب:]* (S, K, TA:) i. e., I am of those by means of whose counsel, or advice, people seek relief, like as the mangy camels seek relief from their mange by rubbing themselves against the post above mentioned, (TA,) and one having a family that will aid and defend me: (TA in art. رَجَب:) the dim. is here used for the purpose of aggrandizement. (K.) [See also art. حَك.] And hence, (TA,) *هُوَ جَدَلٌ* † *He is a gentle manager of cattle:* (S, K, TA:) likened to the *جَدَلٌ* that is set up. (TA.) One says also, *إِنَّهُ جَدَلٌ رَهَانٌ*, i. e., *صَاحِبُهُ* [app. meaning, † *Verily he is one who is constantly engaged in contending for stakes, or wagers; رَهَانٌ being here an inf. n. of رَاهَنٌ; not a pl. of رَهْنٌ; for if it were the latter, the explanation would be صَاحِبُهُ.* (K.)—*A small quantum of property, or a small number of cattle; (K;) as though it were the original stock thereof.* (TA.)—*The summit, or head, of a mountain; and a prominent portion thereof: pl. أَجْدَالٌ.* (K.)—*The side of a sandal.* (K.)*

*جَدَلٌ*: see what next follows.

*جَدَلَانٌ* [in copies of the K with tenween, but correctly without tenween, for the fem. is *جَدَلَانَةٌ*,] *Joyful, glad, or happy; (S, K;) as also جَدَلٌ; (K;) and جَدَلٌ occurs in poetry: (IDrd, K:) pl. جَدَلَانٌ. (K.) You say, نَفْسُهُ جَدَلَانَةٌ بِذَلِكَ* † *His soul is joyful, glad, or happy, by means of that.* (TA.)

*جَدَلٌ* dim. of *جَدَلٌ*, q. v.

*جَادِلٌ* [part. n. of *جَدَلٌ*] † *Erect, in his place, not moving therefrom; likened to the جَدَلٌ that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub themselves against it.* (S.) You say, *بَاتَ جَادِلًا* † *He slept [during the night] erect, without commotion, upon the back of his beast.* (TA.)=*See also جَدَلَانٌ.*

### جذم

1. *جَذَمَهُ*, (S, Mṣb, K,) aor. َ, (Mṣb, K, TA) and ُ also, (accord. to some copies of the K,) inf. n. *جَذَمٌ*, (S, Mṣb, K,) *He cut it off; (S, Mṣb, K;) and so جَذَمَهُ: (K:) or جَذِمَ signifies he cut off many things; or cut off much, or frequently: and جَذِمَ signifies also the cutting off quickly.* (TA.) [It is like *جَذَمَهُ*.] You say, *جَذَمَ يَدَهُ*, (Mṣb, K,) aor. َ, inf. n. as above, (Mṣb,) *He cut off, or amputated, his arm, or hand; (Mṣb, K;) as also اجذمها, (K,) inf. n. جَذَمَ فَلَانٌ حَبْلَ وَصَالِهِ* † *[Hence,] Such a one severed the bond of his union; as also جَذَبَهُ. (TA.)=*جَذِمَ*, (S, Mṣb,) aor. َ, (Mṣb,) inf. n. *جَذِمَ*, *He (a man) had his arm, or hand, cut off, or amputated; was maimed of it.* (S, Mṣb.) You say, *مَا الَّذِي أَجَذَمَهُ حَتَّى جَذِمَ* † *[What is it that has maimed him of his arm, or hand, so that he has become maimed of it?]. (TA.)—And جَذِمَتِ الْيَدُ, aor. َ, (Mṣb, K,) inf. n. *جَذِمَ*, (Mṣb,) *The arm, or hand, was cut off, or amputated.* (Mṣb, K.)=*جَذِمَ* *He (a man, S, Mṣb) was, or became, affected, or smitten, with the disease termed جذام.* (S, Mgh, Mṣb, K.)**

2: see 1.

4: see 1, in two places.=*اجذامٌ* also signifies *The being quick in pace, or going.* (Lth, TA.) You say, *اجذم في سيره*, (S,) or *اجذم السيرة*, (K,) *He (a camel, S) hastened, or was quick, in his pace, or going.* (S, K.) And *اجذم* said of a horse, (Lh, K,) and the like, of such as run, (Lh, TA,) *He ran vehemently.* (Lh, K.)—*اجذم* *He abstained, or desisted, from the thing.* (S, K.)—*اجذم عليه* *He decided, determined, or resolved, upon it.* (K.)

5: see 7.

7. *انجذم* *It was, or became, cut off; (S, K;) as also تجذم: (K:) [or the latter is said of a number of things; or implies muchness, or frequency:] the two verbs are syn. [respectively] with انقطع and تقطع. (TA.)—[Hence] you say, انجذم عن الركب* † *He was, or became, cut off from the company of riders upon camels.* (TA.) And En-Nábigah says,

\* *صَدَّتْ سُلَيْمَى وَأَمْسَى حَبْلَهَا أَنْجَذَمًا* \*  
[*Suleymá has turned away, and the bond of her union with me has become severed.*] (S.)

*جَذِمَ*: see the next paragraph.=*Also A cessation of the supply of corn or other provision.*

(TA.)=*A rope cut off, or severed.* (TA.)—*A man whose extremities have fallen off in pieces, piece after piece, in consequence of the disease termed جذام.* (TA; but in this last sense, the word is there written without any syll. signa.)

*جَذْمٌ* *The root, source, origin, or original, or the fundamental or essential or principal part, syn. أَصْلُ, (S, Mṣb, K,) of a thing, (S, Mṣb, TA,) whatever that thing be; (TA;) as also جَذْمٌ: (S, K:) pl. [of pauc.] أَجْدَامٌ and [of mult.] جَذُومٌ. (K.)—*The family of a people; their kinsfolk: whence the saying, in a trad., لَمْ يَكُنْ أَجْدَامٌ مِنْ قُرَيْشٍ إِلَّا لَهُ جَذْمٌ بِمَكَّةَ* [There was not a man of Kureysh but he had kinsfolk in Mekkeh]. (TA.) [And app. *The main stock from which tribes are derived: for,] accord. to some, it ranks before شَعْبٌ. (TA voce بَطْنٌ.)—*The places [or place] of growth of the teeth.* (TA.) A poet says, (S,) namely, El-Hárit Ibn-Waşleh, (TA,)**

\* *الآنَ لَمَّا أَبْيَضَ مَسْرَبَتِي* \*

\* *وَعَضَّتْ مِنْ نَابِي جَذِمٍ* \*

(S, TA.) [*Now, when the hair in the middle of my bosom, extending downwards to my navel, has become white, and I have bitten upon the place of growth of my canine tooth*]: i. e., I have become old, and eaten upon the *جذم* of my *ناب*. (TA.)—*The lower, or lowest, part, or the foundation, of a wall: (Mgh from a trad. :) or the remains thereof: or a portion thereof.* (TA.)—See also *جَذْمَةٌ*.

*جَذِمٌ* *Quick; swift.* (K.)

*جَذْمَةٌ* *The place of the arm, or hand, where it is cut off, or amputated; as also جَذْمَةٌ. (K.)*

*جَذْمَةٌ* *The defect, or deficiency, of him who has had his arm, or hand, amputated, or who has lost the end-joints of his fingers: so accord. to the copies of the K: but in the L, the defect, or deficiency [resulting] from the amputation of the arm or hand (مِنَ الْإِجْدَامِ).* (TA.)=*مَا* † *سمعت له جَذْمَةٌ*, with damm, meaning [*I heard him not utter*] a word, is not of established authority. (ISd, TA.)

*جَذْمَةٌ* *A piece cut off (S, K) of a rope &c., (S,) or of a thing of which the extremity has been cut off, the lower, or principal, part remaining; (K;) as also جَذْمٌ. (TA.)—*A whip: (S, K:) because it becomes cut by that which is beaten with it.* (TA.)—*The part of a whip of which the slender extremity has become much cut [by use], the lower, or principal, part remaining; pl. جَذْمٌ: (L, TA:) or the remaining part of a whip; its lower, or principal, portion.* (As, TA.)—*A thick piece of wood, having fire at the end of it or not; [i. e. a brand, or fire-brand,] like جَذْوَةٌ. (AO, S and TA in art. جَذْوَةٌ.)—*A company of men [as though cut off from others].* (TA.)**

*جَذْمَةٌ*: see *جَذْمَةٌ*.—Also *The uppermost pith of the palm-tree; which is the best; (K;) like جَذْبَةٌ. (TA.)—And Dates that come forth upon one base.* (TA.)