

You say, *فَلَانٌ لَا يَرْكُضُ الْبُحْنَ* [lit. *Such a one will not kick the crooked stick or staff*], meaning † *such a one is of no use, or stands one in no stead*: the saying originating from the fact that a *مُحْن* is put between the hind legs of the camel, and if he be inert, or wanting in vigour, he will not kick it; but if he be sharp in spirit, he will kick it and go on. (TA.) And you say, *إِنَّهُ لَيُحْنُ مَالٌ*, meaning † *Verily he is one who puts the cattle into a good state, and pastures and manages them well*. (TA.) Also † *A brand, or mark made with a hot iron, upon a camel, in the form of a line with a crooked, or hooked, end, like the stick so called*. (TA. [See also *تُحْن*].) — And The [hooked] bill of a bird; because of its crookedness. (TA.)

مُحْنَةٌ: see the next preceding paragraph.

مُحْنُونٌ A camel marked with the brand termed *مُحْن*. (TA.)

حجو

1. *حَجَا*, (S, K,) aor. *يَحْجُو*, (S, TA,) inf. n. *حَجْوٌ*, (TA,) *He thought, or opined*: (S, TA:) or *he thought, or opined, a thing, and, doing so, claimed it* (أَدْعَاهُ), *not being certain of it*: (K:) [or *he thought it and asserted it*; as appears from a verse here following, cited in the TA as an ex. of the meaning explained as above in the K:] and *تَحْجَى* † *تَحْجَى* alone, *he thought, or opined, a thing, not being certain of it*. (T, TA.) You say, *أَنَا أَحْجُو بِهِ خَيْرًا* *I think, or opine, that there is good in him*. (S, TA.) And Abou-Shebbel says, respecting Abou-Amr Esh-Shebbanee,

قَدْ كُنْتُ أَحْجُو أَبَا عَمْرٍو أَخَا ثِقَةٍ
حَتَّى أَتَيْتُ بِنَا يَوْمًا مِلْبَاتٍ

[*I used to think and assert Abou-Amr to be a trustworthy person, until, one day, misfortunes befell us*]. (TA.) — *حَجَا الْقَوْمَ كَذَا وَكَذَا* (S, K*) *He repaid, requited, compensated, or recompensed, the people, or party, [with, or for, such and such things], syn. حَزَاهُمْ*; [so in my copies of the S, and in the K; but Freytag gives, as the reading found by him in the S, *حَزَاهُمْ*, as though meaning *he computed them by conjecture to be such and such in number*; which is agreeable with what follows;] and *he thought them to be so*. (S.) — *He directed himself, or his course or aim, to, or towards, him, or it*: (AZ, TA:) and *تَحْجَى* *he directed himself, or his course or aim, to, or towards, the thing*. (S, TA.) — Also, (K,) inf. n. as above, (TA,) *He kept a secret*: (K:) or *he concealed it*: (AZ, TA:) [and *حَاجِي* has a similar meaning; for] you say, *لَا مُحَاجَةَ عِنْدِي*, *i. e. There is no concealment with me in respect of such a thing*; as also *لَا مُكَافَأَةَ*. (TA.) — *لَا يَحْجُو إِبِلَهُ*, said of a pastor, *He does not, or will not, keep and tend, or pasture and defend, his camels*. (TA.) One says also of a pastor whose sheep or goats [and camels] are lost by him, and become dispersed, *لَا يَحْجُو غَنَمَهُ وَلَا إِبِلَهُ*, *He does not keep his sheep or goats, nor his camels, from being lost and becoming dispersed*.

(TA.) — *لَا يَحْجُو الْمَاءَ*: *A skin that will not hold, or retain, water*. (TA.) — *مَا حَجَوْتُ مِنْهُ شَيْئًا* *I did not keep, or retain in my memory, of it, aught*; as also *مَا حَجَوْتُ*. (Ks, TA.) — Also, (K,) inf. n. as above, (TA,) *He, or it, prevented, or withheld*. (K, TA.) [See *حَجَا*.] — *حَاجِيَّتُهُ*: see 3. — *حَجَا بِالْمَكَانِ*, (S, K,) inf. n. as above, (K,) *He remained, stayed, dwelt, or abode, in the place*, (S, K, TA,) and became fixed [therein]; (TA;) as also *تَحْجَى* † *تَحْجَى*. (S, K.) And *حَجَا*, (IAar, K,) inf. n. as above, (IAar,) *He stopped, or paused*. (IAar, K.) — And *حَجَا بِهِ*, [inf. n. as above, (see Ham p. 523,)] *He was, or became, tenacious, or avaricious, of it, namely, a thing*; (S, K;) as also *تَحْجَى* † *تَحْجَى*. (TA.) And *حَجَى بِهِ*, (Fr, S, K,) aor. -, inf. n. *حَجَى* [or *حَجَا*], (TK,) *He was, or became attached to it, and clave to it*; (Fr, S, K;) as also *تَحْجَى* † *تَحْجَى*; and *تَحْجَى بِهِ*; (Fr, S;) and *تَحْجَى بِهِ* also signifies *He kept to the* *حَجَا*, or place of bending or turning of a valley. (TA.) And *تَحْجَيْتُ بِهَذَا الْمَكَانِ* *I preceded you, or outwent you, to this place, and clave to it before you*. (S, TA.) And [hence,] *تَحْجَى* † *تَحْجَى* is said to mean † *He was first, or foremost, or quick, to blame them*. (TA.) — *حَجَى*, (K, TA,) aor. -, (TA,) is also [said to be] *syn. with عَدَا*, (K,) *He ran*; (TK;) thus bearing two contr. significations: (K:) but this requires consideration. (TA.) — [Golius, as on the authority of the KL, assigns to it also the meaning “*Hilaris et lubens fuit*”: but in this sense it is said in the KL to be with , for its last radical letter: see art. *حَجَا*.]

3. *حَاجِيَّتُهُ فَحَجَوْتُهُ*, (T, S, K,) inf. n. of the former *مُحَاجَاةٌ* and *حَجَاةٌ*, (K,) *I contended, or vied, with him in intelligence or skill and knowledge, or in endeavouring to show my superiority in intelligence &c., (فَاطِنَتُهُ), and I overcame him therein*; (K;) from *حَجَى* [or *حَجَا*] meaning “*intelligence*.” (Har p. 9.) [And hence, *I tried him with an enigma or enigmas, and overcame him therein*: (see 6:) or *I proposed to him an enigma* [&c.]: (T, TA:) [or *I contended with him in proposing an enigma or enigmas, &c.*]: *i. e. دَاعَيْتُهُ فَحَجَيْتُهُ* (S:) so in the handwriting of Abou-Zekereyya, and in that of Abou-Sahl, [and in my two copies of the S,] but in [some of the copies of] the S *دَعَيْتُهُ*. (TA.) And *حُوجَى بِهِ* [He was tried with it as an enigma to be explained by him; or he had it proposed to him as an enigma]. (TA.) — *مُحَاجَاةٌ* signifies [also] *The asking a thing of one much, so as to weary*; as also *مُدَاعَاةٌ*. (KL.) — *حَجَاةٌ*, (K, TA,) [accord. to the CK *حَجَا*, but correctly] like *كَتَابٌ*, (TA,) *An engaging in conflict, or fight*. (K, TA.) — See also 1.

4. *أَحْجَ بِهِ*, and *أَحْجَاهُ*, *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he!* (S, K, TA:) verbs of wonder having no corresponding verb of the measure *فَعَلَ*. (TA.) You

say, *مَا أَحْجَاهُ بِذَلِكَ* *How well adapted or disposed, &c., is he for that!* (S, TA.)

5: see 1, in eight places. — You say also, *تَحْجَى لَهُ*, meaning *He knew it, or understood it, readily, or with quickness of intelligence*. (AHeyth, TA.)

6. *تَحَاجَوْا* *They tried one another with enigmas*: [or *proposed enigmas, one to another*: or *contended, one with another, in proposing an enigma, or enigmas*: (see 3:)] from *حَجَى* [or *حَجَا*] meaning “*intelligence*.” (Har p. 189.) You say, *يَتَحَاجُونَ بِأَحْجِيَّةٍ* [They try one another with an enigma: or *contend, one with another, in proposing an enigma*]: (S, TA:) *التَّحَاجَى* signifying *التَّدَاوَى*. (TA.)

8. *أَصَابَ* *He found out, or discovered*, (أَصَابَ) that with which he was tried as an enigma to be explained by him. (TA.)

حَجَا or *حَجَى* *A side, region, quarter, or tract*: (S, Msh, K, TA:) and *an extremity*: (TA:) pl. *أَحْجَاةٌ*. (S, Msh.) — *A refuge; a place to which one has recourse for refuge, or protection*; as also *مُحْجَى* (Lh, TA) and *مُحْجَاةٌ*. (Lh, K in art. *حَجَا*.) — *Elevated ground*. (TA.) — *A place of bending or turning of a valley*. (TA.) — *Anything by which one is veiled, concealed, or protected*; (Mgh, Msh, TA;) as also *حَجَا*. (Mgh, TA.) [Hence applied to *A parapet on the top of a house*; as is indicated in the Mgh and TA.] — *Bubbles upon water, arising from the drops of rain*: pl. [or rather coll. gen. n.] of *حَجَاةٌ*: (S, K: [in the CK, erroneously, *حَجَاةٌ*]) the latter word, which is like *حَصَاةٌ*, is explained by Az as signifying *a bubble that rises upon water, like a flask*; and as having for its pl. *حَجَوَاتٌ*: and the same word (*حَجَاةٌ*) signifies also *a pool of water, itself, such as is left by a torrent*. (TA.) — See also *حَجَى*. — *حَجَا* is also used, by poetic license, for *حَجَاجٌ*, q. v. (TA in art. *حَجَج*.)

إِنَّهُ لَحَجَى إِلَى بَنِي فَلَانٍ = *حَجَى*: see *حَجَى*: means *لَا يَحْجُو لَهُ* [i. e. *Verily he is betaking himself for refuge, or protection, to the sons of such a one*; like *لَحَجَى*: but by rule it should be *لَحَجَ*; and thus, perhaps, it is correctly written]. (AZ, TA.)

حَجَا or *حَجَى* *Intelligence, or understanding*; (S, Msh, K;) *sagacity, or skill and knowledge*: (K:) [said to be] from *حَجَا* meaning “*he, or it, prevented, or withheld*,” because it prevents, or withholds, a man from doing that which is bad, or corrupt. (TA.) — And *i. q. مِقْدَارٌ* [Quantity, measure, &c.]: pl. *أَحْجَاةٌ*. (K.) — See also *حَجَا*. — [Also said by Golius, as on the authority of J, to signify “*an enigma*,” as though syn. with *أَحْجِيَّةٌ*; but I have not found it in this sense in any copy of the S, nor in any other lexicon.]

حَجَاةٌ: see *حَجَا*.

حُجْوَى a subst. signifying *مُحَاجَاةٌ* [i. e. *A*