

is termed **حَدَا**: (Msb:) or **حَدَا لَهَا** signifies *he sang to them*. (Mgh.) The Arabs in driving their camels used commonly to sing verses of the kind termed **رَجَز**. (TA in art. رَجَز.) [It is said that] **حَدَا** originated from the fact of a Desert Arab's beating his young man, or boy, and biting his fingers; whereupon he went along saying **دَي دَي**, meaning **يَا يَدَيَّ** ["O my two hands!"]; and the camels went on at his cry; therefore his master bade him keep to it: (K in art. دَي:) so says IḤār. (TA in that art. [Other (similar) accounts of its origin are mentioned by MF in remarking on this passage of the K.] **حَدَا** signifies also *He raised his voice with [the singing termed] الحَدَا*. (Hār p. 576.) [And *He breathed short (anhelavit), and sent forth a voice or sound*. (Golius, from a gloss in the KL.)] — You say also of the north wind, **تَحْدُو السَّحَابَ**, i. e. + *It drives along the clouds*. (S.) — And **حَدَاهُ عَلَى كَذَا** + *He urged him, incited him, or put him in motion or action, to do such a thing*. (Msb, TA.) — And **حَدَاهُ** + *It followed it*; namely, the night the day; (K;) as also **احْتَدَاهُ**: (AHn, K;) and so the [wild] he-ass his she-asses; and anything any other thing. (TA.) Hence the saying, **لَا أَفْعَلُهُ مَا حَدَا اللَّيْلُ النَّهَارَ** + *I will not do it as long as the night follows the day*. (TA.) — See also 5.

4: see 5.

5. **حَدَاهُ**, in its primary sense, is from **الْحَدَاةُ**, and signifies *He (a driver of camels) vied, competed, or contended for superiority, with him, or emulated him, (namely, another driver,) in driving camels, or urging them by singing to them; each of them desiring to elicit the ability of the other in doing so*. (Z, TA.) — [And hence,] *He vied, or competed, and contended for superiority, with him*, (S, K,* mentioned in the K in art. حدى) *in an action or a work [of any kind]*. (S.) You say, **تَحَدَيْتُ النَّاسَ الْقُرْآنَ** *I sought to elicit the ability of the people in order that it might be known which of us was most skilled in reading or reciting [the Kur-án]: it means like as does the saying of a person contending with others for the superior glory of his people, "Bring ye a people like my people, or like one of them."* (Msb.) It is said of Moḥammad, in a trad., **تَحَدَّى الْعَرَبَ بِالْقُرْآنِ** [*He vied, or contended, with the Arabs by means of the Kur-án*]. (TA.) And one says, **تَحَدَّى صَاحِبَهُ الْقِرَاءَةَ**, and **الصَّرَاعَ**, [*He vied, or contended, with his companion in reading, or reciting, and in wrestling,*] in order that it might be seen which of them was the superior reader or reciter, and the superior wrestler. (TA.) — Also *He aimed at it; made it his object; sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, it; intended or purposed it*; (AA, and K* and TA in art. حدى;) as also **حَدَاهُ**, (AA, TA,) and **احْدَاهُ**. (Sgh, and K ib.) Hence the saying of Mujaḥid, **كُنْتُ أَتَحَدَّى الْقُرْآنَ فَأَقْرَأُ** [*I used to aim at reading, or reciting, the Kur-án, and so to read, or recite*]. (AA, TA.)

6. **تَحَادَتِ الْإِبِلُ** *The camels urged on one another*. (K.)

8: see 1, in two places.

لَا أَفْعَلُهُ حَدَا الدَّهْرِ *I will not do it ever*; (K;) *as long as the night follows the day*. (TA. [See 1.]

حَدَوَا *The north wind*; (S, K;) because it drives along the clouds: the masc. form, **أَحْدَى**, is not used. (S.)

حَدَا: see 1, in two places.

حَدُو: }
حَدَى: } see **حَدَاة**, in art. **حَدَا**.
حَدِيَّة: }

حَدِيَا *A vying, or competition, and contention for superiority*. (K. [There mentioned in art. حدى; but belonging to the present art., (see 5,) like as **حَجِيَا** belongs to art. حجو.]) = [One who vies, or competes, and contends for superiority.] You say, **أَنَا حَدِيَاكَ بِهَذَا الْأَمْرِ** [*I am he who vies, &c., with thee in this affair*], meaning *come forth to me as an adversary, by thyself alone*, (T, S,* K,* TA,) and *compete, or contend, with me [in this affair]*. (T, TA.) — And **هُوَ حَدِيَاهُمْ** *He aims at them; makes them his object; seeks, endeavours after, pursues, or endeavours to reach, or attain, them*. (TA.) — And **هَذَا حَدِيَا هَذَا** *This is the like, or like in form, of this*. (As, TA.) — And **حَدِيَا النَّاسِ** *One of the men or people*. (Kr, K.) = See also **حَدَاة**, in art. **حَدَا**.

حَدَا: see what next follows.

حَادٍ *Driving or a driver [of camels; or urging or exciting them, or one who urges or excites them, by singing to them: see 1]*: (Mgh:) pl. **حَدَاة**. (TA.) You say **رَجُلٌ حَادٍ** and **حَدَاةٌ** [which latter is an intensive epithet]. (K.) — It is also applied to a [wild] he-ass, as meaning *Driving before him his she-asses*. (S,* TA.) He is said to be **حَادِي ثَلَاثَ** [*A driver before him of three she-asses*], (S, TA,) and **حَادِي ثَمَانٍ** [*a driver before him of eight she-asses*]. (TA.) — **حَادِي النُّجُومِ** [lit. *The driver, or urger, of the asterism*] means **الدَّهْرَانُ** [i. e. + *the Hyades; or the five chief stars thereof; or the brightest star thereof, α of Taurus*]: (TA:) and so **حَادِي النُّجُومِ** [lit. *the driver, or urger, of the stars*]. (S voce الحَادِيَّةُ [pl. of the fem. الحَادِيَّةُ] means + *The hind legs*; because they follow the fore legs. (K.) And + *The latter or hinder, or the last; or hindmost, parts or portions of anything*. (Az, TA.) — **حَادٍ** is also the act. part. n. of **حَدَا** as syn. with **تَحَدَّى**; and thus means *Aiming at a thing; &c.* (AA, TA.) = **حَادِي** **وَعَشْرَ**, &c.: see art. **وَحَد**.

أَحْدَى fem. of **أَحَدٌ**: see art. **أَحَد**.

أَحْدُوَّةٌ and **بَيْنَهُمُ أَحْدِيَّةٌ** *Among them is in use a certain kind of حَدَاة*. (Lh, K.)

حدى

For several words mentioned in the K under this head, see art. **حدو**.

حذ

1. **حَذَّ**, aor. **حَذَّ**, (L, Msb,) inf. n. **حَذٌّ**, (L, Msb, K,) *He cut, or cut off, a thing*: (Msb:) or *cut, or cut off, quickly*; (IDrd, A, L;) as also **حَذَّ**: (A:) or *cut off quickly and utterly*: (L:) **حَذٌّ** is syn. with **جَذٌّ**. (K.)

حَذٌّ + *Quickness in speech and actions*. (TA.)

حَذَّةٌ *A piece of flesh-meat*; (A,* L, K;) as also **حَزَّةٌ**. (A, L.)

حَذٌّ, an inf. n. having no verb, (Az, L,) *Lightness of the toil*: (S, L, K;) *lightness of the hair of the tail of a horse: shortness of the tail of an ass; and of a bird of the kind called قَطَا; or lightness of the feathers of the tail thereof; or lightness and quickness of the flight thereof*: (L:) and *lightness of the beard*. (L.) — + *Lightness of hand*. (S. [See **أَحَذَّ**].) + *Quickness: or quickness and lightness or agility*. (L.)

حَذْحَذَةٌ and **حَذْحَذٌ** *A short woman*. (L.)

قَرَبٌ حَذْحَذٌ + *A quick [night-journey to water]*; (S, L, K;) like **حُحْحَاتٌ**: (S, A, L:) and *far-extending, or distant*; as also **حَذْحَذٌ**. (L.)

And **خَمْسٌ حَذْحَذٌ** (L) and **أَحَذٌّ** (K) [*A journey of five days whereof the second and third and fourth are without water*] in which is no languor, or flagging; (L;) and *quick*. (K.)

حَذْحَذٌ: see what next precedes.

أَحَذَّ *Deprived of an arm, or a hand, &c., by amputation*: fem. **حَذَاةٌ**: [pl. **حَذٌّ**:] thus **أَحَذَّ الْيَدَ** means *having the arm, or hand, amputated*: and [hence] + *not having the means of acquiring eminence, or nobility*. (L.) [Hence, also,] **أَصُولٌ** **أَحَذٌّ**, in a trad. of 'Alee, means + *Shall I assault the enemy with a short arm, that will not attain to that which I desire?* or, accord. to one reading, it is **جَذَاةٌ**, meaning *amputated*: alluding to his companions' falling short of their duty, and keeping back from the war. (L in arts. حذ and جذ.) [Another meaning of **أَحَذَّ الْيَدَ** will be found below.] — **A light-tailed camel**: (S, L:) **a horse light, or scanty, in the hair of the tail**: (A, L:) or **having it (the tail, Msb) cut off**: (A, Msb:) **a short-tailed ass**. (L.) **قَطَاةٌ حَذَاةٌ** *A bird of the kind called قَطَا having a light, or scanty, tail; having a tail of which the feathers have become light, or scanty*; (S, L;) **having few feathers in the tail**: (A:) or **short-tailed**: (L:) or + *light and quick in flight*. (A,* L.) And **لَحِيَّةٌ حَذَاةٌ** *A light, or scanty, beard*. (L.) — **Lean, lank, or light of flesh; or slender; or lank in the belly**. (K.) — **Smooth**; (Kh, Msb;) **a thing to which nothing clings, or attaches**. (Msb,* TA.) **وَلَّتِ الدُّنْيَا حَذَاةً**, in a خُطْبَةٍ of 'Otbeh Ibn-Ghazwān, means + *The world hath retired, passing away quickly*, (A,* L, K,*) **nothing clinging to it [so as to retard it]**: (L, K:) or **the people thereof not clinging to aught of it [so as to retard it]**: (A:) or **quickly; its latter part being cut off**. (Az, L.) — **A sword quick in cutting**. (A.) — + **Light-handed**; (S, A, L, K;) **quick-handed**; (L;) i. e. **thievish; or quick in**