

sit, I will sit], (S,) and in the first of the verses cited above: (Mughnee, TA:) it is not [properly, though it is sometimes improperly,] used as a conditional without ما. (S.) — [It is also used, in scientific and other post-classical works, in senses different from those explained above. Thus, **حَيْثُ** is used to signify *As to*, or *in respect of*: so in the phrase **حَيْثُ اللَّفْظِ وَالْمَعْنَى** *As to, or in respect of, the word and the meaning*. Also *As*, or *considered as*, *absolutely*, or *abstractedly*: so in the phrase **حَيْثُ هُوَ**, or **مِنْ** **الْإِنْسَانِ مِنْ حَيْثُ هُوَ**, *As, or considered as, such, absolutely, or abstractedly*; and **حَيْثُ هُوَ** **الْإِنْسَانِ** *Man, as, or considered as, man, absolutely, or abstractedly*. And *As*, meaning *considered merely* or *only* or *simply as*: so in the saying, **الْإِنْسَانُ مِنْ حَيْثُ إِنَّهُ يَصِحُّ وَتَزُولُ عَنْهُ الصَّحَّةُ** *Man, as, or considered merely or only or simply as, being healthy and ceasing to be healthy, is the object of therapeutics*. And *As*, meaning *since*, or *because*: so in the saying, **النَّارُ مِنْ حَيْثُ إِنَّهَا حَارَةٌ تَسَخِّنُ الْمَاءَ** *Fire, as, or since, or because, it is hot, heats water*. **بِحَيْثُ** is also vulgarly used in this sense. And correctly as meaning *So that*; *so as that*; *in such a state, or condition, that*: often *syn. with حَتَّى*.]

### حج

1. **حَجَّ**, aor. **يُحِجُّ**, (Kr, K,) inf. n. **حَجَجَ**, (TA,) i. q. **حَاجَ**, aor. **يَحُوجُّ**: (Kr, K:) extr., because the **ح** of **حَاجَةٌ** [which is its logical root] is [originally] **و**. (TA.)

4. **أُحِجَّتِ الْأَرْضُ**, (K,) irregular, like **أُحِجَّتِ الْأَرْضُ**, (TA,) and **أُحِجَّتِ**, *The land produced the thorny plants, or trees, called حَاجَ: (K:) or abounded therewith.* (TA.)

**حَاجَ**, a coll. gen. n., n. un. with **ة**, (TA,) *A certain kind of thorny plant, or tree; (S, K:) a plant of the sour kind (مِنْ الْحَمِضِ): accord. to ISd, a kind of thorny plant or tree, i. q. كَبَرٌ [or caper]: or a certain plant different from that just named: or a certain kind of tree: accord. to AHn, an evergreen, of which the roots extend far into the ground; which, cooked, is used as a medicine; having slender and long leaves, seeming as numerous as the thorns: (TA:) [asparago sylvestri similis: (Golius, from Ibn-Beytár:)] this name, and **عَاقُولُ**, are now applied by the Arabs to the plant called by European botanists *hedysarum alhagi*: see **عَاقُولُ** and **تَرْتَجِبِينَ**: dim. **حَجِيجَ**; therefore its medial radical letter is **ح**; (K:) and **حَجِيجَ** is a chaste dial. var. of this dim., agreeably with a usage observed in similar cases [when the medial radical letter is **ح**]. (TA.)*

**حَجِيجَ** and **حَجِيجَ**: see what next precedes.

### حيد

1. **حَادَ عَنْهُ**, (S, A, Mgh, K,) aor. **يَحِيدُ**, inf. n. **حَيَدَ** and **حَيَدَانِ** (S, Mgh, K) and **حَيَدَ** and **حَيَدَانِ**

and **مَحِيدٌ** (K) and **حَيْدُودَةٌ** (S, K,) which last is originally **حَيْدُودَةٌ**, with the **ي** movent; this letter being afterwards made quiescent; for there is not in the language any word of the measure **فَعْلُولٌ**, except **صَغْفُولٌ**; (S; [see the remarks on **شَيْخُوخَةٌ**, voce **شَاخَ**];) *He declined, or turned aside or away, from it; (S, A, K;) removed, went away, or went far away, from it; (Mgh;) namely, a road, (S,) or a thing: (Mgh:) he shunned, or avoided, it, from fear, or from disdain. (Az, L.) [See also 3.] You say, مَا لَكَ مِنْ حَيْدٍ عَنْ ذَلِكَ* *There is not, for thee, any avoiding that.* (L.) And **حَادَتِ الدَّابَّةُ** *The beast became scared, or shied, and quitted the middle of the road.* (L.) — **حَادَهُ**, and **أَحَادَهُ**, *He removed, took away, or took far away, him, or it; [عَنْ شَيْءٍ from a thing;] similar to هَبَّ بِهِ and أَذْهَبَهُ.* (Mgh.)

2. **قَدَّ السَّيْرَ فَحَيَّدَهُ** *He cut, or cut lengthwise, the thong, or strip of skin or leather, and made it to have parts projecting beyond the rest.* (L, K.)

3. **حَيَّاهُ**, inf. n. **مُحَايَدَةٌ** and **حَيَّاهُ**, *He went, or turned, aside from, or away from, or he avoided, or he went, or removed, to a distance from, him, or it: (S, L, K:) [see also 1:] or, accord. to the A, he inclined upon, or against, him, or it.* (TA.)

4: see 1.

**حَيْدٌ** *A rising, or protuberant, or prominent, part of a side of a thing: (L, K:) so of the head; (Lth, L;) as also حَيْدَةٌ: (A:) a knot, knob, or protuberance, of a stick or branch; [as also حَيْدَةٌ: (AHn, TA voce بَلَطَ, q. v.:)] a part of a strap, or thong, projecting beyond the rest: (L:) any rib, (L, K,) or other bone, (L,) that curves much [and is therefore prominent]: (L, K:) [see an ex. voce حَابَ, in art. حَبَو:] a knot in the horn of a mountain-goat; (A, L, K;) or this is termed حَيْدَةٌ: (S, L:) a twisted part of a horn: a twisted internodal portion of a horn: (L:) any prominence in a horn, and in a mountain, (S, L, K,) &c.: (S, L:) a prominent and curved part of a mountain: (T:) a projecting portion, or ledge, of a mountain, resembling a wing: (S, M, L, K:) pl. (of the former word, S) **أَحْيَادٌ** [a pl. of pauc.] and (of both words, S) **حَيُودٌ** and (of the latter, S) **حَيْدٌ**: (S, K:) the **حَيُودُ** of a camel are such parts as the hips, or haunches, and thighs. (L.) You say **حَيَّاهُ دُو حَيُودِ** and **أَحْيَادِ**, meaning *A mountain having projecting edges in its lower parts, not in its upper parts.* (S.) And **قَعْدَتُ الْجَبَلِ** *I sat beneath the part of the mountain that projected like a wing.* (A.)*

**حَيْدَةٌ**: see **حَيْدٌ**, in three places. — Also *The rugged part of a road.* (A.) — *An evil look, (A, K,) with a turning aside.* (A.) You say, **إِلَّا نَظَرَ الْحَيْدَةَ**, (A,) or **مَا نَظَرَ إِلَيَّ إِلَّا الْحَيْدَةَ**, (TA,) *He looked not towards me save with an evil look, with a turning aside.* (A, TA.)

**حَيْدَى** *The manner of walking of a proud and*

*self-conceited person.* (K.) — **حَبَارٌ حَيْدَى** (S, K) and **حَيْدٌ** (K,) each occurring in a verse of [Umeiyeh the son of] Aboo-'Aidh El-Hudhalee accord. to different relations thereof, (L, [see **جَمَّازٌ**]) *An ass that turns aside from, or shies at, his shadow, by reason of his briskness, liveliness, or sprightliness: (S, K:) or that is wont often to turn aside from things, or to shy at them.* (S.) **حَيْدَى** is also applied as an epithet to a she-ass. (IAar.) It is [said to be] the only masc. epithet of the measure **فَعْلَى**, (S, K,) except **ذَلَّطَى** a man "who thrusts vehemently," (IJ,) and **وَقَرَى** [but this is written in the K **وَقَرَى**] "a pastor of a flock, or flock of sheep," and **قَفَطَى** vir "multum coiens," and **جَمَزَى** a "quick" ass. (MF.) But probably **حَيْدٌ** is the only correct word of the two above mentioned. (L.) [Or **حَبَارٌ حَيْدَى** is for **جَمَّازٌ دُو حَيْدَى**: see **جَمَّازٌ**, voce **جَمَزَى**.]

**حَيْدَانِ** *Pebbles that become thrown aside from the legs of a beast as he goes along.* (S, K.)

**حَيْدٌ**: see **حَيْدَى**.

**حَيَّادٌ**, like **قَطَامٌ**, (L,) indecl., with **كسر** for its termination, [and of the fem. gender,] occurs in the phrase (TA) **حَيَّادِي حَيَّادٍ**, similar to **فَيَجِي قَبَاجٍ**, (S, L, K,) meaning *Turn thou aside, or away, [from me:] (A, L:) said by one when the time for fighting is come, (L,) and by one fleeing.* (Ibn-Abi-l-Hadeed.)

**حَيُودٌ** [That declines, or goes away, much, or frequently]: an intensive epithet, applied by 'Alee to worldly prosperity (الدُّنْيَا). (L.)

**حَيَّادٌ** an inf. n. of **حَادَ**. (K.) — [It may also be used, agreeably with analogy, as a noun of place, signifying *A place to which one turns aside or away; to which one removes, goes away, or goes far away.*]

### حبر

1. **حَارَ**, [sec. pers. **حَارَتْ**] aor. **يَحَارُ**, (S, A, Mgh, Mgh, K,) and some say **يَحِيرُ**, but this is a mistake, (MF,) inf. n. **حَيْرَةٌ** (S, A, Mgh, K) and **حَيْرٌ** (S, Mgh, K) and **حَيْرَانٌ** and **حَيْرٌ**, (K,) *He was, or became, dazzled by a thing at which he looked, (T, Mgh, K,) so that he turned away his eyes from it: this is the primary signification: (T, Mgh:) and so تَحِيرٌ (A, Mgh, K) and استَحَارَ (K,) and تَحِيرٌ بَصْرَهُ (A, TA) and تَحِيرٌ بَصْرَهُ (Mgh, and S and A and K in art. قَمَر, &c.) — And hence, (T, Mgh,) *He was, or became, confounded, or perplexed, and unable to see his right course; (T, Mgh, K, TA;) as also تَحِيرٌ (Mgh, K) and استَحَارَ (K.) And حَارَ (S, A,) or تَحِيرٌ فِي أَمْرِهِ (Mgh,) i. q. حَارَ فِي أَمْرِهِ [He was, or became, confounded, &c., in his affair, or case]. (S, A.) And [حَارَ (see its part n. حَائِرٌ) and تَحِيرٌ] *He erred, or lost his way.* (TA.) — Also, said of water, (A, Mgh, K,) and تَحِيرٌ (S, A, K) and استَحَارَ (A, K,) *It became collected, (S, A, K,) and stayed, (A,) or went round, (S, K,\*) or went to and fro, or fluctuated, (Mgh, K,) in a place, as***