

cause of contemptibleness &c.; being similar to *مُحَقَّرَةٌ* and *مُحَقَّرَةٌ* &c.: you say, *هَذَا الْأَمْرُ مُحَقَّرَةٌ* [or rather *This thing is a cause of contemptibleness &c. to thee*]. (S.)

حَقَّارَةٌ: } see *حَقَّارَةٌ*.
حَقَّارَةٌ: }

حَقَّرَ act. part. n. of *حَقَرَهُ*, *Contemning, despising, &c.* (A.) You say, *هُوَ حَقَّارٌ نَاقِرٌ* [using the last word as an imitative sequent, or a corroborative: see *حَقِيرٌ*]. (A.)

حَقِيرٌ: } see *حَقِيرٌ*.
حَقِيرٌ: }

الْحَاوِرَةُ The Fourth Heaven. (K.)

مُحَقَّرَةٌ: see *حَقَّارَةٌ*, in two places.

مُحَقَّرَاتٌ Small sins; syn. *صَغَائِرٌ*: (S, K:) but this is an application proper to the law; for the [pagan] Arabs knew not *صَغَائِرٌ* nor *كَبَائِرٌ*: or, accord. to the writers on strange words, it signifies actions which a man contemns, or despises, or holds in light estimation, even if great sins. (MF.)

حَقَطَ

حَقِطٌ: see what follows.

حَقِطَانٌ, (IDrd, S, K,) and *حَقِطَانٌ*, but the former is the more chaste, (IDrd,) and the latter is mentioned by none but IDrd, (IKh,) and *حَقِطٌ*, (K,) The [bird called] *دُرَّاجٌ* [i. e. *attagen*, francolin, heath-cock, or rail: but see this last Arabic word]: (K:) or the male of the *دُرَّاج*: (S, K:) but IF says, I do not think it correct: (TA:) fem. *حَقِطَانَةٌ*. (K.)

حَقَفَ

1. *حَقَفَ*, aor. *حَقَفَ*, inf. n. *حَقُوفٌ*, *It* (a thing) was, or became, curved, bent, or winding. (Msb.) *حَقُوفٌ* also signifies A gazelle's being in the condition denoted by [the part. n.] *حَقِيفٌ* in the phrase *ظَبْيٌ حَقِيفٌ*, which see below. (Ibn-'Abbād, K.)

12. *احقوف*, said of sand, and of the *هَلَالٌ* [or moon when, being near the sun, it shows a narrow rim of light], (S, K,) and of the back, (K,) or of anything, such as the back of a camel, (L,) *It was curved, bent, or winding*, (S, L, K,) and long. (L, K.)

حَقَفَ A curving, or winding, tract of sand: (S, Mgh, Msb, K:) pl. [of pauc.] *أَحْقَافٌ* (S, Msb, K) and [of mult.] *حَقَافٌ* (S, K) and *حَقُوفٌ*, (O, L, K,) and pl. pl. *حَقَائِفٌ* and *حَقَفَةٌ*, (K,) the former of these two being pl. of *أَحْقَافٌ* or of *حَقَافٌ*, (L, TA,) but the latter of them, accord. to the O, is a pl., not a pl. pl.: (TA:) or a heap, or hill, of sand, that has assumed a bowed form: (IDrd, TA:) or a curving, or winding, thin tract of sand: (Har p. 51:) or a great, round tract of sand: (Ibn-'Arafah, K:) or an oblong, elevated tract of sand: (Fr, K:) or

الأَحْقَافُ applies [particularly] to certain oblong tracts of sand in the region of *Esh-Shihr*: (K, TA:) accord. to J, [in the S.] to the country of 'Ad. (TA.) — Also The lower, or lowest, part of a tract of sand, and of a mountain, and of a wall. (O, L, K.)

حَقِيفٌ A gazelle [lying] bent together, or curled, (A'Obeyd, S, Mgh, Msb, K,) like a *حَقِيفٌ* of sand, (Az, Sgh, K,) in his sleep, (A'Obeyd, S, K,) or in consequence of a wound &c.: (Msb:) or lying upon his breast on a *حَقِيفٌ* of sand: (IAar, K:) or, as some say, upon, or at, the lower, or lowest, part of a *حَقِيفٌ*. (Mgh.)

أَحْقَفُ A camel lank in the belly. (ISh, K.)

حَقَلَ

3. *مُحَقَّلَةٌ* [inf. n. of *حَقَلَ*] The selling of seed-produce in the ear for the grain of wheat: (S, M, Mgh, Sgh, Msb, K:) or the selling of seed-produce while in growth, before it appears to be in a good state: or the making a bargain, or contract, with another, for labour upon land, on the condition of his receiving a third, or a fourth, or less, or more, of the produce: or the hiring of land for the grain of wheat: (M, Mgh, Sgh, K:) or the buying of seed-produce while in growth for the grain of wheat. (Mgh.)

4. *احقَل* *It* (seed-produce) became such as is termed *حَقْلٌ*, q. v.: (S, K:) or put forth its head. (Mgh.) — *احقَلت الأرض* The land became in the condition of having what is termed *حَقْلٌ*. (K, TA.)

Q. Q. 1. *حَوَقَلَ*, inf. n. *حَوَقْلَةٌ* and *حَقِيقَالٌ*, for which latter some say *حَوَقَالٌ*, *He* (an old man) became aged, and languid in respect of the venereal faculty: (S:) or *حَوَقْلَةٌ* signifies the lacking ability to exercise the venereal faculty, (K,) accord. to Az, on the occasion of one's having his bride brought to him. (TA.) — *حَوَقْلَةٌ* also signifies The being weary, and weak. (K.) — The state of sleeping. (K.) — The act, or state, of retrograding, or declining; syn. *إِدْبَارٌ*. (K.) — An old man's resting, or staying, his hands upon his waist. (K.) — The walking quickly, and with short steps. (K.) — And *حَوَقْلَةٌ*, (TA,) inf. n. *حَوَقْلَةٌ*, (K, TA,) *He* impelled, or repelled, him, or it; syn. *دَفَعَهُ*. (K, TA.) — *حَوَقْلَةٌ* [inf. n. of *حَوَقَلَ*] also signifies The saying *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ*; (TA in art. *حَوَقَلَ*;) i. q. *حَوَقْلَةٌ*. (K in that art.)

حَقْلٌ Seed-produce when its leaves have branched forth, (S, M, Msb, K,) and become apparent and numerous, (M, K,) before its stalks have become thick: (S:) or when its shoots have come forth near together: or as long as it is green: (M, K:) or of which the head has come forth. (Lth, L in art. *فَرَحَ*.) — And Land such as is termed *قَرَّاحٌ*; i. e. land in which are no trees: (Msb:) or good *قَرَّاحٌ*: n. un. with *ة*: (S:) or a good *قَرَّاحٌ* in which one sows; as also with *ة*: (K:) or a place that has never been sown; and so, accord. to some, with *ة*: (TA:) whence,

(K,) it is said in a prov., (S,) *لَا تُنْبِتُ الْبَقْلَةَ إِلَّا* [Nothing but the good seed-plot produces the herb]: (S, K:) said to be applied to a base saying proceeding from a base man: [or it means, as the father, so is the son: (Freytag's Arab. Prov. ii. 516:)] but ISd says that *الحقلة* is not known; and he thinks that the *ة* is added in order to make it accord with *البقلة*; or that it means a portion of what is termed *حَقْلٌ*: (TA:) the pl. is *حَقُولٌ*. (Msb.)

حَقَلٌ A tiller, or cultivator, of land. (TA.)

حَوَقْلٌ An old man, who is languid in respect of the venereal faculty: or an aged man, absolutely: and a man who is weary. (TA.) — See also what next follows.

حَوَقْلَةٌ A soft, or flaccid, penis; (S, K:) as also *حَوَقْلٌ*: (TA:) or the latter signifies [simply] a penis: (K:) the former, accord. to Abu-l-Ghowth, signifies the penis of an old man who is languid in respect of the venereal faculty: some of those of post-classical times pronounce it with *ف*. (S.) — A flask, or bottle, (*قَارُورَةٌ*), with a long neck, used by the water-carrier: (K:) app. formed by substitution [of *ق* for *ج*], from *حَوَجْلَةٌ*. (TA.)

مُحَقَّلَةٌ sing. of *مُحَقَّلَاتٌ*, (TK,) which signifies Places of seed-produce; syn. *مَزَارِعٌ*. (K: but in some copies, in the place of *الْمُحَقَّلَاتِ* and *الْمَزَارِعِ*, we find *الْمُحَقَّلِ*; and *الْمَزَارِعِ*.) [See an ex. voce *مُحَقَّلَةٌ*.]

حَقَنَ

1. *حَقَنَ*, aor. *حَقَنَ* and *حَقَّنَ*, (K,) inf. n. *حَقْنٌ*, (TA,) i. q. *حَبَسَ* [as meaning *He* confined it; kept it in; prevented it from escape; retained, restrained, or withheld, it]; (K:) as also *احقنَهُ*, (as in some copies of the K,) or *احقنَهُ*; (as in other copies and in the TA;) but see, in what follows, what is said of this last in the S. (TA.) — *حَقَنَ اللَّبَنَ* (S, Mgh, K) *في السَّعَاءِ* (S, Mgh, K) aor. *حَقَنَ*, (S,) inf. n. as above, (TA,) *He* collected the milk in the skin, (S, Mgh,) and poured fresh milk upon that which was curdled, or thick, or upon that which was churned: (S:) or he poured the milk into the skin, [and kept it therein] that its butter might come forth. (K.) And *حَقَنَ السَّعَاءَ* *في البَوْلِ*, aor. *حَقَنَ*, inf. n. as above, *He* collected the water in the skin. (Msb.) — *حَقَنَ الْبَوْلَ*, (Ks, S, M,) or *بَوَّلَهُ*, (Mgh, Msb,) *He* kept in, or retained, (M, Mgh, Msb,) and collected, (Mgh, Msb,) the urine, (M,) or his urine: (Mgh, Msb:) one should not say *احقنَهُ*; (Ks, S, M;) nor should one say [of the urine] *حَقْنِي هُوَ*. (M.)

حَقَنَ لَهُ دَمَهُ, (S, Mgh, Msb, K,) and *حَقَنَ دَمَهُ*, (TA from a trad.) *He* prevented, or forbade, the shedding of his blood, (S, Mgh, TA,) and the slaying him; (TA;) [he spared his blood, or forbore to shed it;] i. e., (Mgh,) he saved him (Mgh, K) from slaughter (K) when it had become lawful to slay him; from *حَقْنُ اللَّبَنِ*; (Mgh;) contr. of *هَدَرَهُ*; as though he collected his blood in him, and did not pour it forth. (Msb.) — *حَقَنَ مَاءَ وَجْهِهِ* *He* preserved [the lustre of his face; meaning his