

جُؤَة and جُؤَة and جُؤَة Stones collected together: (S, K:) or the stones of earth collected together like the [mound over a] grave: and the first, a hillock: or a heap of earth: (TA:) or collected earth: (Ham p. 399:) or a quantity collected of earth &c.: (Ham p. 381:) and (hence, Ham p. 381) a grave: (TA, Ham pp. 381 and 399:) pl. جُؤَات, (TA, Ham p. 399,) or جُؤَاتِي. (Ham ib.) It is said in a trad., رَأَيْتُ قُبُورَ الشُّهَدَاءِ جُؤَاتِي I saw the tombs of the martyrs [to be] collections of earth. (TA.) And جُؤَاتِي الْحَرَمِ (pl. of جُؤَاتِي, TA) and جُؤَاتِي الْحَرَمِ (pl. of جُؤَاتِي, TA) signify What are collected, in the sacred territory, of the stones of the جَمَارِ [or pebbles cast at Mine]: (S:) or this is a mistake; (K:) pointed out by Sgh in the TS: (TA:) the meaning is, what are collected together of the stones that are set [in heaps] at the limits of the sacred territory: or the أَنْصَابِ [or stones set up around the Kaqbeh] upon which victims were slain in sacrifice. (K, TA.) — Also i. q. جُؤَاتِي [A live coal; or piece of fire; &c.]: (K:) or so جُؤَاتِي and جُؤَاتِي: (TA:) or جُؤَاتِي مِنْ نَارٍ: (Fr, TA:) asserted by Yaakooḥ to be formed by substitution [of ث for د]. (TA.) — And The middle [of a thing]. (IAar, K, TA: but omitted in the CK and in a MS. copy of the K.) — And The body, with the limbs or members; syn. جُؤَاتِي: (K:) or so جُؤَاتِي: pl. جُؤَاتِي. (Sh, TA.) — And جُؤَاتِي, A great, or large, man. (ISh, TA.) — See also جُؤَاتِي.

جُؤَاتِي: see جُؤَاتِي, in three places.

جُؤَاتِي i. q. شَخْصٌ [app. as meaning A person; or the body of a man, like جُؤَاتِي and جُؤَاتِي]; as also جُؤَاتِي. (Sgh, K.) — [And hence, perhaps,] Incubus, or nightmare. (TA. [But in this sense it is written in the TA جُؤَاتِي, without ة, and without any syll. sign.]) — Also i. q. جَزَاءٌ [Requit, or compensation]. (K.) — And Quantity, measure, size, bulk, or extent; and amount, sum, or number, (K, TA,) as, for instance, of a people, or company of men. (TA.)

جُؤَاتِي: see the next preceding paragraph.

جَاحٌ Sitting upon his knees: or standing upon the extremities of his toes: (K:) and [simply] sitting: or [kneeling with his body and thighs erect, or nearly so; i. e.] putting down his knees [upon the ground] and raising his buttocks: (TA:) [see also 1, of which it is the part. n.:] pl. جَاحِي and جَاحِي; (K:) or these may be pls., like بَكِي and بَكِي, pls. of بَاكٍ; or inf. ns. used as epithets [as is indicated in the S]. (Er-Rāghib, TA.) You say قَوْمٌ جَاحِي [A company of men sitting upon their knees]; (S, Mṣb;) like as you say قَوْمٌ جُلُوسٌ and جُلُوسٌ. (S.) And hence, in the Kur [xix. 73], وَنَذَرُ الظَّالِمِينَ فِيهَا, جَاحِيًا, and جَاحِيًا also, with kesr to the ج because of the kesr of the letter following it, [And we will leave the wrongdoers therein, sitting upon their knees.] (S.) And فَلَانٌ مِنْ جَاحِي جَهَنَّمَ: see جَاحِي. (TA.) And, in the Kur [xlv. 27], وَتَرَى كُلَّ أُمَّةٍ جَاحِيَةً

people sitting upon the knees, (Bd, Jel,) in an upright posture, not at ease: (Bd:) or congregated; (Bd, Jel;) from جُؤَاتِي signifying "a company," or "congregated body." (Bd.) Whence, (TA,) سورة الجاثية The [forty-fifth] chapter, of the Kur-ān, next after that called الدخان. (S, TA.) — [الجاثي عَلَى رُكْبَتَيْهِ, or الجاثي, + The constellation Hercules.]

جَاحِي A place of sitting upon the knees.]

## ج

R. Q. 1. جَجَجَ He mentioned a جَجَجَ [or chief, &c.] of his people. (TA.) — جَجَجَتْ She gave birth to a جَجَجَ. (TA.) And جَجَجَتْ بَوْلَدِهَا She brought forth her child a جَجَجَ. (A.)

جَجَجَ: see the following paragraph. — Also A low, an ignoble, a vile, a mean, or a sordid, man; possessing no manly qualities. (AA, T, K.) [Thus it bears two contr. significations.]

جَجَجَ (S, A, K) and جَجَجَ (K) A chief, lord, master, or man of rank or quality or distinction: (S, A, K:) or one who is liberal, bountiful, or munificent; or one who is noble, or generous: (TA:) and one who hastens [to render aid] in cases of evil: (A:) pl. (of the former, S, A, TA, [or of the latter accord. to analogy,]) جَجَجَاتِي (S, A, K) and (of the same, A, TA) جَجَجَاتِي (A, K) and جَجَجَاتِي: (K:) it is said in the S that these two are pls. of the first pl.; the ة in the former of them being substituted for the ي in the latter of them, which is rejected; for one of these two letters must be retained, but both cannot be together: this assertion in the S, however, is well refuted by MF. (TA.)

## ح

1. حَحَدَ, aor. ح, inf. n. حَحَدٌ and حَحَدٌ, He denied a thing; disacknowledged it; (L, MF;) in an absolute sense, whether knowing it to be otherwise than as he represented it to be or not. (MF.) [It is used by grammarians, and often by others, as relating to something past, or supposed or asserted to be past; and thus, in a more restricted sense than نَفَى.] You say, حَحَدَهُ حَقَّهُ, and حَحَدَهُ, inf. ns. as above; [and حَحَدَهُ; (see 3 in art. كَبَر, where حَحَدَهُ is used in explaining حَاطَر; and see what follows;)] He denied, or disacknowledged, his right, or due, knowing it to be such, (S, A, Mṣb, K, MF,) and also, not knowing it; (MF;) the doing of which is also termed مَكَابَرَةٌ: (TA:) but accord. to some, it is made trans. by means of ب only by its being made to imply the meaning of كَفَر. (MF.) — Also حَحَدَهُ, He found him to be niggardly, or avaricious: (K:) or he found him to possess little good; i. e., to be either niggardly or poor. (TA.) — حَحَدَ (S, K,) aor. حَحَدَ, (K,) inf. n. حَحَدَ, (S,) He (a man) was, or became, niggardly, or avaricious; (S;) possessed little good; (S, K;) as also حَحَدَ: (S:) or his property became

dissipated or dispersed, and passed away; and so the latter verb. (AA, TA.) — It (anything, TA) was, or became, little in quantity, or scanty. (K, TA.) — It (a person's life, TA) was, or became, strait, and difficult. (K, TA.) — It (a plant) was, or became, scanty; (S;) did not grow tall. (S, K.) — جَحَدَتِ الْأَرْضُ The land became dry, and of no good. (L.) — جَحَدَ عَامُنَا [Our year was, or became, one of little rain: see جَحَدَ]. (A.)

3: see 1.

4: see 1, in two places.

جَحَدَ and جَحَدَ and جَحَدَ Paucity, or scantiness, of good; (S, K;) which means both niggardliness and poverty: (A:) straitness of the means of subsistence; as also جَحَدَ. (TA.) One says, نَكَّدَا لَهُ وَجَحَدَا (S) and نَكَّدَا لَهُ وَجَحَدَا (L in art. نَكَّدَ) [May God decree straitness, or difficulty, to him, and poverty]: a form of imprecation. (TA.) — جَحَدَ as an epithet, fem. with ة: see جَحَدَ, in three places.

جَحَدَ: } see جَحَدَ, in four places.  
جَحَدَ: }

أَجَحَدَ (S, K) and أَجَحَدَ and أَجَحَدَ (K) A man niggardly, or avaricious; (S;) possessing little good. (S, K.) [Hence,] أَجَحَدَ أَرْضٌ Dry land, in which is no good. (L.) And عَامٌ أَجَحَدَ, (S,) or أَجَحَدَ, (A,) A year in which is little rain. (S.) — Also أَجَحَدَ, A thick and short horse: fem. with ة: pl. أَجَحَادَ. (K.)

جَحَدَ: see جَحَدَ.

جَحَدَ (applied to a man, TA) Slow in emitting his seminal fluid; syn. بَطِيءُ الْإِنْزَالِ. (K.)

أَجَحَدَ: see أَجَحَدَ.

## جحر

1. جَحَرَ, (A, K,) aor. حَحَرَ; (K;) and أَجَحَرَ, (S, Mṣb, K,) and أَجَحَرَ, (K,) and أَجَحَرَ, (A,) said of a [lizard of the kind called] ضَبٌّ, (A, Mṣb, K,) and of a jerboa, and of a serpent, (Mṣb,) [&c., (see جَحَرَ,)] It entered its burrow, or hole; (S, A, K;) betook itself to it for refuge; or resorted to it. (Mṣb.) — [Hence,] جَحَرَ عَيْنَهُ [and جَحَرَ or أَجَحَرَ (see جَحَرَ)] His eye sank, or became depressed, in his head. (S, A, K.) — جَحَرَ الشَّمْسُ لِلْغُيُوبِ + [The sun set, or became near to setting]. (TA.) — And جَحَرَ الشَّمْسُ + The sun rose high, (K,) so that the shade receded and contracted. (TA.) — جَحَرَ said of a man, + He retreated, or retired; remained behind; or held back. (S, TA.) — جَحَرَ الرَّبِيعَ + The [rain called] ربيع withheld itself: (A:) [or] the [season called] ربيع did not give us rain. (K.) — And جَحَرَ عَنَّا الْخَيْرَ + Good, or prosperity, kept back from us, (K, TA,) and did not betide us. (TA.) — See also 4.

4. أَجَحَرَهُ He made it (a [lizard of the kind called] ضَبٌّ [&c.]) to enter its burrow, or hole;