You say, فَلَرْنَ لَا يَرْكُضُ الهَجْبَنَ [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 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, meaning + Verily he is one who, إنَّهُ لَمِحْجَنُ مَال 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, - And The [hooked] bill of a bird; because of its crookedness. (TA.)

see the next preceding paragraph.

A camel marked with the brand termed (TA.) . محمد

1. مَجًا, (Ş, K,) aor. يَحجُو, (Ş, TA,) inf. n. , (TA,) He thought, or opined: (S, TA:) or he thought, or opined, a thing, and, doing so, claimed it (ادْعَاه), 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 alone, he thought, or تحجّى لا يظنِّه opined, a thing, not being certain of it. (T, TA.) You say, أَنَا أَحْجُو بِه خَيرًا I think, or opine, that there is good in him. (S, TA.) And Aboo-Shembel says, respecting Aboo-'Amr Esh-Sheybánee,

- قَدْ كُنْتُ أَحْجُو أَبَّا عَهْرٍو أَحَا ثِقَة
- حُتَّى أَلَهَتْ بِنَا يَوْمًا مُلَهَّاتُ

[I used to think and assert Aboo-'Amr to be a trustworthy person, until, one day, misfortunes 8ٍ) حَجًا القَوْمَ كَذَا وَكَذَا ـــ (TA.) (Pail us). (TA.) K*) He repaid, requited, compensated, or recompensed, the people, or party, [with, or for, such and such things,] syn. جَزَاهُمْ ; [so in my copies of the S, and in the K; but Freytag gives, as the reading found by him in the Ş, حزاهر, 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 تحجى he directed himself, or his course or aim, to, الشيء 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 * ماجی has لا مُحَاجَاة عُندى (AZ, TA) فري has i. e. There is no concealment with me in , في كَذَا respect of such a thing; as also كَافَاة y. (TA.) بَعَجُو إِبَلَهُ , 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 مَا يَحْجُو غُنْهُهُ وَلَا إِبِلَهُ him, and become dispersed, مَا يَحْجُو غُنْهُهُ وَلَا إِبِلَهُ [He does not keep his sheep or goats, nor his camels, from being lost and becoming dispersed]. | ponding verh of the measure نُعَلَى (TA.) You

hold, or retain, water. (TA.) _____ ain _____ I did not keep, or retain in my memory, of شَيًّا it, aught; as also ما هَجَوْتُ. (Ks, TA.) 🛲 Also, (K,) inf. n. as above, (TA,) He, or it, prevented, or withheld. (K, TA.) [See -.] غَجَجُوْتُهُ : see 3. 🛲 بِالْهَكَانِ 🛲 : see 3. أَحَجَوْتُهُ as above, (K,) He remained, stayed, dwelt, or abode, in the place, (S, K, TA,) and became fixed [therein]; (TA;) as also تحجى لا يبه. (Ṣ, Ķ.) And LAar, K,) inf. n. as above, (IAar,) He stopped, or paused. (IAar, K.) _ And أ. (inf. n. as above, (see Ham p. 523,)] He was, or became, tenacious, or avaricious, of it, namely, a thing; (Ṣ, Ķ;) as also ، • • . (TA.) And حجى به (Fr, Ṣ, Ķ,) aor. -, inf. n. or أَحْجَى], (TK,) He mas, or became attached to it, and clave to it; (Fr, S, K;) as also .تحجّاً به and ; (Fr, S;) تحجّى * به and ; حَجِيٌّ به (Fr, TA.) * تحجى also signifies He kept to the , or place of bending or turning of a valley. TA.) And بَهْدًا الهَكَانِ I preceded تَحَجَّيتُ ل بِهُذَا الهَكَانِ you, or outwent you, to this place, and clave to it before you. (S, TA.) And [hence,] تحجى البير (S, TA.) is said to mean + He was first, or foremost, or aor. =, (TA,) is also [said to be] syn. with | ac, (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.

3. لامنجيته فَحَجُوتُه (T, Ṣ, K,) inf. n. of the former مُحَاجًاة and مُحَاجًاة (K,) I contended, or ried, with him in intelligence or skill and knowledge, or in endeavouring to show my superiority in intelligence &c., (فَاطَنْتُه) and I overcame him therein; (K;) from _____ [or ____] 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. ذاعَيتُه فَغَلَبْتُه: (Ş:) so in the handwriting of Aboo-Zekereeyà, and in that of Aboo-Sahl, [and in my two copies of the S,] but in [some of the copies of] the <code>Ṣ</code> .(TA.) And خوجي به copies of] [He was tried with it as an enigma to be explained by him; or he had it proposed to him as an enigma]. (TA.) مَحَاجًاة signifies [also] The asking a thing of one much, so as to weary; as also مَدَاعَاة. (KL.) ____ And لاَمَداعَاة. (K, TA,) [accord. to the CK L, but correctly] like بكتّاب, (TA,) An engaging in conflict, or fight. (K, TA.) ___ See also 1.

4. أُحْجَاهُ, and أُحْجَاهُ, 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 corres-

5: see 1, in eight places. ___ You say also, تحجى له , meaning He knew it, or understood it, readily, or mith quickness of intelligence. (AHeyth, TA.)

6. تَحَاجُوا 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 حِجَّى [or enigmas: meaning "intelligence." (Har p. 189.) You say, They try one another with an آيَتَحَاجُونَ بِأَحْجَيَّة enigma: or contend, one with another, in prosignifying التَّحَاجي (Ş, TA :) التَّحَاجي signifying (TA.) .التّداعي

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

or مَجًى A side, region, quarter, or tract: (S, Msb, K, TA:) and an extremity: (TA:) pl. أَحْجَاً: (S, Msb.) _ A refuge; a place to which one has recourse for refuge, or protection; as also * مُحْجَى (Lh, TA) and . (Lh, K in art. .) _ Elevated ground. (TA.) _ A place of bending or turning of a valley. (TA.) ___ Anything by which one is veiled, concealed, or protected; (Mgh, Msb, TA;) as also View. (Mgh, TA.) [Hence applied to A parapet on the top of a house; as is indicated in the Mgh and TA.] = Bubbles upon mater, arising from the drops of rain: pl. [or rather coll. gen. n.] of 🕈 حَجَاة: (S, K: [in the CK, erroneously, جباة :]) the latter word, which is like أحصاة, is explained by Az as signifying a bubble that rises upon water, like a flash; and as having for its pl. حَجَوَات: and the same word (isinifies also a pool of water, itself, such as is left by a torrent. (TA.) = See also حجى. is also used, by poetic license, for حَجّات , q. v. (TA in art.)

إِنَّهُ لَحَجِى إِلَى بَنِي فُلَانٍ ـ . حَجَّى see : حَجِ means لَاجِعٌ لَهُمُر [i. e. Verily he is betaking himself for refuge, or protection, to the sons of such a one; like لَحَجِيْ: but by rule it should be ; and thus, perhaps, it is correctly written]. AZ, TA.)

or مجل Intelligence, or understanding ; (S, Msb, K;) sayacity, or skill and knowledge: (K:) [said to be] from Les 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. مقدار [Quantity, measure, &c.]: pl. أَحْجَاً. (K.) - See also = [Also said by Golius, as on the authority of J, to signify "an enigma," as though syn. with any copy of the S, nor in any other lexicon.]

ةَاجَة: see اجْجَاةً

a subst. signifying مُحَاجًاة [i. e. A 66 *