

ح

The fifth letter of the alphabet: called **حجر**, which is one of the names of letters of the fem. gender, but which it is allowable to make masc.: it is one of the letters termed **مَجْهُورَةٌ** [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the number of the letters termed **مَحْفُورَةٌ**, and **حُرُوفُ الْقَلْقَلَةِ**, because it cannot be uttered in a case of pause without a strong compression, and a strong sound: and it is also one of those termed **شَجْرِيَّةٌ**, from **الشَّجَرُ**, which is the place of opening of the mouth. (TA.) — It is sometimes substituted for **ي**, when the latter letter is doubled, (K,) or is so substituted by some of the Arabs; (AA, S;) as in **فَقِيمِي**, for **فَقِيمِي**; (AA, S, K;) and **مَرَجٌ**, for **مَرِي**. (AA, S.) An Arab of the desert recited to Khalaf El-Ahmar,

• **خَالِي عُوَيْفٌ وَأَبُو عَلِيٍّ • الثَّمْعِيمَانِ اللَّحْمَ بِالْعَشِيِّ**
[My maternal uncle is 'Oweyf, and Aboo-'Alizz, who feed with flesh-meat at nightfall]; meaning **عَلِيٌّ** and **عَشِيٌّ**. (S.) It is also sometimes substituted for a single **ي**. (S, K.) AZ gives the following ex.:

• **يَا رَبِّ إِن كُنْتُ قَبِلْتُ حُجَّتِي**
• **فَلَا يَزَالُ شَاحِجٌ يَأْتِيكَ بِحِجِّ**

[O my Lord, if Thou accept my plea, a brayer (or mule) shall not cease to bring me to Thee (i. e. to thy temple)]; (S;) meaning **حُجَّتِي** (K) [and **بِي**]; (**أَمْسِي** and **أَمْسَجَا** are also mentioned as occurring in a verse, for **أَمْسِي** and **أَمْسِيَّت** [because originally **أَمْسِيَّت** and **أَمْسِي**]. (S.) But all these substitutions are abominable, (S, Ibn-'Oṣfoor,) and only allowable in cases of poetical necessity. (Ibn-'Oṣfoor.) It is further said that some of the Arabs, among whom were the tribe of **Ḳudá'ah**, changed **ي**, when occurring immediately after **ع**, into **ح**; and said, for **رَاعٍ**, [originally **رَاعِي**], **رَاعِحٌ**: this is what is termed **عَجْعَجَةٌ**: Fr attributes the substitution of **ح** for **ي** to the tribe of **Ṭeiyi**, and some of the tribe of **Asad**. (TA.) — Some of the Arabs also changed it into **ي**; saying **شَيْرَةٌ** for **شَجْرَةٌ**, and **جُنَّجَاتٌ** for **جَنَائَاتٌ**, and **يَصَصٌ** for **يَصَصٌ**. (AZ, S in art. **يَصَصٌ**). [As a numeral, **ح** denotes *Three*; and, as such, is generally written without the dot, but thus **ح**, or thus **ح**, to distinguish it from **ح**, which denotes eight.]

Bk. I.

جَا

جُوْجُوْ The breast (**صَدْرٌ**, Zj in his "Khalk el-Insán," S, K, TA) of a human being, (TA,) and of a bird, and † of a ship: (S, TA:) or the sternum, or breast-bone: or the middle of the breast: or the part where the heads of the bones of the breast come together; as in the **Nh** and **M**: (TA:) pl. **جَائِجِي**. (S, K.) An Arab is related to have said, **مَا أَطْيَبَ جُودَابَ الْأُرْزِ**, [How delicious is **جُودَابُ** of rice (i. e. rice prepared with sugar and flesh-meat) with the breasts of geese!]. (TA.) And you say, **شَقَّتْ السَّفِينَةُ بِجُودَابِهَا** † [The ship clave the water with her breast]. (TA.)

جَابٌ

1. **جَابٌ**, aor. **جَابَ**, (S, K,) inf. n. **جَابٌ**, (S,) *He gained, earned, or acquired, (S, K,) wealth, or property: (K:) but [SM says,] I have not seen that any of the leading lexicologists has mentioned this addition of wealth, or property. (TA.*

[See, however, **جَابٌ**, below.] The **rájiz** (Ru-beh Ibn-El-'Ajjáj, TA) says,

• **وَاللَّهِ رَاعِي عَمَلِي وَجَابِي**

[And God is mindful of my work and my earning]. (S, TA.) — Also **جَابٌ**, i. e. **مَغْرَةٌ** [red ochre]; (IAar, K;) and so **جَابًا**. (IAar, TA.)

جَابٌ Thick, gross, big, or bulky: (S, K:) or strong: (A:) applied to an ass, (A, K,) or to a wild ass: (S, K:) as also **جَابٌ**, without **ء**: (S:) pl. **جُؤُوبٌ**. (TA.) Accord. to the **K** [and the **A**], it signifies also *Whatever is rude, or coarse; thick, gross, big, or bulky: (كُلُّ جَابٍ غَلِيظٌ)*: but in the **L**, we find **كَاهِلٌ جَابٌ غَلِيظٌ** [meaning that **جَابٌ** applied to the part of the back termed **كَاهِلٌ** signifies *thick, or big*]: and **جَابٌ** as meaning *a thick, gross, big, or bulky, make*. (TA.) — [Hence,] **الجَابُ** The lion. (A, Sgh, K.) — And **جَابَةُ الْبَدْرِي**, (S, A, K,) or, accord. to **AO** (S) and the **Mj** (TA) and **Sh**, (TA in art. **جُؤُوبٌ**, q. v.,) without **ء**, (S, TA,) A doe-gazelle having her horn just come forth; because the horn when it first comes forth is thick, and afterwards becomes slender; (S, K;) thus showing her to be young: (S:) or a doe-gazelle, and a cow, strong in the horn. (A.) [See also art. **جُؤُوبٌ**.] — You say also, **فَلَانَ شَقَّتْ الْأَلَّ جَابٌ**, [جُؤُوبٌ] † *Such a one is slender in body, or person,*

[but] great in patience. (S.) — The navel. (K.) — **مَغْرَةٌ** [read by Golius **معزة**]; (Mj, K;) with and without **ء**. (Mj, TA.)

جَابَةُ الْبَطْنِ, (Ibn-Buzurj, K,) as also **جَبَاةُ الْبَطْنِ**, (Ibn-Buzurj, TA,) i. q. **مَانَةُ الْبَطْنِ**, (K,) i. e. *The part of the belly that is between the navel and the pubes.* (TA.)

جُؤُوبَةٌ: see what next follows.

جُؤُوبَةٌ (K) and **جُؤُوبَةٌ** (K) accord. to some copies, but not in others nor in the **TA**) *A grinning, and frowning, or contracting, of the face; or looking sternly, austerely, or morosely.* (K.)

جَابٌ A gainer, an earner, or an acquirer, of wealth, or property. (TA voce **جُؤُوبٌ**.)

جَائِلِيْقٌ

جَائِلِيْقٌ [an arabicized word, from the Greek **καθολικός**, The catholicos; i. e.] the primate of the Christians in the country of *El-Islám*, [residing in the [chief] city of *El-Islám*: under him is the [chief] city of *El-Islám*: under him is the **بطريرق** [or **بطريك**, or **بطرك**, i. e. patriarch] of Antioch: then, under him, is the **مطران** [or metropolitan]; under whom is the **أسقف** [or bishop], in every province: then, the **قسيس** [or priest]: then, the **شماس** [or deacon]: (K:) accord. to **Sgh**, a judge, or ruler: in the **Tekmileh**, a wise man, or sage. (TA.) **ج** and **ق** do not occur in any one word, unless it is arabicized or a word imitative of a sound: (S and K* at the beginning of the section in which this word is mentioned:) accord. to **El-Jawáleekee**, they do not occur in any Arabic word unless separated, as in **جَلُوبَتٌ** and **جَرْتَدَقٌ**: accord. to **Lth**, they occur in many words, most of which are arabicized. (TA ib.)

جَارٌ

1. **جَارٌ**, aor. **جَارَ**, inf. n. **جُؤَارٌ** (S, A, K) and **جَارٌ**, (K,) *He, (a bull, S and K, or a calf, A,) and جُؤَارٌ she, (a cow, K,) loved.* (S, A, K.) **جُؤَارٌ** is like **جُؤَارٌ**; and is substituted for the latter in a reading of the **Kur** vii. 146 and xx. 90. (Akh, S.) — Also, (S, A, K,) inf. ns. as above, (K.) *He (a man praying, A and TA) raised his voice in prayer, or supplication: (Th, K:) he cried out: (Es-Suddee, TA:) he cried out, calling for aid, or succour; humbled, or abased, himself, and raised his voice: (A:) he humbled, or abased, himself, with earnest supplication; (S, K;) إلى الله*