

and the rest of her black: so in the M and O. (TA.) [See also *خُدْمَةٌ*, voce *أُخْدِمَ*.]

حَجِيلٌ A horse that is *مَحْجَلٌ* [q. v.] in three legs. (Fr, K.)

حَجَلٌ [part. n. of *حَجَلَ*] has for its pl. *حَجَلٌ*, which is applied by Jereer to crows or ravens [as meaning *Leaping in going, as though shackled*]. (TA.) [The fem. pl.] *حَاجِلَاتٌ* is also applied to camels, (S, K,) meaning *That have been smitten in their legs, (S,) or that have been hamstringed, (K,) and in consequence walk not on all of their legs. (S, K.)*

حَوْجَلَةٌ (S, K, &c.) and *حَوَجَلَةٌ*, (M, K,) like *حَوْصَلَةٌ* and *دَوْصَلَةٌ*, and *دَوْخَلَةٌ* and *دَوَخَلَةٌ*, &c., (TA.) A flask, or bottle; syn. *قَارُورَةٌ*: (K:) or a small *قَارُورَةٌ* with a wide head, (S, M, O,) [the head] resembling a *سُكْرَجَةٌ* and the like: (M, TA:) or a *قَارُورَةٌ* large in the lower part: (K:) or one like the *قَوَارِيرِ* of [the kind of perfume called] *ذُرْبِيَّةٌ*: (TA:) pl. *حَوَاجِلٌ* and *حَوَاجِيلٌ*; (M, K;) in the latter of which, the *ي* may be inserted by poetic license, or as a substitute for one of the *س* in *حَوْجَلَةٌ*. (M, TA.) [See also *حَوْقَلَةٌ*.]

تَحْجِيلٌ [inf. n. of 2, q. v.: and also used as a simple subst., signifying] *Whiteness in the legs of a horse, (S, K,) all of them; (K;) or in three of the legs; (S;) in the two hind legs and a fore leg; (K;) or in a hind leg and the two fore legs; (TA;) or in the two hind legs (S, K) only; (K;) or in one hind leg only; (K;) but not in the two fore legs alone, nor in one fore leg without the other, unless with the two hind legs, (AO, S, K, TA,) or with one hind leg; (AO, S, TA;) whether little or much, so that it extends [upwards] beyond the pastern but not beyond the knee and hock. (S.)—Also A whiteness in a she-camel's teats, occasioned by the *صَرَارٌ* [q. v.]. (K.)—And, accord. to ISk and the K, A certain mark made with a hot iron upon a camel: but Sgh says that the right word is *تَحْجِينٌ*, with *ن*. (TA.)*

مُحَجَّلٌ *Wearing أَحْجَالٌ*, i. e. anklets; [or adorned therewith;] applied to a woman [without *ة* because men do not wear anklets]: if applied to a man, *shackled*. (Ham p. 238.)—[And hence,] applied to a horse, (S, Mgh, Msb, K,) *Having what is termed تَحْجِيلٌ*, as explained in the first sentence of the paragraph next preceding; (S, K;) as also *مَحْجُولٌ*: (K:) *white in the place of the anklet, and above that; wherefore the horse is thus termed: (Ham p. 53:) having his legs, (Mgh, Msb,) all four, (Mgh,) white; the whiteness extending [upwards] beyond the pasterns, (Mgh, Msb,) to a third, (Mgh,) or to half, (Mgh, Msb,) or thereabout, (Msb,) or to two thirds, (Mgh,) of the shank. (Mgh, Msb.)* When the whiteness is in all the four legs, he is termed *مُحَجَّلٌ أَرْبَعٌ*: when in the two hind legs, *مُحَجَّلٌ الرَّجْلَيْنِ*: when in one of the hind legs, extending [upwards] beyond the pastern, *مُحَجَّلٌ الرَّجْلِ الْيَمِينِي* or *الْيَسْرِي*: when in three legs, exclusive of a hind leg or of a fore leg, *مُحَجَّلٌ يَدٌ* or *ثَلَاثٌ مُطْلَقٌ يَدٌ*: when in the fore leg

and hind leg of one side, *مُمَسِّكٌ الْأَيْمَانِ مُطْلَقٌ* or *مُمَسِّكٌ الْأَيْسَرِ مُطْلَقٌ الْأَيْمَانِ* or *مُمَسِّكٌ الْأَيْسَرِ مُطْلَقٌ الْأَيْمَانِ*: when on opposite sides, whether little or much, *مُسْتَكْوِلٌ*. (S.) Hence, in a trad., *أَمْتِي الْغُرَّ الْمُحَجَّلُونَ* + [My followers will be those having a whiteness on the forehead and on the wrists and ankles, on the day of resurrection, from the effects of the ablution for prayer]. (TA.) [Hence also, because the horse that is *مُحَجَّلٌ* is conspicuous,] *رَكِبَ الشَّارِخَةَ الْمُحَجَّلَةَ* + He committed a bad and notorious deed. (S in art. *شَدَخَ*, q. v.) And the saying of El-Jaadee, satirizing Leylâ El-Akhyaleeyeh,

* فَقَدْ رَكِبَتْ أَمْرًا أَعْرَ مُحَجَّلًا *

+ [For she has committed a glaring, notorious deed]. (Az, TA.) And *يَوْمٌ أَعْرَ مُحَجَّلٌ* + A day bright and beaming with happiness and cheerfulness. (Har p. 377.)—Also A she-camel's udder having a whiteness in the teats, occasioned by the *صَرَارٌ* [q. v.]. (K.)—A woman who keeps, or cleaves, to the *حِجَالٌ* [pl. of *حِجَلَةٌ*]: and in like manner, a man; meaning + one who keeps much, or habitually, to the company of women. (Ham p. 238.)

مُحَجَّلٌ: see *مَحْجُولٌ*.

حجر

1. *حَجَرَ* said of the breast of a woman or girl: see 4.—*حَجَرَ*, (ISk, S, K,) aor. 2 and 3, inf. n. *حَجْمٌ*, (K,) He (a child, ISk, S, TA) sucked (ISk, S, K) the breast of his mother. (ISk, S, TA.)—[Hence,] *حَجَمَهُ*, aor. 2, inf. n. *حَجْمٌ*, (S, Mgh, Msb,) He scarified him [and drew blood from him with the *مُحْجِمَةُ*; i. e. he cupped him]; (Msb;) he performed upon him the operation of the *حِجَامِ*, (Mgh,) or, of the *حَاجِمِ*, (S,) who sucks the mouth of the *مُحْجِمَةُ* [to draw the blood]. (Az, TA.)—And [hence,] *حَجَمَتُهُ الْحَيَّةُ* + The serpent bit him. (TA.) And *حَجَمَتِ الْعَبِيرُ* + The stallions bit the ass. (TA.) And *حَجَمَ الْعَظْمَ*, (TA,) inf. n. as above, (K,) + He ate off the flesh from the bone. (K, TA.)—*حَجَمَ الْبَعِيرَ*, (S, Msb, TA,) aor. 2, (S, TA,) inf. n. as above, (TA,) He put a *حِجَامٌ* upon the mouth [or muzzle] of the camel, when excited, in order that he might not bite; (S, TA;) [he muzzled the camel;] he bound the camel's mouth [or muzzle] with a thing. (Msb.)—Hence, (Har p. 474,) *حَجَمْتُهُ عَنِ الشَّيْءِ*, (S, Msb,* TA,) and *عَنِ صَاحِبَتِهِ*, (TA,) inf. n. as above, (K,) I made him to refrain, forbear, abstain, (S, TA,) or go back; (Msb;) or I withheld him, or restrained him; (S, K, TA;) from the thing, (S, TA,) and from his female companion. (TA.) And *حَجَمَ عَنْهُ* He turned away his eye, or eyes, from him, or it. (TA.) And *أَحْجَمْتُهُ* + عَنْ حَاجَتِهِ is also mentioned, as meaning I withheld him from the object of his want; or prevented him from attaining it. (TA.)

2. *حَجَرَ*: see 4.—Also, inf. n. *تَحْجِيرٌ*; He

looked hard: (K, TA:) and so, accord. to Az *جَمَحَ*. (TA.)

4. *احْجَرَ* It (the breast of a woman or girl) was, or became, swelling, prominent, or protuberant; (Mgh, K;) as also *حَجَمٌ*, inf. n. *حَجْمٌ*: (K:) or was, or became, round, and swelling, prominent, or protuberant; as also *حَجَمٌ*: (A, TA:) properly, became such as to have what is termed *حَجْمٌ*, (Mgh, TA,) meaning projection, protrusion, prominence, or protuberance, and elevation: (Mgh:) or, as some say, became such that the suckling might suck it. (TA.)—*أَحْجَمَتْ لِلْمَوْلُودِ* † She (a woman) suckled the new-born child for the first time. (K, TA.)—*احْجَرَ عَنْهُ* He refrained, forbore, abstained, or desisted, from it; (S, K;) quasi-pass. of *حَجَمْتُهُ*, like as *أَكَبَ* is of *كَبَيْتُهُ*; which are extr. of their kind; (S;) and *احْجَرَ عَنْهُ* signifies the same; (S in art. *حَجَرَ*;) but is a rare dial. var.: (Har p. 95:) or he drew back from it, or him, in awe, or fear: (K, TA:) or he receded, or drew back, from it; namely, a thing, or an affair: (Msb:) and *أَحْجَمْتُ عَنِ الْقَوْمِ* I dreaded, or feared, the people, or party, and returned, and left them, after I had desired to go to them. (AZ, Msb.)—*احْجَرَ* also signifies He (a man) advanced, or went forward; and so *احْجَرَ*: both of these verbs thus having two contr. meanings. (MF.)—See also 1, last sentence.

8. *احتَجَرَ* He performed the operation of cupping: (MA, KL, PŞ:) [or rather he had that operation performed upon him; or had blood drawn from him by that operation; a quasi-pass. verb, like *اكتوى* and *اقتصد* and *احترق* and countless others:] or he sought, or demanded, the performance of that operation [upon himself]. (K, TA.) One says, *اِحْتَجَمْتُ مِنَ الدَّمِ* [app. meaning I had some of the blood drawn from me by cupping]. (S.)—He (a camel) was withheld, or restrained, or prevented, from biting [by being muzzled]. (TA.)

حَجْرٌ A rising, protuberant, or prominent, part of a thing: (S:) a projection, protrusion, prominence, or protuberance; (S, Mgh;) and a rising, or an elevation: (Mgh:) or the part of a thing that one feels beneath his hand: (El-Ghooree, Mgh:) or the part of a thing that one feels projecting, protruding, prominent, or protuberant, beneath his hand: pl. *حُجُورٌ*. (K.) One says, *لَيْسَ لِحَرْقِهِ حَجْرٌ* There is no projection, protrusion, prominence, or protuberance, to his elbow. (S.) Lh says that *حَجَمَ الْعَظْمَ* means One's perceiving the feel of the bones [or bone] behind the skin: thus explaining it after the manner of explaining inf. ns.: and ISd says, I know not whether it be in his opinion an inf. n. or a simple subst. (TA.) And Lth says that *الْحَجْرُ* means One's perceiving the feel of a thing beneath a garment: [and that] one says, *مَسَّتْ بَطْنًا* [which plainly means, I felt the belly of the pregnant woman, and perceived the bulging of the child in her belly]. (Mgh, TA.) It is said [of a woman's garment] in a trad., *لَا يَصِفُ حَجْرٌ عِظَامَهَا* [lit.