

honour, or reputation]. (TA.) — **حَقَّنَ الْمَرِيضَ** (S, \* Mgh, Mṣb, K\*) He administered to the sick person what is termed **حَقْنَةٌ**, i. e. [a clyster,] a medicine put into a **مِخْنَةٌ**; (Mgh;) he conveyed medicine into the inside of the sick person by his anus (مِنْ مَخْرَجِهِ) with the **مِخْنَةَ**. (Mṣb.) See also 8.

4. **احْتَقَنَ** He collected different sorts of milk [in a skin, old and fresh,] to become good. (K.) — See also 1, in two places.

5. **تَحَقَّتْ الْإِبِلُ** The camels became full in their insides. (TA.)

8. **احتقن** as a trans. v.: see 1. — Also It (blood) collected in the inside in consequence of a spear-wound, or stab, or the like, penetrating thereinto. (TA.) — And He (a man) administered to himself, or had administered to him, a **حَقْنَةٌ** [or clyster]: (S, \* Mgh, Mṣb:) or he (a sick man) made use of the **حَقْنَةَ** in consequence of suppression of his urine. (K.) The saying **احْتَقَنَ**

**الصَّبِيَّ بِلَبَنِ أُمِّهِ** [meaning The child had its mother's milk administered to it as a clyster] is far-fetched: and **أَحْتَقَنَ** is not allowable: the right expression is **حَقَّنَ**, or **عَوَّلَجَ بِالْحَقْنَةِ**. (Mgh.)

— And **احْتَقَّتِ الرَّوْضَةُ** The **روضة** [i. e. meadow, or garden,] had its sides elevated **عَلَى سَائِرِهَا** [above the rest of it]: so says AHn: in the K, **عَلَى سَائِرِهَا** [above the depressed, or the best, or most fruitful, part of it: in the CK, **سَائِرِهَا**]. (TA.)

**حَقْنٌ**: see **حَقَانٌ**.

**حَقْنَةٌ** A pain in the belly: pl. **أَحْقَانٌ**. (IAar, K.)

**حَقْنَةٌ** The administration of a medicine to a sick person by his anus; (TA;) [i. e. the administration of a clyster;] the conveyance of a medicine to the inside of a sick person by his anus with the **مِخْنَةَ**. (Mṣb.) — And hence, (Mṣb,) [A clyster;] a medicine so administered to a sick person: (S, Mgh, Mṣb, K:) pl. **حَقْنٌ**. (Mṣb.) — And, by extension of the meaning, The tube of a **مِخْنَةَ**. (Mgh.)

**حَقِينٌ** Confined, kept in, prevented from escape, retained, restrained, or withheld; as also **مَحْقُونٌ**. (K.) — And, as a subst., (S,) Milk collected in a skin, (S, IF, Mṣb,) when fresh milk has been poured upon that which has become curdled, or thick, or upon that which has been churned. (S, TA.) Hence the prov., **أَبَى الْحَقِينِ الْعَذْرَةَ**, i. e. **العذرة**; [The milk collected in the skin, &c., has disallowed the excuse;] (A'Obeyd, S, TA;) applied to him who excuses himself when having no [real] excuse: (TA:) originally said by a man who asked some people to give him milk to drink, upon their excusing themselves while they had milk which they had collected in a skin; meaning, this **حَقِينٌ** belies you. (A'Obeyd, TA.)

**حَقَانٌ** A man keeping in, or retaining, and collecting, his urine; from **حَقِينٌ** meaning "milk collected in a skin:" (IF, Mṣb:) [suffering from retention of the urine:] having urine that dis-

tresses [by its quantity]: (S, TA:) having much urine retained and collected: (Mgh:) and **حَقْنٌ** signifies the same. (TA.) Hence the saying, (Mgh, TA,) in a trad., (TA,) **لَا رَأَى لِحَاقِنٍ وَلَا رَأَى حَاقِبٍ وَلَا حَازِبٍ** (S, \* Mgh, TA\*) No counsel, or advice, is possible to one who has much urine retained and collected, nor to one suffering suppression of the feces, nor to one who is pinched by a tight boot. (Mgh, TA.)\* — [Collecting grease, or melted grease, in a skin.] You say, **أَنَا مِنْهُ كَحَاقِنِ الْإِهَالَةِ** + I am a person skilled in it; because such a one does not collect the **إِهَالَةَ** in a skin until he knows that it has cooled, lest the skin should be burnt. (K.) — † A moon a little after or before the change (**هَلَالٌ**) having its two extremities elevated, and its back decumbent. (K.) Hence the saying, **هَلَالٌ وَقِفٌ خَيْرٌ مِنْ هَلَالٍ حَاقِنٍ** † [A **هَلَالٌ** erect (here meaning nearly erect) is better, or more auspicious, than a **هَلَالٌ** decumbent]. (A, TA.) [See also **أَدَقُّ**.]

**الْحَاقِنَةُ** The stomach; (K;) an epithet in which the quality of a subst. is predominant; because it retains, or collects, the food: (TA:) and the pit between each collar-bone and what is termed **حَبْلُ الْعَاتِقِ** [explained in art. **حَبْل**, q. v.]; (AA, S, K;\*) the two together being termed [the] **حَاقِنَتَانِ**: (AA, S:) the pit of each collar-bone: (T, TA:) the part between the collar-bone and the neck: (TA:) or the lower part of the belly: (S, K:) pl. **الْحَاقِنَاتِ**. (T, TA.) [See also **الذَّاقِنَةُ**.] Hence, (K,) it is said in a prov., **لَتُحِقَنَّ حَوَاقِنَكَ**, (S, K,) i. e. [I will assuredly conjoin] the lower part of thy belly with the upper part thereof: or the part of thy belly that retains, or collects, the food, with the lower part of thy belly, and with thy knees. (TA.) The **ذَاقِنَةُ** is [also said to be] the extremity of the **حَلْقُومِ** [or wind-pipe]: and hence the saying attributed to 'Aisheh, that the Prophet died [with his head] between her **حَاقِنَةُ** and her **ذَاقِنَةُ**. (S.)

**مِخْنٌ** A skin in which milk is collected; fresh milk being poured into it upon that which is curdled, or thick, or upon that which has been churned: (S:) or a skin into which milk is poured, [and in which it is kept,] that its butter may come forth. (K.) — And A funnel with which the milk is poured into the skin: (Az, K:\*) or a funnel which is put into the mouth of a skin, into which one then pours wine, and water. (TA.)

[**مِخْنَةٌ** app. sing. of **مِخَانٌ** as used in the following saying; like as **مِخْلَةٌ** is sing. of **مِخَالٌ**.] **مَخَاقِلِكُمْ وَمَخَاقِلِكُمْ** بَارَكَ اللَّهُ فِي مَخَاقِلِكُمْ وَمَخَاقِلِكُمْ May God bless your seed-produce and your progeny. (TA.)

**مِخْنَةٌ** The thing with which a **حَقْنَةٌ** [or clyster] is administered; (Mgh, Mṣb;) being a leathern pouch, furnished with a tube. (Mgh.)

**مِخْقَانٌ** One who retains his urine, and, when he discharges it, discharges much: (S, K:) applied by ISd peculiarly to a camel. (TA.)

**مِخْقُونٌ**: see **حَقِينٌ**.

حقو

1. **حَقَّاهُ**, [aor. †,] inf. n. **حَقَّوْ**, He, or it, hit, or hurt, his **حَقْوٌ** [i. e. waist, or flank]. (K.) — Also, said of water, It reached up to his **حَقْوٌ**. (Fr, TA.) — **حَقَّى** He (a man, S) was, or became, affected with the pain of the belly termed **حَقْوَةٌ**: (S, K:) and, inf. n. **حَقَّأَ**, [which, as well as the part. n. **حَقَّى**, suggests that the verb is **حَقَّى**, like **عَرَجَ**, though it is said in the CK to be like **عَرَجَى**,] he had a complaint of his **حَقْوٌ**: (CK, but wanting in MS. copies of the K:) or **تَحَقَّى** has this latter meaning. (So in a copy of the K.)

5: see above.

**حَقَى** Having a complaint of his **حَقْوٌ**. (CK, but wanting in MS. copies of the K.)

**حَقْوٌ** The waist; syn. **خَصْرٌ**: (S:) [or] the place (in the side, TA) where the [waist-wrapper called] **إِزَارٌ** is bound; (S, Mṣb, K, \* TA;) i. e. (Mṣb) the flank; syn. **خَاصِرَةٌ**, (A'Obeyd, Mṣb, TA,) or **كُشْحٌ**: (K:) there are two [parts], called together **حَقْوَانٌ**: (A'Obeyd, TA:) and the [waist-wrapper itself that is called] **إِزَارٌ**; (S, M, Mṣb, K;) because it is bound upon the [part of the body called] **حَقْوٌ**; (Mṣb, \* TA;) as also **حَقْوٌ**; (M, K;) which MF asserts to be also a var. of **حَقْوٌ** as syn. with **كُشْحٌ**; of the dial. of Hudheyl: and in the K is here added, or the place of the tying thereof; as also **حَقْوَةٌ** and **حَقَّأَ**; [the latter written in the CK **حَقَّأَ**; but said in the TA to be like **كُتَابٌ**;] whereas this is the primary signification: (TA:) pl. (of pauc., S, TA) **أَحْقَى**, (S, Mṣb, K,) originally **أَحْقَوٌ**, (S, TA,) and **أَحْقَأَ** (K) and (of mult., S, TA) **حَقَّى**, (S, Mṣb, K,) [originally **حَقَّوٌ**,] of the measure **فَعُولٌ**, (S,) like **فَلُوسٌ**, (Mṣb,) and **حَقَّأَ**, (Mṣb, K,) which is pl. of **حَقْوٌ** and of **حَقْوَةٌ**, as well as syn. with the latter in a sense pointed out above. (TA.) Hence, **عَاذَ بِحَقْوِهِ** † He had recourse to him for refuge, protection, or preservation. (TA.) [See an ex. in a verse cited voce **سَمِعَ**.] — † The part of an arrow which is the place of the feathers: (K:) or the slender part of the hinder portion, next the feathers; (S, TA;) or, as in the A, below the feathers. (TA.) — † A rugged place elevated above a torrent; (M, K, TA;) pl. **حَقَّأَ**: (K:) or † any place which a water-course reaches: (As, TA:) and **حَقْوَةٌ** signifies † the like of the [elevated piece of ground termed] **نَجْوَةٌ**, but higher, upon which the animals of prey preserve themselves from the torrent; and its pl. is **حَقَّأَ**. (TA.) Accord. to En-Nadr, † An elevated piece of ground; an acclivity; pl. **حَقَّأَ** and **حَقَّى**: accord. to Z, † the **سَمْعُ** [or lowest part, or face, &c.,] of a mountain: (TA:) also † [each of] the two sides of a **ثَنِيَّةٌ** [or long mountain traversed by a road; or a part of a mountain that requires one, in traversing it, to ascend and descend; &c.]: (K, TA:) Lth says that when you look at the head of a **ثَنِيَّةٌ** of a