

of *حَوَّجًا*, changed from the regular form of *حَوَّج*, [originally *حَوَّجِي*,] like *صَحَّارٍ*, by putting the [elided] *ي* before the *ج*, agreeably with what is often done in the language of the Arabs. (TA.) You say, *قَضَى حَاجَتَهُ* [He accomplished his want]: (TA:) a phrase which signifies [also] *he did his business*; meaning *he eased nature*. (ISK, TA.) And *خَذَّ حَاجَتَكَ مِنَ الطَّعَامِ* [Take what thou wantest, or requirest, of the food]. (A.) And *حَاجَةٌ* and *حَاجَةٌ* and *حَوَّجَةٌ* [In my mind is a want]. (AA, TA.) And *لِي عِنْدَ فُلَانٍ حَاجَةٌ* [I want a thing of such a one]. (TA.) [When the thing wanted, or not wanted, is mentioned, or referred to by a pronoun, the subst. denoting it, or the pronoun referring to it, is preceded by *إِلَى*, as in the sayings *لِي حَاجَةٌ إِلَى كَذَا* I have a want of such a thing, and *مَا لِي إِلَيْهِ حَاجَةٌ* I have not any want of it, and *مَا حَاجَتَكَ إِلَيْهِ* What is the reason of thy want of it, or thy wanting it?] You say also, *مَا بَقِيَ فِي صَدْرِهِ حَوَّجَةٌ* وَلَا *لَوْجَةٌ* إِلَّا قَضَاهَا There remained not in his bosom a want but he accomplished it. (TA.) [The dim. of *حَوَّجَةٌ* is *حَوَّجِيَّةٌ*: whence the saying,] *مَا لِي فِيهِ حَوَّجَةٌ* وَلَا *لَوْجَةٌ* I have no want, [nor any little want,] with respect to him, or it. (Lh, S, K.) [See also *حَوَّجَةٌ*, below.] In the phrase *سَخَّ حَجَّيَاكَ* [Seek the little thing that thou wantest], it seems that the second and third radical letters of the latter word [originally *حَوَّجِيَّةَاكَ*] have been transposed [and that *حَوَّجِيَّةَاكَ* has been then changed into *حَجَّيَاكَ*]. (IDrd, AAF, TA.) — *مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ* I left not any act of disobedience to which I was enticed. (TA from a trad. [But see *دَاجَةٌ* in art. *دوج*].)

حَوَّجَةٌ: see *حَاجَةٌ*, in four places: — and see *حَاجَةٌ*. — You say also, *مَا فِي صَدْرِي بِهِ حَوَّجَةٌ* وَلَا *لَوْجَةٌ* There is not in my bosom any doubt respecting him, or it. (Th, S, K.) And *لَيْسَ فِي لَيْسَ فِي أَمْرِكَ حَوَّجَةٌ* وَلَا *لَوْجَةٌ* وَلَا *رُويغَةٌ* [There is not any doubt in, or in respect of, thine affair, or thy case]. (S.) — And *قَالَ رَدَّ عَلَيَّ حَوَّجَةٌ* وَلَا *لَوْجَةٌ* like the phrase *قَالَ رَدَّ عَلَيَّ سَوْدَاءَ* وَلَا *لَوْجَةٌ* *بِيضَاءَ*, i. e. I spoke to him, and he returned me not a bad word nor a good one. (ISK, S, K.)

حَوَّجَةٌ: see *حَاجَةٌ*, in two places: — and see *حَوَّجَةٌ*. — You say also, *خَذَّ حَوَّجًا مِنَ الْأَرْضِ* Take thou a different and winding road of the land. (K.)

حَاجَةٌ: see *حَاجَةٌ*, in two places. — You say also *حَاجَةٌ حَاجَةٌ* and *حَاجَةٌ حَوَّجَةٌ* A great want; a thing much wanted. (TA.)

مُحَوَّجٌ A man in want, needy, indigent, or poor; (Msb, TA;) [as also *مُحْتَاَجٌ*]: the pl., by rule, should be *مُحَوَّجُونَ* because it is an epithet applied to a rational being; but the pl. used is *مُحَوَّجِينَ*: some, however, reject this, and

assert that it has not been heard [as a classical word]: (Msb:) ISd thinks that *مُحَوَّجِينَ* is pl. of *مُحَوَّجٌ*, if the latter word have been used: (TA:) the vulgar say *مُحَوَّجِينَ* [as pl. of *مُحَوَّجٌ*], meaning *مُحْتَاَجُونَ*. (Mgh.)

مُحَوَّجٌ: } see the next preceding paragraph.
مُحْتَاَجٌ: }

حود

1. *حَادَ*, aor. *يَحُوذُ*, i. q. *حَادَ*, aor. *يَحِيدُ*, explained in art. *حيد*. (K.)

3. *تَحَاوَدُهُ الْحَمَى* [like *تَعَاوَدُهُ*] The fever returns to him repeatedly, or time after time. (K.) — *هُوَ يَحَاوِدُنَا بِالزِّيَارَةِ* He visits us [repeatedly, or time after time,] during the space of several days. (TA.)

حود

1. *حَادَ الْإِبِلَ*, aor. *يَحُوذُ*, (S, A, L,) inf. n. *حُوذٌ*, (S, L, K,) He drove the camels quickly; (S, L, K;) as also *أَحُوذَهَا*, (S, L,) inf. n. *إِحْوَاذٌ*: (K:) or violently; (M, L;) like *حَارَاهَا*, inf. n. *حَوَزٌ*: (L:) or roughly: (B:) or he drove the camels to water; like *حازها*. (A, TA.) — Also He collected the camels together to drive them. (L.) — And *حَدَّتْ الْإِبِلَ* and *حَدَّتْهَا*, I mastered, or gained the mastery over, the camels: two forms of the verb mentioned by Zj and IKt and others, as coordinate to *قَالَ* and *خَافَ*. (MF, TA.) And *حَازَ الْحِمَارُ أَتْنَهُ* The he-ass gained the mastery over his she-asses, and collected them together; like *حازها*: (L:) [and so *جَانِبِيهَا*]: Le-beed says,

* إِذَا اجْتَمَعَتْ وَأَحُوذَ جَانِبِيهَا *
* وَأَوْرَدَهَا عَلَى عَوْجِ طَوَالِ *

[When they became collected together, and he gained the mastery over their flanks, or] drew them together so that not one of them escaped him, [and brought them to the watering-place, galloping upon long crooked legs; for] by *عَوْجِ* he means [crooked] legs. (S, L.) — And [hence,] *حَادَهُ*, aor. and inf. n. as above; (L;) and *أَسْتَحُوذُ* عَلَيْهِ (S, A, L, K,*) and *اسْتَحَادَ* (S, L;) He overcame, mastered, or gained the mastery over, him, or it: (S, A, L, K:) [like *حازه*]. You say, *حَادَهُ* He mastered such a thing; gained the mastery over it; gained possession of it. (L.) *اسْتَحُوذَ عَلَيْهِمُ الشَّيْطَانُ* [in the Kṛur lviii. 20] means The devil hath overcome them, or gained the mastery over them: (S, L:) or hath gained the mastery over their hearts: (Th, L:) or hath gained the mastery over them, and inclined them to that which he desired of them: (Msb:) or drove them, having gained the mastery over them. (B.) And *أَلَمْ نَسْتَحُوذْ عَلَيْكُمْ* [in the Kṛur iv. 140], Did we not acquire the mastery over your affairs, and gain possession of your affection? (S, L:) or did we not gain the mastery over you

by befriending and aiding you? (Aboo-Ishak, L:) or did we not overcome you, and have it in our power to slay you? (Bd.) AZ says that in all verbs coordinate to *اسْتَحُوذَ*, the original letters of the root may be preserved: that the Arabs say *اسْتَحْوَبَ* and *اسْتَصَوَّبَ*, and *اسْتَجَابَ* and *اسْتَجَوَّبَ*: and that their doing so is agreeable with a rule constantly obtaining with them. (S.) The grammarians say that he who says *حَادَ*, aor. *يَحُوذُ*, says only *استحاذ*; and he who says *أَحُوذُ*, says in like manner *استحوذ*. (L.) — Also *حَادَ*, aor. *يَحُوذُ*, (L,) inf. n. *حُوذٌ*, (L, K,) He guarded, kept, kept safely, protected, took care of, or minded, [a person, or thing;] syn. *حَاطَ*, (L,) inf. n. *حَوُطٌ*. (L, K.) And *حَادَ عَلَيْهِ*, (L,) inf. n. *إِحْوَاذٌ*; (TA:) *إِحْوَاذٌ*; (K;) and *أَحُوذُ*, inf. n. *إِحْوَاذٌ*; (TA:) He was observant, or regardful, of it; (L, K;) as, for instance, of prayer: from *حَادَ الْإِبِلَ* signifying “he collected the camels together to drive them.” (L.) — And *حَادَ*, He did a thing, or an affair, firmly, soundly, thoroughly, or well. (L.) — Also, aor. and inf. n. as above; and *أَحُوذُ*, inf. n. *إِحْوَاذٌ*; and *أَحُوذُ السَّيْرَ*; He journeyed hard; went a hard, or vehement, pace. (L.)

4. *أَحُوذُ*, inf. n. *إِحْوَاذٌ*: see 1, in four places. — *أَحُوذُ تَوْبَهُ* He gathered together his garment, (L, K,) and drew it to him. (L.) — *أَحُوذُ الْقَدْحَ* [in some copies of the K *الْقَدْحَ*] He (a workman, *صَانِعٌ* [in some copies of the K *صَانِعٌ*]) made the arrow light, by scraping, or paring, it: (L, K:) a phrase used by Lebeed, in describing the arrow termed *المبنيح*. (L.)

10. *اسْتَحَادَ* and *اسْتَحُوذَ*: see 1, in four places.

حَادَ الْمَتْنِ (S, L, K) and *الْحَادُ* (A, L, Msb) The part of the back of a horse that is beneath the *لُبْدِ* [or saddle-cloth]; (S, A, L, Msb, K;) i. e. the middle thereof; (Msb;) as also *الْحَالُ* (Sh, A, L) and *حَالُ الْمَتْنِ*: (S, L:) also the line along the middle of the back (M, L) of a man; (L;) but *الْحَالُ* is more approved in this sense: (M, L:) and *الْحَادُ* signifies also the back of a man; (L, K;) like *الْحَالُ*: pl. *أَحْوَاذٌ*. (L.) [Hence,] *خَفِيفُ الْحَادِ* † A man light of back; (S, A, L, Msb;) as also *خَفِيفُ الْحَالِ*; (A;) meaning having little property: and also having a small family to maintain: (L:) or having little property and a small family to maintain: (L, K:) like *خَفِيفُ الظَّهْرِ*. (A, L, Msb.) And *كَيْفَ حَادُكَ* and *حَالُكَ* † [lit. How is thy back? meaning, thy state, or condition?]. (Sh, L.) *حَادُ* and *حَادَةٌ* both signify † A state, or condition; like *حَالٌ* and *حَالَةٌ*, which are the more approved words. (TA.) You say, *هَمَّا بِحَادَةٍ وَوَاحِدَةٍ* † They both are in one state, or condition. (K.) — *الْحَادَانِ* The parts of the backs of the two thighs (of a camel, A) against which the tail falls, (S, A, L, K,) on this side and on that: (L:) or the parts of the two thighs of a beast that face one when he stands behind it: and two portions of flesh in the outer sides of the two thighs of a man &c.: (ISd, L:) or the hinder parts of the two