

حَكَبُ i. q. **مَحْكُوكٌ** [i. e. *Scratched, scraped, rubbed, &c.*; and particularly worn by rubbing or friction;] applied to a **كَعْبٌ** [app. as meaning an ankle-bone, or rather the skin upon that bone]: and *having the edges worn away*; syn. **نَحِيْتُ**, (S,) or **مَنْحُوتٌ**; (K;) applied to a solid hoof; (S, K, TA;) as also **أَحْكٌ**: (K, TA:) and **كُلُّ نَحِيْتُ حَفِيٌّ** [so in copies of the K: in the CK the last word in this explanation is **حَفِيٌّ**: but I doubt not that the right reading is **حَفِيٌّ**, with the unpointed ح; and that the meaning of the whole is, whatever (i. e. whatever foot) is worn by rubbing or friction; that has become attenuated, or chafed, by much walking or treading; agreeably with the explanation that follows]: the subst. is **حَكَاةٌ**: and you say, **حَكَّتْ الدَّابَّةُ**. (K.) And A horse *having the hoofs much worn* (**الْحَوَافِرُ**, IDrd, K, in the CK **الْحَافِرُ**) by the erosion of the ground, so as to be attenuated. (IDrd, TA.)

عِنْدَ الْحَكِّ حَكَاةٌ What falls from a thing **عِنْدَ الْحَكِّ** [i. e. on the occasion of scratching, scraping, rubbing, grating, &c.]. (S, K.) And *What is scraped, or rubbed, or grated, (مَا حَكَّ,) between two stones, and then used as a collyrium for ophthalmia: (K:) or what is scraped off, or rubbed off, by degrees, (مَا تَحَاكَّ,) between two stones, when one of them is rubbed with the other, for medicine and the like. (TA.)*

[**حَكَاةٌ** A lapidary.]

حَكَاةٌ † A thing that makes an impression upon hearts: pl. **حَكَاكَاتٌ**: (IAth, TA:) or the pl. signifies † [suggestions of the devil or of the mind, whereby the mind is disturbed; such as are termed] **وَسَاوِسٌ**: (K, TA:) things that make an impression (**تَحَكُّ**) upon the heart, and are dubious to a man: such are sins said to be. (TA.)

حَاكَةٌ A tooth: (S, K:) thus called because it rubs, or grates, (**تَحَكُّ**), either its fellow or what one eats: an epithet in which the quality of a subst. predominates. (TA.) So in the saying, **مَا بَقِيَتْ فِي فِيهِ حَاكَةٌ** [There remained not in his mouth a tooth]. (S.) The Arabs also say, **مَا فِيهِ حَاكَةٌ وَلَا تَاكَةٌ**, meaning *There is not in him, or it, a grinder (ضَرْسٌ) nor a dog-tooth.* (Aboo-'Amr Ibn-El-'Alá, TA.)

أَحْكٌ: see **حَكِيكٌ**. — Also A man (TA) *having no حَاكَةٌ*, i. e., *no tooth, in his mouth.* (K, TA.)

مَا أَنْتَ مِنْ أَحْكَاكِهِ Thou art not of his, or its, men: (Ibn-'Abbád, K:) [app. meaning thou art not the man to cope with him, or to accomplish it.]

مَحْكٌ [A touchstone; the stone upon which pieces of money &c. are rubbed to try their quality;] the stone of the **نَقَادُونَ**. (Har p. 66.) [It is commonly called in the present day **مَحْكَةٌ**: which also signifies a stone for rubbing the soles of the feet, &c.: and a rasp.]

الْجِدْلُ الْمَحْكُوكُ [The rubbing-post; i. e.] the

thing that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub against it. (S, K.) Hence the saying of El-Hobáb Ibn-El-Mundhir El-Anṣáree, (S,) **أَنَا جَدِيدُهَا الْمَحْكُوكُ وَعَدِيْقُهَا الْمَرْجَبُ** [see **جَدُلٌ**] meaning I am he by means of whose counsel, or advice, and forecast, relief is sought: (S, K:*) or it has another meaning, preferred by Az, i. e., that the sayer was one who had been strengthened by experience, who had experienced and known affairs, and been tried, or proved, by them, and found to be one who bore up against difficulty, strong and firm, such as would not flee from his adversary: or the meaning is, I am, exclusively of [the rest of] the Anṣár, a rubbing-post for him who would oppose me, and with me should the stubborn be coupled: the dim. form is here used for the purpose of aggrandizement. (TA.) [See also **حَكَاةٌ**.]

حَكِيكٌ: see **مَحْكُوكٌ**.

حَكَ

1. **حَكَا**: see what next follows.

4. **اِحْتَكَا**, (Sh, S, K,) inf. n. **اِحْتَاةٌ**; (TA;) and **حَكَا**, aor. -, (K,) inf. n. **حَكَاةٌ**; (TA;) and **اِحْتَاةٌ**; (K;) *He tightened a knot; (S, K;) made it firm: (Sh, TA:) as also اِحْكَى (S) and حَكَى. (S and K in art. حَكَى.)* [See a verse of 'Adee Ibn-Zeyd cited voce **صَلْبٌ**.] = See also 8.

8. **اِحْتَكَّتْ الْعُقْدَةُ** The knot became tight, or firm. (Sh, TA.) And **اِحْتَكَا الْعُقْدُ فِي عُنُقِهِ** The necklace became fast upon his neck. (Sh, TA.) — [Hence,] **اِحْتَكَا الشَّيْءُ فِي صَدْرِي** + *The thing became established in my mind, so that I did not doubt respecting it:* and **اِحْتَكَا الْأَمْرُ فِي نَفْسِي** + *The matter became established in my mind.* (TA.) [See also **اِحْتَكَى**; and see **اِحْتَكَّ** in the first paragraph of art. **حَك**.] You say also, **سَمِعْتُ أَحَادِيثَ وَمَا اِحْتَكَا فِي صَدْرِي مِنْهَا شَيْءٌ** (in the CK **مَا اِحْتَكَا**) + *I heard stories, and nothing of them was unsettled in my mind.* (K, TA.) And **لَوْ اِحْتَكَا لِي أَمْرِي لَفَعَلْتُ كَذَا** + *Had my case been manifest to me at the first, I had done thus.* (L, TA.) = See also 4.

حَكَرَ

1. **حَكَرَ** i. q. **اِحْتَكَرَ**, q. v. (A.) — Also **حَكَرَهُ**, aor. -, inf. n. **حَكَرٌ**, *He wronged him; acted wrongfully, or injuriously; towards him; (T, K, TA;) and detracted from his reputation, or impugned his character; (T, TA;) acted, or behaved, towards him with bad fellowship, (T, K, TA,) and with difficulty, or hardness, and perverseness: (TA:) and he brought upon him distress, or trouble, and harm, or injury, in his intercourse with him, and his ways of life. (T, TA.)* The epithet applied to him who does so is **حَكَرٌ**, [not a reg. part. n., but] a kind of relative epithet. (T, TA.) You say, **فِيهِ حَكَرٌ** *In him is difficulty, or hardness, and perverseness, and a quality of bad fellowship.* (A.) = **حَكَرَ**,

aor. -, (TA,) inf. n. **حَكَرٌ**, (K, TA,) *He was obstinate, or persistent, or persistent in contention, (K, TA,) and difficult, or hard; (TA;) and kept a thing to himself, not allowing any one to share with him in it. (K, TA.)* The part. n. is **حَكَرٌ**. (TA.)

2. **حَكَرَ أَرْضَ فُلَانٍ**, inf. n. **تَحْكِيمٌ**, as used by the people of Egypt, [*He made the land of such a one to be a حَكَرٌ; i. e.] he [enclosed, and] debarred others from building upon, [or otherwise making use of,] the land of such a one.* (El-Makreezee's *Khiṭāṭ*, ii. 114.) [A post-classical phrase: see **حَكَرٌ**.]

3. **حَاكَرَهُ**, (TK,) inf. n. **مُحَاكَرَةٌ**, (A, K,) *He contended, litigated, or wrangled, with him.* (A, K, TK.)

5: see 8, in two places.

8. **اِحْتَكَرَ** *He withheld, (A, Mgh, Mṣb, K,) or collected and withheld, (S, M,) wheat, (S, M, A, Mgh, Mṣb,) and the like, of what is eaten, (M, TA,) waiting for a time of dearness; (S, M, A, Mgh, Mṣb, K;) as also حَكَرَ, (A,) and تَحَكَّرَ: (K:) he bought wheat and withheld it in order that it might become scarce and dear. (TA.)* And **تَحَكَّرَ فِي بَيْعِهِ** *He waited, and watched, [for a time of dearness,] in his selling.* (ISh.) [This last verb is perhaps not transitive.]

حَكَرٌ: see **حُكْرَةٌ**.

مَا يُجْعَلُ عَلَى الْعَقَارَاتِ وَيُحْبَسُ حَكَرٌ, as meaning *مَا يُحْكِرُ مِنَ الْعَقَارَاتِ وَيُحْبَسُ* [app. a mistranscription for **مَا يُحْكِرُ مِنَ الْعَقَارَاتِ وَيُحْبَسُ**, which expresses the correct signification, in the dial. of Egypt, i. e. *What is enclosed, of lands, or of lands and houses, or of lands and palm-trees &c., and debarred from others, so that they may not build upon it nor otherwise make use of it*], is a post-classical term: (TA:) [pl. **أَحْكَارٌ**. See also **حَاكُورَةٌ**.]

حَكَرٌ and **حَكَرٌ** (K) and **حُكْرَةٌ** (TA) *What is withheld, (K,) [or collected and withheld, (see 8,)] of wheat, and the like, of what is eaten, (TA,) in expectation of its becoming dear. (K.)* — See also the last of these words.

حَكَرٌ One who withholds a thing, and keeps it to himself: (A:) one who withholds (K, TA) [or collects and withholds] wheat, and the like, of what is eaten, (TA,) in expectation of dearness: (K, TA:) one who ceases not to withhold his merchandise when the market is full of people and of goods for sale, that it may be sold for much [بالكثير: in the L and K **بِالكَسْرِ**, which is evidently a mistranscription]. (L, TA.) — See also 1, in two places.

حَكَرٌ: see **حَكَرٌ**.

حُكْرَةٌ Collection and retention: this is the primary signification. (Er-Rághib.) — The withholding, (A, Mgh, Mṣb, K,) or collecting and withholding, (S,) wheat, (S, A, Mgh, Mṣb,) and the like, of what is eaten, (TA,) waiting for a time of dearness; (S, A, Mgh, Mṣb, K;) a subst. from **اِحْتَكَارٌ**; (Mṣb, K;) as also **حَكَرٌ** and **حَكَرٌ**. (Mṣb.) You say that the trade of such a one is **الْحُكْرَةُ**. (A.) — Accord. to some, The selling