

what decency requires to be concealed should become exposed. (IAth, TA.) You say also, *احتبى* *احتبى* [He confined his legs against his belly with his hands, or arms, in sitting, to support himself by so doing]. (S, Mṣb.)* [See also *قرفصاء*] *الإحتبَاء* with the sword is practised on the occasions of making a covenant for mutual protection, or war, or appointing a chief, and the like; because the sword may be wanted in these cases. (Ḥam p. 711.)

حَبَا: see *حَبِي*.

حَبَّة A grape: (K:) or grapes when they first grow, from the berry, not from planting: (TA:) pl. *حَبِي*. (K.)

حَبَوَةٌ: see *حَبَاءٌ*.

حَبْوَةٌ a subst. from *احتبى*, (Yaḥkoob, S, K,) as also *حَبْوَةٌ* (S, Mṣb, K) and *حَبِيَّة* (K) and *حَبَاءٌ* and *حَبَا*: (Ks, K:) meaning [The act denoted by *احتبى*; i. e. *احتبَاءٌ*: and also] a turban, or piece of cloth, or some other thing with which a man performs what is termed *الإحتبَاء*: (Ḥar p. 179:) pl. *حَبِي* (Yaḥkoob, TA) and *حَبِي*. (Yaḥkoob, S, TA.) [See an ex. from a trad. voce *نَجْرَةٌ*: and see also a verse of El-Farezdaḳ cited voce *حَلَّ*.] Hence, *حَلَّ حَبْوَتَهُ* and *عَقَدَ حَبْوَتَهُ* mean † *He rose, or stood up, and † He sat.* (Ḥar p. 179. The former phrase is also mentioned in the S.) And the saying, *الحَبِي حَبِيَّانُ الْعَرَبِ* [The things used for the purpose of *احتبَاءٌ* are the walls of the Arabs: see 8]. (TA.) And the saying, in a trad. of El-Aḥnaf (when he was asked in a time of war, "When is forbearance?"), *عِنْدَ الْحَبَاءِ* [On the occasion of *احتبَاءٌ*]; meaning that forbearance is to be approved in peace, not in war. (TA.) *الحَبْوَةُ* on Friday, when the Imām is reciting the *khutbah*, is forbidden; because *الإحتبَاءٌ* induces sleep, and exposes the purity of the worshipper to be annulled. (TA.) = See also *حَبَاءٌ*.

حَبْوَةٌ: see *حَبْوَةٌ*: = and see also *حَبَاءٌ*.

حَبَاءٌ: see *حَبْوَةٌ*, in two places.

حَبَاءٌ (S, Mgh, K) a subst. from *حَبَاهُ* "he gave him without any compensation" &c., (K,) as also *حَبْوَةٌ* (Mṣb, K) and *حَبْوَةٌ* and *حَبْوَةٌ*: (K:) all held by Lh to be inf. ns.: (TA:) or meaning A gift. (S, Mgh.) And the first, The dowry of a woman or wife. (TA.) = See also *حَبْوَةٌ*, in two places.

حَبِي: see *حَبَابٌ*. — Also A collection of clouds; syn. *سَحَابٌ*; because it creeps along; or from *حَبَا* meaning *عَرَضٌ*, wherefore it is also called *عَارِضٌ*: (Mgh:) or applied to a collection of clouds as meaning that presents itself, or its breadth, or width, or its side, or extends sideways, (S, Ḥam p. 785, and EM p. 51,) heaped up, (EM,) in the tracts of the horizon, (Ḥam,) like a mountain, before it covers the sky; (S, EM;) as also *حَبَا*: (S;) so called because near to the earth, (S, Ḥam,) as though creeping, or crawling,

like a child; or from *حَبَا*; like as *سَحَابٌ* is from *سَحَبَ*, (Ḥam,) or from *أَهْدَاهُ*: (TA:) or, as also *حَبِي*, a collection of clouds overpeering (يُشْرِفُ, in [some of] the copies of the K, erroneously, *يُشْرِقُ*, TA) from the horizon upon the earth: or heaped up, one part above another. (K, TA.)

حَبِي: see the next preceding paragraph.

حَابٌ Near; applied to a thing of any kind. (S.) [Hence,] *حَابِي الْحَبْوِدِ* Having the heads of the ribs connected [by means of the cartilages], one with another. (Az, TA.) And *إِنَّهُ لَحَابِي* إِنَّهُ لَحَابِي *Verily he is protuberant in the two sides.* (S.) — Having the shoulder-joints elevated to, or towards, the neck; (K;) applied to a man, and likewise to a camel. (TA.) = An arrow that creeps along (Kt, K) upon the ground (Kt) to the butt, (Kt, K,) having fallen short of it: (Kt:) or an arrow that glides along the ground, and then hits the butt: pl. *حَوَابٍ*. (Mṣb.) Hence the saying, in a trad., *إِنَّ حَابِيًا خَيْرٌ مِنْ زَاهِقٍ*, i. e. An arrow such as is termed *حَابٌ*, though weak, having hit the butt, is better than one that goes beyond the butt by its vehemence of passage, and its force, not having hit it: meaning, by the two arrows, one who attains the truth, or right, or a part thereof, though weak; and another who goes beyond it, and far from it, though strong. (TA.) = A thing presenting itself, or its breadth, or width, or its side; as also *حَبِي*: (K;) as in the saying of El-'Ajjāj, describing a [vessel such as is called] *قَرْقَرٌ*,

* *قَبُو إِذَا حَبَا لَهُ حَبِي* *

i. e. [So it,] when waves present themselves, or their breadth, &c., to it. (TA.) [Hence,] *رَمَلٌ حَابٌ* Overpeering sands presenting themselves, or their breadth, &c. (TA.) And *جَبَلٌ حَابٌ* A heavy, overpeering mountain. (TA.) — Also A certain plant: (K:) so called because of its height. (TA.) And *حَابِيَّةٌ* A tract of sand (رَمْلَةٌ), (K, TA,) elevated and overpeering, (TA,) producing that plant. (K, TA.)

حَبِي

1. *حَبِي*, aor. *يَحْبِي*, inf. n. *حَبِي*: see 1 in art. *حَبْوَةٌ*.

حَبِيَّةٌ: see *حَبْوَةٌ*.

حَبِي and *حَبِي*: see art. *حَبْوَةٌ*.

حت

1. *حَتَّه*, (A, Mgh, Mṣb, K, &c.,) aor. ʔ, (Mgh, Mṣb,) inf. n. *حَتَّ*, (S, Mgh, Mṣb,) He scraped it, or rubbed it, off, (Az, Mgh, Mṣb, TA, and Ḥam p. 310,) or rubbed it and scraped it off, (A, K,) or scraped it off by little and little, (Az, TA,) namely, a thing, (TA,) as, for instance, blood, (A, TA,) or semen, (S, A,) or something dry, (Ḥam ubi suprā,) from a garment, (S, A, Ḥam, TA,) or the like, (S, Ḥam,) with the hand,

or with a stick, or piece of wood, (Mgh, Ḥam,) or with the end of a stone or of a stick or piece of wood. (Az, Mṣb.) And *حَتَّ الْوَرَقَ*, (A, Mṣb,) inf. n. as above, (S, Mṣb,) He removed the leaves [by rubbing or scraping], (Mṣb,) from a branch, (S,) or from trees. (A.) — Hence, *حَتَّ اللَّهُ مَالَهُ*, (A, TA,) inf. n. as above, (TA,) † *God destroyed, or may God destroy, his property: (A:) or God caused his property to pass away, and so reduced him to poverty; or may God cause &c.* (TA.) — And *حَتَّه عَنِ الشَّيْءِ*, (A, TA,) aor. and inf. n. as above, (TA,) † *He repelled him, drove him back, or turned him back, from the thing.* (A, TA.) — *حَتَّه مِائَةَ دِرْهَمٍ* † *He payed him hastily a hundred dirhems.* (A, TA.) And *حَتَّه مِائَةَ سَوْطٍ* † *He inflicted upon him hastily a hundred lashes with a whip.* (S, A.) — *حَتَّ الشَّيْءَ* i. q. *حَتَّه* [He put the thing; put it down; &c.]. (K.) = See also 6.

4. *احْت* It (the kind of tree called *أرطى*) dried, or dried up. (K.)

6. *تحاتت* It became rubbed and scraped off; as also *انحتت*: (K:) it (a thing) became scattered, strewn, or dispersed; or became so by degrees, part after part; syn. *تناثر*. (S.) And *تحاتت الورق*, (A, TA,) or *تحاتت*; (K;) and *انحتت*, (A,) or *انحتت*; (K;) and *حنتت*, (K,) [aor., app., ʔ, the verb being intrans.,] inf. n. *حنت*; (TA;) and *تحتتت*; (K;) *The leaves became rubbed and scraped off: (A:) or fell (K) from the branch &c.: or fell successively, one after another.* (TA.) And *تحاتت الشجرة* The tree shed its leaves, one after another. (Mṣb.) And *انحتت شعوره عن رأسه* His hair fell off from his head. (TA.) And *تحاتت أسنانه* His teeth fell out, one after another. (TA.) — [Hence,] *تحاتت ذنوبه* † *His sins fell from him.* (TA, from a trad.)

7: see 6, in three places.

R. Q. 1. *حنتت*: see *حنتت*.

R. Q. 2: see 6.

حَتَّ (indecl., with *kesr* for its termination, TA) A cry by which birds are chidden. (K.)

حَتَّ: see *حَتَات*. — Also *Dead*; [as though strewn upon the ground, in fragments;] applied to locusts (*جراد*): pl. *أحئات*; (K;) its only pl. *حَتَاتًا* and *تَرَكَوهُمُ حَتَاتًا* [Hence, app.,] *They destroyed them.* (A, TA.) — *Dates* (*تمر*) not sticking together. (K, TA.) [See also *حَتَّ*.] — † A fleet, or swift, horse; (S, A;) as though he scraped the ground; (A;) light in pace, and wide in step: pl. as above: (S:) or a fleet, or swift, and excellent horse; (K;) that runs swiftly and much, or that furrows the ground much with his feet: (TA:) also generous and high-bred (*كريم عتيق*) [app. as applied to a horse]: (K:) and a fleet, or swift, camel: (K:) a quick-paced and light-paced camel; as also *حنتت*: (TA:) and a male ostrich. (K.) The Hudhalee says, (S,) namely, El-Aḥlam, (TA.)