

a distant quarter; meaning, *he did not guard thee, or defend thee*; for he who guards, or defends, his brother, draws near to him, and supports him, or aids him. (A, TA.) [See also 1 in art. حبو.] You say also, *حَاطُونَا الْقَصَا*, (K,) or *القَصَا*, (TK,) [both are said to be correct in the TA in art. *قَصَو*, on the authority of Ibn-Wellád,] in some of the copies of the K with *ف* and *ض*, and in some with *ف* and *ص*, the latter unpointed, and so in [a copy of] the A, (TA,) *†They retired to a distance from us, they being around us, and we not being distant from them, had they desired to come to us.* (K, TA.) And *حُطِنِي الْقَصَا* *†Retire thou to a distance from me*; (Ibn-Wellád, and K in art. *قَصَو*;) as also *القَصَا*. (Ibn-Wellád, and TA in that art.) And *لَا حُطُونَكَ الْقَصَا وَلَا غُرُونَكَ* *بِالْعَصَا*, in each case with the short *ل*, meaning *I will assuredly leave thee, and not go near thee; [and I will assuredly go against thee to fight thee with the staff.]* (Ks, TA in art. *قَصَو*.) *حُطُّ حُطِّ* means *Take thou care of the tie of kindred, and preserve it.* (IAar, K,*) It also signifies *Dech thou the boys (الصَّبِيَّةُ [in the CK الصَّبِيَّةُ the girl]) with the حُوط [for preservation from the evil eye].* (IAar, K.) And *حُوطُوا غَلَامَكُمْ* *Dech ye your boy with the حُوط.* (AA.) — *حَاطَ الْحِمَارُ عَاتَهُ*, (S, Mṣb, K,) nor. as above, (S, Mṣb,) inf. n. *حُوطٌ*, (Mṣb,) *The [wild] he-ass collected, or drew together,* (S, Mṣb, K,*) and *guarded, or took care of,* (TA,) *his عَانَةٌ* [app. meaning his herd of wild asses: or the phrase may mean the he-ass drew towards himself, or compressed, and guarded, his she-ass: Freytag here renders *عَانَةٌ* by “pubem;” and Golius, by “veretrum”]. (S, Mṣb, K.)

2. *حُوطَ حُوطَهُ*, inf. n. *تَحْوِيطٌ*, *He surrounded it by some such thing as earth, so as to make this to encompass it.* (Mṣb.) And *حُوطَ كَرْمَهُ*, inf. n. as above, *He built a حَائِط [or wall] around his vine.* (S.) — Hence, *أَنَا أُحِيطُ حَوْلَ ذَلِكَ الْأَمْرِ*, *†I have within my compass, or power, and care, that thing, or affair*; [like *أَحْوَضُ*, q. v.]; syn. *أُدْوِرُ*. (S, TA.) [Hence also, *حُوطَ عَلَيْهِ*, in the present day, is used to signify *†He monopolized it.* See also 4.] — *حُوطَ حَائِطًا*, (K,) inf. n. as above, (TA,) *He made a حَائِط [meaning either a walled garden or a wall; app. a wall of enclosure];* (K, TA;) as also *احاطه*. (IDrd, TA.) — See also 1.

3. *حَاطَ فَلَانًا* *†He endeavoured to induce such a one to turn, or incline; or endeavoured to turn him by deceit, or guile; (دَاوَرَهُ) in a matter that he desired of him, and which he refused him:* (K:) as though each of them were guarding, or taking care of, (*يَحُوطُ*), the other. (K: and so in the A, in illustration of what next follows.) *عَنْدَافُهُ فَالَانُهُ حَاطَهُ فَالَانُهُ يَلِينُ لَكَ* *†Endeavour thou to induce him to turn, or incline; or endeavour thou to turn him by deceit, or guile; [for he will relent to thee;]* syn. *دَاوَرَهُ*. (A, TA.)

4. *حَاطَ بِهِ* and *احاط به* signify the same [i. e. *It, or he, surrounded, encompassed, environed, enclosed, or hemmed in, it, or him.*] (TA.) You

say, *احاط القومُ بالبَد*, inf. n. *احاطة*; and *حاطوا به*; *The people surrounded, encompassed, environed, encircled, or beset, the sides of the town.* (Mṣb.) And *احاطت الخيلُ بفَلَان*, (S, TA,) and *احاطت به*, (TA,) and *احتاطت به*, (S,) *The horses, or horsemen, surrounded, encompassed, environed, encircled, or beset, such a one.* (S, TA.) [And *احاطوا به من جانبيه*, meaning *They surrounded him on all his sides*; lit. *on his two sides*: see *جَنَّبَ*.] — It is said in the Kur [xvii. 62], *إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ* *†Verily thy Lord hath men in his grasp, or power*: (Bd, TA:) or *†hath destroyed them*; meaning *Kureysh.* (Bd.)

You say also, *أحيط بفَلَان*, meaning *†Such a one was destroyed*: or *†his destruction drew near.* (TA.) And hence the saying in the Kur [xviii. 40], *وَأَحِيطَ بِثَمَرِهِ* *†And its fruit became smitten by that which destroyed and spoiled it*: (TA:) or *†his possessions became destroyed*: from *أحاط به العدو* [the enemy surrounded him]. (Bd.) [Hence also, in the same, ii. 75,] *وَأَحَاطَتْ بِهِ خَطِيئَتُهُ* *†And over whom his sin hath gained the mastery, affecting all the circumstances of his case, so that he hath become as though he were entirely encompassed thereby*: (Bd:) or *†who hath died in the belief of a plurality of Gods.* (TA.) You also say, *احاط به الأمرُ* *†The thing beset him on every side, so that he had no place of escape from it.* (TA.) And *احاط عليه* *†He took it entirely to himself, debarring others from it*: [see also 2.] (TA in art. *شَرِبَ*.) — *احاط به*, (K,) or *احاطت به*, (S, Mṣb, TA,) and *احاطت به علمه*, (S, TA,) *†[He comprehended it, or knew it altogether, in all its modes or circumstances;] he knew it extrinsically and intrinsically*; (Mṣb;) or *he attained the utmost particular thereof, and had a comprehensive and complete knowledge thereof*: or *he attained everything [relating to it], and the utmost knowledge thereof.* (K, accord. to different copies. [In the CK, *أحصى عليه* is put, erroneously, for *احاطت به*.]) It is said in the Kur [xxvii. 22], *أَحَاطْتُ بِمَا لَمْ تُحِطْ بِهِ* *†I have known in all its circumstances, or modes, that which thou hast not so known.* (TA.) And you say also, *علمه علمه* *†He knew it in all its circumstances, or modes; nothing of them escaping him.* (TA.) — See also 2.

5: see 1, in two places.

8. *احتاط*: see 4. — Also *†He took the course prescribed by prudence, precaution, or good judgment; he used precaution; he took the sure course*; (S, K, TA;) *لِنَفْسِهِ* *for himself*; (S, TA;) [and *مِنَ الشَّيْءِ* *against the thing*:] *he sought the most successful means, and took the surest method*; *لِلشَّيْءِ* *for [the accomplishment, or attainment, of] the thing.* (Mṣb.) The subst. [denoting the abstract signification of the inf. n., *احتياط*] is *حَيْطَةٌ*, (Mṣb,) i. e. *حَيْطَةٌ* and *حَيْطَةٌ*, (K, TA,) which latter is originally *حُوطَةٌ*, (TA,) [and is also an inf. n. of 1,] and *حُوطَةٌ*. (K, TA.) Some hold *احتياط* to belong to art. *حِيط*. (Mṣb.) You say also *استحاط في الأمور* [mean-

ing in like manner *†He took the course prescribed by prudence, &c., in affairs, or in the affairs*: as is shown below: see *مَحْتَاطٌ*. (TA.)

10: see 8.

حُوطٌ *A twisted string of two colours, black and red,* (IAar, K,) called *بُرَيْر*, (IAar,) upon which are beads and a crescent of silver, which a woman binds upon her waist, [and which is bound upon a boy, (see 1,)] in order that the evil eye may not smite her [or him]: (IAar, K:) and also the crescent above mentioned; as well as the string with it. (TA.) [See also *تَحْوِيطَةٌ*.]

حُوطَةٌ: }
حَيْطَةٌ: } see 8.
حَيْطَةٌ: }

حُوطَاطٌ: see what next follows.

حُوطَاطٌ *An enclosure (حَظِيرَةٌ) made for wheat*: (S, K:) or it signifies *a thing which one soon quits, or relinquishes, or from which one soon abstains*; and so *حُوطَاطٌ*, as occurring [accord. to one relation] in a verse cited voce *عَرَسَ*. (L.)

حَيْطٌ, [originally either *حَوِيطٌ* or *حَيِيطٌ*] like *سَيِّدٌ*, *A man who guards, protects, or defends, (يَحُوطُ) his family and his brethren.* (TA.)

حُوطَاظٌ *A monopolizer*: so in the present day.]

حُوطَاظٌ *†The undertakers, superintendents, or managers, of an affair.* (K, TA.) [See a verse cited voce *عَرَسَ*.]

حَائِطٌ *A wall.* (Mṣb, K, TA:) or *a wall of enclosure*: (Mṣb, TA:) or *one that surrounds a garden*: (Mgh:) [often applied to a fence of wood, or sticks, or of reeds, or canes:] so called because it surrounds what is within it; (TA;) but it is a subst., like *سَقْفٌ* and *رُكْنٌ*, though implying the meaning of surrounding: (IJ, TA:) or it is an act. part. n., from *حَاطَ*: (Mṣb:) pl. *حِيطَانٌ*, (S, Mṣb, K,) in which the *و* is changed into *ي* because of the kesreh before it, (S,) but by rule it should be *حُوطَانٌ*; (Sb, K;) and *حِيطَاطٌ*. (IAar, K.) — And hence, (Mgh,) *A garden, (Mgh, Mṣb, K,) in general*: or *a garden of palm-trees, surrounded by a wall*: (TA:) pl. *حُوطَاظٌ*. (Mṣb, TA.)

حُوطَاظٌ *†Do thou that which is most comprehensive in relation to the principles of the ordinances [applying to the case], (مَا هُوَ أَجْمَعُ) and furthest from the sophistications of interpretations not according to the obvious meanings.* (Mṣb.) And *هَذَا أَحْوَطُ* *†This is more, or most, conducive to put [one] in a position of احتياط [or taking the course prescribed by prudence, precaution, or good judgment; &c.:* see 8]. (Mgh.) The word *أَحْوَطُ* is from the phrase *حَاطَ الْحِمَارُ عَاتَهُ*; not from *الاحتياط*; because the *افعل* of excess is not formed from a verb of five letters: (Mṣb:) or it is anomalous,