

أمر حبين *A certain small beast or reptile, (S, K,) well known; (K;) the عظاية: (Mgh:) or a species of the [kind of lizards termed] عظاء; of stinking odour: (Msb:) so called because of the largeness of its belly; from أَحْبَن [q. v.]: also called حَبِينَة; (S, Msb, K;) and sometimes the article ال is prefixed to it, (S, Msb, K,) so that it is called أَمْرُ الْحَبِينِ, (S, Msb,) by poetic license: (TA:) it is of the form of the حَرْبَاءُ [or chameleon], broad in the breast, and large in the belly: (TA:) or, accord. to some, (TA,) it is the female of the حَرْبَاءُ: (S and Msb and K in art. حرب, and TA in the present art. :) accord. to Az, it is a small reptile resembling the [kind of lizard called] ضَبّ: (Msb:) or, as some say, a certain reptile of the size of a man's hand: or, accord. to Ibn-Ziyád, a dust-coloured reptile, with four legs, and of the size of a frog that is not large; and when the children hunt it, they say to it,*

* أَمْرُ الْحَبِينِ أَنْشَرِي بُرْدِيكَ * أَنْ الْأَمِيرَ نَاطِرَ إِلَيْكَ *

[Umm-el-Hobeyn, spread forth thy two wings: verily the commander is looking at thee]: they hunt it until fatigue overcomes it, when it stops, standing upright upon its two hind legs, and spreads forth two wings that it has, of the same dust-colour; and when they hunt it further, it spreads forth wings that were beneath those two wings, than which nothing more beautiful in colour has been seen, yellow and red and green and white, in streaks, one above another, very many; and when it has done this, they leave it: no offspring of it is found; nor any genital organ: (TA:) the appellation أَمْرُ الْحَبِينِ is determinate, like ابْنُ أَوَى and ابْنُ عَرَسِ; (S, Msb;) and [so is حَبِينَة] like أُسَامَة; (S;) but determinate as a generic appellation: (S, Msb:) the suppression of the article does not render it indeterminate; which is contr. to rule: (S, K:) the pl. is أَمْرُ حَبِينَاتٍ, [which is strange,] and أَمَاتُ حَبِينٍ. (Msb.) — The Arabs say, in one of their imprecations, صَبَّ اللَّهُ عَلَيْكَ أَمْرُ حَبِينٍ مَآخِضًا, meaning +[May God pour upon thee] the night. (Ibn-Buzurj, TA in art. مَخَض.)

حَبِينَة: see the next preceding paragraph, in two places.

أَحْبَن *Having the dropsy; (S, Mgh, Msb;) as also مَحْبُونٌ (KL) [and حَبِينٌ; so in the Lex. of Golius; and so in the present day]: having a disease in the belly, whereby it becomes large and swollen: (K:) fem. حَبِينَاءُ, (S, K,) applied to a woman: (S:) pl. حَبِينٌ. (TA.) — Hence, (TA,) the fem., † Big-bellied; (K, TA;) applied to a woman. (TA.) And † A foot (قَدَمٌ) having much flesh in the بَخْصَة [app. here meaning the pulpy portion of the sole]; (K;) as though it were swollen. (TA.) And † A pigeon (حَمَامٌ) that does not lay eggs: pl. حَبِينٌ. (K.)*

مَحْبُونٌ: see the next preceding paragraph.

مَحْبِينٌ † *Angry.* (K.)

حبو

1. **حَبَا**, (Msb, K,) [aor. يَحْبُو,] inf. n. حَبْوٌ, (K,) *He, or it (a thing, Msb, TA), was, or became, or drew, near.* (Msb, K.) And hence, (TA.) **حَبَوْتُ لَلْخَمْسِينَ** *I was, or became, or drew, near to fifty [years]; (S, ISd, TA;) [as also حَيَاتُ الْخَمْسِينَ; for] IAqr says that حَبَا and حَبَا both have this signification. (TA.) — حَبَتِ الْأَضْلَاعُ إِلَى الصُّلْبِ* *The ribs joined to the backbone; (K;) and in like manner, with the same meaning, one says of the entrails: and the ribs were near to the backbone. (TA.) And حَبَتِ الشَّرَاسِيفُ, (K,) inf. n. as above, (TA,) i. e. [The extremities of the ribs, projecting over the belly,] were long, so that they were near one another. (K.) And حَبَا الْمَسِيلُ* *The water-course, or channel of a torrent, became [contracted,] so that one part thereof was near to another. (K.) — حَبَا, (S, Mgh, Msb, K,) aor. يَحْبُو, (Mgh, Msb,) inf. n. حَبْوٌ, said of a child, (S, Mgh, Msb, K,) before he stands; (Lth, TA;) as also حَبِي, aor. يَحْبِي, inf. n. حَبِي, which, however, is rare; (Msb;) *He crept, or crawled, [or dragged himself along,] upon his posteriors; (Mgh;) or so حَبَا عَلَى آسِنَتِهِ: (S:) or he went along upon his posteriors, protruding his chest: (K:) or went along on four [or, as we say, on all fours]: in this last sense it is used by the lawyers. (Mgh.) And, said of a man, He went along upon his hands, or arms, and his belly: (K:) or upon his hands, or arms, and his knees: or upon his posteriors: or upon his elbows and knees: (TA:) [or he crept, or crawled: for] you say, مَا جَاءَ إِلَّا حَبْوًا, meaning He came not save creeping, or crawling: and حَبَا مَا نَجَا فَلَانَ إِلَّا حَبْوًا [Such a one escaped not save creeping, or crawling]. (TA.) Also, said of a camel having his fore shank bound up to his arm, He crept, or crawled, along: [or he dragged himself along on the ground:] and, said of a camel, he lay down, and crept, or crawled, [or dragged himself along,] by reason of fatigue: or, as some say, being constrained to ascend a difficult tract of sand, he protruded his chest, and then crept, or crawled. (TA.) — [Hence,] said of an arrow, It glided along the ground, and then hit the butt: (S:) or so حَبَا إِلَى الْغَرَضِ. (Msb.) — And حَبَا الْجَالُ, (K,) inf. n. حَبْوٌ, (TA,) *The cattle clave to the ground, motionless, by reason of emaciation. (K.) — And حَبَتِ السَّفِينَةُ, (K,) inf. n. حَبْوٌ, (TA,) The ship ran. (K.) — حَبَا لَهْ* *It (a thing) presented itself, or its breadth, or width, or its side, to him, or it; syn. اِعْتَرَضَ, (K,) or عَرَضَ; (Mgh;) as do, for instance, waves to a ship; (TA;) and as clouds, like a mountain, before they cover the sky. (S.) And حَبَا الرَّمْلُ, aor. يَحْبُو, inf. n. حَبْوٌ, The sands rose up, extending sideways (مُعْتَرِضًا): (TA:) or extended widely. (IAqr, TA.) — حَبَاهُ, (S, Msb, K,) aor. as above, (TA,) inf. n. حَبْوٌ (TA) and حَبْوَةٌ, (S, TA,) or this is a simple subst., (K,) and the inf. n. is حَبَاةٌ, (Msb,) or this last also is a simple subst., (S, * K,) *He gave him (S, Msb, K) a thing (Msb) without any compensation (Msb, K) and****

*without [receiving] any favour, or benefit: or in a general sense. (K.) [See also حَبَاةٌ below.] You say, كَذَا حَبَاهُ and يَكْذَاهُ He (God, or a man,) gave him such a thing without [receiving] any favour, or benefit, and without requital. (Ham pp. 327 and 654.) — And also, (K,) aor. as above, inf. n. حَبَاةٌ, (TA,) *He denied him, refused him, or refused to give him; (K, TA;) on the authority of IAqr only. (TA.) Thus the verb bears two contr. significations. (K.) — حَبَا مَا حَوْلَهُ* *He defended, protected, or guarded, what was around him; (Aḡ, S, K;) as also حَبَاهُ, inf. n. تَحْبِيَةٌ. (S, K.) J cites as an ex. of the former verb, from a poem of Ibn-Aḡmar, the phrase لَمْ يَحْبَاهَا فُحْلٌ [as though meaning A stallion did not defend them]; referring to she-camels: but accord. to Aḡn, it means did not regard them; being occupied with himself. (TA.) — You say also, فَلَانَ يَحْبُو قِصَاهُمْ and يَحْبُو قِصَاهُمْ [Such a one fights in their defence; or defends them in a distant quarter: but generally meant ironically: see 1 in art. حَبْو]: both signify the same. (Abu-l-'Abbás, TA.)**

2: see 1.

3. **حَبَاهُ**, (Msb, K,) inf. n. مَحَابَاةٌ (Msb, K, KL) and حَبِيَّةٌ, (K,) *He vied, or contended, with him in giving. (KL.) — He aided him, or assisted him: he treated him, or behaved towards him, with partiality; was partial towards him: and inclined towards him: (K:) he treated him in an easy and a gentle manner. (Msb.) — حَبَاهُ فِي الْبَيْعِ, (S, MA,) inf. n. مَحَابَاةٌ, (S, Mgh, KL,) *He abated the price, or payment, to him in selling: (MA, KL, PṢ:) or he treated him in an easy and a gentle manner therein: (TK:) from حَبَاةٌ signifying "a gift." (Mgh.)**

4. **رَمَى فَأَحْبَى** *He shot, and made his arrow to fall short of the butt (IAqr, K) and then to leap so as to hit the butt. (IAqr, TA.)*

5: see what next follows.

8. **اِحْتَبَى** *He drew together and confined his back and his shanks (S, Mgh, Msb, and Ḥar p. 179) with his رِدَاءٌ, (S,) or with a garment, or piece of cloth, or with some other thing, (Mgh, Msb, and Ḥar ubi suprâ,) when sitting, to be like him who is leaning [his back against a wall]: (Ḥar ubi suprâ:) he drew his legs against his belly with a garment, or piece of cloth, confining them therewith, together with his back, and binding it, or making it tight, upon them, so as to preserve him from falling, [when he sat,] like a wall: (IAth, TA:) and حَبَى signifies the same: (TA:) or بِالتُّوبِ اِحْتَبَى he invrapped himself with the garment: or he drew together and confined his back and his shanks with a turban or the like: (K:) for the Arabs not having walls in their deserts to lean against in their assembling, the man used to set up his knees in his sitting, and put against them a sword, or surround them [and his back] with a piece of cloth, or knit his hands, or arms, together upon them, and rest against them; this standing him in stead of leaning. (Ḥar ubi suprâ.) The doing this in one garment is forbidden, in a trad., lest, by accident,*