

by preventing the hawk from continuing its flight, and, as some say, causing its feathers to drop off: whence the prov., *أَسْلَخَ مِنْ حُبَارِي*: [see art. *سَلَخَ*]: (TA:) *حُبَارِي* is applied alike to the male and the female, and used as sing. and pl.: (S, K:) but it has pl. forms, (TA,) namely, *حُبَارِيَات* (S, Mṣb, K, TA) and *حُبَارَات*: (TA:) accord. to Sb, it has not *حُبَارِ*, [in the TA incorrectly written *حُبَارِي*, as though it had the article *الـ* prefixed to it, or were prefixed to another noun,] nor *حُبَائِرُ*, [though both of these are mentioned as pls. of it in several of the grammars of the Arabs,] in order to distinguish between *حُبَارِي* and nouns of the measures *فَعَالَةٌ* and *فَعَالَةٌ* and the like. (TA.) It is said in a prov.,

* *وَكُلُّ شَيْءٍ قَدْ يُحِبُّ وَلَدَهُ* *
 * *حَتَّى الْحُبَارِي وَتَطِيرُ عِنْدَهُ* *

[And everything certainly loves its offspring: even the bustard; and it flies by its side]: (S, Mgh:*) [in the TA, *وَيَدْفَعُ عِنْدَهُ*:] it flies by the side of its young one to teach it to fly before its wings have grown, because of its stupidity: (TA:) the *حُبَارِي* is thus specially mentioned because it is proverbial for stupidity, and, notwithstanding its stupidity, loves its offspring, and teaches it to fly. (S, Mgh.) Another prov. is, *فَلَانٌ مَيِّتٌ كَمَيِّتِ الْحُبَارِي* [Such a one is dying with the concealed grief of the bustard]: because the *حُبَارِي* moults with other birds, but its new feathers are slow in coming: so when the other birds fly, it is unable to do so, and dies of concealed grief. (TA.) [See also *حُبْرُورٌ*, and *يَحْبُورُ*.]

حُبْرِيٌّ: see *حُبْرِيٌّ* — and *حُبْرِيٌّ*: *حُبَارٌ*: see *حُبْرُورٌ*.
حَابُورٌ A sitting-place, or a company sitting together, (*مَجْلِسٌ*) of unrighteous persons [or revellers]: (S, K:) from *حَبْرَةٌ* “it made him happy,” &c. (S.)

مُحْبِرَةٌ, (Mṣb, K,) which is the most approved form, (Mṣb, TA,) and *مُحْبِرَةٌ*, (S, Mṣb,) because it is an instrument, (Mṣb, TA,) a correct form, though said in the K to be incorrect, (TA,) and *مُحْبِرَةٌ* (Mṣb, K) and *مُحْبِرَةٌ*, (K,) the last used by poetic license, (TA.) The *place*, (S, K,) or *earthen pot*, or *glass bottle*, (TA,) in which ink is put: (S, K, TA:) pl. *مُحْبِرَاتٌ*. (Mṣb.) = Also, the first of these words, *A thing, or things, in which happiness, joy, or gladness, is usually found*: such are women said to be. (TA from a trad.) [A cause of happiness, joy, or gladness; agreeably with analogy: of the same class as *مُحِبَّةٌ* and *مُحِبَّةٌ*.]

مُحْبِرَةٌ:
مُحْبِرَةٌ:
مُحْبِرَةٌ:
 } see the next preceding paragraph.

مُحْبِرٌ A man (T) having his skin marked by the bites of fleas. (T, K.) — An arrow well pared. (K.)

يَحْبُورُ, applied to a man, [Very happy, joyful, glad, or cheerful;] of the measure *يَفْعُولٌ* from *الْحَبُورُ*: (S:) a soft, tender, or delicate, man: pl. *يَحْبَائِرُ*. (AA, TA.) = A certain bird: or the male of the *حُبَارِي*: or its young one. (K.) See *حُبْرُورٌ*.

حيس

1. *حَيْسَةٌ*, (S, A, Mṣb, K,) aor. *حَسَّ*, (Mṣb, K,) inf. n. *حَيْسٌ* (S, A, Mgh, Mṣb, K) and *مُحَيْسٌ*, (Lth, Sb, K,) *He confined, restricted, limited, kept in, prevented from escape, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, arrested, restrained, withheld, debarred, hindered, impeded, or prevented, him or it; contr. of* *خَلَّاهُ*; (S, TA;) syn. *مَنَعَهُ*, (A, Mgh, Mṣb, K, TA,) and *أَمْسَكَهُ*; (TA;) as also *حَاطَسَهُ*: (S, K:*) and *حَبَّطَهُ* (Sb, TA in this art) or *ضَبَّطَ عَلَيْهِ* (TA in art. *ضَبَطَ*) [he took, held, or retained, him or it, strongly, vehemently, or firmly; &c.]. You say, *لَا يُحْبَسُ دَرَكْمٌ* meaning, [Your milch animals shall not be confined, or restrained from pasturing]. (TA.) And *حَبَسَ الْمَلِكُ عَلَيْهِ* [He confined, or restricted, the property to him, by will or otherwise]. (Mgh in art. *وَقَفَ*.) And *حَبَسَ نَفْسَهُ عَلَى كَذَا* [He confined, or restricted, himself to such a thing]. (S and K voce *تَحْبَسُ*.) And *حَبَسَهُ عَنْ وَجْهِهِ* [He restrained, or withheld, him from his course, purpose, or object]. (S in art. *التَّ*; &c.) And *حَبَسَهُ عَنْ حَاجَتِهِ* [He withheld, or debarred, him from the thing that he wanted]. (K in art. *بَيْتٌ*; &c.) — [Hence,] *حَبَسَهُ*, (IDrst, Mgh, Mṣb, K,) inf. n. *حَيْسٌ*; (TA;) and *أَحْبَسَهُ*, (S, IDrst, Mgh, Mṣb, K, [in one copy of the S, and in one of the A, *أَحْبَسَهُ*, which is perhaps allowable,]) inf. n. *أَحْبَاسٌ*; (TA;) and *حَبَسَهُ*, (IDrd, Mgh,) inf. n. *تَحْبِيسٌ*; (IDrd, TA;) *فِي* *حَبَسَهُ* (S, IDrst, A, Mgh;) *† He bequeathed it, or gave it, (namely, a horse, S, IDrst, A, Mgh, K,) unalienably, (S, IDrst, Mgh, Mṣb, K,) to be used in the cause of God, or religion; (S, IDrst, A, Mgh, K;) i. e., to the warriors, to ride it in war against unbelievers and the like: (TA:) it is said that the chaste forms are *أَحْبَسَهُ* and *حَبَسَهُ*: (TA:) or the latter of these two is sometimes used; (Mgh;) but has an intensive signification [or is applied to several objects]: (Mṣb:) *حَبَسَهُ* is said to be a bad form; (TA;) it is used by the vulgar, but is allowable: *أَحْبَسَهُ* is used in preference, to signify the bequeathing or giving of horses and other articles of property that are forbidden to be [afterwards] sold or given, to distinguish between that which is so forbidden and that which is not: (IDrst, TA:) the reverse is the case with respect to *وَقَفَهُ* and *أَوْقَفَهُ* and *وَقَفَهُ*; for the first of these three is the most chaste, and the last of them is disapproved and rare: (TA:) *حَبَسَ شَيْئًا*, inf. n. *تَحْبِيسٌ*, signifies *† He made a thing to remain in itself unalienable, (K, TA,) not to be inherited nor sold nor given away,**

(TA,) assigning the profit arising from it to be employed in the cause of God, or religion. (K, TA.) Mohammad is related to have said to 'Omar, respecting some palm-trees belonging to the latter, (Mgh, TA,) which he (the latter) desired to give in charity, (TA,) *حَبَسَ الْأَصْلَ* *وَسَبَلَ الثَّمَرَ* *† Make thou the property itself to remain unalienable, (Mgh, TA,) in perpetuity, (Mgh,) not to be inherited nor sold nor given away, (TA,) and assign thou the profit arising therefrom to be employed in the cause of God, or religion. (Mgh, TA.)* [See *حَبِيسٌ*.]

2: see 1, in four places.

3. *حَابِسٌ صَاحِبُهُ*, (K,) inf. n. *مُحَابَسَةٌ*, (TK,) *i. q. حَبَسَ* [He confined his companion, or restricted him, &c.]: or [more probably, and agreeably with analogy,] *he confined his companion, &c., the latter doing the same to him. (TK.)*

4: see 1, in three places.

5. *تَحْبَسَ عَلَى كَذَا* *He confined, restricted, limited, restrained, or withheld, himself (حَبَسَ) to such a thing. (S, K.)* *تَحْبَسَ عَنِ الرُّكْبَانِ* [He held back from the riders. (TA.)] *تَحْبَسَ فِي الْأَمْرِ* [He withheld himself, or held back, in, or respecting, the affair]. (TA in art. *حَوَظَ*.)

7: see 8.

8. *حَبَسَهُ* quasi-pass. of *حَبَسَ*; *He, or it, was, or became, confined, restricted, limited, &c.; and he confined, restricted, limited, &c., himself; (S, A, K;)* [as also *أَحْبَسَ*; but this latter is probably post-classical.] — Said of urine [as meaning *It became suppressed*]. (S and Mṣb in art. *حَقَبَ*; &c.) = *حَبَسَهُ* syn. with *أَحْبَسَهُ*, which see, in two places. (S, K.) — Also *He appropriated it to himself; restricted it to his own special possession: (A, TA:) or he made, or constituted, it (أَتَّخَذَهُ) what is termed حَبِيسٌ. (TA.)*

حَبْسٌ A place of confinement, restriction, imprisonment, or the like; a prison; a jail; (A, Mṣb;) as also *مَحْبَسٌ*, (Lth, A, TA,) which is also an inf. n.; (Lth, TA;) or, accord. to analogy, *حَبُوسٌ*: (Sb, TA:) pl. of the first, *حَبُوسَاتٌ*; (Mṣb;) and of the second [and third], *مَحَابِسٌ*. (A.) = See also *حَبْسٌ*.

حَبْسٌ a contraction of *حَبْسٌ*, which is pl. of *حَبِيسٌ* [q. v.]. (IAth, TA.)

حَبْسٌ A dam constructed of wood or stones, in a channel of water, to confine the water, (S, K,) that people may drink from it and water their beasts; (S, TA;) as also *حَبْسٌ*: (El-'Amiree, K:) pl. *أَحْبَاسٌ* (S, TA) and *حَبَاسٌ*: (Meyd, in Golius:) or a dam by which the water-course of a valley is obstructed, in any place where it is confined: (TA:) or stones put in the mouth of a river or rivulet or the like, preventing the overflowing of the water: (IAar, TA:) or a *مصنعة* for water; [i. e. a thing like a *حَوْضٌ*, or watering-trough for beasts &c., in which the rain-water is collected;] (S;) as also *حَابِسٌ*: (TA:) or a thing like a *مصنعة* for water: (AA, K:) pl.