

بِقَصَبَانِ, i. e. with twigs,] put crosswise, and then bound, or tied: (Az, TA:) or pieces of wood put together like a حَظِيرَةٌ, and then bound in the middle with a cord, or rope, that joins them together. (Lth, TA.)—The كَفَافُ [i. e. selvages, or the like,] of a garment, or piece of cloth. (Z, TA.)—The black threads with which are sewed the borders, or extremities, of a [cloth of the kind called] لُبْدٌ. (Ibn-'Abbád, TA.)—A streak, or line, (طَرِيقَةٌ) in sand and the like; as also حَبِيكَةٌ: pl. of the former حَبِكٌ; and of the latter حَبَائِكُ: (S:) or حَبِكٌ, the pl. of حَبَاكٌ, signifies the ridges of sand [that are formed by the wind]; (K;) the ripples (دَرَج) of sand, and of water, when moved by the wind; pl. of حَبَاكٌ and of حَبِيكَةٌ: (Az, TA:) [i. e.] حَبِكُ الْمَاءِ signifies the ripples of water: and so حَبِكُ الشَّعْرِ الجَعْدِ [the ripples, or wavy forms, of crisp hair, appearing as though it were crimped]: (K:) [and the like of other things: this is what is meant by the following passage:] Fr says, الْحَبِكُ تَكَسَّرَ كُلُّ شَيْءٍ كَالرَّمْلِ إِذَا مَرَّتْ بِهِ الرِّيحُ بِه الرِّيحِ السَّائِكَةِ وَالْمَاءُ الْقَائِمِ إِذَا مَرَّتْ بِهِ الرِّيحُ وَدَرَجُ الْحَدِيدِ لَهَا حَبِكٌ أَيْضًا وَالشَّعْرَةُ الْجَعْدَةُ تَكَسَّرُ بِهَا حَبِكٌ: (S:) [respecting the حَبِكُ of a coat of mail, here mentioned, see what follows: in like manner,] حَبِيكٌ (T, K) and حَبَائِكُ and حَبِكٌ, all as pls. of حَبِيكَةٌ, [or rather حَبِيكٌ is a coll. gen. n.,] signify the streaks of locks of hair; (K;) or of a helmet; (T, K; [in the CK, the بَيْضَةُ is erroneously put for البَيْضَةُ;]) and likewise of sand, such as are made by the wind: (T, TA:) the حَبِكُ of the sky, (S, K,) sing. حَبِيكَةٌ, (K,) are the tracks of the stars: (S, K;) and حَبَائِكُ signifies also streaks, or tracks, in the sky: and the heavens; because in them are the paths of the stars: and حَبِكٌ, the streaks of a mountain: (TA:) and حَبِكُ دَرَجِ, the rows of rings of a coat of mail: (TK in art. حَرَشَفُ:) [in a passage in the S, cited above, it seems to be implied that it means the ripples, or folds, thereof:] or the scales of silver with which a coat of mail is ornamented; likened to the scales on the back of a fish, by their being termed the حَرَشَفُ of a coat of mail: (TA in art. حَرَشَفُ:) and حَبَاكُ الْحَمَامِ, the blackness of the part above the wings of the pigeon. (Ibn-'Abbád, A, K.) The phrase رَأْسُهُ حَبِكٌ, in a description of Ed-Dejjál [or Antichrist], means The hair of his head is rimped (مَتَكَسَّرٌ) by reason of crispness; like stagnant water, and sand, when the wind blows upon them, and they in consequence thereof become rippled (يَتَجَعَّدَانِ); and marked with streaks: or, as some say, it is مَحَبِكٌ, as in the K, meaning the same; (TA;) or crisp-haired: (K:) or حَبِكُ الشَّعْرِ, (IDrd, K, TA,) meaning the same: (TA:) or إِنَّ شَعْرَهُ حَبِكٌ حَبِكٌ: (S:) or رَأْسُهُ حَبِكٌ حَبِكٌ. (TA.) In the phrase, in the Kur [li. 7], وَالسَّمَاءُ ذَاتُ الْحَبِكِ, it is said that الحَبِكُ means the tracks of the stars, (S, Er-

Rághib, TA.) and the milky way: or ideal tracks: (Er-Rághib, TA:) or streaks of clouds: (TA:) or beautiful طَرَائِقُ [which is generally understood to mean, in this instance, streaks, or the like; but may also be rendered stages, one above another, to the number of seven]: (Zj, TA:) or structures, or construction: (Mujáhid, TA:) or beautiful construction. (I'Ab, TA.) See also the paragraph, above, commencing with ذَاتُ الْحَبِكِ.

حَبِيكٌ and مَحْبُوكٌ Bound, or tied; made fast, or firm: (K, TA:) made well: woven well: (TA:) made beautiful in the effect of the work therein: applied to a piece of cloth: (K, TA:) and the former, [app. as meaning firmly, or well, made,] to a bow-string also. (TA.)—For the former, see also حَبَاكٌ, in two places.

حَبِيكَةٌ and its pl. حَبَائِكُ: see حَبَاكٌ, in seven places.

[حَبَاكٌ, in the present day, signifies A sewer of the leaves of books: a binder of books: and also an ornamental sewer: and a maker of the kind of lace called شَرِيطٌ.]

مَحَبَكٌ Striped; applied to a [garment, or particularly to one of the kind called] كِسَاءٌ. (A, TA.)—مَحَبَكُ الشَّعْرِ: see حَبَاكٌ, in the latter part of the paragraph.

مَحْبُوكٌ: see حَبِيكٌ. — [Hence,] A strong horse; (K;) firm, or compact, in make: (TA:) or strong in make; applied to a horse &c. (S.) And دَابَّةٌ مَحْبُوكَةٌ A beast having a well-knit frame. (Sh, TA.) And مَحْبُوكُ الْمَتْنِ وَالْعَجْزِ Even, and high, in the back and rump. (Lth, TA.)

حبل

1. حَبَلُهُ, (K,) aor. حَبَلْتُ, (TA,) He bound, tied, or made fast, him, or it, with a rope, or cord. (K, TA.)—[Hence,] حَبَلٌ signifies [also] † The making a covenant. (KL.)—And † The obtaining أَمَانٌ [i. e. a promise, or an assurance, of security or safety]. (KL.)—And The placing a snare for game. (KL.) And The catching game with, or in, a snare. (KL.) You say, حَبَلْتُ الصَّيْدَ, (Az, ISd, Mṣb, K,) aor. حَبَلْتُ, (Mṣb,) inf. n. حَبَلٌ; (Mṣb, TA;) and حَبَلْتُهُ, (Az, S, ISd, Mṣb, K,) and حَبَلْتُهُ; (TA;) He took, or caught, the game with the حَبَالَةُ [or snare]: (Az, S, ISd, Mṣb, K:) or he set up the حَبَالَةَ for the game. (ISd, K.) And حَبَلْتُهُ الْحَبَالَةَ The snare [caught him, or] clung to him: and hence, قَدَى حَبَلْتُهُ عَيْنَهُ † [Motes which his eye caught]; a metaphorical phrase, used by Er-Rá'ee; the eye being likened to the snare; and the motes, to game. (TA.) And حَبَلْتُ عَيْنَ الْبَرَّاجِ † [He was prevented, as by a snare, or by a rope, from quitting his place]. (TA.) And حَبَلْتَهَا زَوْجَهَا † [app. meaning † Her husband entrapped her: or laid a snare for her]. (TA.) And حَبَلْتُهُ الْوَتَّ † [Death ensnared him; or took him]. (ISd, Z, TA.) And حَبَلْتُهُ فُلَانَةً † Such a woman smote his heart with her love; [or captivated him;]

as also حَبَلْتُهُ. (TA.) [And accord. to the CK, حَبَلٌ also signifies the same as مَدَاهَنَةٌ [i. e. † The endeavouring to conciliate; &c.]: but the reading in the TA, and in my MS. copy of the K, is ذَاهِيَةٌ: which, however, occurs afterwards in the K as a meaning of حَبَلٌ and of حَبَلٌ.] = حَبَلْتُ, (S, Mgh, Mṣb, K,) aor. حَبَلْتُ, (Mṣb, K,) inf. n. حَبَلٌ, (S, Mgh, Mṣb, K, TA, [in the CK حَبَلٌ]) said of a woman, (S, Mgh, Mṣb,) and of any female beast, (Mṣb,) She was, or became, pregnant: (S, Mṣb, K:) حَبَلٌ and حَبَلٌ signifying the same: (AO, S, ISd, K:*) or the former applies only to human beings; and the latter, to others. (Mṣb, TA.) You say وَقْتُ حَبَلِ أُمِّهِ بِهِ [The time of his mother's being pregnant with him]. (S.)—[Hence,] حَبَلٌ signifies also † The being full. (ISd, K, TA.) You say, حَبَلٌ مِنَ الشَّرَابِ and حَبَلٌ مِنَ الْمَاءِ, aor. حَبَلْتُ, (K,) inf. n. حَبَلٌ, (K, *TK,) † He became full of beverage, or wine, and of water, (K, TA,) and his belly became swollen [therewith, like that of a pregnant woman]. (TA.)—And † The being angry. (K, *TA.) You say, حَبَلْتُ فُلَانًا † Such a one became angry. (TK.)

2. حَبَلُ الزَّرْعِ, inf. n. تَحْبِيلٌ, (M, A, K, [in the CK, and in my MS. copy of the K, erroneously, (الزَّرْعِ)] † The seed-produce shot forth (قَدَفٌ) one part thereof upon another, or parts thereof upon others: (M, K, TA:) or the ears of the seed-produce [or corn] became compacted and filled with the grain. (A, TA.)

4. احبل العشاء The [trees called] عشاء [produced their حَبَل, or حَبَل; or] scattered their blossoms, and organized and compacted their fruit [i. e. their pods with the seeds therein]; expl. by تَنَاطَرٌ وَرَدُّهَا وَعَقْدٌ [meaning عَقْدُ الثَّمَرِ]: (A, O, K:) from الحَبَالَةُ [q. v.], like عَلَفٌ from العَلْفِ. (AA, O, TA.) = احبله, (S, K,) inf. n. احبال, (TA,) He fecundated it; syn. اَلْقَعَهُ. (S, K.)

5: see 1.

8: see 1, in four places.

حَبَلٌ i. q. رَسَنٌ [as meaning A rope, or cord]; (S;) a certain thing well known; (Mṣb;) a thing with which one ties, binds, or makes fast, a beast &c.; syn. رِبَاطٌ: (M, K:) and i. q. رَسَنٌ [as meaning a halter]; (M, Mṣb, K;) as in the Kur cxi. 5; (TA;) and so مَحَبَلٌ: (M, K:) in the former sense, the pl. [of pauc.] is أَحْبَالٌ (S, M, K) and أَحْبَالٌ (M, K) and [of mult.] حَبَائِلٌ (S, M, Mṣb, K) and حَبُولٌ (M, K) and حَبَالَةٌ (L voce جَوْعٌ) [and حَبُولَةٌ, agreeably with a usage of the Arabs, which is, to add ة to any pl. of the measure فَعَالٌ or of that of فَعُولٌ, (see حَجَرٌ)] and حَبَائِلٌ, which is anomalous, as in the phrase حَبَائِلُ اللُّؤْلُؤِ [cords of pearls], occurring in a trad.; or this is a mistranscription for حَبَائِدُ, (K, TA, [in the CK حَبَائِدُ]) with ح [and ن] and ذ: (TA:) and in the latter sense, the pl. is حَبُولٌ. (M, Mṣb, K.) In a trad. in which it is said that a man's hand is to be cut off for his stealing a