

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, حاطوناً القصاً, (K,) or القصاً, (TK,) [both are said to be correct in the TA in art. قصو, 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 حطني القصاً †Retire thou to a distance from me; (Ibn-Wellád, and K in art. قصو;) as also القصاً. (Ibn-Wellád, and TA in that art.) And لا حوطنك القصاً ولا غزوتك بالقصاً, in each case with the short l, 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. قصو.) حط حط means *Take thou care of the tie of kindred, and preserve it.* (IAqr, K.*) It also signifies *Deck thou the boys* (الصبية [in the CK الصبية the girl]) with the حوط [for preservation from the evil eye]. (IAqr, K.) And حوطوا غلامك Deck ye your boy with the حوط. (AA.) — حاط الحمار عاتته, (S,* Mṣb, K,) aor. as above, (S, Mṣb,) inf. n. حوط, (Mṣb,) *The [wild] he-ass collected, or drew together,* (S,* Mṣb, K,*) and guarded, or took care of, (TA,) his عانة [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 عانة by “pubem;” and Golius, by “veretrum”]. (S, Mṣb, K.)

2. حوط حوته, inf. n. تحويط, *He surrounded it by some such thing as earth, so as to make this to encompass it.* (Mṣb.) And حوط كرمه, inf. n. as above, *He built a حائط [or wall] around his vine.* (S.) — Hence, حوط ذلك الأمر, أنا أحوط حول ذلك الأمر, [like أحوص, q. v.]; syn. †I have within my compass, or power, and care, that thing, or affair; [like أحوص, q. v.]; syn. أدور. (S, TA.) [Hence also, حوط عليه, in the present day, is used to signify †He monopolized it. See also 4.] — حوط حائطاً, (K,) inf. n. as above, (TA,) *He made a حائط [meaning either a walled garden or a wall; app. a wall of enclosure];* (K, TA;) as also احاطه. (IDrd, TA.) — See also 1.

3. حاط فلاناً †He endeavoured to induce such a one to turn, or incline; or endeavoured to turn him by deceit, or guile; (داوره;) 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, (يحوط,) the other. (K: and so in the A, in illustration of what next follows.) 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. داوره. (A, TA.)

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

say, احاط القوم بالبلد, inf. n. احاطة; and حاطوا به; *The people surrounded, encompassed, environed, encircled, or beset, the sides of the town.* (Mṣb.) And احاطت الخيل بفلان, (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 جنب.] — It is said in the Kur [xvii. 62], *إن ربك أحاط بالناس*, Verily thy Lord hath men in his grasp, or power: (Bd, TA:) or †hath destroyed them; meaning Kureysh. (Bd.) You say also, أحيط بفلان, meaning †Such a one was destroyed: or †his destruction drew near. (TA.) And hence the saying in the Kur [xviii. 40], *وأحيط بثمره*, †And its fruit became smitten by that which destroyed and spoiled it: (TA:) or †his possessions became destroyed: from احاط به العدو [the enemy surrounded him]. (Bd.) [Hence also, in the same, ii. 75], *وأحاطت به غيبته*, †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 الأمر, †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. شرب به.) — احاط به علياً, (K,) or احاط به, (S, Mṣb, TA,) and احاط به عليه, (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, احصى عليه is put, erroneously, for احصى عليه.]) It is said in the Kur [xxvii. 22], *أحطت بما ترحط به عليه*, †I have known in all its circumstances, or modes, that which thou hast not so known. (TA.) And you say also, علمه على, †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;) *for himself*; (S, TA;) [and *against the thing*:] he sought the most successful means, and took the surest method; *for [the accomplishment, or attainment, of] the thing.* (Mṣb.) The subst. [denoting the abstract signification of the inf. n., حيطه,] is حيطه, (Mṣb,) i. e. حيطه and حيطه, (K, TA,) which latter is originally حوطه, (TA,) [and is also an inf. n. of 1,] and حوطه. (K, TA.) Some hold احتياط to belong to art. حيط. (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 محتاط]. (TA.)

10: see 8.

حوط A twisted string of two colours, black and red, (IAqr, K,) called برير, (IAqr,) 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]: (IAqr, K:) and also the crescent above mentioned; as well as the string with it. (TA.) [See also تحويطة.]

حوظة: }
حيطه: } see 8.
حيطه: }

حواط: see what next follows.

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

سيّد, [originally either حويط or حيوط], like سيّد, A man who guards, protects, or defends, (يحوط,) his family and his brethren. (TA.)

حواط A monopolizer: so in the present day.]

حواط أمر †The undertakers, superintendents, or managers, of an affair. (K, TA.) [See a verse cited voce عرس.]

حائط 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 سقف and ركن, though implying the meaning of surrounding: (IJ, TA:) or it is an act. part. n., from حاط: (Mṣb:) pl. حيطان, (S, Mṣb, K,) in which the و is changed into ي because of the kesreh before it, (S,) but by rule it should be حوطنان; (Sb, K;) and حياط. (IAqr, K.) — And hence, (Mgh,) A garden, (Mgh, Mṣb, K,) in general: or a garden of palm-trees, surrounded by a wall: (TA:) pl. حوائط. (Mṣb, TA.)

†افعل الأحوط †Do thou that which is most comprehensive in relation to the principles of the ordinances [applying to the case], (ما هو أجمع,) and furthest from the sophistications of interpretations not according to the obvious meanings. (Mṣb.) And هذا أحوط †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 أحوط is from the phrase حاط الحمار عاتته; not from الاحتياط; because the افعل of excess is not formed from a verb of five letters: (Mṣb:) or it is anomalous,