

always, *honest shame*, or *pudency*, or *modesty*;] syn. حَيْبَة; (K;) a shrinking of the soul from foul conduct, (Bd in ii. 24, and Er-Rághib,) through fear of blame; (Bd ibid.;) a languor that affects the animal faculty, (Bd ibid, and Mgh,*) and turns it back from its actions: (Bd:) and repentance; syn. تَوْبَة. (K.) — And hence, as being a thing that should be concealed, and of which one is ashamed to speak plainly, (TA.) The vulva, or external portion of the female organs of generation, (فَرْج, El-Farábee, Mgh, K, or رَحِم, [which here means the same,] S,) of a camel, (El-Farábee, S, Mgh, K,) or an animal having feet like those of the camel, and of a cloven-hoofed animal, and of a beast of prey: (K:) accord. to AZ, the دُبُر [here meaning the same as فَرْج] of any of these and of other animals: (Mgh:) accord. to IAar, it is of the ewe or she-goat, the cow, and the gazelle: (ISd, TA:) and [sometimes] the فَرْج of a girl, (El-Farábee, Mgh,) or of a woman: (Zj in his "Khalk el-Insán:" [see also حَى:];) and حَيَا signifies the same; (K;) but accord. to Az, this is not allowable except in poetry, in a case of necessity: (TA:) pl. أَحْيَاء (AZ, IJ, K) and أَحْيَاءَة (As, Sb, S, K) and, by contraction, أُحْيَاء, (Sb, IB, TA,) which is said to be preferable, (TA,) and [quasi-pl. n.] حَيٌّ and حَيٌّ [which two have been mistaken by Freytag for syns. of تَحْيَة, immediately following them in the K]. (Sb, K.)

حَيَا, or حَيْوَة, (as in different copies of the K, in the latter manner in copies of the S,) written with و in the Kur, to show that و follows حى in the pl. [حَيَّات, like صَلَوَات], or because the sound of the ل is inclined towards that of و, (ISd, TA,) and حَيْوَة, with sukoon to the و, (K,) which is substituted for the ل of حَيَا, as is done by the people of El-Yemen in the case of every ل that is changed from و, as in صَلَاة and زَكَاة, though the final radical letter of the verb of حَيَا is حى, (TA,) an inf. n. of حَيَّى in the first of the senses explained in this art; (IB, Mgh, Mghb;) Life; contr. of مَوْت; (S, K;) as also حَيَّان and حَيٌّ, (K,) or this last is asserted to be a pl. of حَيْوَة, (S,) and as also مَحْيَا, (S,*) Har pp. 25 and 350,) of which the pl. is مَحْيَا: (S:) حَيَا signifies the *faculty of growth*, as in an animal, and in a plant: and the *faculty of sensation*: and †the *faculty of intellect*: and †*freedom from grief or sorrow*: and *everlasting life in the world to come*; to which one attains by that حَيَا which is intelligence and knowledge: and the حَيَا that is an attribute of God. (Er-Rághib.) يَا تَتَبَّنِي قَدَّمْتُ لِحَيَاتِي, in the Kur [lxxxix. 25], means [O, would that I had prepared, or laid up in store,] for my everlasting state of existence. (Er-Rághib.) And فَإِنَّ الدَّارَ الْآخِرَةَ لَبَى الْجَيَّانُ, in the Kur [xxix. 64], means [And verily the last abode is] the abode of everlasting life: (TA:) or الجَيَّان here means the life that will not be followed by death: or much life; like as مَوْتَان signifies much death: (Mghb:) and it is also the name of a certain fountain in Paradise, [the

water of] which touches nothing but it lives, by permission of God. (TA.) الْحَيَّوَة الطَّيِّبَة, accord. to I'Ab, explaining xvi. 99 of the Kur, (TA,) means *Lawful means of subsistence* (K, TA) in the present world: (TA:) or *Paradise*. (K, TA.) — Also †*Advantage*, or *profit*; or a *cause*, or *means, thereof*: whence the saying, لَيْسَ لِفُلَانٍ حَيَا There is not, in such a one, profit, nor good: and so it is said to mean in the Kur [ii. 175], وَلَقَدْ فِي الْقِصَاصِ حَيْوَة [And there is to you, in retaliation, an advantage]: (TA:) or this means that the knowledge of the law of retaliation restrains from slaughter, and so is a cause of life to two persons; and because they used to slay one who was not the slayer, retaliation upon the slayer is a cause of saving the lives of the rest: or the meaning is *life in the world to come*; for when the slayer has suffered retaliation in the present world, he is not punished for his act in the world to come. (Bd.) — حَيَا الشَّمْسِ means †The remaining of the light and whiteness of the sun: or the remaining of its heat and power: but the former of these two meanings is the more probable. (Mgh. [See الشَّمْسُ حَيَّة, voce حَى])

حَيْوَة and حَيْوَة: see the next preceding paragraph.

حَيَّى Having حَيَا [i. e. shame, shyness, bashfulness, pudency, or modesty]; (K;) part. n. of حَيَّى as syn. with اسْتَحْيَى; of the measure فَعِيل: (Mghb:) fem. حَيَّة. (TA.) The saying of I'Ab, اللَّهُ حَيَّى, means *God is one who acts with others in the manner of him who has حَيَا*; for حَيَا in its proper sense is not ascribable to Him: (Mgh:) or one who leaves undone evil deeds, and does good deeds. (Er-Rághib.)

حَيَّى: see حَى, of which it is the dim.

حَيَّة: see حَيَّة, (of which it is the dim.,) in two places. — And dim. of حَا, q. v. in art. حَوَا. (Lth, TA in باب الالف اللينة.)

حَيَّوِي [Of, or relating to, the serpent;] rel. n. of حَيَّة. (S.) — [And rel. n. of حَا: see حَائِي in art. حَوَا.]

حَيَّان an inf. n. of حَيَّى, like حَيَا, (IB,) but having an intensive signification: (Mghb:) see حَيَا, in two places. — See also حَى, first sentence. — Also *Any thing, or things, possessing animal life*, (Mghb, K,*) whether *rational or irrational*; [an animal, and animals;] used alike as sing. and pl., because originally an inf. n.; (Mghb:) contr. of مَوْتَان [q. v.]. (S.) [حَيَّانَات] الحَيَّانَات [The five animals] is applied to what may be killed by a person in the state of إِحْرَام, and by one engaged in prayer: (Mghb in art. فَسَق:) these are the rat, or mouse, and the biting dog, and either the serpent, the crow termed أَبَقَع, and the kite, or the serpent, the scorpion, and the kite, or the serpent, the scorpion, and the crow, or the scorpion, the crow, and the kite. (Es-Suyootee, in "El-Jámi' es-Sagheer," voce حَيَّان.) It is

originally حَيَّان; (Sb, K, TA;) the حى which is the final radical letter being changed into و because the occurrence of two حى together is disliked: (Sb, TA:) Aboo-'Othmán [El-Mázine] holds the و to be a radical letter; but his opinion is said to be not admissible, because it is asserted that there is no instance in the language of a word of which the medial radical is حى, and the final و. (TA.)

حَيَّوَانِي [Of, or relating to, an animal or animals]. — It is [also] particularly applied to A seller of birds. (TA.)

[حَيَّوَانِيَة Animality; or animal nature.]

حَيَّوْت: see حَيَّة.

حَاي, of the measure فَاعِل, [said to be] originally حَايُو, is syn. with حَاو and حَوَا, belonging to art. حَوَى [q. v.]. (Az, TA.)

حَوَى: see art. حَوَى and أَحَى and أَحَى.

أَحْيَو: see art. حَوَى.

أَحْيَى in the saying أَحْيَى مِنْ ضَبِّ, a kind of lizard, which is supposed to live seven hundred years, is from الْحَيَا. (TA.) — In the sayings أَحْيَى مِنْ هَدِيَّة [More shy, or bashful, than the bride] and أَحْيَى مِنْ مُخَدَّرَة [More shy, or bashful, than a girl kept behind the curtain] it is from الْحَيَا. (TA.)

تَحْيَا: see the next paragraph.

التَّحَايِي The two stars in the foot and before the foot of the foremost of Gemini: (Kzw:) or three stars over against الْهِنَعَة [which is the Sixth Mansion of the Moon]; (IKt, K;) and sometimes the moon deviates from الْهِنَعَة, and makes its abode in التَّحَايِي: (IKt:) they are between the مَلِيقُو Way and the stars that follow الْعُيُوق [or Capella]: Aboo-Ziyád El-Kilábee used to say that this name means الْهِنَعَة, and is also pronounced التَّحَايِي, with ة: but AHn says that the moon makes its abode in these stars, and not in الْهِنَعَة itself: (TA:) its sing. is تَحْيَا; (IKt, AHn, TA;) if so, of the measure تَفَعَّلَة, like تَحَلَّبَة, not تَفَعَّلَة, like عَزَمَة, because there is no such root as تَحَى; derived from الْحَا, because its نَوُ [here meaning its auroral setting, in midwinter,] is attended with much rain: but التَّحَايِي, with ة, is irreg.; as though pl. of تَحْيَة likened to a word of the measure فَعِيلَة. (IB.)

تَحْيَة inf. n. of 2. (Mgh, Mghb, K.) — Also A salutation, or greeting, (A'Obeyd, AHeyth, Mgh, Mghb,) pronounced by one person to another on their meeting; (AHeyth;) particularly the saying سَلَامٌ عَلَيْكَ (Mgh, Mghb;) and the like; (Mgh;) the most comprehensive form thereof, used by the believer [to his fellow-believer], being the saying السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ (AHeyth:) hence it is pluralized; the pl. being تَحَايَا and تَحَايَات. (Mgh.) — Also Continuance, or endurance; or endless, or everlasting, existence: