

2. هَيْبَةُ إِلَيْهِ *I made it to be regarded by him with reverence, veneration, or awe; with fear; or with cautious fear, or caution.* (S, K.)

4. اِهَاب بِصَاحِبِهِ *He called his companion.* And in like manner, اَهَيْتَ بِهِ إِلَى الْخَيْرِ *I called him, or invited him, to what was good.* (MF.) — اِهَاب بِالْإِبِلِ *He called to the camels, in driving them or urging them, by the cry هَاب هَاب.* (K.) — اِهَاب بِغَنِيهِ *He (a pastor) cried out to his sheep, or goats, in order that they might stop, or return: and اِهَاب بِالْبَعِيرِ [He cried out to the camel, for the same purpose].* (S.) — اِهَابَةُ is *The crying out to camels, and calling them.* (As and others.) — اِهَاب بِالْخَيْلِ *He called the horses, or called out to them by the cry هَاب هَاب, (so in the S and in a MS. copy of the K: in the CK, هَاب, هَاب, or by the cry of هَب and هَبِي, meaning Come! Approach! or Advance boldly! (K.) Az remarks his having heard هَاب used [as a cry] only to horses; not to camels. (TA.) See هَب, in art. هَب.*

5: see 1. — تَهَيَّنِي *It filled me with awe, or fear: (El Jarmee:) it made me to fear: (S, ISd, Mqb:) I regarded it with awe, or fear; i.q. تَهَيَّنْتُ: (Th:) I feared it; i.q. خَفَّتُهُ. (S, ISd, K.) Ibn-Mukbil says,*

- وَمَا تَهَيَّنِي الْمَوْمَةُ أَرْكَبَهَا
- إِذَا تَجَاوَبَتِ الْأَصْدَاءُ بِالشَّعْرِ

[And the waterless desert fills me not with awe, or fear; (or makes me not to fear, &c.;) I ride over it when the male owls (?) answer one another at early dawn: تَهَيَّنِي being for تَهَيَّنِي. (S, &c.)

8: see 1.

هَب (K) and هَاب and هَبِي (S, K,) [but respecting the second of these words see 4.] *Cries to horses, meaning, Come! Approach! (S, K,) or Advance boldly! (K.)*

هَب and هَبِي: see هَب.

هَاب † *A serpent.* (K.) — هَاب *A calling to camels, in driving, or urging, them, by the cry هَاب هَاب.* (K.) — See 4.

هَيَّانُ } see هَاب, and مَهَبٌ.
هَيَّابُ }

هَيْبَةٌ and مَهَابَةٌ: see 1. — [As subst., *Reverence, veneration, respect, honour, dread, or awe; fear; cautious fear, or caution.*] — Also, *great, reverend, or venerable, dignity; a quality inspiring reverence or veneration or respect or honour; venerableness; awfulness; a quality inspiring dread or awe.* (MF.)

هَابُ: see هَابُ.

هَيَّانُ (K) or [rather] هَيَّابُ (TA, [see هَابُ]) *A he-goat: (K:) explained by the word تَيْسٌ; but this is a signification not found [by SM] elsewhere, and appears to be a mistake for مُتَفَشٌّ; for in the L and other lexicons we find the word explained by مُتَفَشٌّ خَفِيفٌ, Scattered, and light; with a citation of the following verse of Dhu-r-Rummeh:*

- تَمَجَّ اللُّغَامُ الْهَيَّانُ كَأَنَّهُ
- جَنَى عَشْرِ تَنْفِيهِ أَشْدَاقَهَا الْهَدْلُ

[*She ejects from her mouth the scattered and light froth, as though it were plucked fruit of the 'oshar which the flabby sides of her mouth cast forth:*] and we also find, in the R, قُطْنُ هَيَّانُ explained as signifying *cotton that is plucked, or teased with the fingers, so as to become scattered; syn. مُتَفَشٌّ: or هَيَّانُ signifies, in the above-cited verse, accord. to some, Light, [which signification is also given in the K, but in the CK displaced; following, instead of preceding, the word الرَّاعِي, and without و before it;] and separated into small particles: (TA:) [or] the froth of the mouth of camels; (Az, K;) i.q. لُغَامُ: (Mj, Sifr es-Sa'adeh:) Az cites the above verse; and says, that the fruit of the عَشْر [or asclepias gigantea] comes forth like a small pomegranate, and, when burst open, discloses what resembles [white] raw silk; to which the poet likens the froth of the camel's mouth. (TA.) — هَيَّانُ (or هَيَّابُ, TA,) *A pastor.* (K, from Es-Seeráfee.) [Accord. to the CK, a light, or an active pastor: but see above.] — هَيَّانُ (or هَيَّابُ, TA,) *Dust, or earth: syn. تُرَابٌ. (K.) — See هَابُ.**

هَيَّانُ: see هَيَّابُ.

هَيَّابُ } see هَابُ.
هَيَّابَةُ }

هَابُ [act. part. n. of هَابَ, *Regarding with reverence, veneration, dread, or awe; with fear; with cautious fear, or caution;] fearing men.* (K.) This is the original [simple] epithet. (TA.) — The following, which are explained in the K in the same manner as the above, are intensive epithets: (TA:) namely هَيَّابٌ (S, K) and هَيَّابَةٌ (S, L,) [in which the ه is added to strengthen the intensiveness,] and هَيَّابٌ and هَيَّابَةٌ (S, K,) in which ه is added for the purpose above mentioned, (TA,) and هَيَّابٌ (K,) which may be contracted into هَيَّابٌ (TA,) and هَيَّابٌ (K) and هَيَّابٌ (S, K) and هَيَّابٌ (K;) of which last two forms, the latter only is admitted by some of the learned; but MF admits only the former

of them; asserting فَيَعْلَانُ to be unknown as the measure of an unsound word, like as فَيَعْلَانُ is unknown as that of a sound word except in extr. instances; (TA;) [*Having much reverence, veneration, dread, or awe; much fear; much cautious fear, or caution:*] *fearing men [much]: (K:) a coward, who regards men with awe, or fear, &c.: (S:) [The last of these epithets is also explained in the CK as signifying having much fear, or very fearful; (كثير الخوف); and a coward: but in the TA and in a MS copy of the K, the خوف is omitted; and in the TA is added by the author, after كثير, the words كل شيء; as though the meaning of the word were "much, or many, of any things:" the correct reading seems to be the former, and the meaning intended by SM, having much fear, or very fearful, of everything: in like manner] هَيَّابٌ signifies a man who fears everything. (TA.) — الإِيمَانُ هَيَّابٌ [Faith is fearful, or very fearful; i.e.,] *he who possesses faith fears acts of disobedience: occurring in a trad.: (S:) in this case, هَيَّابٌ is used in the sense of an act. part. n.: or it signifies [faith is feared; or regarded with reverence, &c.; i.e.,] he who possesses faith is feared, or regarded with reverence, &c.: in which case هَيَّابٌ is used in the sense of a pass. part. n. (TA.)**

هَذَا الشَّيْءُ مَهْيَبَةٌ لَكَ [This thing is a cause of awe, or fear, to thee]. (S.)

مَهَبٌ: see مَهَابٌ.

مَهَابَةٌ: see مَهَابَةٌ.

مَهَابٌ: see مَهَابٌ.

مَهَابٌ and مَهَابٌ (S, K,) the former agreeable with rule, (TA,) and مَهَابٌ (K) [respecting which see also هَابُ,] and مَهَابٌ (Th, IM, K,) [*Regarded with reverence, veneration, respect, honour, dread, or awe; with fear; with cautious fear, or caution;] a man whom others regard with reverence, &c.; (S;) a man whom others fear. (K.) — مَكَانٌ مَهَابٌ, formed from the verb مَهَابَ, the original مَهَابٌ being changed into مَهَابٌ, (S, K,) *A place regarded with awe, or fear; (S;) a place in which one is impressed with awe, or fear: as also مَكَانٌ مَهَابٌ (S, K:) مَهَابٌ signifies a place of awe, or fear. (IB.) — The lion: مَهَابٌ and مَهَابٌ and مَهَابٌ (K:) because regarded with awe, or fear, by men. (TA.)**

المَهَابُ: see المَهَابُ.

هيت

2. تَهَيَّنْتُ بِهِ (S, K,) inf. n. تَهَيَّنْتُ (TA,) as also هَوْتُ (S,) *He cried out to him, and called*