

A, L, K:) so accord. to Ez-Ziyādee, as mentioned by ISd, who adds that he had not heard it from any other than IJ: (L:) and the latter, *a hundred of other things*: (S, L:) or *any hundred*: (AO, S, L:) also the former, *two hundred years*: and the latter, [written with the art. ال,] *a hundred years*. (Th, ISd, L.) = *الهند* The name of a well-known nation; (M, L, K;) or of a country: (S, L:) [the Indians: and India:] rel. n. <sup>١</sup> *هندي*: pl. *هندو*: (S, L, K:) and *الهند* signifies the men of *الهند* [or India]; as also *الهندك*, (L, K,) pl. of *هندكي* [q. v. in art. هندك]. (L.) — See also *أحمس*.

*هندي*: see *هند*. — Also, *Indian aloes-wood*. (L.) — *سيف هندي*, (L,) and *هندواني*, [in the CK *هندواني*,] and *هندواني*, (S, A, L, K,) *A sword made in the country of الهند*, [or India,] and well fabricated: (L:) or, *made of the iron of that country*: (A:) as also *مهند*, in the latter sense, (S, A, L,) and in the former: (L:) so termed in relation to the people called *الهند*: (K:) and *سيف مهند* a sharpened, or sharp, sword. (L.)

*هندواني*: see *هندي*.

*هندي*: see *هند*.

*مهند*: see *هندي*.

#### هندب

*هندب* and *هندبا*: see art. *هدب*.

#### هندز

*هنداز*, (S, K,) with kesr, (K,) found in the work of Az, in several places, written with fet-h, [هنداز], (TA,) *A limit*; syn. *حد*: (K:) [or rather *a measure*:] an arabicized word, from *أنداز*, (S, K,) with fet-h, (K,) which is Persian: (S:) the arabicized word is with kesr to the first letter because of the rareness of the measure *فَعْلَالُ* in the cases of words not reduplicative. (K.) You say, *أَعْطَاهُ بِلَا حِسَابٍ وَلَا هَنْدَازٍ* [He gave to him without calculation and without measure]. (S.)

*هندازة* The cubit with which [certain] cloths and the like are measured; [about twenty-five inches in length:] also a Persian word arabicized. (TA.)

*مهندس* One who determines the measures and proportions of subterranean channels for water, and of buildings: [an architect: and also a geometer:] from *هنداز*: but they change the *ز* into *س*, (S, K,) and say *مهندس*, (S,) because there

is not in the [genuine] language of the Arabs a *ز* with a *د* before it. (S, K.)

#### هندس

*هندسة* [The art of determining the measures and proportions of subterranean channels for water: and hence, the art of architecture: and the practice, and science, of geometry:] a subst. from *مهندس*, q. v. (S, K.)

*مهندس* One who determines the measures and proportions of subterranean channels for water: [and hence, an architect: and a geometer:] derived from *هنداز*, (S, K,) which is Persian [in origin], (S,) arabicized from *آب* *انداز*; (K;) *انداز* signifying “the act of measuring,” and *آب* signifying “water;” (TA;) the *ز* being changed into *س* because there is not in the [genuine] language of the Arabs a *ز* after *د*. (S, K.)

#### هنر

4. *هنارة*, aor. *يُنِيرُهُ*, inf. n. *أَهْنَارَةٌ*, or *هِنَارَةٌ*; for *أَنَارُهُ*: see art. *نير*.

[&c. هنع]

See Supplement.]

#### هنقب

*هنقب*, (K) by some written *هنقب*, (TA,) Short: (K:) but it is not a word of established authority. (IDrd.)

[&c. هنمر]

See Supplement.]

#### هوا

1. *هوا*, (S, K,) aor. *يَهْوِي*, (S,) inf. n. *هَوُوَ*, (TA,) *He raised his mind to high things, or objects; purposed, or aspired to, high things*. (S, K, TA.) The vulgar say, *يَهْوِي بِنَفْسِهِ*. (S.) — *مَا هَوْتُ هَوُوَ* I did not know it, nor desire, or mean, [to do it; i. e., I did it not knowingly, nor intentionally]. (TA.) — *هَوْتُ هَوُوَ*, *هَوْتُهُ بِخَيْرٍ* and *شَرٍّ*, (K,) and *بِهِ خَيْرًا*, and *بِشَرٍّ*, (Lh,) inf. n. *هَوُوَ*, (TA,) *I thought him to be possessed of good*, (Az, S, K,) and, of evil. (K, TA.) — *هَوْتُهُ بِمَالٍ كَثِيرٍ* I thought him to be possessed of much wealth. (TA.) — *إِنِّي لَهَوُوَ* Verily I exalt thee above this thing; I hold thee above it. (Lh.) — *هَوْتُ بِهِ* I rejoiced in him, or it. (AA, K.) — *هَوَى إِلَيْهِ* aor. *يَهْوِي*, *He purposed, or intended, it*. (K.) = *هَوَا* and *هَاءَ* and *هَآ*, in imperative senses, and the forms into which they are inflected, see below.

3. *هَوَا* He contended with him for superior glory: like *هَوَا*. (IAqr.) [See also art. *هوى*.]

*هَآ*, with kesr, is syn. with *هَات*, Give; [or changed from this verb:] and is thus inflected: sing. masc. *هَآ*, fem. *هَائِي*; dual. masc. and fem. *هَائِيَا*; pl. masc. *هَآوَا*, fem. *هَآتَا*; *هَائِيَا*; *هَائِيَا*; *هَائِيَا*: (S, K: like *هَات*, *هَاتِي*, *هَاتِيَا*: holding the place of *ت*: S:) — But *هَآ*, with fet-h, is syn. with *هَآك*, Take; [or changed from this word:] and is thus inflected: sing. masc. *هَآ*, fem. *هَآ*, without *ي*; dual masc. and fem. *هَآوَا*; pl. masc. *هَآوَا*, [so in the K, and so I find it in one copy of the S: in another copy of the latter, *هَآوَا*, as it is pronounced before a conjunctive *ل*; for instance, in the K, lxi, 19:] fem. *هَآوَات*, (S, K:) or *هَآوَات*: (L:) [which last does not exactly correspond with the model *هَآكُنْ*: but I think it most probable that *هَآكُنْ* is changed by idghám from *هَآكُنْ*; and in like manner, that *هَآوَات* is changed from *هَآكُنْ*, *هَآكُنْ*; *هَآكُنْ*; *هَآكُنْ*; (like *هَآك*, *هَآك*; *هَآوَات*: holding the place of *ك*: S:) also, sing. masc. *هَآ* (originally *هَآ*, S), fem. *هَائِي*; dual masc. (S) and fem. (S, K) *هَآَا*; (S, K:) pl. masc. *هَآوَا*, (S,) fem. *هَآتَا*: (S, K:) also, sing. masc. and fem. *هَآتَا*; dual. masc. *هَآتَا*, fem. *هَآتَا*; pl. masc. *هَآتَا*, fem. *هَآتَا*. (TA.) — [See a saying of 'Omar cited voce *رَمَا*, in art. *رمى*.] — When it is said to thee *هَآ* Take, thou sayest *مَا أَهَآ* What shall I take? syn. *مَا أَخَذُ*; and *مَا أَهَآ*, in the pass. form, *What shall I receive, or be given?* syn. *مَا أُعْطِي*. (S.) [Also, in the TA, it seems to be said that *هَآ* signifies *أَعْطَى* He gave, or made to take: but this is uncertain; as the former verb is there written *اهَا*, and the latter is without the syll. points]. — *هَآ* is also syn. with *لَبَّيْكَ* At thy service! &c.. (K, TA.) = *لَا هَآ إِلَهَ دَا*, or, more chastely, *لَا هَآ إِلَهَ دَا*; or the former is a barbarism; originally *هَآ إِلَهَ دَا* and *دَا* are separated, and the name of God is introduced between them; (K;) and the meaning is *No, by God, (I did not) this!* (S, art. *ها*, q. v.) or *No, by God, this (is what I swear by)!* (K.)

*هَوُوَ* Mind; purpose; aspiration; desire; ambition. (S, K, TA.) Ex. *بَعِثْ هَوُوَ* A person of far-reaching aspiration, or ambition. (S, TA.) — *هَوُوَ* Penetrating judgment. (K.) — *وَقَعَ فِي هَوُوِي* and *هَوُوِي*, It occurred to my mind, or imagination. (K.)

*هَوُوَ*: See preceding sentence.