

حَنْبٌ : (K:) [see 2:] accord. to A'Obeyd, *wide in the space between the hind legs, without فُجْج, or فَجْج*: (so accord. to different copies of the S: [see these terms explained above, conj. 2:] an epithet of commendation: (S:) accord. to ISh, *having curved bones*: the mare, he says, is termed **حَنْبَةٌ**: and this latter, accord. to Aq, is an epithet applied to a mare *curved in the ساقَان [or shanks] of the fore legs*: or, accord. to IAg, *in [the shanks of] the hind legs*: or, as he says in another place, *curved in the ساق [here app. meaning the hind shank]*. (TA.) [See also **مُجَنْبٌ**.]

حنبل

حَنْبَلٌ, [mentioned in the S and Mqb in art. **حَبْل**,] applied to a man, (S, Mqb,) *Short*: (S, Mqb, K:) and, (K,) as some say, (Mqb,) *large in the belly*, (Az, ISd, Mqb, K,) and *short*: (Az, ISd, Mqb:) and [in the CK "or"] *fleshy*; (ISd, K:) as also **حَنْبَالٌ**. (K.) = *A fur-garment*: (Az, S, K:) or *an old and worn-out fur-garment*. (ISd, K.) — *An old and worn-out boot*. (ISd, K.) — *The sea*; as also **حَنْبَالَةٌ**. (ISd, K.)

حَنْبَالٌ: see above. — Also, (T, O, TA,) and **حَنْبَالَةٌ**, (T, O, K,) [but the latter has a more intensive signification,] *Loquacious; a great talker*. (T, O, K.)

حَنْبَالَةٌ: see **حَنْبَلٌ**: = and see also **حَنْبَالٌ**.

حنت

حَنُو and **حُونٌ**: see arts. **حَانُوتٌ** and **حَانُوتٌ**.

حنتر

حَنْتَرٌ *A green جَرَّة [or jar]*, (S, K,) to which some add, *inclining to redness*: (TA:) or *wine-jars*, (A'Obeyd, Nh,) *glazed, or varnished, green*, (Nh,) *which used to be carried to El-Medeeneh, with wine in them*: (A'Obeyd, Nh:) the use of which, for preparing **نَبِيد** therein, is forbidden in a trad., because it quickly became potent in them, by reason of the glazing, or varnish; or, as some say, because they used to be made of clay kneaded with blood and hair; but the former is the right reason: afterwards applied to *any jars, or pottery*: (Nh:) thus some explain it as a sing.; (MF;) and the pl. is **حَنْاتِرٌ**: (Az, TA:) others, as a pl. [or coll. gen. n.], of which the sing. [or n. un.] is with **ة**: (MF:) some say that the **ن** is augmentative: so says the author of the Mqb: others, that it is radical. (TA.) [See art. **حَتَمٌ**.] — *Black clouds*; (Az, K:) as also [the pl.] **حَنْاتِرٌ**: (Az, S, K:) because, with the Arabs, **السَّوَادُ** is [used for] **خَضَرَةٌ**: (S: [see **أَسْوَدٌ**]; and see also **حَنْتَرٌ** in art. **حَتَمٌ**.) or as being likened to **حَنْاتِرٌ** (meaning jars) filled [with water]: (Az, TA:) n. un. with **ة**. (K.) — *The colocynth-plat*; (K, TA:) because of its intense greenness: n. un. with **ة**. (TA.)

حنت

1. **حَنْتٌ فِي يَمِينِهِ**, (S, A, Mqb, K,*) aor. **حَنَتَ**, (Mqb, K,) inf. n. **حَنْتٌ** (S, A, Mqb, K,*) and **حَنْتٌ**, (TA,) *He violated, or broke, or failed of performing, his oath*: (A, Mqb, K, TA:) *he was untrue in his oath*: (S, TA:) *he committed a sin, or crime, in his oath*. (TA.) Also *He retracted, or revoked, his oath*. (TA.) — And the verb alone, *He said what was not true*. (Khālid Ibn-Jembeh, TA.) — *He inclined from what was false to what was true: or from what was true to what was false*. (K.) — [And app. + *He committed a sin, or crime*: a meaning which seems to be indicated in the K: see **حَنْتٌ**, below.]

2. **حَنْتُهُ** *He pronounced him (جَعَلَهُ) a violator, or non-performer, of his oath*: (Mqb:) [a verb similar to **أَتَمَّهُ** and **فَسَقَهُ** &c.]

4. **أَحْنَتُهُ** (S, K) **فِي يَمِينِهِ** (S) *I made him to violate, or break, or fail of performing, his oath*. (S, K,*) — **أَحْنَتُ فُلَانٌ قَسَمَ فُلَانٌ** *Such a one assented not, or consented not, to the conjurement of such a one; contr. of **أَبَرْتُ***. (T and TA in art. **أَبَرٌ**.)

5. **حَنْتَتْ** + *He put away, or cast away, from himself الحَنْتَ, i. e. sin, or crime*: (ISd, Tow-sheeh, TA:) it is said that there are only six verbs of the measure of this signifying the putting away, or casting away, from oneself a thing, [i. e. the thing denoted by the root,] which are **تَحَنَّتْ** and **تَجَسَّ** and **تَحَوَّجَ** and **تَوَجَّجَ** and **تَهَجَّدَ**: (TA:) + *he did a work whereby to escape from sin, or crime*: (IAq, Mqb:) + *he applied himself to acts, or exercises, of devotion*: (S, A, Mqb, K:) accord. to Ez-Zuhree and the K, during numerous nights; but it has been shown by the Expositors of El-Bukhāree, and others, that this addition is taken from words following the verb in the explanation of a trad., and has nothing to do with the meaning of the verb itself: (MF, TA:) + *he relinquished [the worship of] idols*: (S, K:) like **تَحَنَّفَ**: (S;) and it may be that the **ث** in this verb is interchangeable with **ف**, (A,) or a substitute for **ف**. (TA.) You say also, **تَحَنَّتْ مِنْ كَذَا**; *He abstained from such a thing as a sin, or crime*; syn. **تَأْتَمَرُ**, (S, A, K,) and **تَحَوَّجَ**. (A.) And **تَحَنَّتْ بِأَفْعَالٍ**; *He sought to bring himself near unto God, or to advance himself in God's favour, by works [of devotion &c.]*. (TA.)

حَنْتٌ *The violation, or failure of performance, of an oath*: (S, A, K, TA:) [an inf. n. used as a simple subst.]: pl. **أَحْنَاتٌ**; as in the saying, **عَلَيْهِ أَحْنَاتٌ كَثِيرَةٌ** [He is accountable for, or chargeable with, many violations, or failures of performance, of oaths]. (TA.) — *A sin, a crime, an offence, or an act of disobedience*. (S, A, Mqb, K.) So in the saying [in the Kur lvi. 45], **وَكَانُوا يُصْرُونَ عَلَى الْحَنْتِ الْعَظِيمِ**; [And they persisted in great sin]; (A;) meaning belief in a plurality of gods. (Bd, Jel.) And hence, (Bd in lvi. 45,) **بَلَغَ الْحَنْتَ**; *He (a boy) attained to the age when he was punishable for*

sin: (A, Bq:) or *attained to [the age when he became punishable for] disobedience and [rewardable for] obedience*: (S:) or *attained to the age when the pen [of the recording angels] began to register his acts of obedience and of disobedience*: *attained to the age of puberty*: *attained to manhood*. (TA.) [Hence also,] **أَوْلَادُ الْحَنْتِ** + *The children of adultery or fornication*: occurring in a trad., accord. to one reading: accord. to another reading, **أَوْلَادُ الْحَنْثِ**. (L.)

حَانَتْ *Violating, or failing to perform, his oath; or a violator, or non-performer, of his oath*. (Mqb.)

مَحْنَتٌ: see **مَحَانِتٌ**.

مَحْنَتٌ *A thing respecting which people differ, and which admits of its being regarded in two different ways; as also مَحْنَفٌ*. (L.) [So called because it may make one to be untrue in an oath.]

مَحَانِتٌ, accord. to some, having no sing.; but accord. to others, its sing. is **مَحْنَتٌ**, and this is app. the truth, and is agreeable with analogy; (MF;) *Places [i. e. occasions] of falling into the violation of an oath or oaths, or into sin or crime*; expl. by **مَوَاقِعُ حَنْتٍ** (TA) and **مَوَاقِعُ إِثْمٍ**. (K.)

حجر

حَنْجَرَةٌ, here mentioned in the K: see art. **حَجَرٌ**, in which I have mentioned it as Q. Q., like the two words here following, which are mentioned in the latter art. in the S and K &c.

حَنْجَرَةٌ: } see art. **حَجَرٌ**.
حَنْجُورٌ: }

حدر

حَدْرٌ and **حُدُورٌ** &c.: see art. **حَدَرٌ**.

حنس

Q. 1. **حَنْدَسٌ**: see what next follows.

Q. 2. **تَحْنَدَسُ** *It (the night) was, or became, dark*: (K:) or *intensely dark*; (TA;) as also **حَنْدَسٌ**. (Ham p. 140.) — And *He (a man) fell down; and was weak*: (Sgh, K:) mentioned by Sgh in art. **حَدَسٌ**. (TA.)

حَنْدَسٌ *Darkness*: (K:) or *intense darkness*: (Ham p. 140:) pl. **حَنْدَاسٌ**. (K.) You say, **سَرَوْا فِي حَنْدَسٍ اللَّيْلِ** [They journeyed in the darkness, or intense darkness, of the night]: and **فِي حَنْدَاسٍ فِي الظُّلُمِ** [in the darkness, or intense darkness, of the nights called الظُّلُمُ, q. v.]. (A, in art. **حَدَسٌ**.) Z derives it from **الْحَنْدَسُ** meaning **خَافٍ**. (TA.) [See art. **حَدَسٌ**.] — Also, as an epithet applied to night, (S, K,) *Dark*: (K:) or *intensely dark*; (S;) and so **مَحْنَدَسٌ**. (Ham p. 140.) You say **ثَلَاثَ حَنْدَسَاتٍ** and **ثَلَاثَ حَنْدَاسَاتٍ** *Three nights* (K, TA) of the lunar month, (TA,) next after the