

**حَنْبٍ** (K:) [see 2:] accord. to A'Obeyd, *wide in the space between the hind legs, without فَجَج*, or *فَجَج*: (so accord. to different copies of the §: [see these terms explained above, conj. 2:] an epithet of commendation: (§:) accord. to ISh, *having curved bones*: the mare, he says, is termed **حَنْبَاءُ**: and this latter, accord. to Aq, is an epithet applied to a mare *curved in the سَاقَانِ* [or *shanks*] of the fore legs: or, accord. to IAq, 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 **مَجْتَبٍ**.]

## حنب

**حَنْبِلٌ**, [mentioned in the § and Mq̄b in art. **حَبِلٌ**,] applied to a man, (§, Mq̄b,) *Short*: (§, Mq̄b, K:) and, (K,) as some say, (Mq̄b,) *large in the belly*, (Az, ISd, Mq̄b, K,) and *short*: (Az, ISd, Mq̄b:) and [in the CK "or"] *fleshy*; (ISd, K;) as also **حَنْبَالٌ**. (K.) = *A fur-garment*: (Az, §, 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 **حَنْبَالٌ**: = and see also **حَنْبَالٌ**.

## حنت

**حَنُوٌّ** and **حَانُوْتِيٌّ**: see arts. **حَوْنٌ** and **حَانُوْتٌ**.

## حتمر

**حَنْمَرٌ** *A green جَرَّةٌ* [or *jar*], (§, 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 **نَبِيذٌ** 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 **حَنْمَرَاتٌ**: (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 Mq̄b: others, that it is radical. (TA.) [See art. **حتمر**.] — *Black clouds*; (Az, K;) as also [the pl.] **حَنْمَرَاتٌ**: (Az, §, K:) because, with the Arabs, **السَّوَادُ** is [used for] **خَضْرَاءُ**: (§: [see **أَسْوَدٌ**]; and see also **حتمر** in art. **حتمر**;) or as being likened to **حَنْمَرَاتٌ** (meaning jars) filled [with water]: (Az, TA:) n. un. with **ة**. (K.) — *The colocynth-plant*; (K, TA;) because of its intense greenness: n. un. with **ة**. (TA.)

## حنت

1. **حَنْتَ فِي يَمِينِهِ**, (§, A, Mq̄b, K,\*) aor. ٢, (Mq̄b, K,) inf. n. **حَنْتٌ** (§, A, Mq̄b, K,\*) and **حَنْتٌ**, (TA,) *He violated, or broke, or failed of performing, his oath*: (A, Mq̄b, K, TA:) *he was untrue in his oath*: (§, 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. **حَنْتَهُ** *He pronounced him (جَعَلَهُ) a violator, or non-performer, of his oath*: (Mq̄b:) [a verb similar to **أَتَمَّهُ** and **فَسَقَهُ** &c.]

4. **أَحْنَتُهُ** (§, K) **فِي يَمِينِهِ** (§) *I made him to violate, or break, or fail of performing, his oath*. (§, K,\*) — **أَحْنَتَ فُلَانٌ قَسْرَ فُلَانٍ** *Such a one assented not, or consented not, to the conjurement of such a one; contr. of **أَبْرَهُ***. (T and TA in art. **أبر**.)

5. **تَحْنَتُ** † *He put away, or cast away, from himself the حَنْتُ, 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 **تَحْنَتُ** and **تَجَسُّ** and **تَحَوَّبُ** and **تَأْتَمِرُ** and **تَهْجِدُ**: (TA:) † *he did a work whereby to escape from sin, or crime*: (IAq, Mq̄b:) † *he applied himself to acts, or exercises, of devotion*; (§, A, Mq̄b, K;) accord. to Ez-Zuhree and the K, during numerous nights; but it has been shown by the Expositors of El-Bukháree, 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*; (§, K;) like **تَحَنَّفُ**; (§:) and it may be that the **ث** in this verb is interchangeable with **ف**, (A,) or a substitute for **ف**. (TA.) You say also, **تَحْنَتُ مِنْ كَذَا** † *He abstained from such a thing as a sin, or crime*; syn. **تَأْتَمِرُ**, (§, A, K,) and **تَحَوَّبُ**. (A.) And **تَحْنَتُ بِأَعْمَالٍ** † *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*: (§, 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*. (§, A, Mq̄b, K.) So in the saying [in the Kur lvi. 45], **وَكَانُوا يُصِرُّونَ عَلَى الْحَنْثِ الْعَظِيمِ** † [And they persisted in great sin]; (A:) meaning belief in a plurality of gods. (Bd, Jel.) And hence, (Bd in lvi. 45,) **بَلَغَ الْحَنْثُ** † *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*: (§:) 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 الْحَنْثِ** † *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*. (Mq̄b.)

**مَحَانَتْ**: see **مَحَانَتْ**.

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

**مَحَانَتْ**, 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 حَنْثٍ** (TA) and **مَوَاقِعُ إِبْرٍ**. (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 § and K &c.

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

## حدر

**حَدْرٌ** &c.: see art. **حَدَرٌ**.

## حدس

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

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

**حَدَسٌ** *Darkness*: (K:) or *intense darkness*: (Ham p. 140:) pl. **حَدَاسٌ**. (K.) You say, **سَرَوْا فِي حَدَسٍ** [They journeyed in the darkness, or intense darkness, of the night]: and **فِي حَدَاسٍ** [in the darkness, or intense darkness, of the nights called الظلمة, q. v.]. (A, in art. **حدس**.) Z derives it from **الْحَدَسُ** meaning **خَافٍ**. (TA.) [See art. **حدس**.] — Also, as an epithet applied to night, (§, K,) **Dark**: (K:) or *intensely dark*; (§;) and so **مَحْدَسٌ**. (Ham p. 140.) You say **لَيْلٌ حَدَسٌ** and **لَيْلَةٌ حَدَسَةٌ**. (TA.) — [Hence,] **الْحَدَاسِ** *Three nights* (K, TA) *of the lunar month, (TA,) next after the*