

تَحْنِيبٌ (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 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 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 IAqr, in [the shanks of] the hind legs: or, as he says in another place, curved in the سَاقِ [here app. meaning the hind shank]. (TA.) [See also مُجَنَّبٌ.]

حَبِيلٌ

حَبِيلٌ, [mentioned in the S and Mṣb in art. حَبِلٌ,] applied to a man, (S, Mṣb,) Short: (S, Mṣb, K:) and, (K,) as some say, (Mṣb,) large in the belly, (Az, ISd, Mṣb, K,) and short: (Az, ISd, Mṣb:) and [in the CK "or"] fleshy; (ISd, K;) as also حَبِيَالٌ. (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 حَبِيَالَةٌ. (ISd, K.)

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

حَبِيَالَةٌ: see حَبِيلٌ: = and see also حَبِيَالٌ.

حَنْتٌ

حَنْتٌ and حَانُوتِي: see arts. حَوْنٌ and حَانُوتٌ.

حَسْمٌ

حَسْمٌ A green جَرَّةٌ [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 نَبِيذ 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 حَسَامٌ: (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 Mṣb: others, that it is radical. (TA.) [See art. حَسْمٌ.] — Black clouds; (Az, K;) as also [the pl.] حَسَامٌ: (Az, S, K:) because, with the Arabs, السَّوَادُ is [used for] حُضْرَةٌ (S: [see أُسُودٌ; and see also حَسْمٌ in art. حَسْمٌ:]) or as being likened to حَسَامٌ (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.)

حَنْثٌ

1. حَنْثٌ فِي يَمِينِهِ (S, A, Mṣb, K,*) aor. َ , (Mṣb, K,) inf. n. حَنْثٌ (S, A, Mṣb, K*) and حَنْثٌ, (TA,) He violated, or broke, or failed of performing, his oath: (A, Mṣb, 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. (Khálid 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 حَنْثٌ, below.]

2. حَنْثُهُ He pronounced him (جَعَلَهُ) a violator, or non-performer, of his oath: (Mṣb:) [a verb similar to أَثَمَهُ and قَسَعَهُ &c.]

4. أُحْنِثُهُ (S, K) فِي يَمِينِهِ (S) I made him to violate, or break, or fail of performing, his oath. (S, K,*) — أَحْنِثُ فُلَانًا قَسَمَ فُلَانٍ Such a one assented not, or consented not, to the conjurement of such a one; contr. of أَبْرَأ. (T and TA in art. بَر.)

5. تَحَنَّتْ + He put away, or cast away, from himself الحَنْثُ, 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 تَنَجَّسَ and تَحَوَّجَ and تَحَوَّبَ and تَأْتَمَرُ and تَهَجَّدَ: (TA:) † he did a work whereby to escape from sin, or crime: (IAqr, Mṣb:) † he applied himself to acts, or exercises, of devotion; (S, A, Mṣb, 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; (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.)

حَنْثٌ The violation, or failure of performance, of an oath: (S, A, K, TA:) [an inf. n. used as a simple subst.:] pl. أَحْنَانٌ; as in the saying, عَلَيْهِ أَحْنَانٌ 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, Mṣb, 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: (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 الْحَنْثِ † The children of adultery or fornication: occurring in a trad., accord. to one reading: accord. to another reading, اولاد الحنث. (L.)

حَانِثٌ Violating, or failing to perform, his oath; or a violator, or non-performer, of his oath. (Mṣb.)

مَحَانِثٌ: see مَحَانِثٌ.

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

مَحَانِثٌ, accord. to some, having no sing.; but accord. to others, its sing. is مَحْنِثٌ, 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 مَوَاقِعِ حَنْثٍ (TA) and مَوَاقِعِ إِبْرٍ. (K.)

حَنْجَرٌ

حَنْجَرَةٌ, here mentioned in the K: see art. حَجْرٌ, 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. حَجْرٌ.
حَنْجُورٌ: }

حَنْدَرٌ

حَنْدَرٌ and حَنْدُورٌ &c.: see art. حَنْدَرٌ.

حَنْدَسٌ

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 حَنْدَسِ اللَّيْلِ [They journeyed in the darkness, or intense darkness, of the night]: and فِي حَنْدَاسِ الظُّلَمِ [in the darkness, or intense darkness, of the nights called الظُّلَمِ, q. v.]. (A, in art. حَدَسٌ.) Z derives it from الحَنْدَسُ meaning نَظَرَ خَافٍ. (TA.) [See art. حَدَسٌ.] — Also, as an epithet applied to night, (S, K,) Dark: (K:) or intensely dark; (S;) and so مَحْنَدِسٌ. (Ham p. 140.) You say لَيْلٌ حَنْدَسٌ and لَيْلَةٌ حَنْدَسَةٌ. (TA.) — [Hence,] ثَلَاثُ حَنْدَاسٍ Three nights (K, TA) of the lunar month, (TA,) next after the