

remedy for, or preservative against, the mange, or scab]. — *The smearing of a camel [all over] with هَنَاءَ is not [merely] smearing the cavities under the shoulders, and the like, which the mange, or scab, more quickly attacks. A proverb, applied to him who does not a thing thoroughly. (TA.) — See 2.*

2. هَنَاءُ وَمَنَاءُ (in a trad. respecting the prostration for inattention) *He (the devil) made him to think of pleasant things, or things productive of enjoyment, and of things wished for, or objects of desire, in his prayer. The former verb is pronounced thus to assimilate it to the latter. (TA.) — هَنَاءُ بِالْأَمْرِ, inf. n. تَهْنِئَةٌ and تَهْنِئُ; (S, K;) and هَنَاءُ (K,) inf. n. هَنْ; (TA;) He congratulated him on the thing, (S, K,) such as the possession of a government, &c.: (S:) he said to him بِهَيْئِكَ [May it give thee joy]. (K.) — [When the agent of the verb is God, the meaning necessarily is, He granted him enjoyment in the thing; made him to have enjoyment in it.] — هُنْتُتْ وَلَا تُنْكُ: see art. نَكَأ.*

4: see 1.

5. تَهْنَأَ *He gave many gifts. (IAgr.) — تَهْنَأَ [unless it be a mistake for تَهْنَأَ, as IbrD suggests, which I think not improbable, though mentioned in this art. in the TA] He prided himself in such a thing: syn. تَهْنَأَ and تَهْنَأَ and تَهْنَأَ. (TA.) — See 1.*

8: see 1.

10. اسْتَهْنَأَ *He asked him for aid, succour, or defence. (K.) — He asked him for a gift. (K, TA.) — He conceded to him, or gave him, a part of his dues, or rights. (TA.) — See 1.*

هَنْ: *A gift. (S, K.) = A part of the night. (K.) = هَنْ subst. from الإِبِلِ; (K;) i. e., The smearing with هَنَاءَ. (MF.)*

إِبِلٌ هَنَائِي *Camels which have lighted upon a good piece of herbage, but are not satiated therewith. (K.)*

هَنَاءُ *Tar, or liquid pitch; syn. قَطْرَانٌ: (S, K:) or a kind thereof. (TA.) See also نُورَةٌ; and قَالِبٌ. = هَنَاءُ dial. var. of إِهَانٌ, (K,) or formed from the latter by transposition, (TA.) A raceme of a palm-tree. (AHn, K.) [See إِهَانٌ.]*

هَنْبِي *What comes or happens to one without inconvenience, or trouble: (S, K:) [what is pleasant, or productive of enjoyment; an unalloyed gratification, i. e., a thing that gives unalloyed enjoyment; see what follows:] as also هَنْبِي (K,) a subst., sometimes written and pronounced مَهْنِي; pl. مَهْنِي, sometimes written*

and pronounced مَهْنِي. (TA.) [See مَهْنِي also below.] — *Pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: or not succeeded by harm, even after its digestion. (Z, cited voce مَرُو.) — هَنْبِي مَرِيئًا [May it be, or Eat it, or Drink it, with enjoyment, and with wholesome result: or with ease in the swallowing, and with quickness in digesting: &c.: see مَرُو]. (S.) — هَنْبِي لَهْ ذَلِكَ [May that be productive of enjoyment to him!]. (TA.) — هَنْبِي and مَرِيئًا are of the number of epithets which are employed after the manner of inf. ns. significant of a prayer or good wish, governed in the acc. case by a verb understood. (Sb.)*

هَنْبِي (K) and هَنْبِي and هَنْبِي (the second is the most usual; and the third is said to be formed by substituting ه for ه; but accord. to some, the word is incorrectly written with ه, [so says F.] and is a dim. formed from هَنْوَةٌ, which becomes first هَنْوَةٌ, and then هَنْبِي: see art. هَنُو:) (TA:) *A little; a little while. (K.)*

هَانِي *A servant. (K.) — هَانِيًا occurs in this sense in a trad.; but the reading commonly known is مَاهِنًا. If right, it is an act. part. n. from هَانَا "he gave." (TA.) — إِنِّي سَمِيْتُ هَانِيًا [I have named myself Hani. (Giver, or Nourisher,) that thou mayest give, accord. to both readings; or that thou mayest nourish, or maintain, and supply people's wants; لتعول وتكفي: (TA:) [such is said to be the meaning of هَانِيًا here:] and accord. to El-Umawee, لهَنْبِي signifies لهَنْبِي, (S,) [which is app. the same as لتعول]. A proverb: said to him who is known for his beneficence, in order that he may continue to do as he has been wont. (TA.)*

لَكَ الْمَهْنَاءُ — هَنْبِي: see مَهْنِي (S,) and الْمَهْنَاءُ (TA,) [Unalloyed gratification to thee!] — لَكَ الْمَهْنَاءُ وَعَلَيْهِ الْوِزْرُ [To thee be unalloyed gratification, and on him be the burden, or sin]: said, accord. to a trad., to one who asked whether he should accept an invitation to eat the food of one who received unlawful interest or profit; and also said with respect to eating the food of a tyrannical intendant. (TA.)

مَهْنُو *A camel smeared with هَنَاءَ. (S.)*

هَنْب

هَنْبِي [probably an inf. n., of which the verb is هَنْبِي, aor. هَنْبِي,] *Weakness of understanding; want of discrimination; stupidity; foolishness; littleness of sense. (S.)*

هَنْبِي &c.: see هَنْبِي.

هَنْبِي (incorrectly written by J, in a verse which he quotes, هَنْبِي, K, TA; but in an old and excellent copy of the S, I find the word written هَنْبِي;) and هَنْبِي (K) and هَنْبِي and هَنْبِي (IDrd, K) *A woman of weak understanding; without discrimination; stupid; foolish; of little sense: (S, K:) accord. to some, as mentioned in a note by Aboo-Zekereeya, in the S, in this art., هَنْبِي signifies an insane woman; or one possessed by a jinnee. (TA.) هَنْبِي is the only word of the measure فَعْلَاءُ known to Az. (TA.) Accord. to the K, IDrd writes إِمْرَأَةً هَنْبِيًا and هَنْبِي: but this is [thought to be] a mistake: he gives the two forms هَنْبِيًا and هَنْبِي, as stated by IM and others; and, app., هَنْبِي. (TA.) — The first and second of these three words also signify A man who is stupid, foolish, or of little sense. (K.)*

مَهْنَبٌ *Exceedingly stupid, or foolish. (IAgr, Az, K.)*

هَنْبِي

Q. 1. هَنْبِي, inf. n. هَنْبِيَّة, *He was languid and sluggish. (IKtt, K.)* It may be said that the ن is augmentative, and that the word is derived from هَنْبِيَّة, signifying "weakness." (TA.)

هَنْبِي

Q. 1. هَنْبِي فِي أَمْرِهِ *He was remiss in his affair. (K.)* See also هَنْبِي.

هَنْد

2. تَهْنِيذٌ, inf. n. هَنْدَةٌ, *She (a woman) behaved towards him in a blandishing manner: (IDrd, L:) she enamoured him by blandishment, (L, K,) and by amatory conversation or conduct: (L:) she enslaved him by amatory conversation, or conduct. (S, L.) [Thought by Golius to be derived from هَنْد, a proper name of a woman.] — هَنْدَتْ بِقَلْبِهِ *She deprived him of his heart. (Ibn-El-Mustaneer, L.) = هَنْد, inf. n. تَهْنِيذٌ, He made a sword of Indian iron. This is the original signification. (T, L.) — He sharpened a sword. (L, K.)**

هَنْدٌ *a name for A hundred camels; (M, L, K;) as also هَنْدِيَّة; (T, S, M, A, L, K;) which latter is a determinate noun, imperfectly decl., not admitting the art. ال, [though it is written with it in the S, and in a verse cited in the S and L,] nor having a pl., nor a proper sing.: (T, L:) [see an ex. in a verse cited voce سَرْف:] or the former is a name for more than a hundred camels and less: (K:) or a little more and a little less: (M, L:) or two hundred camels: (M,*