

مَحْنُوشٌ *Stung, or bitten, by what is termed حنش.* (IAqr, K.)

حنط

1. حَنْطُ, (K,) aor. ٤, (TK,) inf. n. حَنُوطٌ, *It (seed-produce) attained to the time for its being reaped; as also اِحْطُ. (K.) — It (a tree of the kind called رَمْتٌ) became mature, and its leaves became white; as also اِحْطُ: (S:) or it became white and mature, (K, TA,) and there came forth upon it a dust-coloured fruit, and what resembled pieces of glue appeared upon its tops; (TA;); as also حَنْطُ, aor. ٤; (K, TA;) and اِحْطُ: (TA:)* [the last, though omitted in the K, seems to be the most common:] *or its colour became white inclining to yellowness, and its odour sweet: (IAth:)* Az relates, on the authority of IAqr, that one says, *أُورِسَ الرِّمْتُ*, and *احْطُ*; like *خَضِبَ العَرَفِج*: and one says, of the *رَمْتٌ*, when it first breaks out for its leaves to come forth, *قَدْ أَقْمَل*; and when it has increased little by little, *قَدْ أَدْبَى*; and when its greenness has increased, *بَقَلَ*; and when it has become white and mature, *حَنْطُ*: (TA:) or *احْطُ* is said of a tree, and of a herb, meaning *its fruit became mature; and so حَنْطُ, inf. n. حَنُوطٌ.* (AHn.) — *It (leather) became red.* (S, K.) [The inf. n. of the verb in this sense is not mentioned.] = See also 2.

2. حَنْطَهُ, inf. n. وَتَحْنِيطٌ (S, TA;) in the K, *حَنْطَهُ*, aor. ٤; which is a mistake; (TA;) *He prepared him (a dead person [i. e. for burial]) [and also it (grave-clothing)] with حَنُوطٌ [q. v.]; (S, K;) as also اِحْطَهُ. (K.) And [hence,] اِحْطُ [lit. He was prepared for burial with حَنُوطٌ, is used to signify] he died.* (K.)

4. اِحْطُ: see 1, in five places. = اِحْطَهُ: and اِحْطُ: see 2. — The former also signifies *He, or it, made him, or it, to bleed: made him, or it, to be bloody; or smeared, befouled, or defiled, him, or it, with blood: it (blood) befouled, or defiled, him, or it.* (IAqr.)

5. *احْطُ He (a dead person) was, or became, prepared [for burial] with حَنُوطٌ.* (K.) — Also, or *تَحْنَطُ بِالْحَنُوطِ, (S,) He (a man) made use of حَنُوطٌ for himself, in his clothing: (S,\* TA:) so in a trad.: meaning, on his going forth to battle; as though desiring thereby to prepare himself for death, and to induce himself to endure the fight with patience.* (TA.)

10. *استحْطُ [lit. He desired to be prepared for burial with حَنُوطٌ: and hence meaning] he (a man, Fr) emboldened himself, or became emboldened, to encounter death, holding his life in light estimation.* (Fr, K.)

حَنْطَةٌ *Wheat; and the grain of wheat; syn. بَرٌّ (S, Mṣb, K) and طَعَامٌ and قَمِيحٌ; (Mṣb;) of the first three of which words, بَرٌّ is the most chaste; (S in art. بَر;); the well-known grain called بَرٌّ: (TA:) chewed, and applied as a poultice, it is good for the bite of a dog: (K:) or,*

correctly, *what is chewed thereof disperses humours; but for the bite of a dog, it is coarsely pounded, and put upon the bite; as is said by the author of the "Minháj:" and one of its well-known properties is this; that when it is put upon a piece of heated iron, and powdered, and ring-worms (قَوَابِي) are smeared with the moisture thereof, it removes them: (TA:) pl. حَنْطٌ. (S, K.)*

حَنْطِيٌّ *An eater of much حَنْطَةٌ [or wheat], in order that he may grow fat. (K.) — Accord. to Aboo-Naṣr and Aboo-Sa'eed, (TA,) Inflated, or swollen; syn. مُنْتَفِخٌ. (K, TA.)*

حَنْطَا: see what next follows.

حَنْطَا (S, IAth, Mṣb, K) and حَنْطَا (IAth, Mṣb, K) [*Perfume such as is termed ذَرِيرَةٌ: (S:) or odoriferous substances (IAth, Mṣb, K) of any kind (K) that are mixed (IAth, Mṣb, K) for a corpse, (Mṣb, K,) in particular, (Mṣb,) or for grave-clothes and for the bodies of the dead, consisting of ذَرِيرَةٌ, or musk, or ambergris, or camphor, or other substance, namely, Indian cane, or sandal-wood, bruised: derived from حَنْطُ said of the رَمْتٌ, signifying that its colour became white inclining to yellowness, and its odour sweet: (IAth:) the term حَنْطُ is applied to anything with which a corpse is perfumed, consisting of musk and ذَرِيرَةٌ and sandal-wood and ambergris and camphor, and other things that are sprinkled upon it for the purpose of perfuming it and drying up its moisture.* (Mṣb.)

حَنْطَاةٌ *The trade of the حَنْطَا [q. v.]. (S, K.)*

حَنْطَا *A seller of حَنْطَةٌ [or wheat]; (S, Mṣb, K;) as also حَنْطَايٌ; (K;) a rel. n. from the former. (Mṣb.) [The pl.] حَنْطَاوُنٌ is explained by the lawyers as signifying *Persons who transport wheat (حَنْطَةٌ) from the ship to the houses.* (Mṣb in art. نَقَلَ.)*

حَنْطَايٌ: see the next preceding paragraph.

حَانِطٌ *A possessor of حَنْطَةٌ [or wheat]: (K:) or one who possesses much thereof. (Sgh, K.) [A possessive epithet, like لَابِنٌ and تَامِرٌ.] And قَوْمٌ حَانِطُونَ *A people whose seed-produce has attained to the time for its being reaped: [in this sense also] a possessive epithet. (TA.) — Also, [act. part. n. of حَنْطُ, or,] accord. to Sh and ISd, an act. part. n. of اِحْطُ, as applied to the رَمْتٌ, contr. to analogy, meaning [Mature and] having its leaves become white; as also مُحْنِطٌ: (TA:) and, applied to a tree, and a herb, having its fruit mature. (AHn.) Also, accord. to Sh, i. q. وَاوِسٌ, in the phrase حَانِطُ الغُضَى [app. meaning *What is putting forth its leaves, of trees of the kind called غُضَى*]: but accord. to Ibn-'Abbád and the K, the fruit of the kind of tree called غُضَى. (TA.) — Also Red leather. (S, TA.)**

And *حَانِطٌ أَحْمَرٌ حَانِطٌ Intensely red: (IF, K:) because wheat (الحِنْطَةُ) is called الحَمْرَاءُ. (IF.)*

حَانِطٌ: see مُحْنِطٌ.

حنظل

Q. 1. حَنْظَلَتِ الشَّجَرَةُ *The tree became bitter in its fruit [like the حَنْظَلُ]. (AḤei, TA.)*

حَنْظَلٌ [*The colocynth; cucumis colocynthis;] a certain bitter plant; (Mṣb;) [and its fruit;] well known; (K;) i. q. شَرَى: (S:) n. un. with ة: (S, Mṣb, K:\*) [accord. to Freytag (who refers to Avic. p. 175, and Sprengel. hist. rei herb. vol. i. p. 269,) applied also to the momordica elaterium, or cucumis prophetarum:] there is a male species, and a female; the former fibrous; the latter soft, or easily broken, white, and easy to swallow: (TA:) the choice sort of it is the yellow; (K;) or, accord. to the "Kánoon" of the Ra-ees [Ibn-Seenà, from which the description of its properties and uses, in the K and TA, is, with some slight variations, taken], the white, very white, and soft; for the black and the hard are bad, and it is not plucked until it becomes yellow, and the greenness has completely gone from it; (TA:) its pulp attenuates the thick phlegmatic humour that flows upon the joints (K, TA) and tendons, (TA,) when swallowed (K, TA) in the dose of of twelve keeráts, (TA,) or used in the manner of a clyster: it is beneficial for melancholy, and epilepsy, and the [sort of doting termed] وَسْوَأَسٌ, and alopecia (دَاءُ التَّعَلُّبِ), and elephantiasis (الجُدَامُ), (K, TA,) and [the disease of the tumid leg, termed] دَاءُ الفَيْلِ; for these three used by rubbing; and for the cold نَقْرَسٌ [i. e. arthritis, or gout], (TA,) and for the bite of vipers, and the sting of scorpions, especially its root; (K, TA;) for this last being the most beneficial of medicines; a drachm of its root, administered to an Arab stung by a scorpion in four places, being said to have cured him on the spot: that which is plucked green relaxes [the bowels] excessively, and produces excessive vomiting: so in the "Kánoon:" (TA:) it is also beneficial for the tooth-ache, by fumigating with its seeds; and for killing fleas, by sprinkling what is cooked thereof; and for the sciatica, by rubbing with what is green thereof: (K, TA:) its root is cooked with vinegar, and one rinses the mouth with it for the tooth-ache; and the vinegar is cooked in it in hot ashes: when cooked in olive-oil, that oil, being dropped [into the ear-hole], is beneficial for ringing in the ears: it is beneficial also for the moist and flatulent colic: and sometimes it attenuates the blood: administered as a suppository in the vagina, it kills the fœtus: (TA:) when the plant bears a single fruit, this is very deadly. (K, TA.) [See also هَبِيدٌ.] Accord. to [many of] the leading authorities among the Arabs, (TA,) the ن in this word is augmentative; (Mṣb, TA;) because of their saying, حَنْظَلُ البَعِيرِ, meaning "the camel became sick from eating حَنْظَلُ;" and J and Sgh [and Fei and others] have mentioned it in art. حَنْظَلُ: but ISd says that this is not an evidence of its being radically triliteral; and that حَنْظَلٌ is*