

حَانَاة : see what next follows.

حَانُوت (Mgh and K in this art., and Mṣb in art. حون, and mentioned also in the K in arts. حين and حنت) *A shop*; (Mṣb, K;) as also حَانَاة and حَانِيَّة (K,) but this last was unknown to Sb: (TA:) [see دُكَّان, in art. دكن:] and particularly the *house* [or *shop*] of a *vintner*, in which *mine* is sold; as also حَانَاة [mentioned in art. حون]; (Mṣb, TA;) called by the people of El-'Irāk مَآخُور (TA:) the first of these words (i. e. حانوت) is said to be of the measure فَعْلُوت (AAF, Mṣb, TA,) like مَلَكُوت and رَهَبُوت; the و [of the root] being changed into ا, as in طَالُوت and جَالُوت and the like: (Mṣb:) or originally فَعْلُوت, and then فَلَعُوت, like طَاغُوت: (Mgh:) or it is originally حَانُوتَة, like تَرَقُّوت: (Mgh, Mṣb: [but the former is said in the Mgh to be the right opinion:]) or it is originally of the measure فَاغُول (M, Mṣb;) so says El-Farábee; (Mṣb;) from حَوْتُ; what is so called being likened to the building termed حَنِيَّة; the ت being a substitute for و, as is said by AAF, (M,) and being originally ح, changed into ت because of the quiescent letter before it: (Mṣb:) Az says that the ت is augmentative: (TA:) the word is fem. and masc.: (Mgh, Mṣb, TA:) accord. to Zj, when masc., meaning بَيْت: (Mṣb:) pl. حَوَانِيَّت. (Mṣb, TA.) — Also The *vintner* himself: (K in art. حنت:) [like حَانِي &c.]

حَانِيَّة [fem. of حَانِي, q. v.] — The pl. الحَوَانِي [as a subst.] signifies *The longest of the ribs*; (K;) *four in number*; *two on either side*. (TA.) — And حَوَانِي الهَرَمِ *The benders of the back of the old man, that cause him to fall prostrate*. (TA. [But what this means I know not.]) = See also حَانُوت.

حَانِي rel. n. of حَانِيَّة, as also حَانُوِي; (TA;) or of حَانَاة; (Mṣb;) and some say that حَانُوِي is rel. n. of حَانَاة: (TA:) and حَانُوِي is rel. n. of حَانُوت; applied to a man [as meaning *A shopman*, or the *occupant of a shop*: and particularly, as also the first and second, a *vintner*: see also حَانُوت, last sentence; and see the next paragraph]: (Mṣb:) or the Arabs did not say حَانُوِي. (Fr, TA in art. حنت.)

حَانِيَّة *Wine*; (S and K in art. حين, and K in the present art.) a rel. n. from حَانَاة [mentioned in art. حون]: (S, TA:) or *vintners*; (K in this art.) [from حَانِي, q. v.; or] a rel. n. from حَانِيَّة. (TA.)

حَانُوِي } see حَانِي; for each in two places.
حَانُوِي }

أَحْنَى الظَّهْرِ *A man having a [bent, bowed, or humped back*: fem., applied to a woman, حَنْوَاء and حَنْيَاء: (S:) the former fem. also applied, in the same sense, to a she-camel. (K.) — See also the former fem. voce حَان. — فَلَانٌ أَحْنَى. — التَّاسِ صُلُوعًا عَلَيْكَ † *Such a one is the most af-*

fectionate, kind, or compassionate, of men towards thee. (S.)

مَحْنَاة : } see what next follows.
مَحْنُوتَة :

مَحْنِيَّة *A bend, or place of bending, of a valley*; (S, K;) *below the acclivity*; (TA;) as also مَحْنُوتَة and مَحْنَاة: (K:) pl. مَحَان; (S;) with which أَحْنَاء [pl. of حَنْو] is syn: (TA:) and المُنْحَى الوَادِي [in like manner] signifies *the [bending] part of the valley that is below the acclivity*. (TA.) — Also, [in one copy of the K written مَحْنِيَّة,] *A bending, or curving, tract of ground*, (Sb, ISd, K,) whether of sand or of any other kind: (Sb, ISd:) Sb says that the مِ is substituted for و, because it is from حَنْوْت; which shows that he did not know حَنْيْت. (ISd.) And مَحْنِيَّة رَمَل *The part of a tract of sand over which winds [a portion such as is termed] a حَقْف*. (TA.) — Also *A milking-vessel* (عَلْبِيَّة, q. v.,) *made of the skins of camels [or rather of a piece of the skin of a camel]: sand is put into a piece of the skin, which is then suspended, and dries, becoming like a bowl*: (K:) it is more convenient (أَرْفَق) to the pastor than other kinds. (TA.)

مَحْنِيَّة and مَحْنِي Bent, or curved. (Mṣb.)

مَحْنِي: see what next precedes.

مَحْنِي الوَادِي: see مَحْنِيَّة.

حو

1. حَوِي [originally حَوُو]: see what next follows.

9. أَحْوَوِي (Aṣ, S, K,) [like اِرْعَوِي, originally أَحْوُو, of the measure اِفْعَال, then أَحْوُو, and then اِرْحَوُو,] aor. يَحْوُو, inf. n. أَحْوُوَاء, said of a horse, (Aṣ, S,) *He was, or became, of the colour termed حَوَّة* [q. v. infra]; as also أَحْوَوِي (Aṣ, S, K,) [originally أَحْوَو, of the measure اِفْعَال, then أَحْوَو, and then اِرْحَوَوِي,] aor. يَحْوَوِي, inf. n. أَحْوَوِيَاء, (Aṣ, S,) or, accord. to ISd, correctly, اِرْحَوِيَاء, because the و [after it] into ي, as it does in أَيَّامَر [which is originally اَيَّامَر; (TA;) and أَحْوَوِي, (ISd, K,) [accord. to the pronunciation of the Koofees, as will be seen below, originally أَحْوَو,] said by IB to be found thus written in some of the copies of the book of Aṣ, [that entitled كِتَابُ الفَرَسِ,] but to be a mistake, because it is agreed that there is not in the language a verb ending with three letters of the same kind except اَبْيَضَّ [for اَبْيَضَّ]; (TA;) and أَحْوِي (Aṣ, S, K,) like رَضِي (K,) [originally أَحْوُو,] aor. يَحْوِي, inf. n. حَوَّة, (Aṣ, S,) or حَوِي; (K;) this last verb mentioned by Aṣ as used by some of the Arabs. (S.) And اِرْحَوِيَاءُ *The land was, or became, green*; as also أَحْوَوْت; (K;) [or the latter is correctly اِحْوَوْت: IJ says that اِحْوَوْت is of the measure اِفْعَالَت, [originally اِحْوَوْت, then اِحْوَوَوْت, and

then اِحْوَوْت,] and that the Koofees say اِحْوَوْت and اِحْوَوْت; but ISd says that their usage is wrong, for the Arabs say اِرْعَوِي, like اِرْعَوِي, and do not say أَحْوُو. (TA.)

11. اِحْوَوِي: } see 9; for each in three places.
13. اِحْوَوِي: }

حَوَّة [A brown colour;] *redness inclining to blackness*: (Aṣ, S, K:) or *a colour intermixed with [the blackish red termed] كُمَّة, like the rust of iron*: (S:) or *blackness inclining to greenness*. (K.) In the lip, [The brownish colour termed] سَمْرَة; (S;) [i. e.] *a colour resembling [that termed] اللَّعْسُ and اللَّمِي*: (T, TA:) or *a blackness in the lips*; which is approved. (Ham p. 386.)

أَحْوِي *Of the colour termed حَوَّة* [q. v. supra]: and also *black*: (K:) or *black by reason of [intense] خُضْرَة* [by which may be here meant either greenness, or dark, or ashy, dust-colour]: (TA:) applied to a horse, i. q. كُمِيْت [i. e. bay] *overspread with blackness*; (TA;) or *red in the back*; (En-Nadr, TA;) or *more yellow than, but nearly the same as, such as is termed أَحْمَر*, so that one swears, of such a horse, that he is أَحْمَر: (AO, TA: [see مُحْلَف:]) applied to a camel, whose خُضْرَة [here meaning dark, or ashy, dust-colour] is intermixed with blackness and yellowness: (S:) applied to a man, *having [a brownish colour such as is termed] سَمْرَة in the lip*; (S;) or *having a blackness in the lips*, which is approved; (Ham p. 386;) fem. حَوَاء, applied to a woman, (S,) and also to a lip (شَفَّة) as meaning *red inclining to blackness*: (K:) applied to a plant, *inclining to blackness by reason of its intense greenness*; (K;) and such is the softest of plants: (TA:) the pl. is حَوُو; occurring in a trad., in which the best of horses are said to be those thus termed: (TA:) the dim. of أَحْوِي is أَحْوِيُو, in the dial. of him who says أُسْوِد [instead of أُسَيْد, dim. of أُسْوَد]; but there is a difference of opinion as to the form with idghám: 'Eesà Ibn-'Omar says أَحْوِي, making it perfectly decl., which Sb pronounces a mistake: 'Amr Ibn-El-'Alà, or Abou-'Amr Ibn-El-'Alà, (accord. to different copies of the S,) says أَحْوِي, after the manner of أَحْوِيُو, which, also, Sb disallows: Yoo says أَحْوِي, and this, says Sb, is the regular and right form. (S.) [Hence,] بَكْرَةٌ حَوَاء *A sheave of a pulley formed of black wood*. (TA.) And نَمَلٌ حَوُو *Red ants*; called سَلِيمَان أَحْوِي. (TA.) نَمَلٌ سَلِيمَان أَحْوِي, in the Kur [lxxxvii. 5], means, accord. to Fr, *And hath made it (the herbage mentioned before) dried up, black by reason of oldness: or it may mean and hath made it to become غَثَاء [or decayed, or dried-up, leaves and stalks,] after it has been green*. (TA.)

أَحْوِي rel. n. of أَحْوِي. (TA.)

أَحْوِي and أَحْوِي and أَحْوِي: see أَحْوِي.

أَحْوِي: see أَحْوِي.