

is dry, or tough. (S, K. [In the CK, by the accidental omission of **وَكُفْرَابٍ**, this signification and the next here following, from the **K**, are assigned to **حَطِيرٌ**. See **حَطِيمَةٌ**, which, accord. to some copies of the **K**, is syn. with **حَطَامٌ** in the sense explained above.]) And *Fragments of eggs*; (A, TA;) or of an egg-shell; so in a verse of **Eṭ-Tirmāh**: (TA:) or the *shell of the egg*. (K.) — [See a tropical usage of it in an ex. cited, from a trad., voce **ثَمَامٌ الدُّنْيَا** — *The frail, or perishing, goods, or possessions, of the present world*: accord. to Z, from **حَطَامٌ** signifying the "fragments" of eggs: (TA:) or [simply] *the goods of the present world*. (TA in art. **عَرَضٌ**.)

حَطُورٌ The lion, (K,) that crushes, or bruises, everything that he devours; (TA;) as also **حَطَامٌ** and **مَحَطِيرٌ**. (K.) And A wind (**رِيحٌ**) that crushes everything. (TA.)

حَطِيرٌ Herbage remaining from the preceding year: (Lh, K:) because dry, and broken in pieces. (Lh, TA.) — **الْحَطِيرُ** The **حَجَرٌ** [q. v.] (Msb, K) of **Mekkeh**, (Msb,) [i. e.] of the **Ka'beh**; (K:) which is excluded from the **Ka'beh**; said in the M to be of the part next the spout; and in the T, to be that in [or rather over] which is the spout: so called because it was left broken when the House was raised: or because the Arabs used to throw in it, or upon it, the clothes in which they performed their circuitings, and it remained until it became broken by length of time: (TA:) or the wall of the **حَجَرِ** of the **Ka'beh**; (I'Ab, S, K;) the wall over which is the spout of the **Ka'beh**; (Ham p. 710;) the wall that [partly] encloses the **حَجَرِ** of the **Ka'beh**, on the western [or rather north-western] side: (Har p. 389:) or the part between the angle [of the Black Stone] and [the well of] **Zemzem** and the **Maḥām** [-**Ibrāheem**] and, some add, the **حَجَرِ**: or from the **Maḥām** to the door: (K:) or the part between the black angle and the door and the **Maḥām**, where the people crowd together to offer up their supplications, so that they crush, or bruise, or press upon, one another: (K,* TA:) and there the pagans used to confederate. (K.)

حَطِيمَةٌ: see **حَطَامَةٌ**.

حَطَامٌ: see **حَطُورٌ**: and **حَطِيرٌ**.

حَاطُورٌ: see **حَطِيمَةٌ**. — Also †A digestive; syn. **هَاضُومٌ**. (K, TA. [In the CK, erroneously, **حَاضُومٌ**].) It is implied in the **K** that this is also a signification of **حَطِيمَةٌ** and **حَطِيمَةٌ**; which it is not. (TA.) One says, **نَعْمَ حَاطُورِ الطَّعَامِ البَيْطِخِ**, †[Excellent, or most excellent, is the digestive of food, the melon, or water-melon]. (A, TA.)

مَحَطِيرٌ: see **حَطُورٌ**.

حظ

حَظٌّ, sec. pers. **حَظَّطَتْ**, (S, K,) aor. **يَحْظُ**, (S,) inf. n. **حَظٌّ**, (K,) He was, or became, fortunate, or possessed of good fortune, (S, K,) **فِي الأَمْرِ** (S, K,) as also **احْظُ**: (K, TA:) or †the latter signifies he was, or became, rich,

wealthy, or opulent; or in a state of, or possessed of, competence, or sufficiency; in no need; without wants; or with few wants. (O, TS.) Lth says, I have not heard any verb from **حَظٌّ**: but it has a verb, transmitted from the Arabs, which Lth did not know, and had not heard: and AHeyth says, in writing to Ibn-Buzurj, **هُمْ يُجَدُّونَ بِهِم**, and **يُحْظُونَ بِهِم**, meaning *They become possessed of good fortune, and riches, or competence, or sufficiency*. (L in art. **جَدٌّ**.)

4: see 1, in two places. — **أَحْظَيْتُهُ عَلَيْهِ** [I preferred him above him] may be from the same root as the other words of this art.; the second **ظ** being changed into **ي**; [like as **أَمَلَيْتُ** is, accord. to some, formed from **أَمَلْتُ**]; or it may be from **حَظُوةٌ**. (TA.)

حَظٌّ Fortune; or particularly good fortune; syn. **جَدٌّ** (S, Nh, Msb, K) and **بَحْتٌ**: (Nh:) and a share, portion, or lot: (S, Msb, K:) or particularly a share, portion, or lot, of something good or excellent: (Lth, K:) some of the people of **Hims** say **حَظٌّ**; but when they form a pl., they return to the original, saying **حَظُوظٌ**: and the **ن** is regarded by them as a nasal sound, not as a radical letter: and in like manner they do in the case of every word having a doubled letter, such as **رُزٌّ** and **أُتْرُجٌّ**, saying **رُزٌّ** and **أُتْرُجٌّ**: (Lth, L:) the pl. (of pauc., S) is **أَحْظُ** (S, K) and (of mult., S) **حَظُوظٌ** (AZ, S, Msb, K) and **حَظُوظَةٌ** (Ibn-'Abbād, K) and **حَظَاظٌ** (IJ, K) and **حَظٌّ** (AZ, K) and **أَحَاظٌ**, (S, L, K, [in the CK, erroneously, **أَحَاظٌ**], irregularly, as though it were pl. of **أَحْظُ**, (S, L,) or it is regularly formed from **أَحْظُ**, which latter is [irregular, being] originally **أَحْظُوظٌ**, [which is the original form of the pl. of pauc. mentioned above,] (IB,) and another pl. is **حَظَاظٌ**, (L, [and so in the TA as from the **K**, but in several copies of the **K** **حَظَاظٌ**, which is of one of the forms of quasi-pl. ns.,]) also irregular, being formed [from **حَظَاظٌ**] by a change of the second **ظ** [into **ي**, and then into **ء**]. (L.) — See also **حَظِيظٌ**.

حَظَاظٌ and **حَظَاظَةٌ**: see **حَظٌّ**.

حَظِيظٌ, or **حَظِيٌّ**: see what next follows.

حَظِيظٌ and **حَظِيٌّ** (S, K) and **حَظِيٌّ**, as a relative n., accord. to [most of] the copies of the **K**, or as a defective word, [i. e. **حَظِيٌّ**, with a single **ظ**, as we find it in the CK,] accord. to Az, who says that it is originally **حَظٌّ**, (TA,) and **مَحْظُوظٌ**, (AA, S, Msb, K,) *Fortunate; or possessed of good fortune; (S, Msb, K;) possessing a good share (حَظٌّ) of the means of subsistence: (TA:) or the first, accord. to Fr, possessing competence, or sufficiency; or rich, or wealthy, or opulent: (TA:) the pl. [accord. to analogy of **حَظِيظٌ**] is **أَحْظَاظٌ**. (So in the L: [in the TA written **أَحْظَاظٌ**, which I think a mistake, though it seems to be there implied that it is pl. of **حَظٌّ**,*

and if so, we must suppose it to be originally **أَحْظَاظٌ**, like as **حَظَاظٌ**, a pl. of the subst. **حَظٌّ**, if correct, is originally **حَظَاظٌ**.)

فَلَانٌ أَحْظٌ مِنْ فُلَانٍ Such a one is more fortunate than such a one. (S,* Msb,* TA.)

أَحَاظٌ said to be an irreg. pl. of **حَظٌّ**, q. v.

مَحْظُوظٌ: see **حَظِيظٌ**.

حظير

1. **حَظِيرَةٌ**, (Msb, K,) and **حَظِيرٌ عَلَيْهِ**, (K,) aor. **حَظَّرَ**, (Msb,) inf. n. **حَظَّرَ** (S, A, Msb) and **حَظَّرَاظٌ**, (TA,) *He forbade it; prohibited it; interdicted it*. (S, A, Msb, K.) The Arabs say, **لَا حَظَّرَ عَلَى الأَسْمَاءِ**, *There is no prohibition against names; i. e., no one is forbidden to be named, or to name himself, as he pleases*. (TA.) — **حَظَّرَ الشَّيْءَ عَلَيْهِ** *It (anything intervening) debarred the thing from him*. (L.) And **حَظَّرَ عَلَيْهِ كَذَا** *Such a thing was debarred from him, by something intervening*. (A.) — Also **حَظَّرَهُ**, (Msb, K,) inf. n. **حَظَّرَ**, (Mgh,) *He took it to, or for, himself; (Mgh, Msb, K, TA;) as though he withheld it from others*. (TA.) — And **حَظَّرَ**, (K,) aor. **حَظَّرَ**, inf. n. **حَظَّرَ**, (TA,) *He confined cattle in a حظيرة*. (K.) And **حَظَّرَ عَلَى نَعْمِهِ** *He confined his cattle in a حظارة*. (Az.) — And **حَظَّرَ**, (K,) [aor. app. as above,] inf. n. **حَظَّرَ**; (TA;) **أَحْظَرُ**; (A, Msb, K;) *He made a حظيرة*: (A, Msb, K:) or the former, (Mgh,) or **أَحْظَرُ** inf. n. **أَحْظَرَاظٌ**, (TA,) *he made a حظيرة for another: and أَحْظَرُ he made a حظيرة for himself*. (Mgh, TA.)

2. [**حَظَّرَ**, inf. n. **أَحْظَرُ**, app. signifies *He made a limit of separation, or the like*. For] **زَمَنٌ التَّحْظِيرِ** (used as an era, Mgh) points to what 'Omar did, in dividing **Wādi-l-Kurā** among the Muslims and **Benoo-'Odhrāh**, after the expulsion of the Jews: (Mgh, K, TA:) as though he assigned to every one a limit of separation. (TA.)

4: see 1.

8: see 1, in two places. — Also **أَحْظَرُ بِهِ** †*He protected, or defended, himself by means of him, or it*. (TA.)

حَظِيرٌ Trees with which a **حَظِيرَةٌ** is made. (A, K.) — And **فِي الحَظِيرِ** (K.) **وَقَعَ فِي الرُّطْبِ** †*He fell into that to which he was not equal*, (K, TA,) is a prov., originating from the fact of the Arabs' collecting fresh thorns, and making of them enclosures, into which a man sometimes falls so that he becomes caught therein. (TA.) And **بِالْحَظِيرِ الرُّطْبِ** †*He came with, or brought, a large number of cattle, and of men: or an odious lie: (K:) [or calumny, or slander, and falsehood:] is said of a calumniator, or slanderer, and liar, who kindles by his calumnies the fire of enmity, and makes it to burn up*. (A.) And **فِي الحَظِيرِ الرُّطْبِ** †*He uttered calumny, or slander: (K:) or he went about with calumny, or slander, and foul conduct*. (TA.)

حَظَارٌ (Sh, T, K) and **حَظَارٌ** (T, K) i. q. **حَاطَرٌ**