

the case of a thing not in a good state; or to him who has been in a good state and has become in a bad state. (TA.) One says also, **الْبَاطِلُ فِي حَوْرٍ** *What is false, or vain, is waning and retreating.* (TA.) And **إِنَّهُ فِي حَوْرٍ وَبُورٍ** (K,) or **حَوْرٍ بُورٍ** (K in art. حبر), *Verily he is engaged in that which is not a skilful nor a good work or performance:* (في غير صنعة ولا إجادة): so in the L: in the K, for اجادة is put **إِتَاوَةٌ** [which is evidently a mistake]: (TA:) or *he is in a bad state, and a state of perdition:* (TA in art. حبر:) or in error. (K. [See also **بُورٍ**: and see **بَائِرٌ**, in art. بور; where it is implied that بور is here an imitative sequent of حور.]) And **ذَهَبَ فُلَانٌ فِي حَوْرٍ** *Such a one went away in a defective and bad state.* (L, TA.) — See also **حَوْرٍ** = *What is beneath the [part called] كَوْرٌ of a turban.* (K.) = *The bottom of a well or the like.* (K.) — Hence, (TA,) **هُوَ بَعِيدُ الْحَوْرِ** *He is intelligent;* (K;) *deep in penetration.* (TA.)

**حَوْرٌ**: see **حَوْرٌ**, in two places. = Also [app. *A return of flour for the loan of a hand-mill; like عَقْبَةٌ* (a subst. from **أَعْقَبَ**) signifying some broth which is returned with a borrowed cooking-pot:] a subst. from **احارت** in the phrase **طَحَنَتْ فَمَا احارت شيئا** [q. v. supra]. (S, K.)

**حَوْرٌ** *Intense whiteness of the white of the eye and intense blackness of the black thereof,* (S, Mṣb, K,) *with intense whiteness, or fairness, of the rest of the person:* (K:) or *intense whiteness of the white of the eye and intense blackness of the black thereof, with roundness of the black, and thinness of the eyelids, and whiteness, or fairness, of the parts around them:* (K:) or *blackness of the whole [of what appears] of the eye, as in the eyes of gazelles (AA, S, Mṣb, K) and of bulls and cows:* (AA, S:) and this is not found in human beings, but is attributed to them by way of comparison: (AA, S, Mṣb, K:) *As says, I know not what is الحور in the eye.* (S.) — Also [simply] *Whiteness.* (A.) = *Red skins, with which [baskets of the kind called] سِلَالٌ are covered:* (S, K:) [a coll. gen. n.:] n. un. with **ة**: (S:) pl. **حَوْرَانٌ** (K, TA: in the CK **حَوْرَانٌ**) or (so in the TA, but in the K “and”) *a hide dyed red:* (K, TA:) or *red skins, not [such as are termed] قَرَطِيَّةٌ* pl. **أَحْوَارٌ**: (AHn:) or *skins tanned without قَرَطٌ*: or *thin white skins, of which [receptacles of the kind called] أَسْفَاطٌ are made: or prepared sheep-skins.* (TA.) [In the present day, pronounced **حَوْرٌ**, applied to *Sheep-skin leather.*] = *A certain kind of tree: the people of Syria apply the name of حور to the plane-tree (دُلب); but it is حورٌ, with two fet-hahs: in the account of simples in the Kánoon [of Ibn-Seenà], it is said to be a certain tree of which the gum is called كهرباء* (Mgh: [by the modern Egyptians (pronounced **حورٌ**) applied to the *white poplar:*] a certain kind of wood, called **الْبَيْضَاءُ** (K,) because of its whiteness. (TA.) = *The third star, [e,] that next the body, of the three in the tail of Ursa Major.* (Mir-át ez-Zemán, &c. [In the K

it is incorrectly said to be the third star of **بَنَاتُ نَعَشِ الصُّغْرَى**. See **القَائِدُ**, in art. قود.])

**حَارَةٌ** [A quarter of a city or town; generally consisting of several narrow streets, or lanes, of houses, and having but one general entrance, with a gate, which is closed at night; or, which is the case in some instances, having a by-street passing through it, with a gate at each end:] a place of abode of a people, whereof the houses are contiguous: (Mṣb:) any place of abode of a people whereof the houses are near [together]: (K in art. حبر:) a spacious encompassed tract or place; syn. **مُسْتَدَارٌ مِنْ فَضَاءٍ**: (A:) pl. **حَارَاتٌ**. (A, Mṣb.)

**حَوِيرٌ**: see **حَوِيرٌ**.

**حَوْرَاءٌ** fem. of **أَحْوَرٌ** [q. v.]. — Also *A round, or circular, burn, made with a hot iron;* (K:) [around the eye of a camel; (see 2;)] so called because its place becomes white. (TA.)

**حَوْرَاءَةٌ**: see **حَوَارِيَّةٌ**, under **حَوَارِيٌّ**.

**حَوَارٌ**: see **حَوِيرٌ**: = and see **حَوْرٌ**.

**حَوَارٌ** (S, K, &c.,) and sometimes with **كسر** [**حَوَارٌ**], (K,) but this latter is a bad form, (Yaakooob,) *A young camel when just born:* (T, K:) or *until weaned;* (S, K;) i. e. *from the time of its birth until big and weaned;* (TA;) when it is called **فَصِيلٌ**: (S:) fem. with **ة**: (IAar:) pl. (of pauc., S) **أَحْوَرَةٌ** and (of mult., S) **حَوْرَانٌ** and **حَوْرَانٌ**. (S, K.) [Its flesh is insipid: see a verse cited as an ex. of the word **مَسِيخٌ**.]

— [Hence,] **عَقْرَبُ الْحَبْرَانِ** *The scorpion of winter; because it injures the حوار,* (K, TA,) i. e. the young camel. (TA.)

**حَوَارٌ**: see **حَوِيرٌ**: = and see also **حَوَارٌ**.

**حَوِيرٌ** (S, K) and **حَوِيرَةٌ** (S, and so in some copies of the K,) or **حَوِيرَةٌ** (so in other copies of the K and in the TA,) and **حَوَارٌ** (S, K) and **حَوَارٌ** (K) and **حَوْرَةٌ** (S, K, TA, in the CK **حَوْرَةٌ**) and **حَوْرَةٌ** [originally an inf. n. of **حَوْرٌ**] and **حَوْرَةٌ** (K) and **حَوْرٌ** (TA,) *An answer; a reply.* (S, K.) You say, **مَا رَجَعَ إِلَيَّ حَوِيرًا**, &c., *He did not return to me an answer, or a reply.* (S.) [See a verse of Tarafch cited voce **مُجِيبٌ**.]

**حَوِيرَةٌ**, or **حَوِيرَةٌ**: see what next precedes.

**حَوَارِيٌّ** *One who whitens clothes, or garments, by washing and beating them.* (S, M, Mṣb, K.) Hence its pl. **حَوَارِيُونَ** is applied to *The companions [i. e. apostles and disciples] of Jesus, because their trade was to do this.* (S, M, Mṣb.) [Or it is so applied from its bearing some one or another of the following significations.] — *One who is freed and cleared from every vice, fault, or defect: [or] one who has been tried, or proved, time after time, and found to be free from vices, faults, or defects; from حَارٌ “he returned.”* (Zj, TA.) — *A thing that is pure, or unsullied: anything of a pure, or an unsullied,*

*colour: and hence, — One who advises, or counsels, or acts, sincerely, honestly, or faithfully:* (Sh:) or *a friend; or true, or sincere, friend:* (TA:) or *an assistant:* (S, Mṣb, K:) or *a strenuous assistant:* (TA:) or *an assistant of prophets:* (K:) or *a particular and select friend and assistant of a prophet: and hence the pl. is applied to the companions of Mohammad also.* (Zj.) — *A relation.* (K.) — And **حَوَارِيَّةٌ** *A white, or fair, woman;* (A;) as also **حَوْرَاءَةٌ**; (T, K;) and so **حَوْرَاءَةٌ**, without implying **حَوْرٌ** of the eye: (TA:) pl. of the first **حَوَارِيَّاتٌ**: (A:) or this pl. signifies *women of the cities or towns;* (K;) so called by the Arabs of the desert because of their whiteness, or fairness, and cleanness: (TA:) or *women clear in complexion and skin; because of their whiteness, or fairness:* (TA:) or *women inhabitants of regions, districts, or tracts, of cities, towns, or villages, and of cultivated land:* (Ksh and Bḍ in iii. 45:) or [simply] *women; because of their whiteness, or fairness.* (S.)

**حَوَارِيٌّ** *White, applied to flour:* (A, \*K:) such is the best and purest of flour: (K, TA:) and in like manner applied to bread: (A:) or *whitened, applied to flour;* (S;) and, in this latter sense, to any food. (S, K.) [See also **سَمِيدٌ**: and see **مُحَوْرٌ**.]

**رَجُلٌ حَائِرٌ بَائِرٌ** *A man in a defective and bad state:* (S, TA:) or *perishing, or dying.* (S.) [See the same phrase in art. حبر: see also **حَوْرٌ**: and see **بَائِرٌ**, in art. بور; where it is said that **بَائِرٌ** is here an imitative sequent of **حَائِرٌ**.] = See also **مَحَارَةٌ**.

**أَحْوَرٌ** (K,) applied to a man, (TA,) *Having eyes characterized by the quality termed حور as explained above:* (K:) and so **حَوْرَاءَةٌ**, [the fem.,] applied to a woman: (S, Mṣb, K:\*) pl. **حَوْرٌ**. (S, K.) And **حَوْرُ الْعَيْنِ**, applied to women, *Having eyes like those of gazelles and of cows.* (AA, S.) Az says that a woman is not termed **حَوْرَاءٌ** unless *Combining حور of the eyes with whiteness, or fairness, of complexion.* (TA.) See also **حَوَارِيَّةٌ**, under **حَوَارِيٌّ**. — **طَرِبُ أَحْوَرٌ** *An eye of pure white and black.* (A.) — **الأحور** *A certain star:* (S, K:) or (K) *Jupiter.* (S, K.) = Also † *Intellect:* (ISk, S, K:) or *pure, or clear, intellect; like an eye so termed, of pure white and black.* (A.) So in the saying, **مَا يَعْيشُ بِأَحْوَرٍ** † [He does not live by intellect: or by pure, or clear, intellect]. (ISk, S, A.)

**أَحْوَرِيٌّ** *A man (TA) white, or fair,* (S, K,) *of the people of the towns or villages.* (TA.) [See also **حَوَارِيٌّ**; of which the fem. is applied in like manner to a woman.]

**مَحَارٌ**: see **مَحَارَةٌ**, in two places.

**مَحْوَرٌ** *The pin of wood, or, as is sometimes the case, of iron, on which the sheave of a pulley turns;* (S;) *the iron [pin] that unites the bent piece of iron which is on each side of the sheave of a pulley, and in which it [the محور] is inserted, and the sheave itself: and a piece of wood which unites (تَجْمَعُ) the sheave of a large pulley*