

[We stayed in it during the two months of *Rabeea*, both of them, and the two months of *Jumada*; and they made *El-Moharram* to be profane; app. by postponing it, as the pagan Arabs often did]: the Arabs called it thus because they did not allow fighting in it [unless they had postponed it]: (TA:) the pl. is *مَحَرَّمَات* (Mgh, K) and *مَحَارِم* and *مَحَارِير*. (K.) — See also *مَحَرَّم*. — *مَحَرَّم* applied to a camel means *Refractory*, or *untractable*: (TA:) [or,] thus applied, [like *عَرُوض*, q. v.,] *submissive in the middle part*, [but] *difficult to be turned about*, [i. e. *stubborn in the head*,] when turned about: (K:) [in the CK, *الدَّلُولُ الوَسَط* is erroneously put for *الدَّلُولُ الوَسَط*: in my MS. copy of the K, *الدَّلُولُ الوَسَط*:] and with *ه*, a she-camel not broken, or not trained: (TA:) or not yet completely broken or trained: (S, TA:) and *مَحَرَّمَةُ الظَّهْرِ* a she-camel that is *refractory*, or *untractable*; not broken, or not trained: in this sense heard by Az from the Arabs. (TA.) — † A skin not tanned: (K:) or not completely tanned: (S:) or tanned, but not made soft, and not thoroughly done. (TA.) — † A new whip: (K:) or a whip not yet made soft. (S, A, TA.) — † An Arab of the desert rude in nature or disposition, chaste in speech, that has not mixed with people of the towns or villages. (TA.) — † The part of the nose that is soft in the hand. (K.)

مَحْرُومٌ Denied, or refused, a gift: (Mgh, TA:) or denied, or refused, good, or prosperity: (Az, K:) in the Kur lxx. 25, (I'Ab, S,) [it has this latter, or a similar, meaning;] i. q. *مَحَارِفٌ* [q. v.]; (I'Ab, S, K;) who hardly, or never, earns, or gains, anything: (K:) or who does not beg, and is therefore thought to be in no need, and is denied: (Bd:) and who has no increase of his cattle or other property: (K:) opposed to *مَرْزُوقٌ*: (Az, TA:) accord. to some, who has not the faculty of speech, like the dog and the cat &c. (Har p. 378.) — Held in reverence, respect, or honour; revered, respected, or honoured; and so *مُحْتَرَمٌ*. (KL. [But the latter only is commonly known in this sense.])

مَحَارِمٌ an anomalous pl. of *مَحَارِمٌ*, q. v.: (TA:) — and pl. of *مَحَرَّمَةٌ* and *مَحَرَّمَةٌ*: (K:) — and also of *المَحَرَّم*. (K.)

مَحَارِيرٌ a pl. of *المَحَرَّم*. (K.)

مُحْتَرَمٌ [erroneously written in the Lexicons of Golius and Freytag *مُحْتَرَمٌ*]: see *مَحْرُومٌ*.

حر

1. *حَرَنَ*, aor. *هَرَنَ*; (S, Mgh, Mgh, K;) and *حَرَنَ*; (S, Mgh, K;) inf. n. *حَرَانٌ* (Mgh, Mgh, K) and *حَرُونٌ* (Mgh, Mgh,) or the former is a simple subst., and the latter is the inf. n., (S,) and *حَرَانٌ*; (K;) said of a horse (S, Mgh, Mgh, K) or similar beast, (Mgh, K,) *He was, or became, restive, or refractory, and, when vehemently running, stopped*: (S:) or *stopped, and was restive, or refractory*: (Mgh:) or *stopped when one desired to call into action his power of running*: said peculiarly of a solid-hoofed animal: (M, K:) or, accord. to Lh,

one says also *حَرَنَتِ النَّاقَةُ*, meaning *the she-camel stood still, and would not move from her place*: and *حَرَانٌ* is used by AO in relation to a she-camel. (TA.) And *حَرَنَ*, inf. n. *حَرُونٌ*, i. q. *تَأَخَّرَ* [He went back or backwards, drew back, receded, &c.]. (Aq, TA.) — *حَرَنَ بِالْمَكَانِ*, inf. n. *حَرُونٌ*, [perhaps a mistranscription for *حَرُونٌ*,] *He kept, or clave, to the place, and did not quit it*. (TA.) — *حَرَنَ فِي الْبَيْعِ* † *He did not exceed nor fall short in selling*. (S, K, TA.) — *حَرَنَ الْقُطْنُ* *He separated and loosened the cotton* [by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet]; syn. *نَدَقَهُ*. (K.)

حَرَانٌ a subst. from *حَرَنَ* said of a horse [or similar beast; i. e. *Restiveness, or refractoriness, &c.*]: (S:) or an inf. n. (Mgh, Mgh, K.)

حَرُونٌ an epithet applied to a horse (S, Mgh, Mgh, K) or similar beast, (Mgh, K,) [meaning *Restive, or refractory, &c.*] from *حَرَنَ* (S, Mgh, Mgh, K) or *حَرَنَ*: (S, Mgh, K:) pl. *حَرَانٌ*, with two dammehs. (TA.) — Also An animal of the chase that does not quit the higher, or highest, part of the mountain. (S, K.)

مَحْرَنٌ The wooden implement (a kind of mallet) with which, together with a bow, by striking with the former the string of the latter, cotton is separated and loosened; syn. *مَنْدَفٌ*. (K.)

مَحْرَانٌ Honey: (K:) pl. *مَحَارِينٌ*. (So in the TA, as from the K.) — See also the pl. below.

مَحَارِنٌ: see what follows.

مَحَارِينٌ (S, K) and *مَحَارِنٌ* (S [in which the latter occupies the first place, the former occurring in an ex.,]) † The bees that stick to the honey, and are extracted with the *مَحَابِضُ* (S, K, TA,) or wooden implements with which the honey itself is extracted: (TA:) or the bees that stick in the hive, and are with difficulty extracted: or the bees that die in the honey: (T, TA:) sing. *مَحْرَانٌ*. (K.) — And The pods of cotton. (K.)

حرو

حَرَوَةٌ A burning (M, K) which a man experiences (M) in the fauces (الْحَلَقُ) and the chest and the head, by reason of anger, wrath, or rage, and of pain. (M, K.) — *أَحْرِيَّةٌ* (S, K) of food, (S,) or in the taste of mustard (K, TA) and the like; (TA;) as also *حَرَاوَةٌ*. (S, K.) You say, *إِنِّي لَأَجِدُ لِهَذَا الطَّعَامِ حَرَوَةً* and *حَرَاوَةً* † *Verily I find that this food has an acrid quality, (S,) or a burning quality. (TA.)* [See also *حَرَّةٌ*, and *حَرَاوَةٌ*.] And one says, *هَذَا الْكُحْلُ حَرَاوَةٌ* † *[This collyrium has a burning effect in the eye]. (TA.)* — A disagreeable odour, that has a sharpness, or pungency, (M, K,) in the *خَيَاشِيمُ* [or air-passages of the nose]. (M.)

حَرَاوَةٌ: see above, in three places.

حرى

1. *حَرَى*, aor. *يَحْرِي*, (S, K,) inf. n. *حَرِيٌّ*, (S,) and

It (a thing S) decreased, diminished, or waned, (S, K, TA,) after increase; (TA;) as does, for instance, the moon. (S, TA.) [See an ex. in a verse cited in art. *أَسْت*.] — *عَسَى حَرَى أَنْ يَكُونَ ذَلِكَ* i. q. *مَأْشَأُ* [May-be, or may-hap, &c., that will be]. (TA.) — *حَرَى بِكَذَا* *He was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for such a thing; or worthy of it. (MA.)* — *حَرَاهُ*: see 5.

4. *أَحْرَاهُ* *It (time) caused it (a thing, S) to decrease, diminish, or wane. (S, K.)* — *مَا أَحْرَاهُ*, and *أَحْرِيَهُ*, *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he! (S, K.)* [You say, *مَا أَحْرَاهُ بِذَلِكَ* *How well adapted or disposed, &c., is he for that!*]

5. *تَحْرَى* signifies *قَصَدَ الْحَرَى*; i. e. *He sought, or repaired to, the vicinage, quarter, tract, or region, of a people: this is said to be the primary signification: (Mgh:) and تَحْرَاهُ he sought, or repaired to, his vicinage, &c.; (TA:) as also حَرَاهُ, aor. يَحْرِي: (TA:) he aimed at it; made it his object; sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, it; intended or purposed it; namely, a thing. (S, Mgh, Mgh, K, TA.)* Hence, in the Kur [lxvii. 14], *فَأُولَئِكَ تَحَرَّوْا رَشَدًا* *Those have aimed at, or sought, &c., a right course. (S, TA.)* And *تَحَرَّيْتُ مَرْضَاتَهُ* *I aimed at, or sought, &c., his approval. (Mgh.)* And the trad., *تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ*, *Seek ye the Night of the قدر in the last ten [nights of Ramaḍān]. (TA.)* — Also *He sought what was most meet, suitable, fit, proper, or deserving, (S, Mgh, Mgh, K,) to be done, (S, K,) of two things, (Mgh, Mgh,) according to the opinion predominating in his mind, (S,) فِي الْأَمْرِ [in the affair, or case]: (Mgh:) or he sought, or endeavoured, and strove in seeking, and deciding upon, the singling out of a thing, by deed and by word. (TA.)* — And *He tarried, waited, or paused in expectation, بِالْمَكَانِ in the place. (S, K.)*

حَرَى The vicinage, quarter, tract, or region, (Aq, T, S, I Ath, Mgh, K,) of a man, (Aq, T, I Ath,) or of a people; (Mgh;) the environs (Aq, T, S) of a man, (Aq, T,) or of a house; (S;) and *حَرَاهُ* signifies the same: (S, K:) and [it is said that] the former signifies also the *place of the eggs of an ostrich: (S, K:) and a covert, or hiding-place, among trees, of a gazelle: (K, TA:)* Lth says that it signifies the *place of laying eggs of the ostrich; or the covert, or lodging-place, of the gazelle: but this is false; for with the Arabs the word signifies as explained above on the authority of Aq; and the حَرَى of the place of laying eggs of the ostrich, and of the covert of the gazelle, is the environs thereof: (T, TA:)* pl. *أَحْرَاهُ*. (K.) You say, *فَلَا أَرَيْتَكَ بِحَرَايَ* [Go thou, so that I may by no means see thee in my vicinage, &c.]. (S.) And *لَا تَطُرْ حَرَانَا* [Approach not thou our environs. (S.)] And *نَزَلْتُ بِحَرَاهُ* and *بَحْرَاهُ* [I alighted, or