

the §.) And **مَرَّة** is said to be of the dial. of Hudheyl. It is said that no pl. is formed from **مَرَّة**; but **مَرُوءٌ** occurs as its pl. in the following words of a trad.: **أَحْسِنُوا أَمَلَكُمْ أَيُّهَا الْمَرُوءُونَ** [*Amend your manners, O ye men!*]; and in the saying of Ru-beh, **أَيْنَ يُرِيدُ الْمَرُوءُونَ** [*Whither do the men desire to go?*]. (TA.) It forms a dual; **مَرَاتٍ**: they say **هُمَا مَرَاتٍ صَالِحَانِ** [*They are two just men*] (§) in the dial. of Hudheyl. (TA.) It also forms a dim., **مَرِيَّة**, fem. **مَرِيَّة**. (§.) — The fem. of **مَرَّة** is **مَرَّةٌ**, *A woman*: [and *a wife*]: also written and pronounced **مَرَّة**. (§, K.) — **مَرَّة** is also written with the conjunctive **ل**: you say **أَمَرًا** in the nom., **أَمَرًا** in the acc., and **أَمَرًا** in the gen.: also, **أَمَرُو** in the nom., **أَمَرُو** in the acc., and **أَمَرُو** in the gen.: also, **أَمَرُو** in the nom., **أَمَرًا** in the acc., and **أَمَرِي** in the gen.; doubly declining the word. (§, K, TA.) [The last three forms are the most common in classical works: but in ordinary parlance, in the present day, the word is generally pronounced with fet-ḥ to the **ر** in each case. The final **ة** is also often written without the **ل** or **و** or **ي**.] Ks and Fr say, that the word is doubly declined, as to the **ر** and **ة**, because the final **ة** is often omitted. (T, TA.) [When the disjunctive **ل** is substituted for the conjunctive, i.e., when the word is immediately preceded by a quiescence, its vowel is **kesr**: thus you say **أَمَرًا**, **أَمَرُو**, &c.; and thus also in the fem. The name of the famous poet **إِمْرَأَةُ الْقَيْسِ** is commonly pronounced **Imra-el-Keys** and **Imr-el-Keys**.] — The fem. is **أَمْرَاءة**, *A woman*: [and *a wife*]: but with **ال** you say **الْمَرَأَةُ** [which is authorized by the K] is also said to be established by usage; but most of the expositors of the Fṣ reject this; and those who allow it to be correct judge it of weak authority: IO mentions also **أَمْرَاءة**, with soft after the **ر**. (TA.) — **أَمْرَة** is also used in a fem. sense; (§) though this is extr.: ex. **إِنَّمَا لَأَمْرَة** [*Verily she is an excellent woman*: see **صَدَقَ**]. (TA.) And **أَمْرَاءة** is used, in a trad., as signifying *a perfect woman*: **لَقَدْ تَزَوَّجْتَ أَمْرَاءَةً** [*Indeed thou hast married a perfect woman*: like as you say **فُلَانٌ رَجُلٌ**, meaning “Such a one is a perfect man.”] (TA.) — Also, **أَمْرًا** or **أَمَرُو**, (§, K,) signifies *A wolf*: (§, K:) or, as Z and others assert, it is tropical in this sense. Yoo says, that the poet means, by **أَمَرُو**, in the following verse, a wolf:

- وَأَنْتَ أَمْرُو تَعْدُو عَلَى كُلِّ غَرَّةٍ •
- فَتُخَطِّئُ فِيهَا مَرَّةً وَتُصِيبُ •

[And thou art a wolf that assaultest on every occasion of carelessness; and sometimes thou

misest therein, and (sometimes) thou attainest thine object]. (TA.) — The rel. n. of **أَمْرَة** is **مَرْتِي** (as in one copy of the §) or **مَرْتِي** (as in another copy) and **أَمْرِي**. (§, and El-Ashmoonee and others.) [For the last, Golius, from a copy of the §, gives **أَمْرِي**: and in one copy of the §, I find it written **أَمْرِي**: but I have not met with any confirmation of either of these two forms.] **مَرْتِي** seems to be formed from **مَرَّة**; but is extr.; the analogous form being **مَرْتِي**. (TA.)

مَرَّة *A giving of food on the occasion of building a house, or marrying.* (TA.)

مَرِي [The oesophagus, or gullet of a slaughtered camel, or sheep or goat, (§) and of a man, (Zj, in his *Khalk el-Insân*), the canal through which the food and drink pass; (§, K;) the head of the stomach; (K;) contiguous, (§), or adherent (K) to the **حَنَقُوم** [or windpipe]; (§, K;) through which the food and drink pass, and by which they enter: (TA:) pl. [of pauc.] **أَمْرِيَّة** (K) and [of mult.] **مَرُو**. (§, K.) It is also written **مَرِي**. (TA.) — **يَأْتِينَا فِي مِثْلِ مَرِي** [It comes to us as it were through the gullet of the ostrich]: a proverbial expression, from a trad., alluding to paucity of food; the ostrich being particularized because of the slenderness of its neck, whence is inferred the narrowness of its gullet. (TA.) — **وَالْمَرِيَّةُ**, &c. (See **مَرُو**.) — **هِنِيئًا مَرِيئًا**: see art. **هَنَا** and see **ل** in the present art. — **غَيْثٌ مَرِي** [*A rain productive of good result*]. (TA.) — **كَلَامٌ مَرِي**: *Wholesome herbage.* (K.) — **أَرْضٌ مَرِيَّة** *A land salubrious in its air.* (K.) — **مَرِي** *Manly*, &c. (See **مَرُو**.)

مَرَاءة: see **مَرُو**.

مَرُوَّة and **مَرُوَّة**: see **مَرُو**.

مَرَّة and **أَمْرَاءة** &c: see **مَرُو**.

مَرِي act. part. n. of **مَرِي**, *Wholesome food.* (§) [See **مَرُو**, and **مَرِي**.]

مرت

1. **مَرْت**, aor. **مَرَّتْ**, inf. n. **مَرُوتَة**, *It (a tract, or land,) was, or became, what is termed مَرْت*. [See **مَرُوتَة**.] — **مَرَّتْ**, aor. **مَرَّتْ**, *He rendered smooth.* (A, K.) — **مَرَّتْ** **الْإِبِلَ**, aor. **مَرَّتْ**, *He removed the camels from their place.* (K.) — **مَرَّتْ**, [aor. **مَرَّتْ**] inf. n. **مَرُوت**, *He broke [a thing].* (TA.) — **مَرَّتْ** **الْخَبَزُ فِي الْمَاءِ** i. q. **مَرَدَ** (Yaḥkoob:) or it is written **مرت**. (TA.)

مَرْت *A waterless desert in which is no herbage: (§, K:) or a land in which no herbage grows: or,*

in which there is neither little [herbage] nor much: (TA:) or a land of which the soil does not become dry, and of which the pasture-grounds, or fields, do not produce herbage: (K:) or land in which is no herbage, even if it be rained upon: (TA:) as also مَرُوت; and مَرُوتَة: pl. of مَرْت, مَرَات and مَرُوت. (K.) — أَرْضٌ مَرْت, (TA,) and مَكَانٌ مَرْت, (S, TA,) A land, and a place, that is desert, without water and without herbage. (TA.) You say أَرْضٌ مَرْت and أَرْضٌ مَرُوت: but land that has been rained upon in the winter is not termed مَرْت, because the rain gives hope of its producing herbage. (TA.) — مَرْت, (K,) or مَرْتُ الْحَاجِبِ, (S,) A man having no hair upon his eyebrows. (S, K.) — مَرْتُ الْجَدِّ, Having no hair upon his body. (TA.)

مَرُوت: see **مَرْت**.

مَرُوتَة (a subst. K.) [The condition of a land, or tract, such as is termed مَرْت]: (§, K:) [or, accord. to Ibn-Maṣroof, as stated by Golius, it is an inf. n.: if so, its verb is مَرْت].

مَرْتِي: see art. **مَرْت**.

مَارُوت [*A certain fallen angel*], the companion of **هَارُوت**: (TA:) a foreign word; or from **الْمَرُوتَة**; (K;) or from **الْمَرْت** as signifying **الْكُتْر**. (TA.)

مَرْمَرِيَّة *A calamity; a misfortune.* (K.) Some say, that it is formed from **مَرْمَرِي**, by the substitution of **ت** for **س**.

مرت

1. **مَرْت**, (aor. **مَرَّتْ**, inf. n. **مَرُوتَة**, §,) *He steeped dates in water, and mashed them* (§, K) with the hand; (§) syn. **مَرَسَ**: (§, K;) sometimes **مَرَزَ** is also used in this sense. (§) — **مَرَّتْ**, (aor. **مَرَّتْ**, inf. n. **مَرُوتَة**, TA,) *He made a thing soft*, (K,) so that it became of such a subsistence that it might be supped, and then supped it. (TA.) — **مَرَّتْ**, (aor. **مَرَّتْ**, and **مَرَزَ**, inf. n. **مَرُوتَة**, TA,) *He steeped, soaked, or macerated, a thing in water*: (K:) *he soaked bread in water*; as also **مَرَزَ**. (Sh, Aṣ.) **مَرَّتْ** *He steeped medicine &c. in water until it became altered.* (A.) — **مَرَّتْ**, [aor. **مَرَّتْ**,] *He (a child, §,) mumbled, or bit softly, his finger*: (§, K:) *he (a child) bit with his gums: he (a child) bit and sucked a necklace, or string of beads, such as is called سَحَاب*. (TA.) — **مَرَّتْ**, aor. **مَرَّتْ**, and **مَرَزَ**, [inf. n. **مَرُوتَة**, TA,) *He [a child] sucked the kind of shells called cowries.* (K.) — *He sucked.* (IAṣr.) — *He (a child) sucked his mother's breast.* (IAṣr.) — **مَرَّتْ**, aor. **مَرَّتْ**, (inf. n. **مَرُوتَة**, IAṣr.) *He was mild and forbearing, or clement; and patient in bearing altercation.* (K, TA.) — **مَرَّتْ**, [aor. **مَرَّتْ**,] *He beat, or struck, or smote, a man*: (K:) or, accord. to A'Obeyd, **مَرَّتْ بِهِ**