descended and abode, in his vicinage, &c.]. (Ş.)

نصريّ see مَرِيّ, in four places. in two places.

Adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy; as also مرع and مرري which last has no dual nor pl., (S, Mab, K,) nor a fem. form, remaining unaltered, because it is [originally] an inf. n.; [see a verse cited voce نَفُر;] or, accord to Lh, one may say مريان, because Ks has related that some of the Arabs dualize what they do not pluralize: (TA:) the pl. of حَرِيُّونَ is حَرِيُّونَ and أَحْرِيًّا، حَرَايًا and the pl. of عَرِيَّاتُ is حَرِيَّاتُ and the pl. of the pl. of is is is (S, TA) and ; and the pl. of حَرِيَاتُ is حَرِيَاتُ (TA.) You say, إِنَّهُ (K, TA,) ,لَحْرَى الْ and الْحَرِقُ بَكَذَا Verily he, or it, is adapted, &c., to such a thing; or worthy of such a thing. (TA.) And هو حرى , and أَنْ يَفْعَلَ ذَاكَ , and أَنْ يَفْعَلَ ذَاكَ , and أَنْ يَفْعَلَ ذَاكَ &c., to do that : (Ṣ, Msb:) and ان المحرى ان Lh, K, [in some copies of the K, erroneously, لَهُ حُواةً * and أَهُ عُوراةً * (K,) which last has no dual nor pl. nor fem. form, like هُذَا الزُّمْرُ مُحْرَاةً * (TA:) and أَمْرُ مُحْرَاةً * [q. v.] and لذلك [This thing, or affair, is adapted, &c., to that]. (Ş.) And hence the phrase, بالحرى الم (S,* K) It is suitable, fit, or proper, that that should be. (PS.) [But this phrase, in the present day, means Rather that should be. And hence, الحرى How much rather.] One says also, of a man who has attained to fifty [years], فحرى , meaning He is adapted, &c., to attain all that is good. (Th, TA.) And one says as meaning Verily it is probable; or likely to happen or be, or to have happened or been; as also لَخَليقُ. (TA in art. خلق.)

. حرح : see art. حري

masc. of مارية, (M, TA,) which is an epithet applied to a viper (أفعى); (Ṣ, M, Ķ;) meaning That has decreased in its body by reason of age; and it is the worst, or most malignant or noxious, that is: (Ṣ:) or that has become old, and has wasted in its body, and whereof there remains not sare its head and its breath (انفسا) and its poison: (M, Ķ:) dim. ماك الله بافعى عارية [meaning + May God smite thee with an evil like a viper wasted by age]. (Ṣ.)

: see what next precedes.

More, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper; or more, and most, worthy, or deserving.

(S, Mgh, Msb, K.) A thing is said to be أَحْرَى [More, or most, meet, &c., to be done].

(S, K.)

. حَرِثْ عود : مَحْرًى

in two places. مَحْرَاةً

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1. مُزِّه, (Ṣ, A, Mṣb,) aor. عرب, inf. n. مُرِّه, (Ṣ, Msb, K,*) He cut it; (S, A, K;) namely, his, or its, head; (A;) as also احتزه ا: (Ş, A, K:) or he cut it (namely, a thing, or flesh-meat,) without separating; made an incision in it: or he cut it with labour: (TA:) and he notched it; or made a notch in it; namely, a piece of wood. (S, Msb, حَزَّتْ حَازَةٌ مِنْ كُوعِهَا ,.TA.) It is said in a prov [A moman cutting cut a part of the skin of the extremity of the bone of her fore arm next the thumb: مَلَأَتْ مَالِئَةٌ عَنْ .nearly the same as another prov : alluding to a people's being occupied by their own affair so as to be diverted thereby from attending to other things. (AZ, K.) You say also, He made a notch in the head of the في رأس القُوسِ الإثْمُر مَا حَزّ فِي [Hence the saying,] __ [Hence the saying,] إ قُلْبُك إ Sin is that which makes an impression upon thy heart, causing thee to maver lest it be an act of disobedience because of thy not being easy respecting it]. (A. [See , below; and see also علم, and عاد.]) Of anything making an impression in, or upon, the bosom, and causing one to waver or scruple, you say ... (S.)

2. [مَزْوَه], inf. n. تَحْزِيز, He cut it, or notched it, much, or in many places; he made notches in it; he made it serrated; he jagged it. You say,] مَرْزِ أَسْانَهُ (TA,) He made his teeth serrated, and sharpened their extremities, to make them like those of a young person. (Ṣ, Ķ, TA.) [See also تَحْزِيزُ below.]

5. تحزز It was cut much, or in many places, or into many pieces: (Ṣ, Ķ:) [it was notched much, or in many places; was made serrated; was jagged.]

8. : sec 1.

A notch, or an incision, (S, A, Msb, K,) in a thing; (S, K;) as, [for instance,] in a piece of wood, and a tooth-stick (سواك), and a bone, (TA,) and a bow: (A, TA:) and in like manner the notch of a bow, into which the ring of the string falls: (A and K, voce خُطُرُ :) [or the former is a coll. gen. n. :] n. un. مُزَةً (S, TA;) [for which, in the S and L and K, voce طريدة we find مُزَّةً, perhaps a dial. var.] You say, Ile put back the bow-string to رَدُّ الْوَتُرُ إِلَى حَزَّهَا its notch (A, TA) in the head of the bow. (TA.) . كركرة see مز الكراكر For the explanation of A time; a particular time; [a nick of time:] (S, K:) and signifies the same; and also a particular state or condition. (A, TA.) You say, هذه حَزَّةً لا مَجِيءِ فُلانِ This is the time of the coming of such a one]. (A.) And How hast thou come at this time, في هذه الحزّة * or in this state?]. (A.) And مُزَّةً الله على حَزَّةً [I met him at an evil time, or in an evil condition]. (A.)

: see مَزَّة, in five places.

. see عَرْقَ . = Also A piece of flesh-meat بَبُقُ الْحَجْرِ, in art. عَرْقَ

cut off lengthwise: (Ṣ, Ķ:) or only of liver: (Ķ, TA:) not of a camel's hump, nor of flesh, or other thing: (TA:) or it signifies also a piece cut off of anything, such as a melon &c.: used in this sense by the people of Syria: (TA:) pl. غيرة (Mṣb.) ___: The neck: (Ṣ, Mṣb, Ķ:) accord. to some: (Mṣb:) so termed metaphorically. (Ṣ.) So in a trad., المنافذ بالمنافذ المنافذ المنافذ بالمنافذ المنافذ المنافذ المنافذ المنافذ المنافذ (Ṣ, TA.) = المنافذ المنافذ المنافذ المنافذ (Ṣ, TA.) عنافذ المنافذ المنافذ المنافذ المنافذ (Ṣ, TA.) عنافذ المنافذ المناف

Scurf of the head: In. un. with [signifying a particle, or flake, thereof]. (S, K.)

Rugged ground: (IDrd:) or a rugged and extended place: (S, K:) or a place abounding with rugged stones like knives: or hard ground in a tract abounding with pebbles: (TA:) or rugged and hard ground with a slight elevation: (ISh:) or depressed ground: (TA:) pl. [of pauc.] or depressed ground: (S, K) and in and [of mult.] in (S, K) and in and [of mult.] in (K, TA,) with two dammels, (TA,) or in (CK.)

. حَزَّازُ see : حَزَازُ and see also : حَزَازُ

Food that becomes acid in the stomach, (K, TA,) by reason of its badness, and so [as it were] cuts (يَحْزُ) into the heart. (TA.) Hence the saying, أَنْتَ أَثْقُلُ مِنَ الحَزَّازِ [Thou art heavier, or more difficult to be born, than the food that becomes acid in the stomach, &c]. (A Heyth, on the authority of Abu-l-Hasan El-Aarábee.) ___ [And hence, app.,] Anything that makes an impression in, or upon, the heart, or bosom, causing one to maver or scruple; lit., that cuts into the heart, and scrapes in the bosom; expl. by زَحَكَ فِي الصَّدْرِ A'Obeyd, S, K,) and), فِي القُلْبِ (K;) as also مَازَةً (K) [and مُازَةً مُ as will be seen below]: and pain in the heart, arising from wrath &c.; as also viii, (A'Obeyd, S,) and مزازة ; (A'Obeyd, Ṣ, Ķ;) of which last the pl. is A'Obeyd, S.) [See also مزازات.] It is said in a trad., إلاثُمُر حَوَازُّ القُلُوبِ, (Ṣ, Mgh, and Ke in art. , i. e., Sin is those things that make an impression upon hearts, (Lth, Mgh, MS, and K ubi supra,) like as cutting, or notching, makes an impression upon a thing, (TA,) and that cause one to suspect that they may be acts of disobedience, by reason of uneasiness respecting them, (Mgh,) or to waver respecting them, lest they should be so, for that reason, (K,) or to be uneasy in heart respecting them : (MS:) being pl. : دَانَّةُ is pl. of مُوَابُّ is pl. of مُوَابُّ (Mgh:) Sh. reads حُوْازُ القُلُوبِ, which he explains as meaning, "what overcomes hearts, (مَا يَحُوزُهُا) so that they commit that which is not incumbent:" (Mgh, and K. and TA ubi suprà:) but the former reading is the more common: (Mgh, TA:) and some read and some, عُزَّار; and some, حُزَّار; (TA in art. حَزَّار) also عَزَّازُ الصَّحْرِ and مَزَّازُ الصَّجْرِ ... [. فَصَّ