

لَا تُجَارِهِ, without teshdeed, from الْجَرِيُّ, and meaning, contend not with him for superiority. (TA.)

4. **اجْرَهُ** *He pierced him with the spear and left it in him so that he dragged it along:* (S, K:) or so **اجْرَهُ الرَّوْحُ**: (A, Mṣb:) as though [meaning] *he made him to drag along the spear.* (TA.) — *He put the جَرِير, i. e. the rope, upon his neck.* (Har p. 308.) — **اجْرَهُ جَرِيرَهُ** [lit. *He made him to drag along his rope; meaning,*] † *he left him to pasture by himself, where he pleased:* a prov. (L.) And **اجْرَهُ رَسْنَهُ** [lit. *He made him to drag along his halter; meaning,*] † *he left him to do as he would:* (S, K, TA:) *he left him to his affair.* (A, TA.) — **اجْرَهُ الدَّيْنَ** † *He deferred for him the payment of the debt:* (S, A, K:) *he left the debt to remain owed by him.* (Mṣb.) — **اجْرَهُ أَغَانِي** † *He sang songs to him consecutively, successively, or uninterruptedly; syn. تَابَعًا:* (S, K, TA:) or † *he sang to him a song and then followed it up with consecutive songs.* (A, TA.) — **اجْرَهُ لِسَانَ الْفَصِيلِ**, (S,) or **اجْرَهُ الْفَصِيلِ**, (Aṣ, K,*) inf. n. **اجْرَارٌ**; (K;) and **جَرَّ الْفَصِيلِ**, (Aṣ, K,*) inf. n. **جَرَّ**; (K;) † *He slit the tongue of the young weaned camel, that it might not suck the teat:* (S, K, TA:) or **اجْرَارُ الْفَصِيلِ** signifies † *the slitting the tongue of the young weaned camel, and tying upon it a piece of stick, that it may not suck the teat;* because it drags along the piece of stick with its tongue: or **الاجْرَارُ** is like **التفليد**, signifying † *a pastor's making, of coarse hair, a thing like the whirl, or hemispherical head, of a spindle, and then boring the tongue of the [young] camel, and inserting it therein, that it may not suck the teat:* so say some: (ISk, TA:) the animal upon which the operation has been performed is said to be **مَجْرُورٌ** and **مَجْرُورٌ**. (TA.) [But sometimes **جَرَّ** signifies merely *He drew away a young camel from its mother:* see **خَلِيَّةٌ** voce **خَلِيَّةٌ**, in three places.] — Hence, **اجْرَهُ لِسَانَهُ** † *He prevented him from speaking.* (A.) 'Amr Ibn-Maadee-Kerib Ez-Zubeydee says,

* فَلَوْ أَنَّ قَوْمِي أَتَقَطَّتْ رِمَاحُهُم *

* نَطَقَتْ وَلَكِنَّ الرِّمَاحَ أَجْرَتْ *

[And if the spears of my people had made me to speak, I had spoken; but the spears have prevented speech]; i. e., had they fought, and shown their valour, I had mentioned that, and gloried in it, (S,) or in them; (TA;) but their spears have prevented my tongue from speaking, by their flight. (S, TA.) — **اجْرَهُ** as an intrans. verb: see 8. — **اجْرَتْ الْبُئْرُ** † *The well was, or became, such as is termed جَرُورٌ.* (Ibn-Buzurj, TA.)

7. **انْجَرَّ** *It (a thing, S) was, or became, dragged, drawn, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched; it dragged, or trailed along; syn. انْجَذَبَ.* (S, K.) — See also 1, last sentence but one.

8. **اجْتَرَّ** and **اجْدَرَّ**: see 1, in three places. — **اجْتَرَّ** said of a camel, (S, Mṣb, K,) and any other

animal having a كَرْشٍ, (S, TA,) [i. e.] any cloven-hoofed animal, (Mṣb,) *He ejected the cud from his stomach and ate it again; ruminated; chewed the cud;* (S, Mṣb, K, TA;) as also **اجْرَ**. (Lh, K.)

10: see 1, in two places. — **اجْرَتْ لِي** † *made him to have authority and power over me,* (K, TA,) and *submitted myself, or became submissive or tractable, to him;* (A, K, TA;) as though *I became to him one that was dragged, or drawn along.* (TA.) — **اجْتَجَرَ عَنِ الرِّضَاعِ** † *He (a young camel) refrained from sucking in consequence of a purulent pustule, or an ulcer, in his mouth or some other part.* (TA.)

R. Q. 1. **جَرَّجَرٌ**, (S, Mgh, Mṣb,) inf. n. **جَرَجْرَةٌ**, (S, K, TA,) *He (a stallion-camel) reiterated his voice, or cry, (S, Mgh, Mṣb, K,*) or his braying, (TA,) in his windpipe.* (S, Mgh, Mṣb, K,*) — *He, or it, made, or uttered, a noise, sound, cry, or cries; he cried out; vociferated; raised a cry, or clamour.* (TA.) *It (beverage, or wine,) sounded, or made a sound or sounds, (K, TA,) in the fauces.* (TA.) And **جَرَجَرَتِ النَّارُ** † *The fire sounded, or made a sound or sounds.* (Mṣb.) — Also, (A, Mṣb,) inf. n. as above, (K,) *He poured water down his throat; as also تَجْرَجَرُ: (K:) or he swallowed it in consecutive gulps, so that it sounded, or made a sound or sounds;* (A, Mṣb, TA;) as also † the latter verb. (K, TA.) It is said in a trad., (of him who drinks from a vessel of gold or silver, Mgh, TA,) **يَجْرَجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ** *He shall drink down into his belly the fire of Hell* (Az, A, Mgh, Mṣb) *in consecutive gulps, so that it shall make a sound or sounds:* (A:) or *he shall make the fire of Hell to gurgle reiteratedly in his belly;* from **جَرَجِرَ** said of a stallion-camel. (Mgh.) Most read **النَّارُ**, as above; but accord. to one reading, it is **النَّارُ**, (Z, Mṣb,) and the meaning is, † *The fire of Hell shall produce sounds in his belly like those which a camel makes in his windpipe:* the verb is here tropically used; and is masc., with **ي**, because of the separation between it and **النَّارُ**: (Z, TA:) but this reading and explanation are not right. (Mgh.) — You say also, **جَرَجَرَهُ الْمَاءَ** *He poured water down his throat so that it made a sound or sounds.* (K, TA.)

R. Q. 2: see R. Q. 1, in two places. **لَا ذَا جَرَمٍ** and **لَا ذَا جَرٍ** and **لَا جَرٍ**: see art. **جَرَمٌ**.

جَرٌّ † *The foot, bottom, base, or lowest part, of a mountain;* (S, A, K;) like **ذَيْلٌ**: (A, TA:) or *the place where it rises from the plain to the rugged part:* (IDrd, TA:) or **الْجَرُّ أَصْلُ الْجَبَلِ** is a mistranscription of **Fr**, and is correctly **الجَرَّاصِلُ الْجَبَلِ** [i. e. **جَرَّاصِلٌ** signifies “a mountain”]: (K:) but **جَرَّاصِلٌ** is not mentioned [elsewhere] in the K, nor by any one of the writers on strange words; and [SM says,] there is evidently no mistranscription: **جَرُّ الْجَبَلِ** occurs in a trad., meaning *the foot, &c., of the mountain:* and its pl. is **جَرَارٌ**. (TA.) — **هَلَمَّ جَرًّا**: see 1. —

See also **جَرَّةٌ** = **جَرٌّ**. **لَا جَرَمَ**: see art. **جَرَمٌ**. (TA.)

جَرَّةٌ [A jar;] *a well-known vessel;* (Mṣb;) *an earthen vessel; a vessel made of potters' clay:* (T, IDrd, S, K,*) or *anything made of clay:* (Mgh) dim. **جَرِيرَةٌ**: (TA:) pl. **جَرَارٌ** (T, S, Mgh, Mṣb, K) and **جَرَاتٌ** (Mṣb) and **جَرٌّ**, (T, S, Mṣb, K,) [or this last is rather a coll. gen. n., signifying pottery, or jars, &c.,] like **تَمْرٌ** in relation to **تَمْرَةٌ**; or, accord. to some, this is a dial. var. of **جَرَّةٌ**. (Mṣb.) Beverage of the kind called **نَبِيذٌ** made in such a vessel is forbidden in a trad.: (Mgh, TA:) but accord. to I Ath, the trad. means a vessel of this kind glazed within, because the beverage acquires strength, and ferments, more quickly in a glazed earthen vessel. (TA.) — See also **جَرَّةٌ**: — and see what here next follows.

جَرَّةٌ (S, K) and **جَرَّةٌ** (K) *A small piece of wood, (K,) or a piece of wood about a cubit long, (S,) having a snare at the head, (S, K,) and a cord at the middle, (S,) with which gazelles are caught:* (S, K:) when the gazelle is caught in it, he strives with it awhile, and struggles in it, and labours at it, to escape; and when it has overcome him, and he is wearied by it, he becomes still, and remains in it; and this is what is termed [in a prov. mentioned below] his becoming at peace with it: (S, TA:) or it is a staff, or stick, tied to a snare, which is hidden in the earth, for catching the gazelle; having cords of sinew; when his fore leg enters the snare, the cords of sinew become tied in knots upon that leg; and when he leaps to escape, and stretches out his fore leg, he strikes with that staff, or stick, his other fore leg and his hind leg, and breaks them. (AHeyth, TA.) **نَاوَصَ الْجَرَّةَ ثَمْرٌ** *He struggled with the جَرَّةٌ and then became at peace with it* [see above] is a prov. applied to him who opposes the counsel, or opinion, of a people, and then is obliged to agree: (S, TA:) or to him who falls into a case, and struggles in it, and then becomes still. (TA.) And it is said in another prov., **هُوَ كَالْبَاحِثِ عَنِ الْجَرَّةِ** [He is like him who searches in the earth for the جَرَّةٌ]. (AHeyth, TA.) In the phrase **مِنْ جَرَّتَيْهَا**, in a saying of Ibn-Lisān-el-Hummarah, referring to sheep, [app. meaning *When they escape from their two states of danger,*] by **جَرَّتَيْهَا** he means their place of pasture (المَجْر) in a severe season [when they are liable to perish], and when they are scattered, or dispersed, by night, and [liable to be] attacked, or destroyed, by the beasts of prey: so says ISk: Az says that he calls their two snares, into which they might fall, and perish. (TA.)

جَرَّةٌ *A mode, or manner, of dragging, drawing, pulling, tugging, straining, or stretching.* (K.) — The stomach of the camel, and of a cloven-hoofed animal: this is the primary signification: by extension of its meaning, it has the signification next following. (Mṣb.) — The cud which a camel [or cloven-hoofed animal] ejects from its stomach, (Az, S, I Ath, Mgh, Mṣb, K,*) and eats again, (K,) or chews, or ruminates, (Az, I Ath, Mṣb,) or to chew, or ruminates; (S;) as also