

females. (K.) [But see *جَزْرٌ*, from which it is derived.] — *اجزأ* He furnished an awl (مُخَصَّفٌ, S, K, or اِشْفَى, S), (S, K,) or a knife, (Mṣb,) with a *جَزَاةٌ*, i. e. handle; (S, Mṣb, K;) as also *اجزى*. (Mṣb.) — *اجزأ الخاتم في إصبعه* He put the ring upon his finger. (K.)

5. *اجزأ* It became divided into parts, or portions. (Mṣb, KL.) — See also 1.

8: see 1, in three places.

جَزْرٌ: see *جَزْرٌ*. — It is said by El-Khattābee to be a name for رُطْبٌ [app. meaning رُطْبٌ, i. e. Green, or fresh, pasture or herbage, (see 1 and 4,)], with the people of El-Medeeneh; and occurs in a trad.; but the reading commonly known is *جرو*. (TA.)

جَزْرٌ A part, or portion, (Mṣb, K, TA,) or division, (TA,) of a thing; (Mṣb, TA;) properly and conventionally; (TA;) as also *جَزْرٌ*; (K;) a constituent part of a thing, as of a ship, and of a house or tent, and of a sum in reckoning; (B, TA;) [an ingredient of any compound or mixture;] a share, or lot: (TA:) pl. *أجزاء*: (S, Mṣb, K, &c. :) it has no other pl. (Sb, TA.) — [A volume of a book.] — A foot of a verse. (TA.) — In the Kur [xliii. 14], where it is said, *وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جَزْأً*, (K, TA,) or, as some read, *جَزْأً*, (Bd,) it means Females; (K, TA;) i. e., they asserted the angels to be the daughters of God: so says Th: and Aboo-Is-hāk says that it means, they asserted God's share of offspring to be the females; but that he had not found this in old poetry, nor had persons worthy of confidence related it on the authority of the Arabs [of the classical times]: Z disallows it, asserting it to be a lie against the Arabs; and Bd follows him: El-Khafjēe says that the word may be used figuratively; for, as Eve was created of a part (*جزء*) of Adam, the word *جزء* may be applied to denote the female. (MF, TA.)

جَزَاةٌ The handle of the [kind of awl called] مُخَصَّفٌ, (S, K,) and of the اِشْفَى: (S:) AZ says that it is not [the handle, or hilt,] of the sword, nor of the dagger; but is the handle of the مِشْرَةٌ with which camels' feet are branded. (TA.) [See also *جَزَاةٌ*.] — A vine-prop; (K, TA;) a piece of wood with which a vine is raised from the ground. (TA.) — In the dial. of the tribe of Sheybān, The hinder, or hindermost, شَعْفَةٌ [or oblong piece of cloth] of a tent. (TA.)

[*جَزْرِيٌّ* Relating to a part or portion or division; partial; particular; contr. of كَتْبِيٌّ. — And, as a subst., A particular: pl. *جَزْرِيَّاتٌ*.]

[*جَزْرِيَّةٌ* The quality of relating to a part or portion or division; relation to a part &c.; particularity.]

جَزْرِيٌّ Satisfying food; as also *مُجَزْرِيٌّ*; (Fr, K;) like شَبِيعٌ and مُشَبِّعٌ. (Fr, TA.)

هَذَا رَجُلٌ جَزْرِيٌّ [act. part. n. of 1]. — *هَذَا رَجُلٌ جَزْرِيٌّ* This is a man sufficing thee as a man. (K, TA.) — *ظَبِيَّةٌ جَزْرِيَّةٌ* A doe-gazelle that is

satisfied with green, or fresh, pasture or herbage [so as to be in no need of water]: pl. *جَزْرِيٌّ*. (S.) The pl. is explained by IKt as meaning Gazelles: (TA:) [or] it signifies [or signifies also] Wild bulls or cows; (K, TA;) because they are satisfied with green, or fresh, pasture or herbage so as to be in no need of water. (TA.) Also, the pl., Palm-trees; as not needing irrigation. (TA.)

أَجْرًا More [and most] satisfying or sufficing or satisfactory: hence, *الْفَارِسُ أَجْرًا مِنَ الرَّاجِلِ* [The horseman is more satisfactory than the footman]. (Mgh.)

مَجْرًا and *مُجْرًا* are used as inf. ns. of 4 [q. v.]. (TA.)

مُجْرِيٌّ: see *جَزْرِيٌّ*. — Also A strong, fat, camel; because sufficing for the wants of the rider and carrier. (TA.) — Also, and *مُجْرِيَّةٌ*, A woman who brings forth females. (TA. [But see *جَزْرٌ*, from which the verb is derived.]

مَجْرَاةٌ and *مُجْرَاةٌ* are used as inf. ns. of 4 [q. v.]. (TA.)

مَجْرُوَةٌ Divided into parts, or portions. (TA.) — [Having a part, or portion, taken from it: see 1.] — A verse curtailed of two [of the original] feet: [like the *مُضَارِعٌ* and *هَزَجٌ* &c., which were originally of six feet each, but of which every known example is of four only:] or a verse consisting of two feet only: [as a kind of the *رَجْعٌ*, and two kinds of the *مُنْسَرِحٌ*: to each of which, or, accord. to some, to the former of which only, when thus consisting of only two feet, the term *مَنْهُوكٌ* is also applied:] the former is said to be *عَلَى السَّلْبِ*; and the latter, *عَلَى الوُجُوبِ*. (TA.)

جزر

1. *جَزَرَ*, aor. - and sometimes *ز*, (K,) inf. n. *جَزْرٌ*, (Mgh, K,) He cut, or cut off, (Mgh, K,) a thing. (TA.) — *جَزَرَ*, (S, Mgh, Mṣb,) aor. *ز*, (S, Mṣb,) [inf. n. as above,] He slaughtered a camel (S, Mgh, Mṣb) or other animal, (Mṣb,) and skinned it; (S;) as also *اجتزروا*. (S, TA.) You say also, *جَزَرَ لِمَنْ*, meaning He slaughtered for them a camel. (A.) And *اجتزروا القوم جزورا* He slaughtered and skinned for the people a camel. (TA.) — *جَزَرَ النَّخْلَ*, aor. - (S, K) and *ز*, (K,) inf. n. *جَزْرٌ* (S, K) and *جَزَارٌ* and *جَزَارٌ*, (Lh, S, K,) He cut off the fruit of the palm-trees: (Lh, S, K:) or, as some say, he spoiled the palm-trees in fecundating them. (TA.) — And *جَزَرَ*, (TA,) inf. n. *جَزْرٌ*, (K,) He gathered honey from the hive. (K, TA.) — *جَزَرَ*, aor. - and *ز*, inf. n. *جَزْرٌ*, (S, Mṣb, K, &c.,) † It (water) sank, and disappeared; became low; or became remote; (S, K;) decreased; went away; (TA;) flowed away, or retired, (A, Mgh, * Mṣb,) from the earth, or land: (A, Mgh:) it (the sea, and a river, Lth, ISd) ebbed; contr. of *مَدَّ*; (S, ISd, K;) [but in this last sense, only - is authorized by the K, and app. by ISd also, as the aor. ;] i. e., retreated, or went back; (S,

Mṣb;*) as also *اجتزروا*; (ISd, TA;) or ceased to increase. (Lth, Mgh.)

4. *اجزره*, (K,) or *اجزر القوم*, (ISk, S,) He gave to him, or to the people, a sheep or a goat, for him, or for them, to slaughter; (ISk, S, K;) meaning a ewe or a ram or a she-goat; (ISk, S;) or a sheep, or goat, fit for slaughter: (TA:) and *اجزرت له شاة* I gave to him a ewe or a ram or a she-goat, and he slaughtered it: (ISk, TA:) and *اجزرتك بعيرا*, or *شاة*, I gave to thee a camel, or a sheep or goat, that thou mightest slaughter it: (A:) [but] accord. to ISk, one does not say *اجزرتهم ناقة*, because a she-camel is fit for other purposes than that of slaughter: (S:) and accord. to some, one should not say *اجزره جزورا*, but *اجزره جزرة*. (TA.) — *اجزره* He (a camel) attained to the fit time for his being slaughtered. (S, K.) — *اجزر النخل* The palm-trees attained to the fit time for the cutting off of the fruit. (S, K.) — [And hence,] *اجزر الشيخ* † The old man attained to the fit time for his dying; (K, TA;) being aged, and near to his perishing; like as the palm-tree attains to the fit time for having its fruit cut off. (TA.) Youths used to say to an old man *اجزرت يا شيخ*, meaning, Thou hast attained to the fit time for thy dying, O old man: and he would say, *أى بنى وتحتضرون*, i. e., “[O my sons, and] ye shall die youths:” but accord. to one way of relation, it is *اجزرت*; from *اجزرت* the wheat attained to the proper time for being cut.” (S.) — *اجزر القوم* The people attained to the fit time for the cutting off of the fruit of the palm-trees. (Yz, TA.)

5: see 8.

6. *تجازروا* † They reviled each other (K, TA) vehemently, or excessively. (TA.)

7: see 1.

8. *اجتزروا* in: see 1, in two places. — *اجتزروا في القتال* and *تجزروا* (K, TA) They fought one another [app. so that they cut one another in pieces]. (TA.) [In the K, this is immediately followed, as though for the purpose of explanation, by the words *تَرَكَوْهُمُ جَزْرًا لِلسَّبَاعِ أَى قَطَعَا*: but there is evidently an omission in this place, at least of the conjunction *و*.] — And *اجتزروا* They had a camel slaughtered for them. (A.)

جَزْرٌ inf. n. of 1. (S, K, &c.) — And also † The sea (K, TA) itself. (TA.)

جَزْرٌ, (not *جَزْرٌ*, Fr, S, [but see what follows,]) [a coll. gen. n.,] Fat sheep or goats: (S, K, TA:) n. un. *جَزْرَةٌ*: (S, K;) or sheep, or goats, that are slaughtered; (M;) as also *جَزُورٌ*: (K;) n. un. as above: (M: in the K *جَزْرَةٌ*:) or *جَزْرَةٌ* signifies a sheep, or goat, fit for slaughter: or a sheep, or goat, to which the owners betake themselves and which they slaughter: and anything that is lawful to be slaughtered; n. un. of *جَزْرٌ*, which is sometimes [written *جَزْرٌ*,] with fet-ḥ to the *ز*. (TA.) — *جَزْرُ السَّبَاعِ* The flesh which beasts or birds of prey eat. (S, Mgh.) One says, *تَرَكَوْهُمُ جَزْرًا* (S, K) They slew them: (S:) or they left them cut