

in pieces *للسباع* [for the beasts or birds of prey]. (K.) And *صَارُوا جَزْرًا لِّلْعَدُوِّ* [They became a prey to the enemy, cut in pieces]. (Mgh.) = See also *جَزِيرَةٌ*. = Also, and *جَزْرٌ*, (Fr, S, Mṣb, K,) the latter with kesr to the ج, (Mṣb, K,) arabicized, (K,) from the Persian [كُزْر], (AḤn,) [coll. gen. ns., meaning Carrots, or the carrot;] a certain root, (أرومة,) which is eaten, (S, K,) well known: (TA:) n. un. with ḍ; (K;) or *جَزْرَةٌ*: (Aḡ, S, Mṣb:) the best kind is the red and sweet, which grows in winter: it is hot in the extreme of the second degree; moist in the first degree; (TA;) diuretic; (K, TA;) lenitive; emollient; (TA;) strengthening to the venereal faculty; emmenagogue: the putting of its pounded leaves upon festering ulcers is advantageous: (K, TA:) it is difficult of digestion; and engenders bad blood; but is made wholesome with vinegar and mustard. (TA.) — [See also *جَزْرَابٌ*, in art. *جَزْب*.]

*جَزْرٌ*: see *جَزْرٌ*, in three places.

*جَزْرٌ* The time of the cutting off of the fruit of palm-trees. (Yz, TA.) [See also I.]

*جَزُورٌ* A camel [that is slaughtered, or to be slaughtered]; (K;) applied to the male and the female: (S, Mṣb:) or (as some say, Sgh, Mṣb) properly a she-camel that is slaughtered: (Sgh, Mṣb, K:) but the former is the correct assertion; (TA;) though the word is fem., (IAmb, S, Mṣb, TA,) on the authority of hearsay; (TA;) therefore you say, *رَعَتِ الْجَزُورُ* [the camel for slaughter pastured]: (IAmb, Mṣb:) or when used alone, it is fem., because what are slaughtered are mostly she-camels: (TA:) and when used as a common term, it implies the like of predominance [of the fem. gender]: (Hāshiyeh of Esh-Shihāb, TA:) [the shares into which the *جَزُور* is divided in the game called *الْمَيْسِر* are described voce *بَدَأَ*: pl. *جَزُورٌ* (S, Mṣb, K) and *جَزَائِرٌ* and *جَزْرَاتٌ*, (Mṣb, K,) the last of which is pl. of *جَزْرٌ*, like as *طُرُقَاتٌ* is of *طُرُقٌ*. (TA.) — See also *جَزْرٌ*.

*جَزَارَةٌ*, of a camel, The extremities; (S, A;) namely, (S,) the fore and hind legs, (الْيَدَانِ) and the head, (S,) or neck: (A, K:) because the slaughterer receives them; (S;) they being his hire, (S, K,) or right, (A,) not being included among the shares in the game called *الْمَيْسِر*. (TA.) But when a horse is said to be *عَبِلَ الْجَزَارَةَ*, (S,) or *ضَسَمَ الْجَزَارَةَ*, (M,) what is meant is thickness of the fore and hind legs, and abundance of sinews; and the head is not included, because largeness of the head, in a horse, is a fault. (S, M.)

*جَزَارَةٌ* The trade of him who slaughters camels (Mgh, Mṣb, K,\* TA) and other animals. (Mṣb.)

*جَزِيرَةٌ* † An island; land in the sea [or in a river], from which the water has flowed away, so that it appears; (Az, Mgh;) and in like manner, land which a torrent does not overflow, but which it surrounds; (Az, TA;) land from which the tide retires; as also *جَزْرٌ*: (K:) so called

because cut off from the main land: (S:) or because of the retiring of the water from it: (Mṣb:) pl. *جَزَائِرٌ*: (S, Mgh:) [also, a peninsula:] and a piece of ground or land. (Kr, TA.)

*جَزَارٌ* (S, A, Mgh, Mṣb, K) and *جَزِيرٌ* (K) and *جَزَارٌ* (A) One who slaughters camels (A, Mgh, Mṣb, K) and other animals. (Mṣb.)

*جَزِيرٌ*: } see what next precedes.  
*جَزَارٌ*: }

*مَجْزُرٌ*, (Mṣb, K,) or *مَجْزِرٌ*, with kesr to the ج, (S, Ibn-Málik,) contr. to rule, as the aor. of the verb is with ḍamm, (Ibn-Málik, TA,) and sometimes *مَجْزَرَةٌ* [or *مَجْزِرَةٌ*], (Mṣb,) A place where camels are slaughtered, (S, Mṣb, K,) and other animals, (Mṣb,) namely, bulls and cows and sheep and goats, and where their flesh is sold: pl. *مَجْزَارٌ*. (TA.) In a trad. of 'Omar, persons are enjoined to avoid *مَجْزَارٌ*, (S, TA,) meaning as above; because of their uncleanness; (TA;) or because the witnessing of the slaughter of animals hardens the heart and dispels mercy: (IAth, TA:) or the meaning is, places of assembly; because a camel is slaughtered only where people are collected together: (S, TA:) the *مَجْزَرَةٌ* is one of the places in which it is forbidden to perform the usual prayers. (Mgh.)

*مَجْزَرَةٌ* or *مَجْزِرَةٌ*: see *مَجْزُرٌ*, in two places.

جزع

1. *جَزَعٌ* [inf. n. of *جَزَعٌ*] signifies The act of cutting; or cutting off. (TA.) [See also 8.] — [Hence,] *جَزَعَهُ لَهُ جِزْعَةٌ مِّنَ الْمَالِ* He cut off for him a portion of the property. (S.) — And *جَزَعُ الْوَادِي*, (S, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. *جَزَعٌ*, (S, Mṣb, K,) He passed the valley to the other side: (Mṣb:) or he passed the valley [in any manner]: (K:) or he passed across it; i. e., crossed it: (S, K:) and in like manner, *الْأَرْضُ الْمَوْضِعُ* the land: (K:) and *الْمَفَازَةُ* the desert: and *الْمَوْضِعُ* the place. (TA.) = *جَزَعٌ*, (S, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. *جَزَعٌ* (S, Mṣb, K) and *جَزُوعٌ*, (K,) He was, or became, impatient, (S, K,) من *الشَّيْءِ* [of the thing]; (S;) and *عَلَى فُلَانٍ* [on account of such a one]; (S and K in art. *أَلِه*, &c.;) *جَزَعٌ* being the contr. of *صَبْرٌ*: (S, K:) or he had not sufficient strength to bear what befell him, (O, Mṣb,) and found not patience: (Mṣb:) or he manifested grief and agitation: (TK:) or he was, or became, affected with grief: or he was, or became, affected with most violent grief, such as prevented him and turned him from that to which he was directing himself, or from his object, and cut him off therefrom: this meaning of cutting off being said by 'Abd-el-Kádir El-Bagh-dádee to be the primary signification. (TA.)

2. *جَزَعٌ*, inf. n. *تَجْزِيعٌ*, It (a full-grown unripe date) became ripe to the extent of two thirds of it: (S:) or to the extent of half of it: (K, TA;) from the bottom: (TA:) or became partly ripe: and in like manner one says of a grape. (TA.)

— It (a watering-trough, or tank,) had but little remaining in it. (K,\* TA.) — He put a little water into a skin. (TA.) = *جَزَعُ فُلَانًا*, (K,) inf. n. as above, (TA,) He caused the impatience (*جَزَعٌ*) of such a one to cease: (K:) he said to him that which comforted him, or consoled him, and which caused his grief and fear to cease. (IAth.)

4. *اجْزَعُ جُزْعَةً*, and *جُزْعَةً*, He left, or caused to remain, a remainder: (O, K:) or less than half. (TA.) = *اجْزَعَهُ* He caused him to be impatient: (S, K:) or he caused him to want sufficient strength to bear what befell him, and to be impatient. (Mṣb.)

5: see 7, in two places. = *تَجَزَعُوا الْغَنِيمَةَ* They divided among themselves the spoil. (TA.)

7. *انْجَزَعُ* It (a rope) broke, (K, TA,) in any manner: (TA:) or broke in halves; (K, TA;) but if it have broken at its extremity, one does not say *انْجَزَعُ*. (TA.) And *انْجَزَعَتِ الْعَصَا*, and *تَجَزَعَتِ*, The staff, or stick, broke (K, TA) in halves. (TA.) *تَجَزَعُ* is also said of a spear, and of an arrow, &c., meaning It broke in pieces. (TA.)

8. *اجْتَزَعَهُ* He broke it, and cut it off: (K:) or he broke it off, and cut it off, for himself; namely, a branch, rod, or piece of wood, from a tree. (S.)

*جَزْعٌ* (S, Mṣb, K) and *جَزْعٌ*, (Kr, K,) but IDrd ascribes the latter to the vulgar, (TA,) [The onyx; so called in the present day;] certain beads, or gems, (*خَزْرٌ*) (Mṣb,) the beads, or gems, (*خَزْرٌ*, [here rendered by Golius "Murcena seu concha Veneris," though he also gives what I regard as the only correct signification, namely "onyx,") of *El-Yemen* (S, K) [and] of *China*, (K,) in which are whiteness and blackness, (S, Mṣb, K,) and to which eyes are likened, (S, K,) and in particular, by Imra-el-Kays, the eyes of wild animals, because their eyes, while they are alive, are black, but when they die, their whiteness appears; (TA;) a kind of stone having many colours, brought from *El-Yemen* and *China*; (Kzw;) so called because interrupted by various colours; its blackness being interrupted by its whiteness and its yellowness: (IB:) 'Aisheh's necklace [which she lost on the occasion that subjected her to the accusation of adultery] was of *جَزْعٍ* of Dhafári: (TA:) the wearing it in a signet induces anxiety, or disquietude of mind, and grief, and terrifying dreams, and altercation with men; and if the hair of one who experiences difficulty in bringing forth be wound upon it, she brings forth at once: (K: [and Kzw says the like, and more of a similar kind:]) n. un. *جَزْعَةٌ* (Mṣb, K,\* TA) and *جَزْعَةٌ*. (K,\* TA.) = See also what next follows.

*جَزَعٌ*, (S, O, L, Mṣb, K,) but AO says that it should be with fet-h, [*جَزَعٌ*] (K.) The place of bending, or turning, (*مَنْعَطٌ*, S, Mṣb, K, or *مَنْعَتِي*, Aḡ, K,) of a valley: (Aḡ, S, Mṣb, K:) or the middle thereof: or the place where it ends: (IDrd, K:) or its side: (Mṣb:) or the place of