

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

See also حَرِي, in six places.

حَرِي: see حَرِي, in four places.

حَرِي: see حَرِي, in two places.

حَرِي Adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy; as also حَرِي and حَرِي, which last has no dual nor pl., (§, Mṣb, K,) nor a fem. form, remaining unaltered, because it is [originally] an inf. n.; [see a verse cited voce نَقَر;] or, accord. to Lh, one may say حَرِيَان, because Ks has related that some of the Arabs dualize what they do not pluralize: (TA:) the pl. of حَرِي is حَرِيُون and حَرِيَاة; (§, Mṣb;) and the pl. of حَرِيَة is حَرِيَات and حَرِيَا: the pl. of حَرِي is حَرِيَاة (§, TA) and حَرُون; and the pl. of حَرِيَة is حَرِيَات. (TA.) You say, إِنَّهُ لَحَرِي, and لَحَرِي, and لَحَرِي, (K, TA,) Verily he, or it, is adapted, &c., to such a thing; or worthy of such a thing. (TA.) And حَرِي هُوَ حَرِي (TA.) And حَرِي هُوَ حَرِي, and حَرِي, and حَرِي, He is adapted, &c., to do that: (§, Mṣb:) and ان لَحَرِي, (Lh, K, [in some copies of the K, erroneously, لَحَرِي,]) and لَحَرِيَة, (K,) which last has no dual nor pl. nor fem. form, like مَخْلَقَةٌ [q. v.] and مَقِينَةٌ: (TA:) and هَذَا الْأَمْرُ مَحْرَاةٌ (TA:) and مَقِينَةٌ [This thing, or affair, is adapted, &c., to that]. (§.) And hence the phrase, أَنْ يَكُونَ ذَاكَ (S, \*K) It is suitable, fit, or proper, that that should be. (PṢ.) [But this phrase, in the present day, means Rather that should be. And hence, كَرُ بِالْحَرِي How much rather.] One says also, of a man who has attained to fifty [years], حَرِي, meaning He is adapted, &c., to attain all that is good. (Th, TA.) And one says إِنَّهُ لَحَرِي as meaning Verily it is probable; or likely to happen or be, or to have happened or been; as also لَخَلِيْق. (TA in art. خَلَق.)

حَرِي: see art. حَرِي.

حَار masc. of حَارِيَة, (M, TA,) which is an epithet applied to a viper (أَفْعَى); (§, M, K;) meaning That has decreased in its body by reason of age; and it is the worst, or most malignant or noxious, that is: (§:) or that has become old, and has wasted in its body, and whereof there remains not save its head and its breath (نَفْسَهَا [in the CK نَفْسَهَا]) and its poison: (M, K:) dim. حَوْبَر. (TA.) One says, رَمَاكَ اللَّهُ بِأَفْعَى حَارِيَة [meaning † May God smite thee with an evil like a viper wasted by age]. (§.)

حَوْبَر: see what next precedes.

أَحْرِي More, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper; or more, and most, worthy, or deserving. (§, \*Mgh, Mṣb, K.) A thing is said to be أَحْرِي بِالْأَسْتِعْمَالِ [More, or most, meet, &c., to be done]. (§, K.)

مَحْرِي: see حَرِي.

مَحْرَاة: see حَرِي, in two places.

## حز

1. حَزَّه, (§, A, Mṣb,) aor. 2, inf. n. حَزَّ, (§, Mṣb, K,\*) He cut it; (§, A, K;) namely, his, or its, head; (A;) as also أَحْتَزُهُ: (§, 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. (§, Mṣb, TA.) It is said in a prov., حَزَّتْ حَاذَةٌ مِنْ كَوْعِبَا [A woman cutting cut a part of the skin of the extremity of the bone of her fore arm next the thumb: nearly the same as another prov. حَلَلَتْ حَاثَةٌ عَنْ كَوْعِبَا]: 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, حَزَّ الْإِثْمُ مَا حَزَّ فِي فِي رَأْسِ الْقَوْسِ He made a notch in the head of the bow. (A.) — [Hence the saying,] الْإِثْمُ مَا حَزَّ فِي قَلْبِكَ † [Sin is that which makes an impression upon thy heart, causing thee to waver lest it be an act of disobedience because of thy not being easy respecting it]. (A. [See حَزَّاز, below; and see also حَاك, and حَاك.]) Of anything making an impression in, or upon, the bosom, and causing one to waver or scruple, you say حَزَّ. (§.)

2. حَزَّزَهُ, inf. n. تَحْزِيزٌ, 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, [He made his teeth serrated, and sharpened their extremities, to make them like those of a young person. (§, K, TA.) [See also تَحْزِيزٌ, below.]

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

8. أَحْتَزُهُ: see 1.

حَزُّ A notch, or an incision, (§, A, Mṣb, K,) in a thing; (§, K;) as, [for instance,] in a piece of wood, and a tooth-stick (سَوَاك), and a bone, (TA,) and a bow: (A, TA:) and in like manner حَزُّ, the notch of a bow, into which the ring of the string falls: (A and K, voce كَطْرُ) [or the former is a coll. gen. n.:] n. un. حَزَّةٌ; (§, TA:) [for which, in the § and L and K, voce طَرِيْدَةٌ, we find حَزَّةٌ, perhaps a dial. var.] You say, رَدَّ الْوَتْرَ إِلَى حَزِّهَا He put back the bow-string to its notch (A, TA) in the head of the bow. (TA.) For the explanation of حَزُّ الْكِرَاكِرِ, see كِرَاكِرَةٌ. — A time; a particular time; [a nick of time:] (§, K:) and حَزَّةٌ signifies the same; and also a particular state or condition. (A, TA.) You say, كَيْفَ جِئْتَ فِي هَذِهِ حَزَّةٌ مَجِيءٌ فَلَانِ [This is the time of the coming of such a one]. (A.) And كَيْفَ جِئْتَ فِي هَذِهِ حَزَّةٌ [How hast thou come at this time, or in this state?]. (A.) And لَقِيْتَهُ عَلَى حَزَّةٍ [I met him at an evil time, or in an evil condition]. (A.)

حَزَّة: see حَزُّ, in five places.

حَزَّة: see حَزُّ. — Also A piece of flesh-meat

cut off lengthwise: (§, K:) or only of liver: (K, 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. حَزَزٌ. (Mṣb.) — † The neck: (§, Mṣb, K:) accord. to some: (Mṣb:) so termed metaphorically. (§.) So in a trad., أَخَذَ بِحَزَّتِهِ He took hold of his neck. (§, TA.) = حَزَّةُ السَّرَاوِيلِ i. q. حَزَّتُهُ: (IAqr, Az, §, Mṣb, K:) but disallowed by Aq. (TA.)

حَزَّازُ Scurf of the head: † n. un. with ة [signifying a particle, or flake, thereof]. (§, K.)

حَزَزٌ Rugged ground: (IDrd:) or a rugged and extended place: (§, 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.] أَحْزَاةٌ and [of mult.] حَزَانٌ (§, K) and حَزَانٌ and حَزَزٌ, (K, TA,) with two dammehs, (TA,) or حَزَزٌ. (CK.)

حَزَّازَةٌ: see حَزَّازٌ: — and see also حَزَّازٌ.

حَزَّازُ Food that becomes acid in the stomach, (K, TA,) by reason of its badness, and so [as it were] cuts (يَحْزِرُ) into the heart. (TA.) Hence the saying, أَنْتَ أَثْقَلُ مِنَ الْحَزَّازِ [Thou art heavier, or more difficult to be born, than the food that becomes acid in the stomach, &c.]. (AHeyth, on the authority of Abu-l-Ḥasan El-Aqrábee.) — [And hence, app.,] Anything that makes an impression in, or upon, the heart, or bosom, causing one to waver or scruple; lit., that cuts into the heart, and scrapes in the bosom; expl. by مَا حَزَّ فِي الْقَلْبِ; حَاكٌ فِي الصَّدْرِ, (A'Obeyd, §, K,) and حَاكٌ فِي الْقَلْبِ; (K;) as also حَزَّازٌ (K) [and حَزَّازَةٌ, as will be seen below]: and pain in the heart, arising from wrath &c.; as also حَزَّازٌ, (A'Obeyd, §,) and حَزَّازَةٌ; (A'Obeyd, §, K;) of which last the pl. is حَزَّازَاتٌ. (A'Obeyd, §.) [See also حَزَّازَةٌ.] It is said in a trad., الْإِثْمُ حَوَازُ الْقُلُوبِ, (§, Mgh, and K\* in art. حَوَازٌ) i. e., Sin is those things that make an impression upon hearts, (Lth, Mgh, Mṣb, 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: (Mṣb:) حَوَازٌ being pl. of حَزَّازَةٌ, (Mgh, K,) like as دَوَابٌ is pl. of دَابَّةٌ: (Mgh:) Sh. reads حَوَازُ الْقُلُوبِ, which he explains as meaning, "what overcomes hearts, (يَغْلِبُ عَلَيْهِمَا, i. e., مَا يَحْوِزُهُمَا) so that they commit that which is not incumbent:" (Mgh, and K\* and TA ubi supra:) but the former reading is the more common: (Mgh, TA:) and some read حَزَّازٌ; and some, حَزَّازٌ. (TA in art. حَوَازٌ.) [See also حَزَّازٌ and حَزَّازٌ الصَّخْرِ: see حَزَّازٌ الصَّخْرِ, in art. هَبَّتْ.]