descended and abode, in his vicinage, &c.]. (Ṣ.) ═ See also حَرِىٌّ, in six places.

حَرٍ: see حَرِىٌّ, in four places.

حَرَاةٌ: see حَرًى, in two places.

حَرِىٌّ *Adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper*, or *worthy*; as also ▼حَرٍ and ▼حَرًى, which last has no dual nor pl., (Ṣ, Mṣb, Ḳ,) nor a fem. form, remaining unaltered, because it is [originally] an inf. n.; [see a verse cited voce نَقْرٌ;] or, accord. to Lḥ, one may say حَرَيَانِ, because Ks has related that some of the Arabs dualize what they do not pluralize: (TA:) the pl. of حَرِىٌّ is حَرِيُّونَ and أَحْرِيَآءُ; (Ṣ, Mṣb;) and the pl. of حَرِيَّةٌ is حَرِيَّاتٌ and حَرَايَا: the pl. of ▼حَرٍ is أَحْرَآءُ (Ṣ, TA) and حَرُونَ; and the pl. of حَرِيَّةٌ is حَرِيَاتٌ. (TA.) You say, إِنَّهُ لَحَرِىٌّ بِكَذَا, and ▼لَحَرٍ, and ▼لَحَرًى, (Ḳ, TA,) *Verily he*, or *it, is adapted*, &c., *to such a thing*; or *worthy of such a thing*. (TA.) And هُوَ حَرِىٌّ أَنْ يَفْعَلَ ذَاكَ, and ▼حَرٍ, and ▼حَرًى, *He is adapted*, &c., *to do that*: (Ṣ, Mṣb:) and انّه ▼لَمَحْرًى يفعل, (Lḥ, Ḳ, [in some copies of the Ḳ, erroneously, لَمَحْرِىٌّ,]) and ▼لَمَحْرَاةٌ, (Ḳ,) which last has no dual nor pl. nor fem. form, like مَخْلَقَةٌ [q. v.] and مَقْمَنَةٌ: (TA:) and ▼هٰذَا الأَمْرُ مَحْرَاةٌ لِذٰلِكَ [*This thing*, or *affair, is adapted*, &c., *to that*]. (Ṣ.) And hence the phrase, ▼بِالْحَرَى أَنْ يَكُونَ ذَاكَ (Ṣ,* Ḳ) *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, ▼كَمْ بِالْحَرَى *How much rather*.] One says also, of a man who has attained to fifty [years], ▼فَحَرًى, meaning *He is adapted*, &c., *to attain all that is good*. (Th, TA.) And one says إِنَّهُ لَحَرِىٌّ as meaning *Verily it is probable*; or *likely to happen* or *be*, or *to have happened* or *been*; as also لَخَلِيقٌ. (TA in art. خلق.)

حِرِىٌّ: see art. حرح.

حَارٍ masc. of حَارِيَةٌ, (M, TA,) which is an epithet applied to a viper (أَفْعًى); (Ṣ, M, Ḳ;) 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 save its head and its breath* (نَفَسُهَا [in the CḲ نَفْسُهَا]) *and its poison*: (M, Ḳ:) dim. ▼حُوَيْرٍ. (TA.) One says, رَمَاكَ اللّٰهُ بِأَفْعًى حَارِيَةٍ [meaning †*May God smite thee with* an evil like *a viper wasted by age*]. (Ṣ.)

حُوَيْرٍ: see what next precedes.

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

مَحْرًى: see حَرِىٌّ.

مَحْرَاةٌ: see حَرِىٌّ, in two places.

حز

1. حَزَّهُ, (Ṣ, A, Mṣb,) aor. ـُ, inf. n. حَزٌّ, (Ṣ, Mṣb, Ḳ,*) *He cut it*; (Ṣ, A, Ḳ;) namely, his, or its, head; (A;) as also ▼احتزّهُ: (Ṣ, A, Ḳ:) 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. (Ṣ, Mṣb, TA.) It is said in a prov., حَزَّتْ حَازَّةٌ مِنْ كُوعِهَا [*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. حَلَأَتْ حَالِئَةٌ عَنْ كُوعِهَا]: alluding to a people's being occupied by their own affair so as to be diverted thereby from attending to other things. (AZ, Ḳ.) You say also, حَزَّ فِى رَأْسِ القَوْسِ *He made a notch in the head of the bow*. (A.) ═ [Hence the saying,] الإِثْمُ مَا حَزَّ فِى 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 حَزَّازٌ, below; and see also حَكَّ, and حَاكَ.]) Of anything making an impression in, or upon, the bosom, and causing one to waver or scruple, you say حَزَّ. (Ṣ.)

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,] حَزَّزَ أَسْنَانَهُ, (Ṣ, Ḳ,) inf. n. تَحْزِيزٌ, (TA,) *He made his teeth serrated, and sharpened their extremities*, to make them like those of a young person. (Ṣ, Ḳ, TA.) [See also تَحْزِيزٌ, below.]

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

8. احتزّهُ: see 1.

حَزٌّ *A notch*, or *an incision*, (Ṣ, A, Mṣb, Ḳ,) in a thing; (Ṣ, Ḳ;) as, [for instance,] in a piece of wood, and a tooth-stick (سِوَاك), and a bone, (TA,) and a bow: (A, TA:) and in like manner ▼مَحَزٌّ, the *notch* of a bow, *into which the ring of the string falls*: (A and Ḳ, voce كُظْرٌ:) [or the former is a coll. gen. n.:] n. un. ▼حَزَّةٌ; (Ṣ, TA;) [for which, in the Ṣ and L and Ḳ, voce طَرِيدَةٌ, we find ▼حُزَّةٌ, perhaps a dial. var.] You say, رَدَّ الوَتَرَ 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 الكَرَاكِرِ, see كِرْكِرَةٌ. ═ *A time; a particular time*; [*a nick of time*:] (Ṣ, Ḳ:) and ▼حَزَّةٌ signifies the same; and also *a particular state* or *condition*. (A, TA.) You say, هٰذِهِ حَزَّةُ ▼مَجِىءِ فُلَانٍ [*This is the time of the coming of such a one*]. (A.) And كَيْفَ جِئْتَ فِى هٰذِهِ الحَزَّةِ ▼ [*How hast thou come at this time*, or *in this state?*]. (A.) And لَقِيتُهُ عَلَى حَزَّةٍ ▼مُنْكَرَةٍ [*I met him at an evil time*, or *in an evil condition*]. (A.)

حَزَّةٌ: see حَزٌّ, in five places.

حُزَّةٌ: see حَزٌّ. ═ Also *A piece* of flesh-meat *cut off lengthwise*: (Ṣ, Ḳ:) or only of liver: (Ḳ, 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. حُزَزٌ. (Mṣb.) ═ ‡The *neck*: (Ṣ, Mṣb, Ḳ:) accord. to some: (Mṣb:) so termed metaphorically. (Ṣ.) So in a trad., أَخَذَ بِحُزَّتِهِ *He took hold of his neck*. (Ṣ, TA.) ═ حُزَّةُ السَّرَاوِيلِ *i. q.* حُجْزَتُهُ: (IAạr, Az, Ṣ, Mṣb, Ḳ:) but disallowed by Aṣ. (TA.)

حَزَازٌ *Scurf* of the head: ▼n. un. with ة [signifying *a particle*, or *flake, thereof*]. (Ṣ, Ḳ.)

حَزِيزٌ *Rugged ground*: (IDrd:) or *a rugged and extended place*: (Ṣ, Ḳ:) 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.] أَحِزَّةٌ and [of mult.] حِزَّانٌ (Ṣ, Ḳ) and حُزَّانٌ and حُزُزٌ, (Ḳ, TA,) with two ḍammehs, (TA,) or حُزَزٌ. (CḲ.)

حَزَازَةٌ: see حَزَازٌ: ═ and see also حَزَّازٌ.

حَزَّازٌ Food *that becomes acid in the stomach*, (Ḳ, TA,) *by reason of its badness, and so* [*as it were*] *cuts* (يَحُزُّ) *into the heart*. (TA.) Hence the saying, أَنْتَ أَثْقَلُ مِنَ الحَزَّازِ [*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-Aạrábee.) ═ [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 فِى القَلْبِ, (A'Obeyd, Ṣ, Ḳ,) and حَكَّ فِى الصَّدْرِ; (Ḳ;) as also ▼حُزَّازٌ (Ḳ) [and ▼حَزَازَةٌ, as will be seen below]: and *pain in the heart, arising from wrath &c.*; as also ▼حُزَّازٌ, (A'Obeyd, Ṣ,) and ▼حَزَازَةٌ; (A'Obeyd, Ṣ, Ḳ;) of which last the pl. is حَزَازَاتٌ. (A'Obeyd, Ṣ.) [See also حَزْحَزَةٌ.] It is said in a trad., الإِثْمُ حَوَازُّ القُلُوبِ, (Ṣ, Mgh, and Ḳ* in art. حوز,) i. e., *Sin is those things that make an impression upon hearts*, (Lth, Mgh, MṢ, and Ḳ ubi suprà,) *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*, (Ḳ,) or *to be uneasy in heart respecting them*: (MṢ:) حوازّ being pl. of ▼حَازَّةٌ, (Mgh, Ḳ,) like as دَوَابٌّ is pl. of دَابَّةٌ: (Mgh:) Sh. reads حَوَازُّ القُلُوبِ, which he explains as meaning, "what overcomes hearts, (مَا يَحُوزُهَا, i. e., يَغْلِبُ عَلَيْهَا,) so that they commit that which is not incumbent:" (Mgh, and Ḳ* and TA ubi suprà:) but the former reading is the more common: (Mgh, TA:) and some read حَزَّازٌ; and some, حَزَّارٌ. (TA in art. حوز.) [See also فَصٌّ.] ═ حَزَّازُ الحَجَرِ and حَزَّازُ الصَّخْرِ: see بَهَقُ الحَجَرِ, in art. بهق.