

when the person stands up, or rises: (M:) or [simply] soft. (TA.) And مَرْمَرَةٌ and مَرْمُورَةٌ, (S, M, K,) with damm, (K,) [in two copies of the § written مَرْمُورَةٌ,] applied to a damsel, or girl, (S, K,) or to a woman, (M,) Soft, (S, K,) and quivering, or quaking, in her flesh, (S, M, K,) when she stands up, or rises. (M.)

مَرْمُورَةٌ and مَرْمُورٌ : }
مَرْمَرٌ : } see مَرْمَرٌ.

أَمْرٌ [More, or most, tightly twisted]. — [Hence,] فَلَانٌ أَمْرٌ عَقْدًا مِنْ فَلَانٍ † Such a one is firmer, and more faithful to his compact, than such a one. (S.) = More, or most, bitter: fem. مَرِيٌّ: of which the dual is مَرِيَانٌ. (TA.) You say, هَذَا أَمْرٌ مِنْ ذَا [This is more bitter than that]. (S.) And خُذِ الْحُلُوبَى وَأَعْطِهِ الْمَرِيَّ [Take thou the sweeter, or sweetest, and give to him the bitterer, or bitterest]. (S in art. حلو.) And it is said in a prov., (A,) by a certain Arab woman, (S,) صَغَرَاهَا مَرَاهَا [The youngest of them is the most bitter of them]. (S, A.) See Freytag's Arab. Prov., i. 720; where another reading is given, مَرَاهَا for شَرَاهَا. — Poverty and decrepitude: (S, K:) or decrepitude and disease. (A.) — Also, † Aloes (الصَّبْرُ) and الثَّقَاءُ, (A, K,) i. e., mustard: (TA:) so in a trad. (A, TA.) — You say also, لَقِيتُ مِنْهُ الْأَمْرَيْنِ, (T, S, M, K,) with the pl. نِ, (T, S,) and with kesr to the رِ, (K,) and الْأَمْرَيْنِ, (IAar, M, A, K,) dual of أَمْرٌ, (M,) with fet-h to the رِ, (K,) and الْمَرْتَيْنِ, dual of مَرِيٌّ, (M,) or مَرْتَيْنِ, (as in copies of the K,) † I experienced from him, or it, calamities: (S, A:) or evil, and a grievous, or distressing, thing. (M, K.)

مَرٌّ A place of مَرُورٌ [i. e. passing; passing by; &c.; or a place of passage: see 1]. (S.) You say قَعَدْتُ عَلَى مَرِّهِ [I sat at his place of passing]. (A.) — It is also an inf. n.: see مَرٌّ. (S.)

مَرٌّ A rope, (S, Mshb,) and thread, (Mshb,) tightly twisted: (S, Mshb:) a rope well twisted: (TA:) and anything twisted. (M, TA.) See also مَرِيْرٌ. — [Hence,] † A man, and a horse, strongly, or firmly, made. (A, TA.)

مَرٌّ : see مَرٌّ.

مَرُورٌ Overcome by bile; (S;) a man whose bile is roused. (A.)

مَرٌّ مَرٌّ, with fet-h to the second مَر, Strong in altercation, not weary of labouring or striving. (S, K.) A'Obeyd cites the following verse:

• وَجَدْتَنِي الْوَيْ بَعِيدَ الْمُسْتَمِرِّ
• أَحْبِلُ مَا حَبِلْتُ مِنْ خَيْرِ وَشَرِّ

[Thou findest me very contentious, strong in altercation, not weary of labouring or striving, bearing what is imposed on me of good and evil]. (S, T, A.) IB says, that this rejez is commonly ascribed to 'Amr Ibn-'Āṣ, but it is said to be quoted by him from Artūh Ibn-Suheiyeh: Sgh says, that it is ascribed to El-'Ajjāj, but is not his; and to En-Nejās-see El-Hārithee; and Abou-Moḥammad El-Aqrābee says, that it is by Musāwir Ibn-Hind. (TA.)

عَادَةٌ مُسْتَمِرَّةٌ act. part. n. of 10, q. v. — عَادَةٌ مُسْتَمِرَّةٌ A custom constantly obtaining; unvarying. (A, Mgh.) — سِحْرٌ مُسْتَمِرٌّ [in the Kṛ, liv. 2,] Enchantment going on: or having one continuous course: or continuing in the same manner: or continuing in a regular, uniform, or constant, course: (Mgh:) or passing away, and vain, or ineffectual: or † strong: (K:) or bitter. (TA.) — فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ [in the Kṛ, liv. 19,] In a day of ill fortune that was lasting, or continual: (Zj, K:) or of which the evil, (K:) or ill luck, (TA,) was continual; (K, TA:) or effective, (K, TA,) with respect to that which it was ordered and constrained to accomplish: (K:) or † potent in its evil fortune: or bitter: or in a Wednesday that did not come round again in the month: (K:) or in the last Wednesday of the month of Šafar. (TA.)

مرا

1. مَرُوءٌ الطَّعَامُ, aor. ' , inf. n. مَرَاءَةٌ, epithet مَرِيٌّ; and مَرِيٌّ, (S, K,) and مَرًّا, aor. ' ; (K;) and استمرا (TA;) The food was, or became, wholesome, or approved in its result: (Z:) or easy to swallow, and wholesome, or approved in its result: (K:) or easy to swallow, not attended by trouble: or quick in digesting. (Z.) It is said in the Keshsháf, on ch. iv., v. 3, of the Kṛ, that مَرِيٌّ and هَنِيٌّ are two epithets from مَرُّ الطَّعَامِ and مَرًّا, “the food was easy to swallow; not attended by trouble:” or the former epithet signifies “pleasant, or productive of enjoyment, to the eater;” and the latter, “wholesome, or approved in its result:” or the former, food or drink that is “not succeeded by harm, even after its digestion;” and the latter, that which is “quick in digesting.” (TA.) In conjunction with هَنَانِي, one says مَرَانِي (هَنَانِي الطَّعَامِ وَمَرَانِي), (Fr. S, K,) aor. ' , inf. n. مَرِيٌّ; (Akh, S;) and in conjunction with هَنِيَّتِي مَرِيَّتِي; (TA [also mentioned in the S, on the authority of Akh];) and alone, (i. e. not in conjunction with هَنَانِي or هَنِيَّتِي), (Fr, S, K,) inf. n. مَرَاءَةٌ, (AZ,) [It (food) was wholesome to me, &c. (see above):] it was light to my

stomach, and descended thence well. (TA.) But هَنَانِي also occurs in this sense without مَرَانِي. (TA.) — مَرِيٌّ الطَّعَامُ, and استمراه, [He found the food wholesome, &c.] (S.) (See above.) عَدَهُ مَرِيًّا الطَّعَامُ, signifies مَرِيًّا. (MA.) — مَرًّا, aor. ' , He fed; or ate food. (K.) Ex. مَا لَكَ لَا تَمْرَأُ What aileth thee, that thou dost not eat? (TA.) — مَرُوءٌ الْأَرْضِ, inf. n. مَرَاءَةٌ, The land was, or became salubrious, in its air. (K.) — مَرُوءٌ, aor. ' , (AZ, S, K,) inf. n. مَرُوءَةٌ, (K,) epithet مَرِيٌّ, (S, K,) He was, or became, possessed of مَرُوءَةٌ; (AZ, S, K;) sometimes written and pronounced مَرُوءَةٌ; (S;) i. e., manliness; (S, K;) manly perfection; (TA;) consisting in abstinence from things unlawful, or in chastity of manners, and the having some art or trade; (El-Aḥnaf;) or in abstaining from doing secretly what one would be ashamed to do openly; (TA;) or in the habit of doing what is approved, and shunning what is held base; (El-Khafājee;) or in preserving the soul from filthy actions, and what disgraces in the estimation of men; or in good manners, and guarding the tongue, and shunning impudence; (TA;) or in a quality of the mind by preserving which a man is made to persevere in good manners and habits: (Mshb:) [in a word, virtue; or rather manly virtue or moral goodness.] = مَرًّا Inivit feminam. (K.) — مَرِيٌّ He became like a woman, in external appearance, or in talk. (K.)

4. هَذَا يَمْرِيُّ الطَّعَامُ [This makes the food wholesome, &c.] (AZ.) (See مَرُوءٌ.)

5. تَمْرَأَ He affected, or endeavoured to acquire, (تَكَلَّفَ) manliness, مَرُوءَةٌ; (AZ, S, K:) accord. to some, he became possessed of that quality. (TA.) — تَمْرَأَ بِهِمْ He sought to acquire the character of manliness (مَرُوءَةٌ) by disparaging them and vituperating them. (ISk, S, K.) — لَا يَتَمْرَأُ أَحَدُكُمْ بِالْدُّنْيَا (a trad.) [app., Let not any one of you delight himself in the present world]: but accord. to one relation, it is مَرُوءَةٌ, from الرُّوِيَّةُ: [see art. رَأَى]. (TA.) [See also تَهَنَّا.]

10: see 1.

مَرٌّ and مَرٌّ (S, K) and مَرٌّ (K) A man, or human being; syn. إِنْسَانٌ: (K:) or a man as opposed to a child or a woman; syn. رَجُلٌ. (S, K.) You say مَرٌّ in the nom., مَرًّا in the acc., and مَرٌّ in the gen., (S,) agreeably with analogy. (TA.) And some say مَرٌّ in the nom., مَرًّا in the acc., and مَرٌّ in the gen.; doubly declining the word. (TA, and some copies of