

the §.) And **مَرَّة** is said to be of the dial. of Hudheyl. It is said that no pl. is formed from **مر**; but **مَرُورُونَ** occurs as its pl. in the following words of a trad.; **أَحْسِنُوا أَمَلًا كَمِ أَيْهَا المَرُورُونَ** [*Amend your manners, O ye men!*]; and in the saying of Ru-beh, **أَيْنَ يُرِيدُ المَرُورُونَ** [*Whither do the men desire to go?*]. (TA.) It forms a dual; **مِرَانٍ**: they say **هُمَا مِرَانٍ صَالِحَانِ** [*They are two just men*] (§) in the dial. of Hudheyl. (TA.) It also forms a dim., **مَرِيَّةٌ**, fem. **مَرِيَّةٌ**. (§.) — The fem. of **مَرَّة** is **مَرَاةٌ**, *A woman*: [and *a wife*:] also written and pronounced **مَرَّة**. (§, K.) — **مَرَّة** is also written with the conjunctive **ل**: you say **أَمْرًا** in the nom., **أَمْرًا** in the acc., and **أَمْرًا** in the gen.: also, **أَمْرُو** in the nom., **أَمْرُو** in the acc., and **أَمْرُو** in the gen.: also, **أَمْرُو** in the nom., **أَمْرُو** in the acc., and **أَمْرُو** in the gen.; doubly declining the word. (§, K, TA.) [The last three forms are the most common in classical works: but in ordinary parlance, in the present day, the word is generally pronounced with fet-ḥ to the **ر** in each case. The final **ء** is also often written without the **ل** or **و** or **ي**.] Ks and Fr say, that the word is doubly declined, as to the **ر** and **ء**, because the final **ء** is often omitted. (T, TA.) [When the disjunctive **ل** is substituted for the conjunctive, i.e., when the word is immediately preceded by a quiescence, its vowel is **kesr**: thus you say **أَمْرًا**, **أَمْرُو**, &c.; and thus also in the fem. The name of the famous poet **أَمْرُ القَيْسِ** is commonly pronounced **Imra-el-Keys** and **Imr-el-Keys**.] — The fem. is **أَمْرَاةٌ**, *A woman*: [and *a wife*:] but with **ال** you say **الْمَرَاةُ**: **الْمَرَاةُ** [which is authorized by the K] is also said to be established by usage; but most of the expositors of the Fḥ reject this; and those who allow it to be correct judge it of weak authority: IO mentions also **أَمْرَاةٌ**, with soft after the **ر**. (TA.) — **أَمْرَة** is also used in a fem. sense; (§;) though this is extr.: ex. **إِنهَا لَأَمْرَة** [*Verily she is an excellent woman*: see **صِدْقٌ**]. (TA.) And **أَمْرَاةٌ** is used, in a trad., as signifying *a perfect woman*: **لَقَدْ تَزَوَّجْتَ أَمْرَاةً** [*Indeed thou hast married a perfect woman*: like as you say **فُلَانٌ رَجُلٌ**, meaning “Such a one is a perfect man.”] (TA.) — Also, **أَمْرًا** or **أَمْرُو**, (§, K,) signifies *A wolf*: (§, K:) or, as Z and others assert, it is tropical in this sense. Yoo says, that the poet means, by **أَمْرُو**, in the following verse, a wolf:

- وَأَنْتَ أَمْرُو تَعْدُو عَلَى كُلِّ غَرَّةٍ •
- فَتُخَطِّئُ فِيهَا مَرَّةً وَتُصِيبُ •

[And thou art a wolf that assaultest on every occasion of carelessness; and sometimes thou

misest therein, and (sometimes) thou attainest thine object]. (TA.) — The rel. n. of **أَمْرَة** is **مَرِيَّةٌ** (as in one copy of the §) or **مَرِيَّةٌ** (as in another copy) and **أَمْرِيَّةٌ**. (§, and El-Ashmoonee and others.) [For the last, Golius, from a copy of the §, gives **أَمْرِيَّةٌ**: and in one copy of the §, I find it written **أَمْرِيَّةٌ**: but I have not met with any confirmation of either of these two forms.] **مَرِيَّةٌ** seems to be formed from **مَرَّة**; but is extr.; the analogous form being **مَرِيَّةٌ**. (TA.)

**مَرَاةٌ** *A giving of food on the occasion of building a house, or marrying.* (TA.)

**مَرِيَّةٌ** [The *oesophagus*, or *gullet* of a slaughtered camel, or sheep or goat, (§, Z,) and of a man, (Zj, in his *Khalk el-Insán*), the *canal through which the food and drink pass*; (§, K;) the *head of the stomach*; (K;) *contiguous*, (§,) or *adherent* (K) *to the حَلَقُومُ* [or *windpipe*]; (§, K;) *through which the food and drink pass, and by which they enter*: (TA:) pl. [of pauc.] **أَمْرِيَّةٌ** (K) and [of mult.] **مَرُورٌ**. (§, K.) It is also written **مَرِيَّةٌ**. (TA.) — **يَأْتِينَا فِي مِثْلِ مَرِيَّةِ التَّعَامِ** [*It comes to us as it were through the gullet of the ostrich*]: a proverbial expression, from a trad., alluding to paucity of food; the ostrich being particularized because of the slenderness of its neck, whence is inferred the narrowness of its gullet. (TA.) — **Wholesome, &c.** (See **مَرُورٌ**.) — **هَنِيئًا مَرِيئًا**: see art. **هَنَا** and see **ل** in the present art. — **غَيْثٌ مَرِيٌّ** [*A rain productive of good result*]. (TA.) — **كَلَامٌ مَرِيٌّ**: *Wholesome herbage.* (K.) — **أَرْضٌ مَرِيَّةٌ**: *A land salubrious in its air.* (K.) — **Manly, &c.** (See **مَرُورٌ**.)

- **مَرَاءَةٌ**: see **مَرُورٌ**.
- **مَرُورَةٌ** and **مَرُورَةٌ**: see **مَرُورٌ**.
- **مَرَّةٌ** and **أَمْرَاةٌ** &c: see **مَرَّةٌ**.
- **مَرِيَّةٌ** act. part. n. of **مَرَّ**, *Wholesome food.* (§.) [See **مَرَّ**, and **مَرِيَّةٌ**.]

مرث

1. **مَرَثَ**, aor. **مَرَثَ**, inf. n. **مَرُوثَةٌ**, *It (a tract, or land,) was, or became, what is termed مَرَثٌ*. [See **مَرُوثَةٌ**.] — **مَرَثَ**, aor. **مَرَثَ**, *He rendered smooth.* (A, K.) — **مَرَثَ الإِبِلَ**, aor. **مَرَثَ**, *He removed the camels from their place.* (K.) — **مَرَثَ**, [aor. **مَرَثَ**] inf. n. **مَرَثَ**, *He broke [a thing].* (TA.) — **مَرَثَ** **مَرْدٌ** **فِي المَاءِ** i. q. **مَرْدٌ**: (Yaakoob:) or it is written **مرث**. (TA.)

**مَرَثٌ** *A waterless desert in which is no herbage:* (§, K:) or *a land in which no herbage grows:* or,

*in which there is neither little [herbage] nor much:* (TA:) or *a land of which the soil does not become dry, and of which the pasture-grounds, or fields, do not produce herbage:* (K:) or *land in which is no herbage, even if it be rained upon:* (TA:) as also **مَرُوثٌ**; and **أَرْضٌ مَرُوثَةٌ**: pl. of **مَرَثٌ**, **مَرَثَاتٌ** and **مَرُوثَاتٌ**. (K.) — **أَرْضٌ مَرَثٌ**, (TA,) and **مَكَانٌ مَرَثٌ**, (§, TA,) *A land, and a place, that is desert, without water and without herbage.* (TA.) You say **أَرْضٌ مَرَثٌ** and **أَرْضٌ مَرُوثٌ**: but land that has been rained upon in the winter is not termed **مرث**, because the rain gives hope of its producing herbage. (TA.) — **مَرَثٌ**, (K,) or **مَرَثٌ الحَاجِبُ**, (§,) *A man having no hair upon his eyebrows.* (§, K.) — **مَرَثٌ الجَسَدِ** *Having no hair upon his body.* (TA.)

**مَرُوثٌ**: see **مَرَثٌ**.  
**مَرُوثَةٌ** (a subst. K.) [The *condition of a land, or tract, such as is termed مَرَثٌ*: (§, K:) [or, accord. to Ibn-Maaroof, as stated by Golius, it is an inf. n.: if so, its verb is **مَرَثَ**.]

**خَرِيَّتٌ مَرِيَّةٌ**: see art. **خَرَّتْ**.  
**مَارُوثٌ** [*A certain fallen angel,*] *the companion of هَارُوثٌ*: (TA:) a foreign word; or from **الْمَرُوثَةُ**; (K;) or from **المَرَثُ** as signifying **الكَسْرُ**. (TA.)

**مَرْمَرِيَّةٌ** *A calamity; a misfortune.* (K.) Some say, that it is formed from **مَرْمَرِيْسٌ**, by the substitution of **ت** for **س**.

مرث

1. **مَرَثَ**, (aor. **مَرَثَ**, inf. n. **مَرُوثٌ**, §,) *He steeped dates in water, and mashed them* (§, K) with the hand; (§;) syn. **مَرَسَ**: (§, K;) sometimes **مَرَذَ** is also used in this sense. (§.) — **مَرَثَ**, (aor. **مَرَثَ**, inf. n. **مَرُوثٌ**, TA,) *He made a thing soft, (K,) so that it became of such a subsistence that it might be supped, and then supped it.* (TA.) — **مَرَثَ**, (aor. **مَرَثَ**, and **مَرَثَ**, inf. n. **مَرُوثٌ**, TA,) *He steeped, soaked, or macerated, a thing in water:* (K:) *he soaked bread in water; as also مَرَذَ*. (Sh, Aḥ.) **مَرَثَ** *He steeped medicine &c. in water until it became altered.* (A.) — **مَرَثَ**, [aor. **مَرَثَ**,] *He (a child, §,) mumbled, or bit softly, his finger:* (§, K:) *he (a child) bit with his gums: he (a child) bit and sucked a necklace, or string of beads, such as is called سَخَابٌ*. (TA.) — **مَرَثَ**, aor. **مَرَثَ**, and **مَرَثَ**, (inf. n. **مَرُوثٌ**, TA,) *He [a child] sucked the kind of shells called cowries.* (K.) — *He sucked.* (IAḥr.) — *He (a child) sucked his mother's breast.* (IAḥr.) — **مَرَثَ**, aor. **مَرَثَ**, (inf. n. **مَرُوثٌ**, IAḥr,) *He was mild and forbearing, or clement; and patient in bearing altercation.* (K, TA.) — **مَرَثَ**, [aor. **مَرَثَ**,] *He beat, or struck, or smote, a man:* (K:) or, accord. to A'Obeyd, **مَرَثَ بِهِ**