

فِرْزَة *A road in, or upon, an [eminence such as is termed] أَكْمَة*; as also **فِرْز**. (Ibn-Abbād, O, K.) — See also **فِرْز**. = Also i. q. **فِرْصَة**, i. e. **نُوبَة** [meaning *A turn*; or *time at which, or during which, a thing is, or is to be, done, or had, in succession*]. (O, K.)*

فِرْزَة *A piece, or detached portion, (S, O, Mṣb, K,) of a thing that is put, or set, apart, away, or aside, or that is removed, or separated; (S, O, K;) as also فِرْز: pl. [of pauc.] أَفِرْزَاتُ and [of mult.] فِرْزَاتُ: and فِرْزُ signifies also a portion, or share, that is put aside for the party to whom it pertains, whether one [person] or two. (TA.)*

فِرْز *A slave sound, or healthy, or without defect or blemish: or a free man sound, or healthy, or without defect or blemish, and plump. (Ibn-Abbād, O, K.)*

فِرْزَاوُز [an arabicized word, from the Pers. **فِرْزَاوَز**, app. as meaning *A fringe, or the like*; as the latter word does in Turkish, and probably, sometimes, in Persian]: accord. to some, it is of the measure **فَعْلَالٌ** from **فَرَز** in the first of the senses expl. in this art.; therefore, if so, it is an Arabic word: the pl. is **فِرْزَاوِزُ**. (TA.) See 1, last sentence.

فَارِز *A tongue distinct [in utterance]: (O, K, TA:) and discriminating language. (A,* O, K,* TA.) = Also A species of ant, round and black, found in dates: so says Ibrāheem El-Harbee: (O and TA in art. عَقْف:) or the progenitor (جَدُّ) of the black ants: that of the red is termed عَقْفَان (K:) but it has been before said by the author of the K, in art. فَرَز, that **فَارِز** signifies “black ants in which is a redness:” and it may be a mistranscription. (TA.)*

فَارِزَة *A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, and soft, (O, K,) appearing like an extended natural cleft in the ground: but this is mentioned in the book of Lth in art. فَرَز [as written فَارِزَة]. (O.)*

أَفِرْزُ *Humpbacked; as also أَفِرْسُ and أَفِرْصُ: so says Fr. (TA voce أُعْجِرُ.) [The same meaning is also assigned to أَفِرْزُ, q. v.]*

أَفِرِيزُ, of a wall, an arabicized word, (S, Mgh, O, K,) [of unknown origin, like our word “frieze,” and the French “frise,” &c., said in the TA to be from the Pers. **فِرْزَاوَز**, mentioned above, voce **فِرْزَاوَز**] *A projecting appertenance or roof or covering (جَنَاحُ نَادِرٍ) thereof; (Mgh;) the طُنْفُ [q. v., app. meaning a projecting coping, or ledge, or cornice,] thereof; (O and K in the present art., and the same and S in art. طُنْفُ;) surrounding the upper part: (Kr, TA voce زَيْفُ;) [it is also expl. as meaning] a hole, or an aperture, in a wall. (KL. [But this is app. a mistake, caused by a misunderstanding of the word طَاقُ, which is expl. as having this meaning and also as syn. with أَفِرِيزُ; and the author of the KL evidently doubted*

its correctness, for he adds, “so we have heard.”)

مَفِرْزُ: see what next follows.

مَفِرْزُ and **مَفِرْزُ** *Put, or set, apart, away, or aside; removed; or separated: (Mgh:) divided into parts, or shares. (Mṣb.) = And the former, Having the back broken; like مَفِرْسُ. (TA in art. فرس.) = ثَوْبٌ مَفِرْزُ (S, O, K,) by some written مَفِرْزُ, (TA,) is from أَفِرِيزُ, the افيريز of a wall, (S, TA,) and signifies [A garment, or piece of cloth,] having تَطَارِيفَ [app. meaning a fringe, or fringes; likened to fingers, or the ends of fingers]. (O, K.) [See 1, last sentence.]*

فرزن

Q. 2. **تَفَرَزَنَ**, said of a **بَيْدَقٌ** [or pawn] in the game of **شَطْرَنْج** [or chess], *It became a فِرْزَانٌ*. (TA.) [See an ex. voce دَسْتُ.]

فِرْزَانُ الشَطْرَنْجِ (K, TA) [*The queen of the game of chess; or, as some say,] what occupies the place of the wezeer to the sultān [in that game]: (TA:) the former of these words is arabicized, from [the Pers.] فَرِزِين. (O and K in art. فرز, and K in the present art.)*

فرس

1. **فَرَسَة**, aor. -, inf. n. **فَرَسٌ**, (S, M, O, Mṣb, K, &c.) *He (a lion) broke, or crushed so as to break, its neck; (S, A,* Mgh,* O, K;) i. e., the neck of his فَرِيسَة; (S, O, K;) as also أَفَرَسَهُ: (S:) this is the primary signification: (S, Mgh, TA:) or he (a beast of prey) seized it, (a thing,) and broke, or crushed so as to break, its neck; as also أَفَرَسَهُ: (M:) or he (a lion) broke it; i. e., his فَرِيسَة: (Mṣb:) and he bruised, or crushed, and broke, it; namely, a thing. (M.) Accord. to ISk, (S,) you say, **فَرَسَ الذِّئْبُ الشَّاةَ**, (S, TA,) meaning *The wolf seized the sheep, or goat, and broke, or crushed so as to break, its neck: (TA:) accord. to En-Nadr (i. e. ISh), you say, أَكَلَ الذِّئْبُ الشَّاةَ [The wolf ate, or devoured, the sheep, or goat], but not أَفَرَسَهَا. (S, O, TA.) = Hence, (S, Mgh, O, Mṣb,) He killed it, in any manner; (S, Mgh, O, Mṣb, K;) as also أَفَرَسَهُ: (TA:) or the latter, he (a lion, O, or a wolf, TA) captured it; or made it his prey. (O, K, TA. See also 2 [where a similar but tropical usage of the former verb is mentioned.] You say, **فَرَسَهُ الأَسَدُ** *The lion killed him or it. (Mgh.) = فَرَسَ الذَّبِيحَةَ, (M, Mṣb,) aor. -, (M,) inf. n. as above, (S, M, Mgh,) *He (the slaughterer) broke the bone of the neck of the slaughtered animal before it became cold: (S, Mgh, O:) or broke its neck before its death: (Mṣb:) or cut, or severed, its نَخَاع [or spinal cord]: or divided its neck: (M, TA:) or slaughtered it so as to reach to the نخاع: (AO, TA:) the action thus [variously] expl. is forbidden. (S, Mgh, Mṣb, TA.) = فَرَسَهُ فَرَسَةً قَبِيحَةً He struck him [in an abominable manner, app. in the back,]****

so that the part between his hips became depressed and his navel protruded. (M.) = **فَرَسَ**, aor. -, (S, A, O, K,) inf. n. **فَرُوسَة** (S, A, O, K*) and **فَرَاَسَة** (S, K,* in the O **فَرَاَسَة**) and **فَرُوسِيَّة**, (S,* A, O,* K,*), all of which ns. are mentioned as syn. by Aḡ, (TA,) [as they are also in the S and K,] and the first and last, in like manner, by IAḡr, (TA,) [but the first is expressly said to be an inf. n. of **فَرَسَ** in the S and A only, and the second in the S only, and the third (which seems to be rather a simple subst.) in the A only,] *He was, or became, skilled in horsemanship, or in the management of horses, (S, A, O, K, TA,) and in riding them, (O,* K, TA,) and in urging them to run, and in remaining firm upon them: (TA:) or فَرَاَسَة and فَرُوسَة are inf. ns. having no verb: Lh only [says ISd] mentions **فَرَسَ** and **فَرَسَ** as signifying *he became a horseman*; and this is extr.: (M, TA:) but [beside what has been cited above, from the S and A and K,] IKḡt also says that **فَرَسَ السَّيْلَ**, inf. n. **فَرُوسَة** and **فَرُوسِيَّة**, signifies *he rode horses well*; and in like manner **فَرَسَ** [but not followed by **السَّيْلَ**]. (TA.) — Hence, † *He was, or became, skilled in anything that he endeavoured to do. (TA.) = فَرَسَ بِالتَّنْظِيرِ, [and **بِنَظَرِهِ**, and **بِعَيْنِهِ**, and **فَرَسَ فِي النَّاسِ**, (see **فَارِيسُ**),] aor. -, (Mṣb,) inf. n. **فَرَاَسَة** and **فَرَاَسَة**, (Aḡ, IAḡr, Mṣb, TA,) accord. to the citation of the words of Aḡ and IAḡr in the L, but this is at variance with the opinion generally held, [which is, that **فَرَاَسَة** is an inf. n. only of **فَرَسَ**, signifying as expl. above, and that **فَرَاَسَة** is a subst. from **فَرَسَ**, having no proper verb of which it is an inf. n.,] (TA,) is said of a man [in the same sense as **تَفَرَسَ**, (q. v.), as will be seen from the explanations of **فَرَاَسَة** and **فَارِيسُ**, below]. (Mṣb.) See 5, latter part, in two places. = **فَرَسَ** *He kept continually, or constantly, to the eating of the dates called فَرَسَاتُ. (O, K.) = And He pastured upon, or depastured, the plants called فَرَسُ. (O, K.)***

2. **فَرَسَ الغَنَمِ**, (inf. n. **تَفَرِيسٌ**, TA,) *He (a wild beast) seized often the sheep or goats, or seized many of them, and broke, or crushed so as to break, their necks. (M, TA.) = فَرَسَهُ الشَّيْءُ, (inf. n. as above, TA,) *He exposed to him (namely a wild beast) the thing, [meaning the animal,] that he might seize it, and break, or crush so as to break, its neck: and أَفَرَسَهُ إِيَّاهُ he threw, or cast, it to him, that he might do so to it: (M:) and أَفَرَسَهُ الرَّجُلُ الأَسَدَ حِمَارَهُ the man left his ass to the lion, that he might break his neck, or kill him, or make him his prey, while he himself should escape. (S, K.) El-Ajzāz uses the former verb in relation to the kind of flies called نَعْرُ, saying,**

* **صَرَبًا إِذَا صَابَ اليَافِيحَ أَحْتَفَرُ**
* **فِي الهَامِ دُحْلَانًا يُفَرِّسُنَ الشَّعْرَ**

[A beating which, when it falls upon the tops of heads, digs, in the pates, hollows that afford prey to the blue stinging flies]; meaning, that these wounds are wide, and enable the نَعْرُ to obtain