

AN

ARABIC-ENGLISH
LEXICON

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BY
EDWARD WILLIAM LANE

IN EIGHT PARTS
PART 7 م - ق

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كلمة الناشر

يَشْمَلُ الْكِتَابُ الْأَوَّلُ مِنْ « مَدَدِ الْقَامُوسِ » لِلدَّكْتُورِ ادْوَرْدَ لَيْنِ جَمِيعَ
الْأَلْفَاظِ الْقِيَاسِيَّةِ وَمُسْتَقْتَاتِهَا وَأَسَالِيبِ اسْتِعْمَالِهَا ، وَيَقَعُ فِي ثَمَانِيَةِ مَجَلَّدَاتٍ ؛
وَقَدْ اسْتَفْرَقَ تَأْلِيفُهُ نَيْفًا وَثَلَاثِينَ سَنَةً .

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ إِصْدَارَهُ ، وَهُوَ يَشْمَلُ
الْأَلْفَاظَ وَالْأَوَابِدَ اللَّغَوِيَّةَ النَّادِرَةَ ، فَقَدْ حَالَتْ وَفَاةُ الْمُؤَلِّفِ عَامَ ١٨٧٦ دُونَ
إِكْمَالِهِ فَلَمْ يَصْدُرْ قَطًّا .

وَقَدْ قَالَ الدَّكْتُورُ ج.ب. بادجر في تعريف له بمعجم لين : « إِنَّ هَذَا الْعَمَلَ
الرَّائِعَ فِي شَمُولِهِ وَغِنَاهُ ، فِي بَحْثِهِ الْعَمِيقِ وَدِقَّتِهِ ، وَفِي بَسَاطَةِ تَرْتِيبِهِ ، لِيَفُوقَ إِلَى
حَدِّ بَعِيدٍ أَيَّ مَعْجَمٍ كَانَ ، فِي أَيَّةِ لُغَةٍ فِي الْعَالَمِ .

PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON Book I contains all the classical words, their derivatives, and their usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, " This marvellous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world. »

الْقَامُوسُ الْقَدِيمُ

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K.G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 7.

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The twenty-first letter of the alphabet: called قاف. Respecting its pronunciation as the title of the fiftieth chapter of the *Ḳur-án*, see *صاد*, in art. *صود*. It is one of the letters termed *مَجْهُورَةٌ* [or vocal, i. e. pronounced with the voice, and not with the breath only]; its place of utterance is between the root of the tongue and the uvula, in the furthest part of the mouth; and it is of the strongest of the letters, and of the most certain of them in sound. (TA at the commencement of *باب القاف*.) It is sometimes pronounced like the Pers. گ, i. e. *النَّافِ المَمْزُوجَةُ بالقَافِ*; in which case it is termed *القَافِ المَقْعُودَةُ* [?]: this mode of pronouncing it is well known as of the dial. of the people of El-Yemen [and others]: Ibn-Khaldoon says that it is of the dial. of Muḍar; and that some of the people of the [Prophet's] house are so extravagant as to assert that recitation in prayer is not rightly but with this letter thus pronounced. (MF and TA voce *جَلَنَارٌ*.) It has been substituted for one letter, i. e. ك, [as some say,] in the instance of *أُكْنَةُ الطَّائِرِ* [for which they sometimes said *أُقْنَةُ*]. (MF and TA at the commencement of *باب القاف*.) [It is there added that a pl. of *أُكْنَةُ* has been heard, but not of *أُقْنَةُ*, and this is a sign of the originality of the former: but *أُقْنَاتٌ* is mentioned as pl. of *أُقْنَةُ* in art. *اقن* in the TA.]

قَاب

1. قَابَ الطَّعَامِ, (Aṣ, Ṣ, O, Ḳ,) aor. ٢, inf. n. قَابٌ, (Ḳ,) *He ate the food.* (Aṣ, Ṣ, O, Ḳ.) — And قَابَ الْمَاءِ *He drank the water*; as also قَابَهُ: (Ḳ:) or *he drank all the water that was in the vessel.* (Aṣ, Ṣ, O, Ḳ.) — And قَابَ مِنَ الشَّرَابِ, aor. ٢, inf. n. قَابٌ and قَابٌ, (Ḳ, TA,) the latter thus (مُحَرَّكَةً), agreeably with analogy, (TA, [but in the CḲ قَابٌ,]) *He became filled with the beverage*; (Lth, Ḳ;) as also قَابَ مِنْهُ: (Lth:) or *he drank the beverage*: (TA:) and, or simply قَابَ, like صَابَ, (Ṣ,) *he drank much water.* (Ṣ, TA.)

مِقَابٌ: see قَوُوبٌ.

قَوَابٌ and إِنَاءٌ قَوَابٌ A vessel that takes, or receives, much water: (O, Ḳ:) the latter epithet

expl. by Lth as signifying *taking, or receiving, much.* (L.)

قَوَابِي: see what next precedes.

مِقَابٌ (Ṣ, O, Ḳ) and قَوُوبٌ (Ḳ) One who drinks much water: (Ṣ, O:) or one who drinks much. (Ḳ.)

قَب

1. قَبَّ, aor. ٢, (M, Ḳ,) inf. n. قَبِيْبٌ, (M,) or قَبُوْبٌ, (so in the Ḳ, [but see the next sentence,]) and قَبَّ, (TA,) said of a number of men (قَوْمٌ), *They raised a clamour, or confusion of cries or shouts or noises, in contention, or litigation, (M, Ḳ,) or in dispute.* (M.) And قَبَّ, aor. ٢, inf. n. قَبِيْبٌ (Ṣ, M, O, Ḳ) and قَبَّ, (M, Ḳ,) said of a lion, (Ṣ, M, O, Ḳ,) and of a stallion [camel], (M, Ḳ,) *He made the gnashing* [inf. n. of قَبَقَبَ; Ṣ, O, or قَعَقَعَةً, M, Ḳ] *of his canine teeth to be heard*: (Ṣ, M, O, Ḳ:) and in like manner the verb (M, Ḳ) with the same inf. ns. (M) is said of the canine tooth of the stallion [camel] and of the lion, (M, Ḳ,) meaning *it made a sounding, and a gnashing*: (Ḳ:) and some expl. قَبِيْبٌ in a general manner, saying that it signifies a *sounding, or sound*: (M:) قَبَقَبَةٌ also, and قَبَقَابٌ, [both inf. ns. of قَبَقَبَ,] (M,) or the former and قَبِيْبٌ, (TA,) signify the *sounding* [or *gnashing*] *of the canine teeth of the stallion* [camel]: and his *braying*: or, as some say, the *reiterating of the braying*: (M, TA:) and قَبَقَبَةٌ and قَبِيْبٌ signify the *sounding of the chest or belly of the horse.* (Ṣ, M, O.) — And قَبَّ, aor. ٢, inf. n. قَبُوْبٌ, said of flesh-meat, *It lost its moisture, (Ṣ, M, O, Ḳ,) or freshness*: (M, Ḳ:) and in like manner said of dates (تَمْرٌ), (Ṣ, M, O, Mṣb, [in my copy of the last of which the inf. n. is said to be قَبِيْبٌ,]) and of the skin, and of a wound: (Ṣ, O:) and hence said of the back of a man who had been beaten with the whip or some other thing, meaning *the marks of the beating thereof became in a healing state, and dried.* (Aṣ, O, TA.) And قَبَّتِ الرُّطْبَةُ, (M, TA,) thus correctly, but in copies of the Ḳ قَبِيْبَتِ, (TA,) [and the CḲ has الرُّطْبَةُ for الرُّطْبَةُ,] is said to signify *The fresh ripe date became somewhat dry after the ripening*: (M, TA:) or *became dry,*

(Ḳ.) — And قَبَّ النَّبْتُ, aor. ٢ and ٢, [the latter anomalous,] inf. n. قَبَّ, *The plant dried up.* (M, L, Ḳ.) — قَبَّ, (M, MA,) aor. يَقَبُّ, (M,) inf. n. قَبَبٌ, (Ṣ, * M, MA, O, * Ḳ, *) *He was, or became, slender in the waist, (Ṣ, * M, MA, O, * Ḳ, *) lank in the belly*: (Ṣ, * M, O, * Ḳ, *) and قَبِيْبَتْ, uncontracted, as in some other instances, said of a woman [as meaning *she was, or became, slender in the waist, lank in the belly*], is mentioned by IAṣr: (M:) and some say, of the belly of the horse, قَبَّ, (M, TA,) meaning *his flanks became lank*; (M;) or *his flanks adhered to his حَالِبَانِ* [dual. of حَالِبٌ, q. v.]: (TA:) or one says, [app. of a horse,] قَبَّ بَطْنَهُ, (Ḳ, TA,) inf. n. قَبَبٌ; (TA;) and قَبَبٌ, (Ḳ, TA,) inf. n. قَبَبٌ, in the original uncontracted forms, anomalously, (TA,) meaning *his belly became lank.* (Ḳ, TA.) And one says also, قَبَّ بَطْنَهُ, i. e. *His (a horse's) belly was, or became, firmly compacted, so as to have a round form*: and قَبَّ means *He caused it to be so*: (O, TA:) the aor. of the latter is ٢, and the inf. n. is قَبَبٌ. (TA.) — قَبَّ الشَّيْءُ *He collected, or gathered together, the extremities of the thing*: as also قَبَبَهُ. (M, TA.) — And قَبَّ, aor. ٢, (Ṣ, M, O,) inf. n. قَبَبٌ, (M, Ḳ,) *He cut it off*; (Ṣ, M, O, Ḳ, *) and قَبَبَهُ signifies the same: (M, Ḳ, *) or, [app. the latter,] as some say, peculiarly the hand, or arm: (M:) one says, اقْتَبَّ فُلَانٌ يَدَ فُلَانٍ *Such a one cut off the hand, or arm, of such a one*: (Aṣ, Ṣ, O:) or اقْتَبَابٌ signifies *any cutting off that does not leave aught.* (M.) — See also the next paragraph.

2. قَبَّ *He (a man) made a قَبَّةٌ* [q. v.]: (Ḳ:) or so قَبَّ: (TA:) and قَبَبَةٌ, (M, TA,) inf. n. تَقَبِيْبٌ, (TA,) *he made, (M,) or constructed, (TA,) a قَبَّةٌ.* (M, TA.) [Hence,] *الهُوَادِجُ تَقَبِيْبٌ* [The women's camel vehicles of the kind called هُوَادِجُ have dome-like, or tent-like, coverings made to them]. (Ṣ, O.) — [Hence also,] قَبَّ ظَهْرَهُ *He (a man) made his back round like a dome, lowering his head.* (Ṣ and Ḳ in art. دَبَخَ.) — See also 1, in two places, near the middle and near the end.

5. تَقَبَّ قَبَّةً *He entered a قَبَّةٌ* [q. v.]. (M, Ḳ.)

8: see 1, near the end. — IAar says, El-'Okeylee used not to discourse of anything but I wrote it down from him; wherefore he said, مَا تَرَكَ عِنْدِي قَابَةً إِلَّا أَقْتَبَهَا وَلَا نُقَارَةً إِلَّا أَنْتَقَرَهَا meaning † He did not leave with me any approved and choice word but he cut it off for himself [or appropriated it to his own use], nor any such expression but he took it for himself. (M, TA.)

R. Q. 1. قَبَّ and its inf. ns.: see 1, former half, in three places. Said of a stallion [camel], (O, TA,) it signifies [also] He brayed: (O, K, TA) and, said of a lion, (S, M, TA,) he roared; (S, K, TA) and he uttered a sound; (K, TA) and (TA) he made a grating sound with his canine teeth: (M, TA) and, said of the فَرْجُ of a woman by reason of the act of إِبْلَاجٍ, it made a sound. (IAar, O.) And, said of a sword, in a striking [therewith], It made a sound like قَب [q. v.]. (A.) — Also, (said of a man, O) He was, or became, foolish, stupid, or unsound in intellect or understanding. (O, K.)

R. Q. 2. جَيْشٌ يَتَقَبَّبُ An army of which one part presses upon another. (TA in art. جَعِب.)

قَبَّ (M, A, K,) or قَبَّ (TA,) an expression imitative of The sound of the fall of a sword [upon an object struck therewith] (M, A, K, TA) in fight. (TA.)

قَبَّ The perforation in which runs [or rather through which passes] the pivot of the مَحَالَّةُ [or great pulley]: (M, K:) or the hole which is in the middle of the بَكْرَةٌ [or sheave] (M, A, K) and around which the latter revolves: (A:) or the [sheave or] perforated piece of wood which revolves around the pivot: and its pl., in these senses, is قَبُّ, only: (M:) or the piece of wood above the teeth of the مَحَالَّةُ: (K, TA:) or [this is app. a mistake, or mistranscription, and the right explanation is] the piece of wood [i. e. the sheave] (S, O, TA) in the middle of the بَكْرَةٌ, (S, O,) above which are teeth (S, O, TA) of wood, (S, O,) the teeth of the مَحَالَّةُ [between which teeth runs the well-roppe]; thus says Aṣ. (TA.) [See an ex. in a verse of Zuheyr cited voce ثَنَائِيَّةُ.] — And The head [or truck] of the دَقْلُ [or mast] of a ship. (Az, TA in art. رَجَح.) — And [app. as being likened to the pivot-hole of the sheave of a pulley,] A head, chief, or ruler, (S, M, A, O, K,) of a people, or party: (M, A:) or the greatest head or chief or ruler; (M;) or such is called القَبُّ الأَكْبَرُ; (S, O;) and this appellation means the شيخ [or elder, &c.] upon [the control of] whom the affairs of the people, or party, turn. (A.) And, (K,) some say, (M,) † A hing: (M, K:) and, (K,) some say, (M,) a خَلِيفَةٌ [q. v.]. (M, K.) [See also قَبَّ.] — And [hence, perhaps,] † A فحل [i. e. stallion, or male,] of camels and of mankind. (O, K.) — Also † The back-part of a coat of mail: so called because that part is its main support; from the قَبَّ of a pulley. (TA, from a trad.) — And † The piece, or pieces, inserted [i. e. sewed inside, next to the edge,] in the جَيْبُ [or opening at the neck and bosom] of a shirt.

(A'Obeyd, S, M, O, K.) [And in the present day it is likewise used to signify The collar of a shirt or similar garment; as also قَبَّةُ.] — Also The part between the two hips: (M, K:) or, between the two buttocks: (K:) or قَبُّ الدَّبْرِ means what is between the two buttocks. (M.) See also قَبَّ. — And The hardest, or most severe, (M, O, K,) and largest, (M, K,) of نُجْمُ [i. e. bits, or bridles; pl. of لَجَامٌ, q. v.]. (M, O, K.) — And A certain measure for corn, or grain, or other kinds of the produce of land. (TA.) — وَتَرَقَّبَ means [app. A bow-string] of which the several طَاقَاتُ [or component fascicles of fibres or the like] are even. (A.)

قَبَّ, with kesr, The شيخ [or elder, &c.] of a people, or party: (S, O, K:) but he is rather called قَبَّ, with fet-h, as mentioned above. (TA.) — And The bone that projects from the back, between the two buttocks; (S, O, K:) i. q. عَجَبٌ: (TA:) one says, أَلَزِقُ قَبَّكَ بِالْأَرْضِ, (S, O, TA,) but it is said that in a copy of the T, in the handwriting of its author, it is قَبَّكَ, with fet-h, (TA,) [as it is also in a copy of the A,] i. e. [Make thou thy عَجَبُ [to cleave to the ground], (A, TA,) meaning † sit thou. (A.)

قَبَّةُ: see قَبَّ, last quarter.

قَبَّةُ A certain kind of structure, (S, M, A, O, Mṣb, TA,) well known; (M, A, Mṣb, TA;) and applied to a round بَيْتٌ [i. e. tent, or pavilion], well known among the Turkumân and the Akrâd; (Mṣb;) it is what is called a خَرَقَامَةٌ [an Arabicized word from the Pers. خَرَكَاهُ]; (Mgh, Mṣb;) and signifies any round structure: (Mgh:) it is said to be a structure of skins, or tanned hides, peculiarly; (M, TA;) derived from قَبَّ الشَّىءِ and قَبَّيْتُهُ meaning "he collected, or gathered together, the extremities of the thing." (M:) accord. to IAth, it is a small round tent of the kind called خَيْمَةٌ; of the tents of the Arabs: in the 'Inâyeḥ it is said to be what is raised for the purpose of the entering thereinto; and not to be peculiarly a structure: (TA:) [also a dome-like, or tent-like, covering of a woman's camel-vehicle of the kind called مَوْدُجٌ and a dome, or cupola, of stone or bricks: and a building covered with a dome or cupola:] the pl. is قَبَابٌ (S, M, A, Mgh, Mṣb, K) and قَبَبٌ. (S, M, O, K.) — [Hence,] قَبَّةُ السَّمَاءِ † [The round, protuberant, upper portion of the camel's hump]. (A, voce قَحْدَةٌ.) — قَبَّةُ الإِسْلَامِ is an appellation of El-Basrah. (M, K.) — And القَبَّةُ is the name by which some of the Arabs call † The thirteen stars that compose the constellation of Corona Australis; because of their round form. (Kzw.)

قَبَّةُ الشَّاةِ, also pronounced without tesheed [i. e. قَبَّةُ], The حَفِثُ [q. v.] of the sheep or goat, (S, O, K,) which has أَطْبَاقٌ [see, again, حَفِثٌ], (S, O,) and which is the receptacle whereto the feces of the stomach finally pass. (TA.) [See also art. وَقَب.]

قَبَابٌ Sharp; (O, K;) applied to a sword and the like: (K:) from قَبَّ "he cut off." (TA.) — And A thick, large, nose. (M, K.) — And, (M, O,) or قَبَابٌ, (K,) A species of fish, (M, O, K,) which is eaten, resembling the كُنْعُدُ. (M, O.)

قَبَابٌ: see what next precedes.

قَبِيْبٌ an inf. n. of 1 [q. v.]. — Also Dry herbage: like قَفِيْبٌ. (M.) — And [The preparation of curd called] أَقْطُ of which the dry has been mixed with the fresh. (M, K.)

القَبَابُ The lion; as also القَبْبِقُبُ. (O, K:) in the CK the latter is written القَبْبِقُبُ.

جِمَارُ قَبَانَ [The wood-louse; thus called in the present day;] a certain insect, or small creeping thing; (S, O, K;) mentioned in art. حَمْرُ [q. v.]; (Mṣb;) also called عَيْرُ قَبَانَ; (K;) a small, smoothish, blackish thing, the head of which is like that of the [beetle termed] خُنْفَاءُ, and long, and its legs are like those of the خُنْفَاءُ, than which it is smaller; and it is said that what is called عَيْرُ قَبَانَ is party-coloured, black and white, with white legs, having a nose like that of the hedge-hog; when it is moved, it feigns itself dead, so that it appears like a [small] globular piece of dung; but when the voice is withheld, it goes away: (M, TA:) MF says that the appellation عَيْرُ قَبَانَ is used only in poetry, in a case of necessity, for the sake of the metre; and is not mentioned in the lexicons of celebrity [except the K]: but it is mentioned in the M and the L: he says also that what is called جِمَارُ قَبَانَ is said to be a species of the [beetles termed] خُنْفَاسُ [pl. of خُنْفَاءُ] found between Mekkeh and El-Medeeneh: (TA:) [accord. to Dmr, it is a kind of six-footed insect, round, smaller than the black beetle, with a shield-shaped back, bred in moist places: (Golius:)] it is related on the authority of Jâhiz that one species thereof is called أَبُو شَحِيرٍ, which is the small [species] thereof; and that the people of El-Yemen apply the appellation جِمَارُ قَبَانَ to a certain insect, or small creeping thing, above the size of a locust, of the same sort as the فَرَّاشُ [generally meaning moth]: in the Mufradât of Ibn-El-Beytâr, it is said that what is called جِمَارُ قَبَانَ is also called جِمَارُ النَّبِيْتِ: the reason for the appellation [جِمَارُ قَبَانَ] seems to be because its back resembles a قَبَّةُ: (TA:) قَبَانَ in this case is of the measure فَعْلَانُ, from قَبَّ, (S, O, K,) because the Arabs imperfectly decline it, and they use it determinately; if it were of the measure فَعَالُ, they would decline it perfectly: the pl. is حَمْرُ قَبَانَ. (S, O.) — قَبَانَ, syn. with قَنْطَاسُ, see in art. قَبَن.

القَبِيْبُونَ, [in the CK القَبِيْبُونَ] occurring in a trad., in the saying وَحَبْرُ النَّاسِ الْقَبِيْبُونَ, means, (Th, O, K,) if the trad. be correct, (Th, O,) Those who continue uninterruptedly fasting [except in the night] until their bellies become lank: (Th, O, K:)

or, accord. to one relation, it is **المُقبَّبون**, which means the same. (TA.)

القَاب and **قَاب**: see **قَابِيب**, in three places.

قَابَةٌ A drop of rain: (AZ, ISk, S, M, A, O, K:) so in the saying **مَا رَأَيْنَا الْعَامَ قَابَةً** [We have not seen this year a drop of rain]: (AZ, ISk, S, O:) and **مَا أَصَابَتْنَا الْعَامَ قَابَةٌ** [Not a drop of rain has fallen upon us this year]. (ISk, S, M, A, O.) — And **Thunder**: (A, K;) or the sound of thunder: so in the saying **مَا سَمِعْنَا الْعَامَ قَابَةً** [We have not heard this year the sound of thunder]; (ISk, S, M, A, O;) accord. to Aḡ; but only he has related this. (ISk, S, O.) = See also 8.

قَبَبٌ The belly; (S, M, O, K;) as also **قَبَابٌ**: (Suh, TA:) from **قَبَبَةٌ**, [an inf. n. of R. Q. 1, q. v., and] a word imitative of the sounding [or rumbling] of the belly. (TA.) = And The wood of a horse's saddle: so in the saying,

يُطَيِّرُ الْفَارِسَ لَوْ لَا قَبَبُهُ

[He would make the horseman to fly off, were it not for the wood of his saddle]. (M. [But in this sense it is app. a mistranscription for **قَبَبٌ**].) — And A species of trees; as also **قَبَبَانٌ**. (M. [But in this sense both are app. mistranscriptions, for **قَبَبٌ** and **قَبَبَانٌ**].)

قَبَبٌ A certain marine shell (O, K) wherein is a flesh [i. e. mollusk] which is eaten. (O.)

قَبَبَةٌ: } see **قَبَبٌ**.
قَبَبَانٌ: }

قَبَابٌ an inf. n. of R. Q. 1. [q. v.] — Also A camel that brays much. (S, O, K.) — And One who talks much; as also **قَابِيبٌ**: (M, K, TA:) or one who talks much, whether *wrongly or rightly*: (M, TA:) or one who talks much and confusedly. (M, K, TA.) — And A liar. (O, K.) — See also **قَبَبٌ**. — Also The **فَرْج** [meaning external portion of the organs of generation] (M, O, K) of a woman: (O:) or [a vulva] such as is [described as being] **وَاسِعٌ كَثِيرُ الْمَاءِ**, (O, K,) [because] **إِذَا أَوْلَجَ الرَّجُلُ ذَكَرَهُ فِيهِ قَبَبٌ أَوْ صَوْتٌ**. (IAḡr, O.) And they also used it as an epithet; [but in what sense is not expl.]; saying **ذَكَرَ قَبَابٌ**. (M.) — And The [clog, or] wooden sandal: (O, K:) [app. because of the clattering sound produced by it:] of the dial. of El-Yemen: (O, TA:) [but now in common use; applied to a kind of clog, or wooden patten, generally from four to nine inches in height, and usually ornamented with mother-of-pearl, or silver, &c.; used in the bath by men and women; and by some ladies in the house:] in this sense the word is said to be post-classical. (TA.) — Also, (K,) accord. to Az, (O,) The **حُرَّةٌ** [app. a polished stone, or a shell,] with which cloths are glazed: (O, K:) but this is called **قَبَابٌ**. (O.)

قَبَابٌ: see **قَبَابٌ**. — Also, as an epithet applied to a man, (K,) i. q. **جَابٌ** [Coarse, rough, or

rude, of make, or of nature or disposition; &c.]. (O, K.) = And **القَابِيبُ** signifies **الْعَامُ الْمُقْبِلُ** [i. e. The year that is the next coming]: (K:) or [this is a mistake occasioned by an omission, and] its meaning is **الْعَامُ الَّذِي بَعْدَ الْعَامِ الْمُقْبِلِ** [the year that is after that which is the next coming]; you say, **لَا آتِيكَ الْعَامَ وَلَا قَابِلٌ وَلَا قَابِيبٌ** [I will not come to thee this year, nor next year, nor the year after the next]; and AO cites as an ex.

الْعَامُ وَالْمُقْبِلُ وَالْقَابِيبُ

[This year, and the next year, and the year after the next]: (S:) or **قَابِيبٌ** [without the art. ال and perfectly decl.] signifies [thus, i. e.] **الْعَامُ الَّذِي يَلِي قَابِلَ عَامِكَ**, and is a proper name of the year; whence the saying of Khálid Ibn-Ṣafwán to his son, when he reproved him, **الْعَامُ إِنَّكَ لَنْ تَفْلِحَ الْعَامَ وَلَا قَابِلًا وَلَا مُقْبِيبًا** [Verily thou wilt not prosper this year, nor next year, nor the year after the next, nor the year after that]; every one of these words being the name of the year after the year; thus related by Aḡ, who says that they know not what is after that: (M:) IB says that the statement of J is what is commonly known; i. e., that **قَابِيبٌ** means the third year [counting the present year as the first], and that **المُقْبِيبُ** means the fourth year: but some make **القَابِيبُ** the third year; and **القَابِيبُ**, the fourth year; and **المُقْبِيبُ**, the fifth year: (TA:) [thus Sgh says,] **القَابِيبُ** is the third year: and Khálid Ibn-Ṣafwán [is related to have] said, **يَا بَنِي إِنَّكَ لَا تَفْلِحُ الْعَامَ وَلَا قَابِلٌ وَلَا قَابِيبٌ وَلَا مُقْبِيبٌ** [O my child (lit. my little son), verily thou wilt not prosper this year, nor next year, nor the year after the next, nor the year after that, nor the year after that]; (O, K;) every one of these words being the name of the year after the year. (O.)

أَقْبٌ Lank in the belly: (S, O:) or slender in the waist, lank in the belly: (M:) fem. **قَبَا**, (S, M, A, O, K,) applied to a woman, (S, A, O,) meaning slender in the waist; (K;) or lank in the belly; (TA;) or lank in the belly, slender in the waist: (A:) and pl. **قَبَبٌ**, (S, A, O, K,) applied to horses, (S, A, O,) meaning lean, or light of flesh: (S, O:) and some say that **أَقْبٌ** applied to a horse signifies lank in his flanks. (M.)

مُقْبِبٌ, applied to a house, or chamber, **Having a قُبَّةٌ [q. v.] made above it.** (S, O, K.) [And in like manner applied to a woman's camel-vehicle of the kind termed **هُودُج**: see 2. — And it is also an epithet applied to a solid hoof; meaning **Round like a cupola**: see **مُفَجِّحٌ**, and see the first sentence in art. **قَعَبٌ**.] = **سُرَّةٌ مُقْبِبَةٌ**, (M, K, TA,) in a copy of the K erroneously written **مُقْبِبَةٌ**, (TA,) A lean navel; as also **مَقْبُوبَةٌ**. (M, K, TA.) — See also **الْقَبِيْبُونُ**.

سُرَّةٌ مُقْبُوبَةٌ: see the next preceding paragraph.

مُقْبِيبٌ: see **القَابِيبُ**: = and see also **قَابِيبٌ**, in four places.

قبح

قَبِحٌ, (S, M, MA, L, Mḡb, K, &c.,) or, accord. to MF, **قَبَحٌ**, (TA,) a Pers. word, arabicized, (S, M,) originally **كَبِك**, (M,) or **كَبِك**, (MA,) The **حَجَلٌ** [i. e. partridge, or partridges]; (S, M, MA, L, Mḡb, K;) a coll. gen. n.: (S:) n. un. **قَبِحَةٌ**; (S, MA, Mḡb;) which is applied to the male and to the female; (S, Mḡb, K;) being specially applied to the male. (S, Mḡb: [but see **يَعْقُوبٌ**]:) pl. **قَبَائِحٌ**. (MA: in which **قَبِحٌ** is also termed a pl.) — And The **كَرْوَانٌ** [q. v., a name now given to the stone-curlew, or *charadrius ædicnemus*]. (M, I, TA.)

قبح

1. **قَبِيْحٌ**, (S, Mḡb, K, &c.,) aor. 2, (Mḡb, K,) inf. n. **قَبِيْحٌ**, (Mḡb, K,) [or this, accord. to the S, seems to be a simple subst.,] and **قَبِيْحٌ** (K) and **قَبِيْحَةٌ** (S, K) and **قُبُوْحَةٌ** and **قُبُوْحٌ** and **قَبَائِحٌ**, (K,) **He, or it, (a form, and an action, I, and anything, T,) was, or became, bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; contr. of حَسَنٌ.** (S, Mḡb, K, TA, &c.) One says of a man, **قَبِيْحٌ وَشَفِيْحٌ** [app. using the latter v. as an imitative sequent]: and **جَاءَ بِالْقَبِيْحَةِ وَالشَّقَاةِ** [He did, or said, what was bad or evil &c.]. (K in art. شقح.) And **أَقْبِحُ إِنْ كُنْتُ قَابِيْحًا** [Be thou bad or evil &c., if thou be desirous of becoming so:] and **قَوَّقُ مَا قَبِيْحٌ** **مَا هُوَ بِقَابِيْحٍ قَوَّقُ مَا قَبِيْحٌ** **He is not becoming bad &c., or will not become bad &c., above the degree in which he has become so:** and in like manner one says in similar cases. (Lh, L.) = **لَا تَقْبَحُوا الْوَجْهَ**, occurring in a trad., means **Say not ye that the face is قَبِيْحٌ** [i. e. unseemly, unsightly, ugly, or hideous]; because God formed it: or the meaning is, **say not ye لَوْ أَنَّ اللَّهَ وَجَّهَ فَلَانَ قَبِيْحٌ** [expl. in what follows]. (L.) — And **اللَّهُ قَبِيْحُهُ**, (S, A, Mḡb, K, TA, &c., [in the CK **قَبِيْحُهُ**],) aor. 2, (Mḡb,) inf. n. **قَبِيْحٌ** and **قُبُوْحٌ**, (AZ, L, TA,) **God removed him, or may God remove him, (S, A, Mḡb, K, &c.,) far, (A, TA,) from good, or prosperity, (S, Mḡb, K,) or from all that is good: (L, TA;) [or from success, or the attainment of that which he deserves or seeks; (see the pass. part. n.];) like as one does the dog and the pig: (AZ, L, TA:) [or God drove him away, or may God drive him away, like a dog: or God rendered him, or may God render him, foul, unseemly, unsightly, ugly, or hideous, in form: (see, again, the pass. part. n.];) and **قَبِيْحُهُ** **اللَّهُ** has a similar, but intensive, signification. (Mḡb.) One says, **قَبِيْحًا لَهُ** [an elliptical expression, a verb and its agent being understood, i. e., with these supplied, (May God decree) removal far from good, &c., to him; or (cause) removal &c. (to cleave) to him; meaning may removal &c. betide him]; (S;) and **قَبِيْحًا** (S, A) also, (S,) with **ḍamm**; (A;) [i. e. foulness,**

unsoemliness, unsightliness, ugliness, or hideousness;] and **قَبْحًا لَهُ** وَشَقًّا لَهُ (L, K, TA;) and **قَبْحًا لَهُ** وَشَقًّا; in which **شَقًّا** is [said to be] an imitative sequent. (L, TA: but see art. شَقَّعَ) — **قَبَّحْتُ** [thus,] without tesbdeed, means *I said to him, قَبَّحَ اللَّهُ وَجْهَكَ [i. e. *May God remove thee far from good, &c.*, for **وَجْهَكَ** is here put for **نَفْسَكَ**, the phrase being] from **القَّبْح** signifying “the removing far [from good, &c.]” (AA, L. [See an ex. in a verse cited in art. سَبَّحَ, conj. 2.] — And **قَبَّحَ** (IAqr, L, K, TA, [accord. to the CK **قَبَّحَ**, and so in one of two copies of the A, but the former is the right, as is shown by the form of the aor. in an ex. in the TA,]) *He broke a purulent pustule (in his face, L,) in order that the matter might come forth: (L, K, TA:)* or *he squeezed a purulent pustule to express its contents before it was ripe: (A, TA:)* and [in like manner] *he broke an egg, (K,) or anything. (L.)**

2. **قَبَّحَهُ** *He (i. e. God) rendered him, or it, bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous. (L.)* — See also the preceding paragraph, near the middle. — And *He rejected, or reprobated, what he said, as bad, evil, abominable, foul, or unseemly. (L.)* — And **قَبَّحَ عَلَيْهِ فِعْلَهُ** (S, A, Mṣb, K,) inf. n. **تَقْبِيحٌ** (S, K,) *He showed, or declared, his deed to be bad, evil, abominable, foul, or unseemly: (K:)* said when a deed is such as is blamed. (Mṣb.)

3. **قَابَحَهُ** (A,) inf. n. **مُقَابَحَةٌ** (K, TA,) with which **مُكَابَحَةٌ** is syn., (TA,) *He reviled, or vilified, him, being reviled, or vilified, by him; or he vied, or contended, with him in reviling, or vilifying. (A, K.)*

4. **اقْبَحَ** *He did [or said] what was bad, evil, abominable, foul, or unseemly. (S, A, K.)* — **مَا اقْبَحَ وَجْهَهُ** is said in reviling a man [as meaning *How foul, unseemly, unsightly, ugly, or hideous, is his face!*]. (Ḥam p. 138.)

10. **استقْبَحَهُ** *He regarded him, or it, as bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; (TA:)* contr. of **استحسنه**. (S, * K.)

قَبَّحٌ [either an inf. n. or a simple subst.; much used as a simple subst., and **قَبَّحٌ**, q. v., may be an anomalous pl. thereof, like as **مَحَاسِنٌ** is said to be of its contr. **حَسَنٌ**: see 1, first sentence; and again, in two places, in the latter half.

القَّبَاحُ: see the next following paragraph.

قَبَّحٌ *Bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; contr. of حَسَنٌ; (S, L, Mṣb, K, &c.):* applied to a form, and to an action, (L,) and to anything: (T:) pl. **قَبَائِحٌ** and **قَبَائِحِي** and **قَبَائِحِي**: fem. **قَبِيحَةٌ**; pl. **قَبَائِحٌ** and **قَبَائِحِي**. (K.) — **نَاقَةٌ قَبِيحَةُ الشَّحْبِ** *A she-camel having wide orifices to her teats. (A, K.)* — **القَّبِيحُ** [is said to signify] *The extremity of the*

bone of the elbow; (S, TA:) so in the T; and the **إِبْرَةٌ** is another small bone, the head of which is large, and the rest of it small, [the former, i. e. the head,] compactly joined to the **قَبِيحُ**: (TA:) or [it is more correctly expl. as] *the extremity of the bone of the upper half of the arm, next the elbow; (K, TA:)* the extremity next the shoulder-joint being called **الْحَسَنُ**, because of the abundance of the flesh that is upon it: (TA:) or *the lower part of the upper half of the arm; the upper part being called الحَسَنُ: (Fr. TA:)* or the **قَبَائِحُ** are *the two slender ends that are at the heads of the ذِرَاعَانِ* [here meaning the *two bones of the fore arm*]: (TA:) or the **قَبِيحُ** is *the place of junction [of the bones] of the shank and the thigh, (K, TA,) which are termed قَبَائِحُ; (TA:)* and it is also called **القَبَاحُ**: (K, TA:) accord. to A'Obeyd, **كِرْقَبِيحٌ**, (L, TA,) which is composed of two syn. words, one prefixed to the other, governing it in the gen. case, (L,) signifies *the bone of the سَاعِدِ* [here meaning the *upper half of the arm*] *from the part next the middle to the elbow. (L, TA:)* and thus it is expl. in the S and K in art. كَسَرَ.)

قَبَّاحٌ *A bear (K, TA) that is extremely aged, or old and weak. (TA.)*

قَابَحٌ [as part. n. of **قَبَّحَ**]: see 1, first quarter, in two places.

مَقْبُوحٌ, of which the pl. occurs in the Kur [xxviii. 42], (S, L, Mṣb,) *Removed (S, Mṣb, K, TA) far (TA) from good, or prosperity, (S, K,) or from all that is good; (L, TA:)* or *from success, or the attainment of that which he desires or seeks; (Mṣb:)* *like as are the dog and the pig: (AZ, L, TA:)* or *driven away like a dog: (ISd, TA:)* or *rendered foul, unseemly, unsightly, ugly, or hideous, in form. (IAb, TA.)* [See also **مَشْفُوحٌ**, in the first paragraph of art. شَقَّعَ.]

مَقَابِحٌ *Bad, evil, abominable, foul, or unseemly, qualities or dispositions [&c.]; contr. of مَحَاسِنٌ and مَمَادِحٌ. (L. [See قَبَّحَ.]*

قبر

1. **قَبَّرَ**, aor. **قَبَّرَ** and **قَبَّرَ**, inf. n. **قَبْرٌ** (S, Mṣb, K) and **مَقْبَرٌ**, (K,) *He buried a corpse; (S, Mṣb, K:)* *concealed it in the earth. (TA.)*

4. **اقْبَرَهُ** *He made him to be buried: so in the Kur, lxxx. 21: (Fr, S:)* where it is meant that man is not made by God to be thrown, when dead, to the dogs, (S,) or to the birds and wild beasts. (Fr.) — *He ordered that he should be buried. (S, Mgh, Mṣb.)* — [He permitted that he should be buried.] The tribe of Temem said to El-Hejjáj, who had slain Šalih the son of 'Abder-Rahmán, **أَقْبِرْنَا صَالِحًا**, meaning, *Permit us to bury Šalih. (S, * TA.)* You say also **اقْبِرِ الْقَوْمَ**, meaning, *He gave them their slain that they might bury him. (K.)* — *He assigned to him, or made for him, a grave (ISK, S, Mṣb, K) to be buried*

in it: (S:) *he made him to have a grave. (Mgh.)* — Accord. to some, *He ordered him to dig a grave. (TA.)*

قَبْرٌ *A grave, tomb, sepulchre, or place of burial, of a human being: (K:)* pl. **قُبُورٌ**. (S, Mṣb, K.)

قَبْرٌ: see **قَبْرٌ**.

قَبْرٌ (S, Mṣb, K) and **قَبْرٌ** (K) and **قَبْرٌ** (S, K) and **قَبْرٌ**, this last occurring in a Rejez, to be cited below, (S,) [The lark;] *a kind of bird, (S, K,) resembling the حَمِيرَةٌ; (TA:)* *a kind of small bird: (Mṣb:)* n. un. **قَبْرَةٌ** (S, Mṣb, K) and **قَبْرَةٌ** (K) and **قَبْرَةٌ** (S, Mṣb,) which last is the form used by the vulgar, (S,) or it is not allowable, or it is a form of weak authority, (K,) and is also pronounced **قَبْرَةٌ**: (Mṣb:) pl. of **قَبْرَاءٌ**, (S, K,) and of **قَبْرَاءٌ**, (Mṣb,) **قَبْرَاءٌ**. (S, Mṣb, K.) AO cites, from a Rejez of Jendel Ibn-El-Muthennà Ef-Ṭahawee,

جَاءَ الشِّتَاءُ وَأَجْتَلَّ الْقَبْرُورُ

[The winter came, and the lark plumed himself]. (S.)

قَبْرٌ: } see **قَبْرٌ**.
قَبْرَاءٌ: }

مَقْبَرٌ and **مَقْبَرٌ**: see **مَقْبَرَةٌ**.

مَقْبَرَةٌ and **مَقْبَرَةٌ** (S, Mgh, Mṣb, K) and **مَقْبَرَةٌ** and **مَقْبَرَةٌ** (K) and **مَقْبَرَةٌ** (Lth, S, Mgh,) with fet-h only, (Mgh,) this last occurring in poetry, (S,) but agreeable with analogy, (IB,) and **مَقْبَرٌ**, (MF, and TA voce **أَلُوْكُ**, [under which see some remarks on words of this form in the present work,]) *A cemetery, burial-place, or place of graves: (Mṣb, K:)* or *the place of a grave: (Mgh:)* or the last of the above words has this latter signification: (Lth:) pl. (of **مَقْبَرَةٌ** and **مَقْبَرٌ**, Mgh) **مَقَابِرٌ**. (S, Mgh, Mṣb.)

مَقْبَرِيٌّ and **مَقْبَرِيٌّ** applied to a man [A keeper of a cemetery: or of a grave or tomb: or a grave-digger]. (S.)

قبس

1. **قَبَسَ** نَارًا, aor. **قَبَسَ**, (Mṣb, K,) inf. n. **قَبْسٌ** (T, K,) *He took fire, مِنْهُ [from him;] (K:)* as also **اقتبسها**: (S, K:) or *he took fire from the main mass thereof; (Mṣb:)* as also **اقتبس** [alone]. (Mṣb, K.) — [Hence,] **قَبَسَ عِلْمًا**, (and **العِلْمُ**, TA,) *He acquired knowledge, مِنْهُ [from him;] (Ks, K, TA:)* as also **اقتبسهُ**: (Ks, S, K, TA:) or *he learned knowledge; as also اقتبس. (Mṣb.)* — [Hence also, **قَبَسَ حُمَّى** *He caught a fever from another; as also اقتبسها.*] You say, **هَذِهِ حُمَّى قَبَسَ** *This is a fever caught from another; not accidentally inbred: (A, TA:)* but Sgh explains it differently, as signifying *an accidental fever. (TA.)* And **قَبَسَ الحُمَّى مِنْ غَيْرِهِ وَتَرَهُ** *He caught the fever from*

another; and it did not accidentally come to him from himself]. (A, TA.) = قَبَسَ مِنْهُ نَارًا, aor. -, inf. n. قَبَسَ, [He sought from him fire; (see its part. n., below;)] (S;) [and so قَبَسَهُ, for اَقْبَسَ, meaning, [We sought fire from such a one, and he refused] to give us fire. (TA.) — [And hence, قَبَسَ عَلَيْهِ + He sought knowledge; (see, again, its part. n., below;)] and so قَبَسَهُ; as appears from an explanation of the part. n. of this latter also; and from the saying,] اَتَانَا فُلَانٌ يَقْبَسُ الْعِلْمَ, meaning, [Such a one came to us seeking knowledge, and] we taught him. (TA.) = Also, قَبَسَ النَّارَ He lighted, or kindled, the fire. (IKtt.) = See also 4, passim.

4. اَقْبَسَهُ He gave him a قَبَسَ [a brand, or burning stick, or burning piece of fire-wood]: (S, K;) or he gave him fire: and قَبَسَهُ he brought him fire: (TA.) and اَقْبَسَهُ نَارًا (Ks, S, Mṣb) he gave him fire; (S, Mṣb, TA;) as also نَارًا قَبَسَهُ. (Yz, Ks, IAqr, S.) — [Hence,] اَقْبَسَهُ + He taught him: (K;) and اَقْبَسَهُ عَلِيمًا (Yz, Ks, IAqr, S, A, Mṣb) and خَيْرًا (A, TA,) + he taught him knowledge, (S, Mṣb, TA,) and + good; (TA;) as also عَلِيمًا قَبَسَهُ (Ks, IAqr, S, A, Mṣb, TA,) and خَيْرًا: (A:) the latter verb is sometimes thus used; (IAqr, TA;) or is allowable: (Ks, TA;) or only the former: (A:) [but it seems to be indicated in the TA, that you say خَيْرًا قَبَسَهُ as meaning + he brought him good:] and you say also مَالًا قَبَسَهُ [app. meaning + he gave him property]. (IAqr, TA.) = اَقْبَسَ فُلَانًا نَارًا He sought fire for such a one. (Yz, S, K.)

8: see 1, passim.

قَبَسَ Fire: (TA:) or a live coal: (Bd, xx. 10:) or [more commonly, and more properly, like شُعْلَةٌ in the sense of مَنْفُوسٌ;] a firebrand (شُعْلَةٌ taken from the main mass of fire; (T, A, Mṣb, K;) as also مَقْبَسٌ and مَقْبَسٌ (A) and مَقْبَسٌ: (S, A, Mṣb, K;) the last two [properly] signify a thing [such as a stick, or piece of fire-wood,] with which one has taken fire: (TA:) and قَبَسٌ is also explained as signifying a live coal, or piece of fire, (جِدْوَةٌ مِنْ نَارٍ,) which one takes upon the end of a stick: (TA:) [and قَبَسَةٌ also signifies the same; as appears from an application thereof in the K, art. جَدْوٌ, where الْجِدْوَةٌ is explained by مَا أَنَا إِلَّا] والقَبَسَةُ مِنَ النَّارِ; and from the saying,] مَا أَنَا إِلَّا مَا زُرْتُكَ إِلَّا كَقَبَسَةٍ [lit., I am nought but a piece from thy fire; app. meaning, my subsistence, or the like, is derived from thee]. (A, TA.) It is said in a trad. of 'Alee, حَتَّى أَوْزَى قَبَسَ الْقَابِسِ + So that he manifested a light of truth to the seeker thereof. (TA.)

قَبَسَةٌ [inf. n. of un. of 1; A single act of taking fire; &c. Hence the saying,] مَا زُرْتُكَ إِلَّا كَقَبَسَةٍ [I did not visit thee save like the hasty person's single act of taking fire]. (TA.) = See also قَبَسٌ.

قَابِسٌ [act. part. n. of 1; Taking fire; a taker of fire; &c. Hence the saying,] مَا أَنْتَ إِلَّا كَالْقَابِسِ الْعَجَلَانَ [Thou art none other than like the hasty taker of fire]. (A.) — [+ Acquiring, or learning, knowledge; an acquirer, or a learner, of knowledge.] = Seeking, or a seeker of, fire: pl. أَقْبَاسٌ; its only broken pl. (TA.) — + Seeking, or a seeker of, knowledge; as also مُقْتَبِسٌ. (TA.) — القَوَابِسُ [pl. of القَابِسُ, like as القَوَارِسُ is pl. of القَارِسُ,] + Those who teach men what is good. (TA.)

مَقْبَسٌ The place of the fire-brand: i.e., fire-wood that has been lighted: or charcoal that has become hard; opposed to حُمَمَةٌ, which is [a piece of] charcoal that does not hold together: pl. مَقَابِسٌ. (Mṣb.)

مَقْبَسٌ } see قَبَسٌ.
مَقْبَاسٌ }

مُقْتَبَسٌ see قَبَسٌ.

مُقْتَبَسٌ see قَابِسٌ.

قبض

1. قَبَضَهُ, aor. -, (M, A, K,) inf. n. قَبِضٌ, (S, M,) He took it with the ends of his fingers; (S, M, A, K;) the action which it denotes being less than that termed قَبِضٌ; (M;) the latter signifying the "taking with the whole of the hand;" (Bd, xx. 96;) as also قَبِضَهُ, (Ibn-'Abbád, K,) inf. n. تَقْبِيسٌ. (TA.) Thus, accord. to one reading, [in the Kṣur, xx. 96,] فَقَبِضْتُ قَبْضَةً مِنْ أُنْثَرٍ الرَّسُولِ; (S, M, A, TA;) and, accord. to another, قَبِضْتُ قَبْضَةً مِنْ أُنْثَرٍ الرَّسُولِ; (TA;) [in each] with ص [in both instances] instead of ض, with which the passage is commonly read; (TA;) meaning, [And I took with the ends of my fingers somewhat] of the dust from the footstep of the horse of the messenger Gabriel. (Jel.) [But see قبض.] You say also, اِقْبِضْتُ قَبْضَةً قَبِضْتُ قَبْضَةً قَبِضْتُ قَبْضَةً [I took for myself somewhat with the ends of my fingers]. (A.) And جِئْتُ لِأُقْبِسَ مِنْ أُنْثَرِكَ وَإِقْبِيسٌ مِنْ أُنْثَرِكَ [I came to acquire of thy lights of knowledge, and pick up somewhat of thy traditions]. (A.)

2: see 1.

8: see 1, in two places.

قَبِضٌ see قَبِضٌ, throughout.

قَبِضٌ A great number (AO, S, M, K) of men or people; (S, K;) as also قَبِضٌ: (M, TA:) thus applied it is like a dim. applied to that which is esteemed great. (El-Fáik, O.) You say, اِتَّبَعُوا قَبِيسَ الْحَصَى Verily they are numerous as the pebbles. (TA.) And هُوَ فِي قَبِيسِ الْحَصَى قَبِيسًا, He is in, or among, a multitude that cannot be numbered. (O, TA.) [See also a verse of El-Kumeyt cited in the first paragraph of art. ثَرَوٌ.] — A place where a number is collected together

of ants; as also قَبِضٌ: (M:) and of bees; as also the latter word: (TA:) or where a great number of ants is collected together: (El-'Eyn, TA:) or where a great quantity of sand is collected together; as also the latter word. (Ibn-'Abbád, K.)

قَبْضَةٌ What one takes with the ends of his fingers; as also قَبْضَةٌ, (K,) and قَبِيسَةٌ, (S, Mṣb:) [in the L, قَبِيسَةٌ; but this is the dim. of the first and second of the above words:] or, accord. to some, the first is a noun signifying the act [of so taking]: (M:) and the second, (M,) or this and the first also, (K,) signifies what one's two hands carry, of food, or wheat: (M, K:) the pl. of قَبْضَةٌ is قَبِضٌ. (TA.)

قَبْضَةٌ see قَبْضَةٌ, throughout.

قَبِيسٌ see what next follows.

قَبِيسٌ see قَبْضَةٌ. — Also, (M, K,) and قَبِيسٌ, (M, TA,) Dust, or earth, (M, K,) and pebbles, (Ibn-'Abbád, K, TA,) collected together. (M, K, TA.)

قَوَابِيسٌ sing. of قَوَابِيسٌ; which signifies Bodies [of men]; syn. طَوَائِفٌ; and a number collected together. (TA.)

قبض

1. قَبِضَهُ, (S, M, A, Mgh, Mṣb,) or قَبِضَهُ بِيَدِهِ, (O, K,) aor. -, (A, Mṣb, K,) inf. n. قَبِضٌ, (S, Mṣb,) He took it with his hand, (A, O, K,) by actual touch, or feel: (O:) or the former signifies he closed his hand upon it: (Lth:) [he grasped it; gripped it; clutched it; seized it:] or he took it with the whole of his hand: (Bd, xx. 96:) or i. q. أُجِذَهُ [he took it in any manner: he took it with his hand: he took possession of it: and he received it]: (S, M, Mgh, Mṣb:) and قَبِضَ عَلَيْهِ, and بِهِ, (M,) or قَبِضَ عَلَيْهِ بِيَدِهِ, (A, Mgh, Mṣb, K,) aor. and inf. n. as above, (M,) he grasped it, clutched it, laid hold upon it, or seized it, with his hand; syn. اَمْسَكَهُ: (A, K:) or he seized it (أَنْحَى عَلَيْهِ) with the whole of his hand: (M:) or he closed, or contracted, his fingers upon it: (Mgh, Mṣb:) it is also said, by MF, that some assert قَبِضٌ to signify the "taking with the ends of the fingers;" but this is a mistranscription, for قَبِضٌ, with the unpointed ص. (TA [in which it is said, in another place in this art., that قَبِضٌ has also this last signification; but this is evidently, in like manner, a mistranscription, for تَقْبِيسٌ.]) You say, قَبِضَ الْمَتَاعَ [He took, or received, the commodity, or the commodities, or goods]. (A.) And قَبِضَ مِنْهُ الدَّيْنَ [He took, or received, from him the debt]. (M, K, in art. قَضَى; &c.) And it is said in the Kṣur, [xx. 96,] فَقَبِضْتُ قَبْضَةً مِنْ أُنْثَرِ الرَّسُولِ, (M,) and, accord. to an extraordinary reading, قَبِيسَةٌ, (B,) meaning [And I took a handful] of the dust from the footstep of the hoof of the horse of the messenger [Gabriel]: (IJ, M:) and قَبِضٌ

قَبَضَ مِنْ أُتْرِهِ قَبْضَةً signifies the same as قَبَضَ: and قَبْضٌ [q. v.] is [said to be] a dial. form thereof. (TA.) And you say, قَبَضَ الطَّائِرُ *He collected, or comprehended, the bird in his grasp.* (A.) And قَبَضَ عَلَى عُرْفِ الْفَرَسِ [*He grasped, or laid hold upon, the mane of the horse.*]. (A.) — It is also used metaphorically, to denote the having an absolute property in a thing, to dispose of it at pleasure, without respect to the hand; as in the phrase قَبَضْتُ الْأَرْضَ, and الدَّارَ, *I had, or took, or got, possession of the land, and of the house.* (TA.) And [in like manner] it is said in a trad., يَقْبِضُ اللَّهُ الْأَرْضَ, and السَّمَاءَ, *God will comprehend, or collect together, [within his sole possession, (see قَبْضَةٌ)] the earth, and the heaven.* (TA.) [In like manner] you say also, قَبَضَ عَلَى غَرِيبِهِ *[He arrested his debtor: used in this sense in the present day].* (A.) And قَبَضَ اللَّهُ رُوحَهُ *God took his soul.* (TA.) And قَبَضَهُ اللَّهُ *God caused him to die.* (Msb.) And قَبِضَ: *He (a man, S, M, A) died:* (S, M, A, *K:) and also *†he (a sick man) was at the point of death; in the state of having his soul taken; in the agony of death.* (L, TA.) And قَبَضَهُ عَنِ الْأَمْرِ *†I removed him from the thing, or affair.* (Msb.) — قَبَضَهُ, aor. as above, (M, K,) and so the inf. n., (S, M, Mgh,) also signifies the *†contr. of بَسَطَهُ*; (S, *M, Mgh, *K;) and so قَبْضَهُ, (IAqr, M,) inf. n. تَقْبِضُ. (TA.) [As such, *†He contracted it; or drew it together.*] You say, قَبِضَ رِجْلَهُ وَبَسَطَهَا *[He contracted his leg, and extended it].* (A.) And قَبِضَ كَفَّهُ [*He clenched his hand.*]. (S, Mgh, Msb, K, in art. برجر.) And قَبِضَ يَدَهُ عَنْهُ *†[He drew in his hand from it: or] he refrained from laying hold upon it.* (K.) Whence the saying in the Kur, [ix. 68], وَيَقْبِضُونَ أَيْدِيَهُمْ, meaning *†[And they draw in their hands, or refrain,] from expenditure, or from paying the [poor-rate called] زَكَاةَ*. (TA.) You say also, قَبِضَ جَنَاحَهُ *†He (a bird) contracted his wing:* (M:) or قَبِضَ, or قَبِضَ جَنَاحَهُ, *†he contracted his wing to fly.* (TA.) And hence, (TA,) قَبِضَ, aor. as above; (S, K;) or قَبِضَ (M;) [or both;] inf. n. [of the former] قَبِضَ (S, K,) and [of the latter, as indicated in the M,] قَبَاضَةٌ (S, M, A, K) and قَبَاضٌ; (M;) *†He (a bird, S, K, and a horse, A, and a man, S, or other [animal], K,) was quick, (S, M, A, K,) in flight, or in going or pace.* (K.) يَقْبِضَنَّ, said of birds, in the Kur, [lxvii. 19,] is [said to be] an ex. of this signification. (S, K, *) You say also, قَبِضَتِ الْإِبِلُ *†The camels were quick in their pace; at every spring therein, putting their legs together.* (A.) And *†انْقَبَضَ* *†He, or it, (a company of men, M,) went, or journeyed, and was quick.* (Lth, M, K.) And *†انْقَبَضَ* *†فلان في حاجته* *†Such a one was quick, and light, or active, in accomplishing his want.* (A.) And قَبِضٌ also signifies *i. q. نَزْوٌ* *†[The act of leaping, &c.].* (TA.) — [Also, as contr. of بَسَطَهُ,] *†He collected it together.* (Az.) And hence, (Az, M, S, M) *†He drove the camels violently, or roughly, (Az, M,) or quickly:* (S:) because the driver collects them together, when he desires to drive them; for when they disperse themselves from him, the driving of them is difficult: (Az, TA:) and *†انْقَبَضَ* *†بها* [signifies the same, or, agreeably with an explanation given above, *†he went quickly with them.*]. (M.) And *†العَيرُ يَقْبِضُ عَانَتَهُ* *†The he-ass drives away his she-ass.* (M.) — [As such also,] قَبِضَهُ; (A;) and قَبْضَهُ, (S, M, K,) inf. n. تَقْبِضُ; (S;) *†He, or it, drew it, collected it, or gathered it, together; contracted it, shrank it, or wrinkled it.* (S, M, A, *K.) You say, قَبِضَ وَجْهَهُ *†He, or it, contracted, or wrinkled, his face.* (A.) And قَبِضَتِ النَّارُ الْجِلْدَةَ *†The fire contracted, shrank, or shrivelled, the piece of skin.* (A.) And *†قَبِضَ* *†ما بينَ عَيْنَيْهِ* *†He contracted, or wrinkled, the part between his eyes.* (M, TA.) And *†يَوْمٌ يَقْبِضُ* *†ما بينَ العَيْنَيْنِ* *†[A day that contracts, or wrinkles, the part between the eyes]; a metonymical phrase, denoting vehemence of fear, or of war.* (M, TA, *) And in like manner you say, *†يَوْمٌ يَقْبِضُ الحَنَى* *†[A day that contracts the bowels].* (M.) [And hence قَبِضَ, aor. and inf. n. as first mentioned, *†It (a medicine, or food, &c.,) astringed, or constipated.* And *†It (food) was astringent in taste; as also قَبِضَ.*] — As such also, قَبِضَهُ, signifies *†He straitened it; scanted it; made it scanty.* (Msb, TA.) You say, قَبِضَ اللَّهُ الرَّزْقَ *†God straitened, scanted, or made scanty, the means of subsistence.* (Msb.) And it is said in the Kur, [ii. 246], *†وَاللَّهُ يَقْبِضُ وَيَبْسُطُ* *†And God straitens, or scants, or makes scanty, the means of subsistence, to some, (Bd, Msb, *TA, *) or withholds the means of subsistence from whom He will, (Jel,) and amplifies, enlarges, or makes ample or plentiful, the same, (Bd, Msb, Jel, TA,) to some, (Bd, TA,) or to whom He will. (Jel.)* — [As such also, *†He abridged his liberty.*] You say, *†فلان يَبْسُطُ عَيْدَهُ ثُمَّ يَقْبِضُهُمْ* *†[Such a one enlarges the liberty of his slaves; then abridges their liberty].* (A.) — [As such also, *†He, or it, contracted his heart; i. e. distressed him; grieved him.*] You say, *†إنَّهُ يَقْبِضُنِي مَا يَقْبِضُكَ* *†Verily what distresses thee, or grieves thee, distresses, or grieves, me; and what rejoices thee rejoices me.* (A.) [And it is related in a trad., that Mohammad said, *فَاتِمَةُ مَعِي* *†Fatimeh is as though she were a part of me: what hath distressed her, or grieved her, distresses, or grieves, me; and what hath rejoiced her rejoices me.*]. (TA.) Or the phrase *مَا يَقْبِضُكَ مَا قَبِضَكَ* mentioned by Lth, means *†Verily what hath annoyed and angered thee annoys and angers me.* (Az, TA.) قَبِضٌ and بَسَطٌ are terms applied by the investigators of truth among the Soofees to two contrary states of the heart, from both of

which it is seldom or never free: the former being an affection of the heart withholding it from dilatation and joy; whether the cause thereof be known, as the remembrance of a sin or an offence, or of an omission, or be not known; and some of them make other divisions thereof. (TA.) [In like manner] you say also, *†انْقَبَضَتْ* *†عَنَّا فَمَا قَبِضَكَ* *†[Thou shrankest from us: and what made thee to shrink?].* (A.) — [As such also, *†He, or it, made him close-fisted, tenacious, or niggardly.*] You say, *†الخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ* *†[Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous].* (A.)

2: see a remark appended to the first sentence in this art.: — see also قَبِضَهُ as contr. of بَسَطَهُ, in six places. — قَبِضَهُ الْمَالَ, (S, *M, K, *) or الْمَتَاعَ, (A,) inf. n. تَقْبِضُ, (S, K,) *He gave to him, (S, M, K,) in his grasp, or possession, (K,) i. e. to him who should receive it, (S,) the property, (S, M,) or commodity, or commodities, or goods; (A;) i. e. he transferred it to his possession; (TA;) [lit. he made him to take it, to take it with his hand, to grasp it, or to receive it;] as also قَبِضَهُ أَيَّاهُ.* (A.)

3. قَابِضُهُ, inf. n. مُقَابِضَةٌ (AZ, A) and قَبَاضٌ, (Er-Rághib, TA in art. شرى,) *He bartered, or exchanged commodities, with him.* (AZ, in TA, art. حوص.) [See also قَابِضُهُ.]

4. اقْبِضَهُ الْمَتَاعَ [or الْمَالَ]: see 2. = اقْبِضَهُ *He put, or made, a handle to it, (S, M, A, K,) namely a knife, (S, M, A,) and a sword.* (S, K.)

5. قَبِضَهُ quasi-pass. of قَبِضَهُ as contr. of بَسَطَهُ; (M;) as also *†انْقَبَضَ* is of قَبِضَهُ in the same sense, (S, *M, K, *) being contr. of بَسَطَهُ. (S, K.) [As such,] both signify *†It became drawn, collected, or gathered, together; or it drew, collected, or gathered, itself together; or contracted; or shrank; syn. of the former, تَجَمَّعَ*; (TA;) and of the latter, *†انضَمَّ* [which also signifies *it became drawn and joined, or adjoined, to another thing; &c.*]. (O, K.) So the latter signifies in the phrase *†انقبضت في حاجتي* *†[It became comprised in, or adjoined to, the object of my want].* (O.) — [As such also,] the former signifies *†It (a man's face, A, or the part between the eyes, M,) became contracted, or wrinkled; (M, A, *) and in like manner a piece of skin, in, or upon, a fire; meaning it became contracted, shrunken, or shrivelled; it shrank: (so in different copies of the S:) or it (skin, K, or the skin of a man, TA) became contracted, or shrunken; (K, TA;) and so an old man.* (A.) — [As such also,] *†تقبض عنه* *†He shrank, or shrank with aversion, from him, or it; (S, M, A, K;) as also انقبض عنه* (A:) [see an ex. of the latter near the end of 1.] *†الانقباض* also signifies *†The withdrawing, removing, or retiring, from men.* (TA.) And *†انقبض* *†عن الأمر* *†He removed, or became*

removed, from the thing, or affair. (Msb.) — removed, from the thing, or affair. (Msb.) — **تَقْبِضُ عَلَى الْأَمْرِ** † He paused, or waited, at the thing, or affair; syn. **تَوَقَّفَ**. (M, A.) — **تَقْبِضُ إِلَيْهِ** † He leaped, or sprang, towards him. (Sgh, K.) — See also 1; last third of the paragraph.

6. **تَقَابِضُ الْمَتَاعَانِ** [The two parties in an affair of traffic bartered, or exchanged commodities, each with the other: see 3]. (A.)

7. **انْقَبِضُ** It (a thing) became **مَقْبُوضٌ** [meaning taken, taken with the hand, grasped, or received]. (S.) — See also 5, in six places. — And see 1, in three places, about the middle of the paragraph.

8. **اِقْتَبِضَهُ نَفْسُهُ** [He took it, took it with his hand, grasped it, clutched it, seized it, took possession of it, or received it, for himself]. (A.) See an ex. in 1, before the first break in the paragraph.

قَبْضٌ The act of taking, taking with the hand; [grasping; clutching; seizing;] taking possession of; or receiving. (S, Msb.) — And [hence], **مُتَقَبِضٌ**; (S, TA;) as also **قَبْضَةٌ**; (S, M, Mgh, Msb, TA;) or the latter is a n. un. [signifying an act of taking, or taking with the hand; a grasp; a seizure; &c.]. (TA.) You say, **صَارَ الشَّيْءُ فِي يَدِي قَبْضًا**, and **قَبِضْتُكَ**, **قَبِضْتُكَ**, The thing became in thy possession. (S, M.) And **هَذِهِ الدَّارُ فِي قَبْضِي** (TA,) and **قَبِضِي**, (M, TA,) This house is in my possession; (M, TA;) like as you say, **فِي يَدِي**. (TA.)

قَبْضٌ *i. q.* **مَقْبُوضٌ**; (Mgh, K;) like **هَدَمٌ** in the sense of **مَهْدُومٌ**, and **نَفْضٌ** in the sense of **مَنْفُوضٌ**; (TA;) meaning What is taken, of articles of property (S, M) of people: (S:) what is collected, (Lth,) or taken and collected, (Mgh,) of spoils, before they are divided. (Lth, Mgh.) You say, **دَخَلَ مَالٌ فَلَانٍ فِي الْقَبْضِ** The property of such a one entered into what was taken of the articles of property of the people. (S.) And **إِطْرَحَهُ فِي الْقَبْضِ** (A, Mgh) Throw thou it among the things that have been taken: (Mgh:) said to Sa'ad Ibn-Abee-Wakkas, when he slew Sa'eed Ibn-El-'As, and took his sword: so in a trad. (TA.) And in another trad. it is said, **جَعَلَ سَلْمَانَ عَلَى قَبْضِ** Selman was set over spoils that were taken and yet undivided, to guard and divide them. (Mgh.)

قَبْضَةٌ [pl. **قَبْضَاتٌ**]: see **قَبْضٌ**, in three places. — See also **قَبْضَةٌ**, in four places. — And see **مَقْبِضٌ**. — Also, [The measure of a man's fist, from side to side;] four finger-breadths; (Mgh, Msb, voce **جَرِيْبٌ**;) the sixth part of the common ذِرَاعٌ [or cubit: but in the present day, the measure of a man's fist with the thumb erect; which is about six inches and a quarter]: pl. **قَبْضَاتٌ**. (Mgh, Msb, vocibus ذِرَاعٌ and **جَرِيْبٌ**.)

قَبْضَةٌ (S, A, Mgh, Msb, K) [A handful;] what one takes with the hand, or grasps; (S, K;) **مِنْ كَذَا** [of such a thing]; (Mgh;) as, for instance, **مِنْ سَوِيْقٍ** [of meal of parched barley]; (S;) or

مِنْ تَمْرٍ [of dates]; (S, A, Msb;) i. e. **كَفًّا**; (S;) as also **قَبْضَةٌ**; (S, M, A, K;) but the former is the more common; (S, K;) and **قَبِيضَةٌ**: (B:) or the first is a subst. in the sense of **مَقْبُوضٌ**, and the second is a n. un.: (TA:) the pl. of the first is **قَبْضٌ**. (TA.) You say also, **كَقِيْ هَذَا قَبْضَةٌ** This is the quantity that my hand grasps. (M.) See two other exs. of the second word, and an ex. of the third, in 1, before the first break in the paragraph. It is also said in the **Kur**, [xxxix. 67,] **وَالْأَرْضُ جَمِيْعًا** and **قَبْضَةٌ**, i. e. **قَبْضَتُهُ**, for **قَبْضَةٌ** is an inf. n. [of un.] used as a subst., or is for **قَبْضَةٌ**, **ذَاتٌ قَبْضَةٌ**, (Bd,) and the literal signification is, [And the earth altogether shall be] his handful [on the day of resurrection]; (Bd, Jel;) meaning in his possession (Jel, TA) alone, (TA,) and at his free and absolute disposal: (Jel:) Th says, that this is like the phrase **هَذِهِ الدَّارُ فِي قَبْضِي**, meaning as explained above, voce **قَبْضٌ**; but this opinion is not valid: (M:) another reading is **قَبْضَتُهُ**, in the accus. case, (M, Bd,) as an adv. n.; that which is determinate being thus likened to what is vague; (Bd;) and this is allowed by some of the grammarians; but it is not allowed by any one of the grammarians of El-Basrah. (M.) It is also said, in the trad. of Bilal and the dates, **فَجَعَلَ يَجِيءُ بِهِ قَبْضًا قَبْضًا** [And he set about bringing them (the pronoun referring to التمر the dates) handfuls by handfuls]. (TA.)

قَبْضَةٌ (K,) or **قَبْضَةٌ**, (S, M, A, TA,) to this latter, not to the former alone, the following explanation applies, (TA.) A man who lays hold upon a thing, and then leaves it without delay. (S, M, A, K.) And the former, A pastor who draws his sheep or goats together, not going far and wide in pasturing them: (S:) or who manages well (A, K) for his sheep or goats, (K,) or for his beasts, collecting them together, and, when he finds a place of pasture, spreads them abroad: (A:) and the latter, a pastor who manages well, and is gentle with his pasturing beasts, collecting them together and driving them, when their place of pasturage becomes wanting in herbage, and, when they light upon a piece of herbage, leaves them to spread abroad and pasture at pleasure: (Az, TA:) or who collects together his camels, and drives them until he brings them whithersoever he will. (M.) [See also art. **رَفِضٌ**.]

قَبِيضٌ: see **قَابِضٌ**, in three places.

قَبِيضَةٌ: see **قَبْضَةٌ**, in two places.

قَابِضٌ: } see **قَابِضٌ**; each in two places.
قَابِضَةٌ: }

قَابِضٌ Taking with the hand: [or in any manner: taking possession of: receiving: (see 1:)] grasping, clutching, or seizing, with the hand: and in like manner, [but in an intensive sense,] **قَابِضٌ**: (K:) or the latter is of the dial. of the people of El-Medeeneh, applied to him who [grasps or] collects everything: (Aboo-'Othman El-Mazinee:)

and **قَابِضَةٌ** [which is doubly intensive]; (K;) the **ة** in this last not denoting the fem. gender. (TA.) **قَابِضُ الرُّوحِ** [The taker of the souls] is an appellation of [the Angel of Death,] 'Izru-eel, or 'Azru-eel. (TA.) And **القَابِضُ**, one of the names of God, signifies [The Withholder [or Straitener or Scanter] of the means of subsistence, and of other things, from his servants, by his graciousness and his wisdom: and the Taker of souls, at the time of death. (TA.) — A bird † contracting his wing to fly. (TA.) And hence, (TA,) **قَابِضٌ** (S, K) and **قَبِيضٌ** (S, A, K) A bird, (K,) or horse, (A,) or other [animal], (K,) [quick (A, K) in flight, or in going or pace: (K:) or a man † light, or active, and quick: (S:) and [hence, app.,] the latter also signifies † an intelligent man, who keeps, or adheres, to his art, or work. (Ibn-'Abbad, K.) And **الْقَبِيضُ** A horse, (S, K, in [some of] the copies of the K "a man," which is a mistake, though it seems to be also applied to a man, TA,) or a beast of carriage, (L,) † quick in the shifting of the leys from place to place [in running]. (S, L, K.) — A camel-driver † driving quickly; a quick driver; and in like manner, [but in an intensive sense,] **قَابِضٌ**, and [in a doubly intensive sense] **قَابِضَةٌ**: (S:) or the last signifies † driving away vehemently; the **ة** denoting intensiveness; and is applied to an ass driving away his she-ass, and to a camel-driver. (M.) [See an ex. of the first, voce **عَاضٌ**, in art. **عَوْضٌ**.] — [Applied to medicine, food, &c., † Astringent, or constipating.]

مَقْبِضٌ A place of taking, taking with the hand, [grasping, clutching, seizing,] or receiving: extr. [in form, for by rule it should be **مَقْبِضٌ**]. (M.) See also what next follows.

مَقْبِضٌ (S, M, A, Mgh, Msb, K) and **مَقْبِضٌ**, (Lth, M, Msb, K,) but the former is the more common and the better known, (Lth,) and **مَقْبِضٌ**, (M, K,) and with **ة**, (K,) i. e. **مَقْبِضَةٌ**, and **مَقْبِضَةٌ**, (M,) The handle; or part where it is grasped, (S, M, A, *Mgh, *Msb, K,) by the hand, (Msb,) or with the whole hand; (S:) of a sword, (S, A, Mgh, Msb, K,) and **قَبْضَةٌ** is said to signify the same; (TA;) or of a knife, (M, A,) and of a bow, (S, A,) and of a whip, (A,) &c., (K,) or of anything: (M:) or **مَقْبِضَةٌ** or **مَقْبِضَةٌ** signifies the place of the hand of a spear or spear-shaft: (ISh:) pl. **مَقَابِضٌ**. (A.)

مَقْبِضٌ: see **مَقْبِضٌ**.

مَقْبِضَةٌ and **مَقْبِضَةٌ**: see **مَقْبِضٌ**, in two places.

مَقْبُوضٌ pass. part. n. of **قَبِضَ**. See **قَبِضٌ**, and **قَبِضَةٌ**. — † Taken to the mercy of God; (A;) dead. (S.)

مَتَقَبِضٌ: see what next follows.

مُنْقَبِضٌ, (O, TS,) or **مُنْقَبِضٌ**, (K,) A lion prepared to spring: (K:) or a lion drawn together: and one prepared to spring: (O, TA:) but the conjunction should rather be omitted. (TA.)

قبط

1. قَبَطَهُ, aor. -, so in the margin of a copy of the S, (TA,) inf. n. قَبِطَ, (TS, O, K,) *He collected it together, or comprehended it, with his hand*: (TS, O, K:) [like قَبَضَهُ:] in the TS given as on the authority of IDrd: in the O as on that of IF. (TA.)—Also, inf. n. as above, *He mixed it.* (TA.)

2. قَبَطَ وَجْهَهُ *He contracted his face much; made it much contracted, or very austere or morose*: [تَقْبِطُ الْوَجْهَ is syn. with تَقْبِطِيهِ; (Yaakooob, K;) and is formed from the latter by transposition. (TA.)

القِبْطُ [The Copts; often called by themselves] a certain people, or nation, in Egypt; (TA;) the original, or genuine, people of Egypt; (S, K, TA;) the Christians of Egypt: (Mṣb:) n. un. قَبِطِي; (S, Mṣb, K;) fem. with ة: (Mṣb, K:) you say إِمْرَأَةٌ قَبِطِيَّةٌ [A Copt woman]: (Mṣb:) and أَقْبَاطٌ and جَمَاعَةٌ قَبِطِيَّةٌ [A company of Copts; اقْبَاطٌ being a pl. of قَبِطٌ]. (TA.) [See قَبِطِي.] Authors differ respecting their pedigree: some say, that القِبْطُ was son of حَامُ [or Ham], son of نُوحُ [or Noah]: the author of the Shejereh, that مِصْرَائِيمُ [or Mizraim] the son of حَامُ left issue from لُؤْدِيمُ [or Ludim], and that لُؤْدِيمُ are the قَبِطُ of Egypt, in the Sa'eed: Aboo-Háshim Ahmad Ibn-Ja'far El-'Abbásee, the genealogist, says, that they are the children of قَبِطُ son of مِصْرُ son of قُوطُ [a mistranscription for فُوطُ, the Phut of the English Bible, A. V.,] son of حَامُ: and this is verified by Ibn-El-Joowánee the genealogist. (TA.)

قَبِطِيٌّ A kind of thin, or fine, (Mgh, Mṣb,) white, (Mgh,) cloth, (Mgh, Mṣb,) of linen, (Mṣb,) made in Egypt; so called in relation to the قَبِطُ, irregularly, to distinguish between it and the man, who is called قَبِطِيٌّ: (Mgh, Mṣb:) so says Lth, respecting these two forms: (TA:) you also say, قَبِطِيَّةٌ, with kesr; but when you convert the rel. n. into a subst, you say قَبِطِيَّةٌ, with damm, to distinguish the subst. from the rel. n. without ثِيَابٌ; like as you say, رِمَاحٌ حَطِيَّةٌ, and رِمَاحٌ حَطِيَّةٌ, with kesr, when you do not mention the رِمَاحُ: so says Kh: (Mṣb in art. حَطُ:) it is said in the K, that القَبِطِيَّةُ, with damm, signifies a kind of cloths, so called in relation to the قَبِطُ; and sometimes it is with kesr; which is a plain assertion that the form with damm is the more common: but in the S it is said, that القَبِطِيَّةُ signifies certain white, thin, or fine, cloths, of linen, made in Egypt; and sometimes it is with damm, because they make a change in the rel. n., as in سَهْلِيٌّ and دَهْرِيٌّ, which (as SM adds) are from سَهْلٌ and دَهْرٌ; and this indicates that the regular form, with kesr, is the more common: (TA:) the pl. is قَبَاطِيٌّ (S, Mgh, Mṣb, K) and

قَبَاطِيٌّ: (K [but the latter, being indeterminate, should be written قَبَاطٌ, like مَهَارٌ &c.]) Sh says, that the قَبَاطِيٌّ are a kind of cloths inclining to fineness and thinness and whiteness. (TA.)

قَبِطِيٌّ and قَبِطِيَّةٌ: see القَبِطُ and قَبِطِيٌّ.

قَبِطِيَّةٌ:

قَبَاطٌ:

قَبِطِيَّةٌ:

see what next follows.

قَبِطِيٌّ and قَبِطِيَّةٌ, the former with teshdeed and with a short final alif, and the latter without teshdeed and with a long final alif, (S, Mṣb, K,*) and قَبِطِيٌّ and قَبَاطٌ, (S, K,) i. q. نَاطِفٌ; (S, Mṣb, K;) [described by Golius, on the authority of an Arabic and Persian vocabulary, entitled كتاب الِاسْمِي فِي الِاسْمِي, as a very white kind of sweetmeat, which consists of juice of grapes, with an addition of other things, cooked so that it becomes white and hard:] derived from قَبِطٌ signifying the act of "collecting together." (TA.)

قَبِطِيَّةٌ: see art. قَبِطُ.

قَبِطُ

قَبِطُ

قَبِطُ

قَبِطُ

See Supplement.]

قت

1. قَتَّ, (M, K,*) or قَتَّ الْحَدِيثُ or الْأَحَادِيثُ, (S, O, TA,) aor. -, (S, M, O,) inf. n. قَتَّتْ, (S, M, O, K,) with which قَتَّتِيٌّ is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, K;) and so too is قَتَّتِيَّتٌ [as inf. n. of قَتَّتْ], (K,) or so is تَقْتِيَّتُ الْحَدِيثِ; (O;) and so is قَتَّتَةٌ [as inf. n. of قَتَّتْ], (K,) or so is تَقْتَةٌ الْحَدِيثِ; (O;) i. q. نَمْرٌ, (M,) or نَمْرٌ الْأَحَادِيثُ (S, O, K, TA) or الْأَحَادِيثُ, (S, O, TA,) i. e. [He uttered calumny; or] he made known, divulged, or told, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (TA;) or قَتَّتُ الْحَدِيثُ signifies he falsified and embellished discourse, or conversation: (A:) it is said that قَتَّتُ, which signifies التَّهْمِيَّةُ [i. e. the uttering, or utterance, of calumny], (M, L,) [and] so does قَتَّتِيٌّ, (S,) is from قَتَّتُ الْحَدِيثُ, meaning he sought time after time to obtain a knowledge of discourse, or conversation, and listened thereto: (M, L:) and قَتَّتِيٌّ signifies [also] the seeking time after time to obtain a knowledge of نَمَائِرُ [i. e. calumnies, pl. of تَهْمِيَّةٌ]. (M, TA.)—And قَتَّتُ [app. as an inf. n.] signifies The lying, or uttering of falsehood: (K:) [or] a prepared lying. (M.)—And قَتَّتَهُ, (K, TA,) inf. n. قَتَّتْ, (TA,) signifies قَدَّهُ [meaning He cut it out, or shaped it, in any manner, whether

lengthwise or otherwise]. (K, TA.) One says, قَتَّتْ حَسَنُ الْقَدِّ, هُوَ حَسَنُ الْقَدِّ, meaning حَسَنُ الْقَدِّ [i. e. He is goodly, or beautiful, in conformation]: and a poet says,

كَأَنَّ تَدْيِيهَا إِذَا مَا أَبْرَتِي

حَقَّانِ مِنْ عَاجٍ أُجِيدًا قَتَّا

meaning قَدَّا and حَرَطًا [i. e. As though her two breasts, when they come forth unexpectedly (a meaning of ابرتي expl. in the L, in art. برت, on the authority of Lh, but it is here expl. in the TA as signifying اتصب, so that the phrase may be rendered either when appearing unexpectedly, or when standing out), were two round boxes of ivory, excellently cut out, or shaped, and made smooth in their surfaces]: (O, TA:*) regarding them as one member, he has made the verb singular. (O.)—Also He prepared, disposed, or arranged, it; or put it into a right, or good, state. (M, K.)—And He collected it together by little and little. (M, K.)—And He made it, or made it to appear, to be little; syn. قَلَّلَهُ. (M, K.) And قَتَّتْ أُنْتَرَهُ, (M, K,) aor. -, inf. n. قَتَّتْ, (M,) He followed, or followed after, his track, or footsteps, in pursuit; or endeavoured to track him, or trace him. (M, K.)—And قَتَّتْ signifies also The following the footsteps of a man secretly, in order to know what he desires [to do]. (O, K.)—And A pastor's smelling the odour of a camel (O, K) that is مَبْيُومٌ (K) [i. e.] that is smitten by the [disease termed] هَيْامٌ. (O, TA.) [Freytag, supposing مَبْيُومٌ in this explanation in the K to be syn. with هَائِمٌ, renders the verb as meaning He (a pastor) smelt the urine of a straying camel, that he might know its way.]—See also the next paragraph.

2: see 1, first sentence. = تَقْتِيَّتٌ also signifies The collecting of odoriferous substances, or aromatics, (O, K,) of all sorts, in a cooking-pot, (O,) and cooking them: (O, K:) and one does not say قَتَّتْ except of olive-oil when it is thus prepared [i. e. it means it was, or has been, cooked with all sorts of odoriferous substances, or aromatics]: thus says Khálid Ibn-Jembeh: IF adds that الزَّيْتُ قَتَّتٌ is like تَقْتِيَّتُهُ [in meaning]: and Zj says that أَقْتَّتُ الدَّهْنَ means the same as قَتَّتَهُ [i. e. I cooked the oil with all sorts of odoriferous substances, &c.]. (O.) [See also مَقْتَّتٌ, below.]

5: see 1, first sentence.

8. أَقْتَّتَهُ He, or it, extirpated, or eradicated, him, or it. (M, K.)—See also 2.

R. Q. 1. قَتَّتَتْ, inf. n. قَتَّتَتْ: see 1, first sentence.

قَتَّتْ inf. n. of قَتَّتْ [q. v.]. (S, M, O, K.) = And i. q. فِصْفَصَةٌ, (S, M, O, Mṣb,) or اِبْفِصَتْ, (Mgh, K,) both of which signify the same, i. e. A certain food, or fodder, of beasts, as is said in the Nh; (TA;) [a species of trefoil, or clover;] or (M, K) when dry: (M, Mgh, O, Mṣb:) accord.

to Sb, a pl. [or rather a coll. gen. n.], (M,) sing., or n. un., قَتَّة, (T, S, M, O,) like as تَمْرَةٌ is of تَمْر. (T, S, O.) — And A certain wild grain, not raised by man; which the people of the desert, on the occasion of a year of drought, when they are destitute of milk and dates and the like for their food, bruise and grind; being content therewith notwithstanding its coarseness. (T, M_{sb}, TA.)

قَتُوتُ: see the next paragraph, in two places.

قَتَاتٌ (S, M, A, O, K) and قَتَيْتِي and قَتَيْتِي (M, K,) this last being used as an inf. n. and as an epithet, (TA,) A man went to calumniate; or to make known, divulge, or tell, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (S, *M, *A, *O, *K, *TA;) [or went to falsify and embellish discourse, or conversation: (see 1:)] or who listens to the discourse, or conversation, of others, without their knowing; (M, K, TA;) whether he make it known in the manner explained above, or not: (M, *K, *TA:) or قَتَاتٌ accord. to Khálid Ibn-Jembeh, signifies one who hears the discourses, or conversations, of men, and informs their enemies: or, as some say, one who is with a people, or party, and calumniates them: (TA:) it is said in a trad. (S, O) of the Prophet (O) that the قَتَات will not enter Paradise: (S, O:) the epithets قَتَاتَةٌ and قَتُوتُ are applied to a woman: (M, TA.) and the pl. of قَتَاتٌ is قَتَاتٌ with damm. (TA.)

قَتَيْتِي: see 1, in three places: — and see قَتَاتٌ.

مُقْتَتٌ Oil, (M, A, Mgh,) or olive-oil, (O, K,) perfumed, or rendered fragrant, (M, A, Mgh, O,) by its being (Mgh, O) cooked with sweet-smelling plants: (M, Mgh, O, K:) or mixed with other oils of fragrant odour: (Th, M, K:*) or olive-oil cooked with sweet-smelling plants, not mixed with perfume: so says IATH: or olive-oil boiled over the fire with odoriferous substances, or aromatics. (TA.) [See also its verb.]

مَكْدُوبٌ فِيهِ مَقْتُوتٌ i. q. قَوْلٌ مَقْتُوتٌ [meaning مَكْدُوبٌ فِيهِ مَقْتُوتٌ A saying in which a falsehood, or lie, is told]; (M, TA;) i. e. a false saying, or lie: (TA:) or a saying that is falsified, or embellished with lies: (JK:) or a misrepresented saying; a reported saying that is misrepresented: (TA:) it occurs in the saying (O, TA) of Ru-beh, (O)

• قُلْتُ وَقَوْلِي عِنْدَهُمْ مَقْتُوتٌ •
[I said, and my saying was in their estimation false, or falsified, &c.]. (O, TA.)

قتب

1. قَتَبٌ The feeding (O, K) a guest (O) with [the intestines called] أَقْتَابٌ [pl. of قَتَبٌ or of قَتْبَةٌ] roasted, or broiled: (O, K:) an inf. n. of which the verb is قَتَبَ. (TK.)

2. قَتَبَ كَاهِلَهُ, said of a man, + He was, or
Bk. I.

became, such as is termed أَجْنَأُ. (JK. [See رَجُلٌ فِي كَاهِلِ مُقْتَبِ الْكَاهِلِ, below.] — And one says, فِي كَاهِلِ الْفَرَسِ تَقْتِيبٌ i. e. جَنَأٌ † [app. meaning In the withers of the horse is a bending over the breast]. (A.)

4. أَقْتَبْتُ الْبَعِيرَ, (S, A,) inf. n. إِقْتَابٌ, (S, K,) I bound upon the camel the [saddle called] قَتَب. (S, A, K.) — Hence, (A,) أَقْتَبَهُ يَمِينًا, (T, A, O,) inf. n. as above, (K,) † He imposed upon him a hard, or severe, oath; (T, A, O, K;*) as though he put upon him a [saddle of the kind called] قَتَب: and in like manner, أَقْتَبَهُ فِي الْيَمِينِ, (A:) and أَقْتَبَ عَلَيْهِ فِي الْيَمِينِ, (T, O.) And أَقْتَبَهُ الدَّيْنُ † Debt, or the debt, pressed heavily upon him. (A.)

قَتَبٌ (Ks, S, O, M_{sb}, K) and قَتْبَةٌ (As, S, ISd, O, M_{sb}, K) and قَتَبٌ (TA) i. q. مَعَى [i. e. An intestine of those into which the food passes from the stomach]: (S, O, M_{sb}, K:) or (S, O, K,) as AO says of the first of these words, (S, O,) an intestine of the belly that winds round, or takes a coiled form; (S, O, K;) and such as take this form are [also] called the حَوَائِيَا; but the أَمْعَاءُ are the أَقْصَابُ: (S, O:) قَتَبٌ is of the fem. gender: (Ks, S, O:) and its pl. is أَقْتَابٌ: (Ks, S, O, M_{sb};) or the sing. of this pl. is قَتْبَةٌ: and the dim. is قَتْبِيَّةٌ. (As, S, O, M_{sb}, K.) = And قَتَبٌ signifies also All the apparatus, or furniture, of the سَانِيَّةُ [i. e. camel, or she-camel, upon which water is drawn] (S, ISd, O, K;) consisting of the أَغْلَاقُ [pl. of عُلُقٌ q. v.] of the سَانِيَّةُ, and the ropes thereof. (S, ISd, O.) — See also the next paragraph, in two places.

قَتَبٌ A small رَحْلٌ [or camel's saddle], (S, O,) or a small [camel's saddle such as is called إِكَّافُ, (ISd, K,) of a size corresponding to the hump: (S, ISd, O, K:) or [a sort of pack-saddle for a camel; i. e.] the إِكَّافُ that is put upon such beasts [or camels] as transport burdens: (A:) or [simply] i. q. إِكَّافٌ; as also قَتَبٌ; but the former is the more common: (K:) or the قَتَبٌ is only what belongs to the سَانِيَّةُ [meaning as expl. in the next preceding paragraph], (As, TA,) or to the camel that draws water (بَلْبَعِيرِ السَّانِي); (JK;) and the إِكَّافُ belongs to the ass, or is common to the ass and the mule and the camel: (TA:) the قَتَبٌ belongs to the camel: (M_{sb};) the word thus applied is sometimes fem., though more commonly masc.: and its dim. is قَتْبِيَّةٌ: (TA:) the pl. is أَقْتَابٌ, (Sb, A, M_{sb}, K, TA,) only, (Sb, TA.) It is said in a trad. that the woman on the occasion of her bringing forth used to be seated upon a قَتَب, in order that her parturition might be more easy. (O.) — هُوَ قَتَبٌ [lit. He is a saddle that pinches the fore part of the hump] and قَتَبٌ مِلْحَاحٌ † [a pinching, galling, saddle] are said of an importunate person. (A.) = See also قَتَبٌ.

قَتَبٌ [in the O without any vowel-sign] Narrow, or contracted, (O, K, TA,) in disposition, (TA,) quickly excited to anger. (O, K, TA.)

قَتْبَةٌ: see قَتَبٌ, in two places.

قَتُوبٌ: see the paragraph here following.

قَتُوبَةٌ Camels upon which the [hind of saddle called] قَتَب is bound: (S, A, O, K, TA:) or a camel upon which the قَتَب may be put: (Lh, TA:) the ة is affixed because the word is similar to حَلُوبَةٌ and رُكُوبَةٌ, (S, O, TA,) having the signification of a pass. part. n.; but one may elide the ة, saying قَتُوبٌ. (TA.) It is said in a trad., لَا صَدَقَةٌ فِي الْإِبِلِ الْقَتُوبَةِ, meaning There is no poor rate in the case of the working camels, (O, TA,) but only in the case of the pasturing. (O.) And you say, كَاتَبِي لَهْمَ قَتُوبَةٍ وَكَأَنَّ † [I am as though I were to them a working camel, and as though their food were prescribed as incumbent on me]. (A.)

قَتْبِيَّةٌ a dim. n.: see قَتَبٌ = and قَتَبٌ.

مُقْتَبٌ عَلَيْهِ † One upon whom is imposed a hard, or severe, oath. (T, O, TA.)

أَجْنَأُ i. q. رَجُلٌ مُقْتَبٌ الْكَاهِلِ † [app. meaning A man having a bending of the upper part of the back over the breast]. (JK, A.)*

قتد

1. قَتَدَتِ الْإِبِلُ, (L, K, TA,) aor. قَتَدَ, (K, TA,) inf. n. قَتْدٌ, (TA,) The camels had a complaint (L, K, TA) of their bellies (L, TA) in consequence of eating of the trees called قَتَادٌ [q. v.]. (L, K, TA.)

2. تَقْتِيدُ الْقَتَادِ [or التَّقْتِيدُ] signifies The cutting of the trees called قَتَادٌ [q. v.], and burning them, (L, K,) i. e. burning [off] their thorns, (L,) and then giving them as fodder to the camels, (L, K,) which fatten upon them on the occasion of drought: (L:) one says, قَتَدَ الْقَتَادَ, inf. n. as above, He (a man) scorched, or slightly burned, the extremities of the قَتَاد with fire: (O:) the man comes, in the year of drought, and kindles fire among them, so that he burns their thorns, then he feeds his camels therewith: (T, O, TA:) one says of him who does this, قَتَدَ إِبِلَهُ [i. e. He fed his camels with قَتَاد thus prepared]: so says Ibn-Abbád: (O:) and the act [of burning &c.] is called التَّقْتِيدُ. (T, TA.)

قَتْدٌ (S, O, L) and قَتْدٌ (Kr, L) The wood of a [camel's saddle that is called] رَحْلٌ: (S, O, L:) or one of the things that compose the apparatus of a رَحْل: or the whole apparatus thereof: (L:) pl. [of mult.] قَتْدُودٌ and [of pauc.] أَقْتَادٌ (S, O, L) and أَقْتَدٌ: (L:) but accord. to the Basrees, قَتْدُودٌ, signifying the pieces of wood of a رَحْل, has no singular. (Ham p. 662.)

قَتَدَ [part. n. of قَدَدَ said of a camel: see 1]. One says **إِبِلٌ قَتَدَةٌ**, and **قَتَادِي**, [the latter being pl. of the former,] *Camels having a complaint (Ks, S, O, K) of their bellies (Ks, S, O) in consequence of eating of the trees called قَتَاد: (Ks, S, O, K:) like as one says رَمَانَةٌ and رَمَانِي. (Ks, S, O.)* — See also قَتَدَ.

قَتَادُ [a coll. gen. n., The tragacanth-tree;] a species of thorny tree; this is the larger sort; (S;) a species of thorny and hard tree, which bears a pod, and of which the fruit is like that of the **سَمَر** [or gum-acacia-tree], growing in Nejd and Tihāmeḥ; n. un. with ḍ; (L;) it is a species of hard tree having thorns like needles; (K;) a species of tree having thorns like needles, and a small dust-coloured leaf, and a fruit growing therewith of the same colour, resembling the date-stone; (AHn, O, L;) the large قَتَاد [thus described] produces large wood, and its thorns are curved and short, and it is of the [class termed] **عِضَاه**; (Abou-Ziyād, L;) or it is not reckoned among the **عِضَاه**: (AHn, L: [but this assertion may perhaps be meant to apply to the smaller sort: respecting the larger, see also 1 and 2:]) the smaller sort is a species of tree of which the fruit is a bladder (**نَعَاخَة**) like that of the **عُشْر** [q. v.]; (S, O, L;) accord. to the ancient Arabs of the desert, it is not tall, being of the size of a man sitting; (L;) and this sort grows upwards, no part of it spreading, consisting of twigs, or shoots, in a collected state, every one of which is full of thorns from its top to its bottom. (Abou-Ziyād, L.) It is said in a prov., **مِنْ دُونِهِ خَرَطُ**, **الْقَتَادِ** [expl. in art. **خَرَط**, first paragraph]. (S, L.)

قَتَادِيَّةٌ **إِبِلٌ قَتَادِيَّةٌ** *Camels that eat the trees called قَتَاد*. (AHn, K.)

قَتَائِدَةٌ (S, O, K,) occurring in a verse of Abd-Menāf Ibn-Ribā [cited in art. **إِذَا**, p. 40, col. iii.], (S, O,) is the name of a certain **عَقَبَة** [or mountain-road], (S, O, K,) or a **ثَنِيَّة** [which is said by some to be syn. with **عَقَبَة**]; (K;) [and if so, it is properly imperfectly decl.]; or any **ثَنِيَّة** is called **قَتَائِدَةٌ**. (K.)

قتر

1. **قَتَرَ**, aor. - (S, Mṣb, K) and - (Mṣb, K,) inf. n. **قَتَّرَ** and **قَتَّرُو**; (TK;) and **قَتَرَ**, aor. -; (S, K;) *It (roast meat, S, Mṣb, K, and a cooking-pot, and burnt bone, and a perfume with which one fumigates, K, or aloes-wood, TA) exhaled its scent, smell, or odour; (S, Mṣb, K;) as also قَتَّرَ, inf. n. تَقْتِيرُ. (K.)* — **قَتَرَتِ النَّارُ** *The fire smoked.* (TA.) — **قَتَرَ**, aor. - and -, inf. n. **قَتَّرَ** and **قَتَّرُو**, *It (sustenance) was barely sufficient; (K;) as also قَتَّرَ. (CK: but this latter is omitted in the TA; and in a MS. copy of the K I find in its place قَتَّرَ, as a syn. of قَاتَرَ and قَتَّرُو.)* [This signification is implied in the K, but not expressed,

and I think it doubtful.] — **قَتَرَ عَلَى عِيَالِهِ**, aor. - and -, inf. n. **قَتَّرَ** and **قَتَّرُو**; (S, Mṣb;) and **قَتَّرَ عَلَيْهِمُ**, (S, Mṣb, K,) inf. n. **تَقْتِيرُ**; (S, Mṣb;) and **قَتَّرَ**, (S, Mṣb, K,) inf. n. **إِقْتَارَ**; (S, Mṣb;) *He scanted his household, stinted them, or was niggardly or parsimonious towards them, in expenditure; (S, Mṣb, K;) like قَدَرَ: (S, art. قدر:) as though he took only the قَتَار [or scent] of a thing. (El-Baṣā'ir.)* **وَلَمْ يَقْتَرُوا** in the K, xxv. 67, signifies **وَلَمْ يَقْتَرُوا عَمَّا يَجِبُ عَلَيْهِمُ مِنَ التَّفَقَّةِ** [Nor are sparing of what is incumbent on them, of expenditure]. (Fr.) You say also **أَقْتَرَ اللَّهُ رِزْقَهُ** *God made his means of subsistence strait, and scanty. (I Ath.)* And **قَتَرَ عَلَيْهِ رِزْقَهُ** *His means of subsistence were scanted, or straitened, to him, like قَدَرَ: (S, art. قدر;) and نَقَّرَ رِزْقَهُ [signifies the same]. (TA in art. حرف, &c.)*

2. **قَتَرَ**, inf. n. **تَقْتِيرُ**: see 1. — *He excited, or raised, the scent termed قَتَار. (S.)* — **قَتَرَ لِلْأَسَدِ** *He put for the lion some flesh-meat (S, K) in the pitfall, (S,) that he might perceive its scent. (S, K.)* — **قَتَرَ لِبُوحَشِي** *He (a hunter, TA) fumigated [himself or his clothes] with camels' dung, in order that the wild animals might not perceive his (the hunter's) smell, (K, TA,) and flee from him. (TA.)* — **قَتَرَ عَلَى عِيَالِهِ**: see 1.

4. **اقترت** *She (a woman) fumigated herself with aloes-wood. (S, K.)* — **اقترت النار** *He made the fire to smoke. (TA.)* — **اقترت على عياله**: and **اقترت الله رزقه**: see 1. — Also **اقترت** *He was, or became, poor, needy, or indigent: (S, K:) or his property became small, though some of it yet remained to him. (TA.)* A poet says,

لَكُمْ قَبْضَةٌ مِنْ بَيْنِ أَثْرَى وَأَقْتَرَا

meaning **قَتَرَ** *[Ye have its multitude of people, of those who have become wealthy and of those who have become poor]. (S.)* [Cited voce ثَرَى. See another ex. in a verse cited in art. **عَى**, conj. 4.] — See also 8.

5: see 1: — and see also 8.

8. **اقتتر**, (Mṣb,) or **اقتتر في قُتْرَةٍ**, (A, L, TA,) in the K, **أَقْتَرُ فِيهَا**, but this is a mistake, (TA,) *He concealed, or hid, himself in a قُتْرَة. (A, L, Mṣb, TA.)* And **تَقْتَرُ لِلْبَيْدِ** *He hid himself in a قُتْرَة to deceive the wild animals, or game. (TA.)*

قَتَرَ *What is barely sufficient, of sustenance; as also تَقْتِيرُ: (K:) or what is barely sufficient to sustain life, of expenditure. (Lth.)*

قُتْرٌ: see **قُتْرٌ**. — *A side, quarter, tract, or region; (S, K;) a dial. form of قَطْرٌ; (S;) as also قُتْرٌ: (K:) either side of a man: (JK, L:) pl. أَقْتَارُ. (TA.)*

قَتَرَ and **قُتْرَةٌ**, (K,) or the latter, and the former is its pl., (S,) [or rather the former is a coll. gen. n., and the latter is the n. un.,] and **قُتْرَةٌ**, (K,)

Dust; syn. غُبَارٌ, (S,) or غَبْرَةٌ: (K:) so in the K, lxxx. 41: (AO, S:) or the dust of an army: (Nh:) or dust-colour overspread with blackness: (T, TA:) or blackness and darkness. (Bd, Jel, lxxx. 41.)

قُتْرٌ [and app. قُتْرٌ, like قُطْرٌ and قُطْرٌ,] *Aloes-wood with which one fumigates. (TA.)* — See also قُتْرٌ.

قُتْرَةٌ: see قُتْرٌ.

قُتْرَةٌ *The نَامُوس [or lurking-place] of a hunter, (S, K,) which prevents his scent (قَتَار) [from being perceived by the wild animals]; (El-Baṣā'ir:) the covert of a hunter, in which he hides himself from the game, or wild animals; such as a booth of reeds, and the like; (Mṣb;) a well, [or pit] which a hunter digs for himself that he may lie in wait therein: (AO:) pl. قُتْرٌ. (Mṣb, TA.)* — **قُتْرَةٌ** *Straitness of the means of subsistence. (TA.)*

قُتْرَةٌ: see قُتْرٌ.

قَتَارٌ *The scent, smell, or odour, of roast meat; (El-Farábee, S, Mṣb, K:) or of flesh-meat when roasted upon live coals: this is the sense in which the Arabs use it: (T, TA:) [or] it signifies also that of a cooking-pot: and of burnt bone: (K:) and of aloes-wood, (S,) or of بَخُور, (K,) i. e., aloes-wood which is burnt and with which one fumigates: (TA:) or the last odour of aloes-wood when one fumigates with it: (Fr, in the Kitáb el-Maṣādir:) or it has not this signification of the odour of aloes-wood, but the Arabs compare the liking of men in a time of dearth for the scent of roast meat to their liking for the odour of aloes-wood: (T, TA:) or it signifies the smoke of cooked food: (Mṣb:) and the scent, or smell, of a man. (El-Baṣā'ir.)* — It is also sometimes applied by the Arabs to **فَات**: and **فَاح**.

قَاتَرٌ *Barely sufficient sustenance; as also قَاتَرٌ, (K,) and أَقْتَرٌ. (So in one copy of the K, but see 1.)* [This signification is implied in the K, but not expressed; and I think it doubtful.] — [One who scants his household;] *niggardly, or parsimonious [towards his household in expenditure]; (K;) as also, [though not in so strong a sense,] مُقْتَرٌ (TA) [and قَاتِرٌ].*

فَاتِرٌ *Flesh-meat exhaling its scent, smell, or odour [in roasting]: (S:) and having a scent by reason of its greasiness. (TA.)* — See also قَتَّرُو, in two places.

قُتْرٌ: see قُتْرٌ.

تَقْتِيرُ: see قُتْرٌ, and 2.

مُقْتَرٌ *A woman fumigating herself with aloes-wood. (S.)* — See also قُتْرٌ.

قُتْرٌ مُقْتَرٌ *[A kind of aloes-wood made to exhale its odour]. (S.)*

قتر

See the more correct form قُتْرٌ.

قح
قتل
قصر
قطن
قنو

See Supplement.]

ق ح

1. قَتَّ, as an inf. n., of which the verb is قَتَّ, aor. ٤, (M, O, TA,) signifies The collecting (O, TA) of مال [i. e. cattle, or other property], (TA,) and (O, TA) so قَتَّيْتُ, (O, K, TA,) with kesr, (TA, but written in the O قَتَّيْتُ) used in relation to مال: (K, TA:) or the collecting of a thing largely, or abundantly. (IDrd, M, O, TA.) And The drawing, or dragging, along, (M, K,) of a thing. (M.) And The driving along. (M, K.) One says, جَاءَ فُلَانٌ يَقْتُ مَالًا [Such a one came] drawing, or dragging, along, (S, O,) and driving along, (O,) مال [i. e. cattle]. (S, O.) And جَاءَ يَقْتُ دُنْيَا عَرِيضَةً [He came] drawing, or dragging, along [ample worldly property]. (M.) And قَتَّ السَّيْلَ الْعَنَاءَ [The torrent] drove along [the rubbish, and scum, and rotten leaves mixed with the scum, or the like]. (TA.) — And The pulling out, or up; or uprooting, or eradicating; (O, K, TA;) as also أَقْتَتُ. (K, TA.) One says, أَقْتَتُ حَجَرًا مِنْ مَكَانِهِ (O, TA) He pulled out, or up, a stone from its place: (O:) and أَقْتَتُ الْقَوْمَ مِنْ أَصْلِهِمْ [He extirpated the people, or party]; (O,* TA;) as also اجْتَمَرُ: and أَقْتَتُ and اجْتَمَرُ It was uprooted: قَتَّ and جَتَّ are one [in meaning]. (TA.) — And The eating [a thing]. (O.)

8: see above, in four places, in the last two sentences but one. — One says also, أَقْتَتُ يَدَهُ He cut off [his hand, or arm]. (O.)

قَتَاتُ [and قَتَانَةٌ] Household-goods, or utensils and furniture; (M, O, K;) and the like. (M.) One says, بَقَاتَتْهُمْ and جَاؤُوا بِقَتَاتِهِمْ [lit. They came with their household-goods, &c.,] meaning they left not anything behind them. (M.)

قَتَيْتُ Shoots of palm-trees when they are first pulled off from the mother-trees: as also جَتَيْتُ. (O, TA.) — [And] القَتَيْتُ signifies What become scattered at the bases of grape-vines: [or] accord. to AZ, as mentioned by El-Fārisec, what become scattered at the bases of the branches of palm-trees. (M.)

قَتَانَةٌ: see قَتَيْتُ, in two places.

قَتَانَةٌ: see قَتَاتُ, in two places.

قَتِيَّةٌ A collective body (O, K) of men; (O;) and قَتَانَةٌ signifies the same. (K.) One says, اجْتَمَعَتِ الْقَوْمُ بِقَتِيَّتِهِمْ [and اجْتَمَعَتِ الْقَوْمُ بِقَتَانِيَّتِهِمْ] The people, or party, removed with their collective body. (O.)

مَفْتَةٌ Multitude: (Aḡ, O, K, TA:) like مَفْتَةٌ. (TA.) One says, فُلَانٌ ذُو مَفْتَةٍ Such a one has a multitude, or large number [of adherents or the like]. (O.) And مَا أَكْثَرَ مَفْتَتَهُمْ! [How numerous is their multitude!]. (O.)

ق ت

4. اقْتَاتُ الْاَرْضُ, (AZ, S, O,) or اقْتَاتُ الْمَكَانُ, (K,) The land, or the place, abounded with the [species of cucumber called] قَتَاءً. (AZ, S, O, K.) And اقْتَاتُ الْقَوْمُ The people had abundance of قَتَاءً. (S, O, K.)

قَتَاءٌ (S, O, Mḡb, K) and قَتَاءٌ, (O, Mḡb, K,) the former of which, with kesr, in the more common, (Mḡb, TA,) [A certain vegetable,] well-known: (K, TA:) [a species of cucumber; cucumis sativus β fructu flavo majore: (Delile's Floræ Egypt. Illustr., no. 928:)] or the [cucumber called] خِيَار [q. v.]: (S, O, K:) or a general name for the خِيَار, the عَجُور [q. v.], and the فُقُوس [or فُقُوص q. v.]: but some apply the name to a species resembling the خِيَار: (Mḡb, TA:) and it is said that it is lighter (أَخَفُ) than the خِيَار: also that قَتَاءٌ signifies large عَجُور: (TA:) the n. un. is قَتَاءَةٌ. (S, O, Mḡb.) — قَتَاءُ الْجِمَارِ see voce عَلَقَمَرُ.

أَرْضٌ مَقْتَاءَةٌ and مَقْتُوءَةٌ, (S, O, K, TA,) or أَرْضٌ مَقْتَاءَةٌ and مَقْتُوءَةٌ, (Mḡb,) A place, or land, of قَتَاءٍ, (S, Mḡb, K,) where قَتَاءٌ are sown and grow. (TA.)

ق ت

1. قَتَدَ, aor. ٤, (TK,) inf. n. قَتْدٌ, (K,) He ate the [plant, or vegetable, called] قَتْدٌ. (K.)

8. قَتَدَ He cut (L, K) as one cuts the قَتْدَ. (L.)

قَتْدٌ [a coll. gen. n.] A certain plant resembling the قَتَاءَ [a kind of cucumber]: (S, L, K:) or a species of the قَتَاءَ: (L, K:) or the round قَتَاءَ: (IDrd, L:) or the خِيَار: (L, K:) or the خِيَارِ بَادِرْتِ [Persian رَنْكُ بَادِرْتِ]: (T, L:) n. un. with ة. (L, K.)

ق ت

Q. 1. قَتَرْدٌ He (a man) had much milk and أَقْط. (TA.) [Also sometimes written قَتَرْدُ with ت, as are the other forms of the root mentioned below.]

قَتَرْدٌ, and قَتَرْدٌ and قَتَرْدٌ and قَتَارْدٌ Household-goods, or utensils and furniture: (K:) AA says that قَتَرْدٌ has this signification: others say قَتَرْدٌ and قَتَارْدٌ; i. e., q. قَرْنَشُوش. (IAḡr, L.)

مُقْتَرْدٌ and قَتَرْدٌ and قَتَارْدٌ and قَتَرْدٌ A man possessing many sheep or goats and lambs or kids: (K:) or possessing much of household-goods, or utensils and furniture, (K,) and of bad articles of this kind. (TA.) See also قَتَرْدٌ — And قَتَرْدٌ Portions of wool, (K,) and of hair, and of soft camel's hair, (TA,) and such articles of household-

goods or utensils and furniture as are not carried away on departing, or migrating, (K,) but are left in the abode. (TA.)

قَتَرْدٌ Dry rotten leaves, or other rubbish, at the foot of a vine. (K.) — A multitude of men. (K.) — And see قَتَرْدٌ.

قَتَرْدٌ see قَتَرْدٌ.

قَتَارِدٌ (in SM's copy of the K, قَتَارِدُ) The lower parts of the shirt, and the like. (K.)

قَتَرْدٌ see قَتَرْدٌ and قَتَرْدٌ.

قَتَرْدٌ see قَتَرْدٌ.

قح
قصر

See Supplement.]

ق ح

1. قَحَّ, (L, K, TA,) [sec. pers., app., قَحَّحْتُ] aor. يَقْحُ, (L,) inf. n. قَحَاةٌ and قُحُوحةٌ, He, or it, was, or became, such as is termed قَحَّ [i. e. pure, sheer, mere, unmixed, unmingled, unadulterated, or genuine; said of, or in relation to, meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, and anything]. (S, L, K.)

R. Q. 1. قَحْحَةٌ [an inf. n. of which the verb is قَحْحَحَ] signifies The laughing of the ape or monkey. (L, K.) [Compare with this قَحْبَةٌ.] — And The voice's being, or becoming, reiterated in the throat, or fauces. (L, K.) And it is similar to بَحَّةٌ [which means A hoarseness, roughness, harshness, or gruffness, of the voice]. (L.) [But both of these significations are also assigned in the L to قَحْحَةٌ, with ف; to which alone, of these two words, they may perhaps belong.]

قَحُّ Pure, sheer, mere, unmixed, unmingled, unadulterated, or genuine; (Aḡ, S, A, K;) in, or in respect of, (Aḡ, S, A,) or applied to, (K,) meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, (Aḡ, S, A, K,) and anything: (K:) fem. قَحَّةٌ: and pl. أَقْحَاحٌ. (S, A.) One says لَيْمِ قَحُّ [One that is mean, sordid, or ignoble,] in whom is nought of generosity, liberality, or nobleness. (A.) And عَبْدٌ قَحُّ A pure, or mere, slave; one that is of purely servile condition; (S;) or such as is termed قِنْ [which means the same; or one born of slave-parents; &c.]. (A.) And عَرَبِيٌّ قَحُّ A pure, or genuine, Arabian; one of pure Arabian race; fem. عَرَبِيَّةٌ قَحَّةٌ: (S, A, TA:) as also قَحُّ and قَحَّةٌ; in which the ك is a substitute for the ق; for they said أَقْحَاحٌ, but not أَقْحَاحٌ: [i. e. قَحُّ is not a dial. var. of قَحُّ, because the former has no pl.:] or أَقْحَاحٌ is

used as a pl. of قَح. (L in art. كح.) And قَح and أُعْرَابِي قَح (K, TA) *A pure, or genuine, Arab of the desert: or one who has not entered the towns, nor mixed with their inhabitants:* (TA:) pl. أُعْرَابٍ أَقْحَاح. (S, TA.) And فَلَانٌ مِّن قَحِ الْعَرَبِ (ISk, A, TA) and كُحَيْبٌ, (ISk, TA) *Such a one is of the pure, or genuine, of the Arabs.* (ISk, A, TA.) — Also *Coarse, rough, or rude, in make, or in nature or disposition; applied to a man; (Lth, S, K;): as though he were purely so; (S;): and to other than man. (Lth, K.)* — And (hence, TA) *Unripe*, applied in this sense to a melon, or water-melon, (Lth, A, K, TA,) because of its dryness: (A:) or one in its last state: but Az says that Lth has erred in explaining the word in the former of these senses, and that the correct word is قَح. (TA.)

قَحَاحُ أَمْرٍ *The root, foundation, origin, or source, of a thing or an affair; its essence, or very essence; or what is, or constitutes, its most essential, or elementary, part; the ultimate element to which it can be reduced or resolved; its utmost point or particular; or its principal, or best, part; syn. أَصْلُهُ (Kr, L, K, TA) and فَهْوَ (K, TA) and خَالِصُهُ. (L, K, TA.) One says, صَارَ إِلَى قَحَاحِ الْأَمْرِ *He reached, or arrived at, the root, &c., of the affair.* (L.) And لَقَدْ وَقَعْتُ بِقَحَاحِ قَرِيكَ, as also وَقَعْتُ بِقَرِيكَ, *I have become acquainted with (عَلِمْتُ) all that thou knowest, nothing thereof being hidden from me.* (Ibn-Buzurj, TA.) And لَأَضْطَرَّتْكَ إِلَى قَحَاحِكَ *I will assuredly make thee to have recourse to thine utmost effort, or endeavour, i. e. إِلَى جَبْدِكَ: or, as IAr says, لاَضْطَرَّتْكَ إِلَى* [See also أَصْل.] — See also قَح, latter half.*

القَحِيحُ فَوْقَ الْعَبِّ, قَحِيحٌ. [It is said in the K, القَحِيحُ فَوْقَ الْعَبِّ, قَحِيحٌ: but it appears from a statement in the TK that these words are a mistake copied from the Moheet of Ibn-Abbad, founded upon a mis-transcription of القَحِيحُ فَوْقَ الْعَبِّ. See what next follows.]

قَحْحُ [The ischium; i. e.] the bone that surrounds the posterior pudendum, (S, K,) somewhat above the قَب [or end of the rump-bone]: (S:) or the part where the two hip-bones meet, internally: or [rather] what intervenes between the two hip-bones, and surrounds the خَوْرَان [or anus, or part in which is the anus]; the خَوْرَان being between the قَحْحُ and the عَضْعُص: or the lower part of the عَجَب [or rump-bone, or root of the tail], in the integuments (طَبَاق) of the two hip-bones; somewhat above the قَب: or the bone upon which is the place wherein the penis is inserted, next, or near, to the lower part of the رُكْب [or pubes]: it is said in the T that it is no part of the extremity of the backbone, and that its place of junction, or meeting, is outside the عَضْعُص: also, that the

upper part of the عَضْعُص is the عَجَب, and its lower part is the ذَنْب: or the عَضْعُص is the internal extremity of the backbone, and the عَجَب is its external extremity, and the خَوْرَان is the ذَنْب: (L, TA:) or, accord. to IAr, i. q. عَضْعُص. (O voce عَكْدَةُ.)

قَحْحٌ and مُقَحِّحٌ [A night's journey to water] that is hard, or difficult. (K.)

مُقَحِّحٌ: see what next precedes.

قح

1. قَحَبٌ, aor. يَقْحُبُ, (S, ISd, O, Mṣb, K,) with damm, (S,) like يَنْكُبُ, (O,) the verb being of the class of نَصَرَ, (K,) inf. n. قَحَابٌ (S, O, K) and قَحَبٌ, (K,) both of the inf. ns. mentioned by ISd; (TA;) and قَحَبٌ, inf. n. تَقْحِيْبٌ; (K;) *He coughed;* (S, ISd, O, K;) said of a camel, but only of one that has the disease termed نُحَاز, or such as is soft and plump; (ISd, TA;) and of a man, or of an old man, and of a dog: (TA;) or قَحَابٌ signifies the coughing of horses and of camels and sometimes of human beings: (S, O, TA:) or it is originally of camels, and metaphorically of others than camels: in the T it is expl. in a general manner, without restriction, as syn. with سَعَالٌ: (TA:) or قَحَبٌ signifies سَعَلَ مِنْ لَوْمَةٍ [app. meaning he coughed by reason of his ungenerousness; as an ungenerous man is wont to do when a request is made to him]. (Mṣb.) [See also قَحَابٌ below.]

2: see the preceding paragraph.

قَحَبٌ an inf. n. of 1 [q. v.]. (ISd, K.) = And *Attached by coughing;* (AZ, O, K;) applied in this sense to an old man. (O.) — And, applied to a man, and so قَحْبَةٌ applied to a woman, *Who coughs much, and is extremely aged, or old and infirm: or [simply] who coughs much, whether or not extremely aged or old and infirm.* (TA.) — The former signifies also *Advanced in age;* (O, K;) applied to an elder; like قَحْرٌ and قَحْرٌ: (O:) and the latter, *aged, or extremely aged, or old and infirm,* applied to a woman; (T, O, K, TA;) like قَحْمَةٌ: (T, TA:) and *advanced in age* as applied to a ewe or she-goat (T, ISd, TA) and other kind of animal: (ISd, TA:) and the people of El-Yemen thus name a woman advanced in age: (T, TA:) or they thus name a woman; and they say, لَا تَشِقْ بِقَوْلِ قَحْبَةٍ [Confide not thou in the saying of a woman]. (A, TA.) — And the former, (A,) or the latter, (IDrd, O, K,) *In a corrupt, or disordered, state of the interior of the body,* (IDrd, A, O, K,) by reason of disease (دَاء), (IDrd, O, K,) or by reason of medicine (دَوَاء) [app. a mis-transcription for دَاء]. (So in a copy of the A.) — And قَحْبَةٌ signifies also *A prostitute, or fornicatress:* (IDrd, T, ISd, O, Mṣb, K, TA:) accord. to IDrd, from the same word in the

sense next preceding; (O, Mṣb;) but the Arabs knew not this appellation: (O:) or because, in the Time of Ignorance, the prostitute used to give permission to those who desired her by her coughing; (Az, TA;) or because she makes a sign by coughing, or by making a reiterated hemming in her throat: (ISd, Mṣb, K, TA:) or, (K, TA,) accord. to J (Mṣb, TA) and others, (TA,) it is post-classical: (S, O, Mṣb, K, TA:) but Ibn-Hilal says, in the Kitáb es-Šinā'ateyn, that it is a proper [not a tropical] appellation of her who makes gain by prostitution: (TA:) the pl. is قَحَابٌ, like كِلَابٌ pl. of كَلْبَةٌ. (Mṣb.)

قَحْبَةٌ fem. of قَحَبٌ [q. v.] = And *A cough:* [and so قَحَابٌ used as a simple subst.:] thus in the phrase بِه قَحْبَةٌ [In him is (i. e. he has) a cough]: (K, TA:) and thus in the phrase بِالذَّابَّةِ قَحْبَةٌ [In the beast, or horse or the like, is a cough]. (TA.)

قَحَابٌ an inf. n. of 1 [q. v., and often used as a simple subst., like قَحْبَةٌ q. v.]. (ISd, K, &c.) — And *A corrupt, or disordered, state of the interior of the body.* (IDrd, Mṣb, TA.) One says to him who is hated, (T, TA,) or to the elder, (TA,) *وَرِيًا وَقَحَابًا* [May God inflict upon thee an abscess, and a corrupt, or disordered, state of the interior of the body]: (T, TA:) and to him who is beloved, (T, TA,) or to the young man, (TA,) *عَمْرًا وَشَبَابًا* [May God grant thee continuance of life, and youthful vigour]. (T, TA.)

سَعَالٌ قَحِيْبٌ *A vehement coughing.* (K.)

قح

1. قَحْدٌ, aor. قَحَدٌ, (K,) inf. n. قَحْدٌ; (K, *TK;) and قَحْدٌ; (TA;) *He (a camel) became in the state of having a قَحْدَةٌ [q. v.], (K, TA,) meaning, a hump like a cupola; so accord. to ISd: (TA:) or became large in the قَحْدَةُ, (K, TA,) after smallness [thereof]: (TA:) and قَحْدَتْ, inf. n. قَحْدٌ; and قَحْدَتْ; (IKṭt, L;) and قَحْدَتْ; (S, IKṭt, L;) she (a camel) became in the state of having a قَحْدَةٌ: (ISd, L:) or became large in her hump; (S, IKṭt;) [i. e.] became such as is termed مَقْحَادٌ; (L;) [and] so قَحْدَتْ: (A, TA:*) or قَحْدَتْ signifies she continued always to have a قَحْدَةٌ, even when she had become lean. (L.)*

4: see above, in three places.

10: see the first paragraph.

قَحْدَةٌ: see قَحْدَةٌ.

قَحْدَةٌ (S, O, K,) originally قَحْدَةٌ, like as one says عَشْرَةٌ and عَشْرَةٌ, (S, O, TA,) and قَحْدٌ and قَحْدٌ, (TA,) the medial radical being made quiescent for the purpose of alleviating the utterance, (S, O, TA,) applied to a she-camel, (K,) or to a بَكْرَةٌ [or youthful she-camel, (S, O,) Large in the hump: (S, O:*) or large in the قَحْدَةٌ [q. v.]: (K:) and مَقْحَادٌ is applied to a

she-camel (Ş, O, K) in the former sense, (Ş, O,*) or in the latter sense; (A,* K;) and its pl. is **مَقَاحِدُ**. (A, O, K.)

قَحْدَةٌ The base of the hump of a camel; (Ş, A, O, L, K;) [as also **قَحْدٌ**, mentioned by Freytag as occurring in the Deewán of the Hudhalees, and I find **قحط** (thus without any syll. sign) expl. as having this meaning (as well as **قحدة**) in a copy of the A;] and so **مَقْحَدَةٌ**: (O, K:) [respecting which last, SM, having overlooked it in the O, observes, in the TA, "so in all the copies" (meaning of the K) "in our hands; but I have not found it in the books of strange words, nor in the L; and it appears to be **مَحْدٌ**; for it is said in the L that IAḡr mentions **مَحْدٌ** [with ف] as having this meaning, that the like of this is mentioned on the authority of Aboo-Naḡr, and that IAḡr says that **مَحْدٌ** and **مَحْدٌ** and **مَحْدٌ** and **مَحْدٌ** are all syn. with **أَصْلٌ**; but Az says that **مَحْدٌ** is not mentioned with **مَحْدٌ** in the book of Aboo-Turáb:"] or the portion of the hump, (K, TA,) i. e. (TA) the portion of the fat of the hump, (Lth, O, L, TA,) that is between the **مَأْتَانِ** [app. here meaning the two anterior upper portions of the lumbar region, next the back-bone]: (Lth, O, L, K, TA:) or the hump (A'Obeyd, O, L, K, TA) itself: (TA:) or a hump like a cupola: (ISd, TA:) or the **قَبَّة** [or round, protuberant, upper portion] of the hump: (A:) pl. [of mult.] **قَحَادٌ** (Ş, O, K) and [of pauc.] **أَقْحَدٌ**. (K.)

قَحَادٌ A solitary man, who has neither brother nor offspring: (IAḡr, Sh, O, K, TA:) and **وَاحِدٌ قَاحِدٌ** signifies [the same, or the like; i. q.] **صُنْبُورٌ**: (IAḡr, Sh, T, O:) [see also **صَاحِدٌ**:] accord. to the K, **قَاحِدٌ** in this case is an imitative sequent to **وَاحِدٌ**, and so accord. to the M: and it is said in the T that AA mentions this phrase, as on the authority of Abu-l-Abbás, with ف, saying **وَاحِدٌ قَاحِدٌ**; but that it is correctly as mentioned [and expl.] by Sh, on the authority of IAḡr; i. e. that one says **وَاحِدٌ قَاحِدٌ**, and **صَاحِدٌ**. (TA.)

قَاحِدٌ: see the next preceding paragraph, in three places.

القَحْدَةُ: see what next follows.

القَحْدَةُ, (Ş, O,) and **القَحْدَةُ**, the latter like **عَرَضَةٌ** [in form], and mentioned by Ibn-Abbád, (O,) [words] in which the **ر** is argumentative, (Ş, O,) [or, accord. to the K, it is radical,] **What is behind the head**; (Ş, O;) said by AZ to be the part of the bone of the head that protuberates over the back of the neck; the **هَامَةٌ** [or crown] being above it, and the **قَذَالٌ**, which is next to the **مَقْدٌ** [or **مَقْدٌ**, i. e. the part between the two ears, behind], being beneath it: (O:) pl. [of

both] **قَمَحْدَوَاتٌ** (Ş, O) and [of the former] **قَمَحْدَوَاتٌ** [also]. (O.) See also art. **قَمَحْدٌ**.

قَحْدَةٌ: see **قَحْدَةٌ**.

مَقْحَادٌ: see **قَحْدَةٌ**.

قحط

1. **قَحَطَ** **الْمَطَرُ**, aor. **حَطَّ**, (Ş, Mḡb,) inf. n. **قَحُوطٌ**, (Sh, Ş,) or **قَحَطٌ**; (Mḡb, K;) and **قَحَطَ**, aor. **حَطَّ**, (Fr, Ş, Mḡb,) inf. n. **قَحَطٌ**; (Fr, Mḡb;) but the former is said by ISd, to be the more approved, (TA,) and **قَحَطَ**; (Mḡb;) **قَحَطَ**, mentioned by AHn, and IB, but the latter says, **قَحَطَ** **الْقَطْرُ**; and **أَقْحَطَ**, also mentioned by AHn; (TA;) **The rain was withheld**, (Sh, AHn, Ş, Mḡb, K,) **being wanted**. (Sh.) An Arab of the desert said to 'Omar, **قَحَطَ السَّحَابُ**, meaning **The clouds were withheld**. (TA.)— **قَحَطَ** **الْعَامُ**, aor. **حَطَّ**, inf. n. **قَحَطٌ**; and **قَحَطَ**, aor. **حَطَّ**, inf. n. **قَحَطٌ**; and **أَقْحَطَ**, inf. n. **قَحُوطٌ**; (K,* TA;) and **أَقْحَطَ**; (K;) **The year was one of drought; without rain**: (K:) and **أَكْحَطَ** signifies the same. (TA.) You say also, **كَانَ ذَلِكَ نَبِي إِقْحَاطٍ**, and **الزَّمَانِ**, and **إِقْحَاطِهِ**, meaning **That was in the distressing state of the time, or season**. (Ibn-El-Faraj.)— **قَحَطَتِ** **الْأَرْضُ**, aor. **حَطَّتْ**; (IDrd;) or **قَحَطَتْ**; (Mḡb, TA;) and **أَقْحَطَتْ** [app. in the act. and pass. forms, though the pass. form seems to be of doubtful authority, as will be seen from what follows]; (Mḡb;) **The land received no rain**: (Mḡb, TA:) but it is asserted that one says **قَحَطَ**, with fet-h, of rain; and **قَحَطَ**, with kesr, of a place. (IB.)— **قَحَطَ** **النَّاسُ**, like **سَمِعَ** [in form], (K, TA,) not otherwise; (TA;) [unless in the pass. form; for] you say also, (K,) **قَحَطُوا**; (Ş, Mḡb, K,) and **أَقْحَطُوا**; (Mḡb, K;) but these two are rare; (K;) or they are not allowable; (M;) and **أَقْحَطُوا**; (Ş, Mgh, Mḡb, K;) and **قَحَطَ** **عَنْهُمْ** **الْمَطَرُ**; (Mgh;) **The people suffered, or were afflicted with, drought, or want of rain**; (Ş, Mḡb, K, TA;) **they had no rain**; (TA;) **rain was withheld from them**. (Mgh, Mḡb.)

4. **أَقْحَطَ**: see 1, throughout. — **أَقْحَطَ**, said of a man, also signifies † **Semen non emisit**: (Mgh, Mḡb;) or **inivit et semen non emisit**: (K:) from the same verb in the last of the senses explained in the preceding paragraph. (Mgh, Mḡb.) = **أَقْحَطَ** **اللَّهُ** **الْأَرْضَ** **God afflicted the land with drought; by withholding rain from it**. (Mḡb, K.)

قَحَطٌ: see 1. — **Drought; dearth; scarcity**: (Ş, TA:) and † **paucity of good** in anything. (ISd, TA.) You say also, **لَهُ قَحَطٌ**, like **سُخْفًا**, and **بُعْدًا**, in the accus. case as [though it were] an inf. n.; meaning **May drought, or dearth, or scarcity, betide him**: and † **cessation of good, or welfare**: and † **unfruitfulness in respect of good works**. (TA.)

قَحَطٌ: see **قَحَطٌ**.

قَحِيطٌ: see **قَحِيطٌ**.

قَحِيطٌ Rain withheld. (Fr, Mḡb.) Also, and **قَحِيطٌ**, applied to a year, and to a beating, **Distressing; severe; vehement**. (K.)

زَمَنٌ قَاحِطٌ, (K, TA,) and **عَامٌ مَقْحَطٌ**, (TA,) **A time, and a year, of drought; in which is no rain**: (K,* TA:) pl. of the former epithet **قَوَاحِطٌ**. (K.)

قَاحِطٌ: see **قَاحِطٌ**.

أَرْضٌ مَقْحُوطَةٌ, (Mḡb,) and **بَلَدٌ مَقْحُوطٌ**, (TA,) **A country, and a land, that has received no rain**: (Mḡb, TA:) pl. **مَقَاحِيطٌ**. (Mḡb.)

[قحف

قحل

قحر

See Supplement.]

قد

1. **قَدَّ**, aor. **قَدَّ**, (Ş, M, O, L, Mḡb,) inf. n. **قَدٌّ**; (Ş, M, A, O, L, Mḡb, K;) and **قَدَدَهُ**, (M, L,) [but this app. has an intensive signification, or denotes repetition of the action, or its relation to several objects,] inf. n. **تَقْدِيدٌ**; (L, K;) and **قَدَدَهُ**, (M, L,) inf. n. **إِقْتِدَادٌ**; (K;) **He cut it in an elongated form; or lengthwise**: (IDrd, M, L, K:) or **slit, split, clave, rent, or divided it**, (namely, a thong, &c., Ş, O, L, and a garment, or piece of cloth, L,) **lengthwise**: (Ş, M, A, O, L, Mḡb, K;) and **he cut it off entirely**: (M, L, K;) or **he cut it, or cut it off**, in an absolute sense: (TA:) **he cut it**, namely, a skin: and **he rent it**, namely, a garment, or piece of cloth, or the like. (L.) One says, **ضَرَبَهُ بِالسَّيْفِ قَدَدَهُ**, [He smote him with the sword and clave him in halves,] (L, Mḡb,*) or **قَدَدَهُ نَصْفَيْنِ**. (A.) And **قَدَّ** **الْقَلَمَ** **وَقَطَّه** [He slit the writing-reed, and nibbed it, or cut off its point breadthwise, or crosswise]: (A, TA:) [for **قَطَّه** is opposed to **قَدَّه**: (Ş and TA in art. **قط**:) and both of these verbs occur in a trad. describing 'Alee's different modes of cutting [with the sword] when contracting himself and when stretching himself up. (TA.) — And [hence] **قَدَّ**, (Ş, M, A, L,) inf. n. **قَدٌّ**, (M, L, K,) † **He clave, cut through by journeying, or passed through, the desert**, (Ş, M, A, O, L, K,) and the night. (M, L) — And **قَدَّ** **بِهِ** **الطَّرِيقُ**, (so in a copy of the M,) or **قَدَّتُهُ** **الطَّرِيقُ**, (so in the L and TA,) aor. and inf. n. as above, (M, L, TA,) i. q. **قَطَّعَهُ** (M) or **قَطَّعَتْهُ** (L, TA) † [The road cut him off, app. from his companions, or from the object of his journey: compare **بِهِ** **قَطَّعَ** and **بِهِ** **قَطَّعَ**]. — And **الْكَلَامَ** **قَدَّ**, (M, L,) inf. n. as above, (M, L, K,) i. q. **قَطَّعَهُ** (M, L, K*) and **شَقَّه** (M, L) [both of which explanations may here mean, as **قَطَّعَ** **الْكَلَامَ** generally does, † **He cut short, or broke off, the**

speech; or ceased from speaking: or both may here mean, as *قَطَعَ الْكَلَامَ* sometimes does, *he articulated speech, or the speech*: compare this latter rendering with an explanation of *شَقَّقَ الْكَلَامَ*. — *قَدَّه* also signifies *He cut it out, or shaped it, in any manner, whether lengthwise or otherwise*; like *قَتَّه*: see this latter, and a verse cited as an ex. of its inf. n.: and see also a saying near the end of the first paragraph of art. *فَرَى*. Hence *قَدَّ فُلَانٌ قَدَّ السَّيْفِ* [*Such a one was shaped with the shaping of the sword*] means *such a one was made goodly, or beautiful, in respect of the تَقْطِيعِ* [i. e. conformation, or proportion, &c., like as is the sword]. (S, O, L, TA.) [See also *قَدَّ*, below.] — And *قَدَّ* means also *He suffered a pain* [app. what may be termed a cutting pain] in the belly, called *قُدَاد*. (M, L, K.)

2: see 1, first sentence. — [Hence,] *قَدَّد*, (as implied in the L,) or *قَدَّدَ اللَّحْمَ*, (A, O,*) inf. n. *تَقْدِيدٌ*, (O, L,) *He made قَدِيد* [i. e. he cut flesh-meat into strips, or oblong pieces, and spread them in the sun, or salted them and spread them in the sun, to dry]. (L.) — *قَدَّدَ عَلَيْهِ*, said of a garment, *It fitted him, or suited him, in size and length*. (L, from a trad.)

4. *اَقْدَّ عَلَيْهِ*, said of food, *It occasioned him a pain in the belly, termed قُدَاد*. (IK†, TA.)

5: see 7. — *تَقَدَّدَ* said of a garment, or piece of cloth, *It was, or became, much slit or rent, or ragged, or tattered*, (O, K, TA,) and *old and worn out*. (TA.) — And, said of flesh-meat, quasi-pass. of 2, [i. e. *It was, or became, cut into strips, or oblong pieces, and spread in the sun, or salted and spread in the sun, and so dried*.] (O.) — And, said of a company of men (*قَوْمٌ*), *It became separated* (S, M, O, L, K) into *قَدَد* [or parties, &c., pl. of *قَدَّة*, q. v.]. (M, L.) — Also, said of a thing, (TA,) [perhaps from the same v. said of flesh-meat,] *It was, or became, dry; or it dried, or dried up*. (K, TA.) — And *تَقَدَّدَتْ* said of a she-camel, *She became somewhat lean* (O, K) after having been fat: (O:) or *she became fat*, (TA,) or *began to become fat, after having been lean*. (K, TA.)

7. *اِنْقَدَّ*, (S, M, A, O, L, Mḡb, K,) and *تَقَدَّرَ*, (M, L, K,) [but the latter app. has an intensive signification, or is said of a number of things,] the former said of a skin, and of a garment, or piece of cloth, (A.) not said of aught except some such thing as a bag for travelling-provisions and for goods or utensils &c., and such as clothing, (O.) *It became cut in an elongated form; or lengthwise*: (L, K:) or *became slit, split, cloven, rent, or divided, lengthwise*: (S, M, A, O, L, Mḡb, K:) or *became cut off entirely*: (M, L, K:) or *became cut, or cut off*. (TA.)

8: see 1, first sentence. — *اِقْتَدَّ الْأُمُورَ* means *He considered the affairs, forcasting their issues, or results, and discriminated them*: (S, O, K:)

or he devised the affairs, and considered what would be their issues, or results. (M.)

10. *اِسْتَقَدَّ* † *It contained, or continued in one manner, or state*, (Ibn-'Abbád, A, O, K,) *لَهُ* to him. (A.) And † *It* (an affair, TA) *was, or became, uniform, or even in its tenour*. (Ibn-'Abbád, O, K, TA.) And *اِسْتَقَدَّتْ الْإِبِلُ* † *The camels went on undeviatingly, in one course, way, or manner*: (O, K:) so says AA. (O.)

قَدَّ is a noun and a particle: (S, O, Mughnee, K:) and as a noun it is used in two ways. (Mughnee, K.) — (1) It is a noun *syn. with حَسْبٌ*; (S, O, Mughnee, K;) generally used indeclinably; (Mughnee, K;) thus accord. to the Baḡreec; with the *د* quiescent; (TA;) because resembling *قَدَّ* the particle in respect of the letters composing it, and many other particles in respect of its form, (Mughnee, TA,) such as *عَنْ* and *بَلْ* &c.: (TA:) one says, *قَدَّ زَيْدٌ دِرْهَمًا* [*The sufficiency of Zeyd (i. e. what is sufficient for Zeyd) is a dirhem*], (Mughnee, K,) with the *د* quiescent; (Mughnee, K, TA;) and *قَدِي* (S, O) and *قَدْنِي* (S, O, Mughnee) [both] meaning *حَسْبِي* [*My sufficiency (i. e. what is sufficient for me)*]; (S, O;) the *ن* in *قَدْنِي* being inserted in order to preserve the quiescence [of the final letter of the noun] because this is the original characteristic of what they make indeclinable; (Mughnee;) but the insertion of the *ن* in this case is anomalous, for it is [by rule] only added in verbs, by way of precaution, [to prevent the confusion of the pronominal affix of the verb and that of the noun,] as in *ضَرَبْنِي*: (S, O:) [see, however, in the next sentence, an explanation of *قَدْنِي* accord. to which the *ن* is inserted regularly:] accord. to Yaḡkoob, using *قَدَّ* in the sense of *حَسْبٌ*, one says, *مَا لَكَ عِنْدِي إِلَّا قَدَّ* i. e. *فَقَطَّ* [*There is nothing for thee with me, or nothing due to thee in my possession, except this, and it is a thing sufficient, or it is enough, فَقَطَّ being held to signify properly فَحَسْبٌ*, but it is commonly used as meaning *and no more*]; and he asserts it [i. e. *قَدَّ*] to be a substitute [for *قَطَّ*]: (M:) and it is also used declinably; (Mughnee, K;) thus accord. to the Koofeec; (TA;) but this is rare: (Mughnee:) one says *قَدَّ زَيْدٌ*, making it marfooḡ, (Mughnee, K,) like as one says *حَسْبُهُ*; and *قَدِي* without *ن*, [as mentioned above,] like as one says *حَسْبِي*. (Mughnee.) — (2) It is also a verbal noun, *syn. with يَكْفِي*: one says, *قَدَّ زَيْدًا دِرْهَمًا* [*A dirhem suffices, or will suffice, Zeyd*], and *قَدْنِي دِرْهَمًا* [*A dirhem suffices, or will suffice, me*]; (Mughnee, K;) like as one says *يَكْفِي زَيْدًا دِرْهَمًا*, and *يَكْفِينِي دِرْهَمًا*. (Mughnee, K.)* — As a particle, it is used peculiarly with a verb, (Mughnee, K,) [i. e.] as such it is not preposed to anything except a verb (S, O,) either a pret. or an aor., (TA,) from which it is not separated unless by an oath, (Mughnee,) such as is perfectly inflected, enunciative, (Mughnee, K,) not an imperative, (TA,) affirmative, and free from

anything that would render it *mejzoom* or *man-soob*, and from what is termed *حَرْفٌ تَنْفِيسٌ* [i. e. *سَوْفٌ* and its variants]: and it has six meanings. (Mughnee, K.) — (1) It denotes expectation: (M, Mughnee, K:) and when it is with an aor., this is evident; (Mughnee;) one says *قَدَّ يَقْدُمُ الْغَائِبُ*, (Mughnee, K,) meaning *It is expected that the absent will come*: (TA:) and most affirm that it is thus used with a pret.: (Mughnee:) accord. to some, (M,) it is used in reply to the saying *لَمَّا يَفْعَلُ* [i. e. “He has not yet done” such a thing, which implies expectation that he would do it]; (S, M, O;) the reply being, *قَدَّ فَعَلَ* [*Already he has done the thing*]: (M:) and Kh asserts that it is used in reply to persons expecting information; (S, M, O, Mughnee;) [for to such] you say, *قَدَّ مَاتَ فُلَانٌ* [*Already such a one has died*]; but if one inform him who does not expect it, he does not say thus, but he says [merely] *مَاتَ فُلَانٌ*: (S, O:) thus some say *قَدَّ رَكِبَ الْأَمِيرُ* [*Already the commander has mounted his horse*] to him who expects his mounting: some, however, disallow that *قَدَّ* is used to denote expectation with the pret. because the pret. denotes what is already past; and hence it appears that those who affirm it to be so used mean that the pret. denotes what was expected before the information: (Mughnee: [in which it is added, with some other observations, that, in the opinion of its author, it does not denote expectation even with the aor.; because the saying *يَقْدُمُ الْغَائِبُ* denotes expectation without *قَدَّ*:]) MF says, What we have been orally taught by the sheykhs in El-Andalus is this, that it is a particle denoting the affirmation of truth, or certainty, when it occurs before a pret., and a particle denoting expectation when it occurs before a future. (TA.) — (2) It denotes the nearness of the past to the present: (O, Mughnee, K:) so in the saying *قَدَّ قَامَ زَيْدٌ* [*Zeyd has just, or just now, stood; a meaning often intended by saying merely, has stood*]; (Mughnee, K;) for this phrase without *قَدَّ* may mean the near past and the remote past; (Mughnee;) and so in the saying of the muḡdh-dhin, *قَدَّ قَامَتِ الصَّلَاةُ* [*The time of the rising to prayer has just come, or simply has come*]: (O:) [and, when thus used, it is often immediately preceded by the pret. or aor. of the verb *كَانَ*; thus you say, *كَانَ قَدَّ ذَهَبَ* *He had just, or simply had, gone away*; and *يَكُونُ قَدَّ ذَهَبَ* *He will, or shall, have just, or simply have, gone away*.] and accord. to the Baḡreec, except Akh, it must be either expressed or understood immediately before a pret. used as a denotative of state; as in [the saying in the Kur ii. 247,] *وَمَا لَنَا إِلَّا نَقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا* [*And what reason have we that we should not fight in the cause of God when we have been expelled from our abodes and our children?*]; and in [the saying in the Kur iv. 92,] *أَوْ جَاؤُكُمْ* [*Or who come to you, their bosoms being contracted so that they*

are incapable of fighting you, or their bosoms shrink from fighting you; but the Koofees and Akh says that this is not required, because of the frequent occurrence of the pret. as a denotative of state without **قَدْ**, and [because] the primary rule is that there should be no meaning, or making, anything to be understood, more especially in the case of that which is in frequent use: (Mughnee:) Sb [however] does not allow the use of the pret. as a denotative of state without **قَدْ**; and he makes **حَصْرَتُ صَدُورِهِمْ** to be an imprecation [meaning *may their bosoms become contracted*]: (§ in art. **حَصْر**; in which art. in the present work see more on this subject:) and the inceptive **لِ** is prefixed to it like of the saying, **إِنْ زَيْدًا لَقَدْ قَامَ** [Verily Zeyl has just stood, or has stood]; because the primary rule is that it is to be prefixed to the noun, and it is prefixed to the aor. because it resembles the noun, and when the pret. denotes a time near to the present it resembles the aor. and therefore it is allowable to prefix it thereto. (Mughnee.) [See also the two sentences next after what is mentioned below as the sixth meaning.]—(3) It denotes rareness, or paucity; (Mughnee, **ك**;) either of the act signified by the verb, (Mughnee,) as in [the saying], **قَدْ يَصْدُقُ الْكَذُوبُ** [In some few instances the habitual liar speaks truth]; (Mughnee, **ك**;) or of what is dependent upon that act, as in [the saying in the **Qur** xxiv. last verse,] **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** [as though] meaning **هُوَ عَلَيْهِ** [so that it should be rendered *At least He knoweth that state of conduct and mind to which ye are conforming yourselves*]: but some assert that in these exs. and the like thereof it denotes the affirmation of truth, or certainty; [as will be shown hereafter;] and that the denoting of rareness, or paucity, in the former ex. is not inferred from **قَدْ**, but from the saying **الْكَذُوبُ يَصْدُقُ**. (Mughnee.)—(4) It denotes frequency; (Mughnee, **ك**;) [i. e.] sometimes (§, O) it is used as syn. with **رَبِّمَا** [as denoting frequency, as well as with **رَبِّمَا** in the contr. sense, mentioned in the next preceding sentence]: (§, M, O:) thus in the saying (§, M, O, Mughnee, **ك**) of the Hudhalee, (M, Mughnee,) or 'Abeed Ibn-El-Abras, (IB, TA),

• **قَدْ أَتْرَكَ الْقِرْنَ مُصْفَرًا أَنَامِلُهُ** •

[Often I leave the antagonist having his fingers' ends become yellow]. (§, M, O, Mughnee, **ك**.)—(5) It denotes the affirmation of truth, or certainty: thus in [the saying in the **Qur** xci. 9,] **قَدْ أَفْلَحَ مَنْ زَكَّاهَا** [Verily, or certainly, or indeed, or really, he prospereth, or will prosper, who purifieth it; (namely, his soul;)] each pret. here occupying the place of a mejzoom aor.]: (Mughnee, **ك**;) and thus accord. to some in [the saying in the **Qur** xxiv. last verse, of which another explanation has been given above,] **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** [Verily, or certainly, &c., *He knoweth that state of conduct and mind to which ye are conforming yourselves*]. (Mughnee.)—(6) It denotes negation, (Mughnee, **ك**;) accord.

to ISd, (Mughnee,) occupying the place of **مَا**, (M,) in the saying, **قَدْ كُنْتَ فِي خَيْرٍ تَعْرِفُهُ**, (M, Mughnee, **ك**;) with **تَعْرِفُ** mansoob, [as though meaning *Thou wast not in prosperity, that thou shouldst know it,*] (Mughnee, **ك**;) heard from one of the chaste in speech: (M:) but this is strange. (Mughnee.)—[When it is used to denote the nearness of the past to the present, as appears to be indicated by the context in the O,] **قَدْ** may be separated from the verb by an oath; as in **قَدْ وَآلَهُ أَحْسَنْتُ** [Thou hast, by God, done well] and **قَدْ لَعْنَتِي بَتْ سَاهِرًا** [I have, by my life, or by my religion, passed the night sleepless]. (O, Mughnee. [In the latter, this and what here next follows are mentioned before the explanations of the meanings of the particle; probably because the meaning in these cases can hardly be mistaken.]) And the verb may be suppressed after it, (M,* O, Mughnee,) when its meaning is apprehended, (O,) or because of an indication; (Mughnee;) as in the saying of En-Nábighah (M, O, Mughnee) Edh-Dhubyánee, (O),

• **أَفِدَ التَّرْحُلُ غَيْرَ أَنْ رِكَابَنَا** •

• **لَمَّا تَزَلُ بِرِحَابِنَا وَكَأَنَّ قَدِ** •

[The time of departure has drawn near, though the camels that we ride have not left with our utensils and apparatus for travelling, but it is as though they had (left)]; meaning **قَدْ زَالَتْ كَأَنَّ قَدْ زَالَتْ**. (M, O, Mughnee.)—If you make **قَدْ** an اسم [i. e. a subst. or a proper name], you characterize it by teshdeed: therefore you say, **كَتَبْتُ قَدْأ حَسَنَةً** [I wrote a beautiful **قد**]; and so you do in the case of **كُنِيَ** and **هُوَ** and **لَوْ**; because these words have no indication of what is deficient in them [supposing them to be originally of three radical letters], therefore it is requisite to add to the last letter of each what is of the same kind as it, and this is incorporated into it: but not in the case of **ل**; for in this case you add **ء**; thus if you name a man **ل**, or **مَا**, and then add at the end of it **ل**, you make it **لء**; for you make the second **ل** movent, and **ل** when movent becomes **ء**: (§, O:) so says J, [and Sgh has followed him in the O,] and such is the opinion of Akh and of a number of the grammarians of El-Başrah [and of El-Koofeh (MF)], and F has quoted this passage in the B and left it uncontradicted: but IB says, (TA,) [and after him F in the **ك**], this is a mistake: that only is characterized by teshdeed of which the last letter is infirm: you say, for **هُوَ**, (IB, **ك**;) used as the name of a man, (IB,) **هُوَ**, (IB, **ك**;) and for **لَوْ** you say **لُوء**, and for **فِي** you say **فِيء**; (IB;) and such is characterized by teshdeed only in order that the word may not be reduced to one letter on account of the quiescence of the infirm letter [which would disappear] with tenween [as it does in **دَمٌ** and **يَدٌ** &c.]: (**ك**;) but as to **قَدْ**, if you use it as a name, you say **قَدْء**; (IB, **ك**;) and for **مَنْ** you say **مَنْء**, and for **عَنْ** you say **عَنْء**; (**ك**;) like **يَدٌ** (IB, **ك**) and **دَمٌ** &c.: (**ك**;) F, however, [following IB,] is wrong in calling J's

statement a mistake; though the rule given by him [and IB] is generally preferred. (MF, TA.)

قَدْ The skin of a lamb or kid: (M, A, L, Mşb, **ك**;) or [only] of a kid: (§, O, L:) or, accord. to IDrd, a small skin, but of what kind he does not say: (M, L:) pl. (of pauc., §) **أَقْدٌ** and (of mult., §) **قَدَادٌ** (ISk, §, M, L, Mşb, **ك**) and [of pauc. also] **أَقْدَةٌ**, which is extr. (M, L.) Hence the saying, **فُلَانٌ مَا يَعْرِفُ الْقَدَّ مِنَ الْقَدِّ** Such a one knows not the skin of a lamb, or kid, from the thong. (A.) And hence, (O, **ك**;) it is said in a prov., (§, M, A, O,) **مَا يَجْمَلُ قَدَّكَ إِلَى أُدْيِمِكَ** (§, M, A, O, **ك**) What approximates thy skin of a lamb, or kid, to thy hide [of a full-grown beast]? meaning, accord. to Th, † what makes the great to be like the little? (M: [or the little to be like the great?]) or meaning what induces thee to make thy small affair [appear] great? (§:) or what approximates thy small [affair] to thy great? (O, **ك**;) applied to him who transgresses his proper limit; (M, O, **ك**;) and to him who compares the contemptible with the noble. (O, **ك**.)—See also **قَدْ**, in two places. = Also † The measure, quantity, size, or bulk, (M, L, Mşb, **ك**;) of a thing: (M, L:) † the conformation, or proportion, syn. **تَقْطِيعٌ**, (§, M, A, O, L, **ك**;) of a thing, (M, L,) or of a young woman, (A,) or of a man: (**ك**;) † the stature, syn. **قَامَةٌ**, (§, A, O, L, **ك**;) of a man: (**ك**;) † his justness of form, or symmetry: (M, L, **ك**;) and † his figure, person, or whole body: (M, L:) pl. [of pauc.] **أَقْدٌ** (M, L, **ك**) and **أَقْدَةٌ**, (**ك**;) which is extr., (TA,) and [of mult.] **قُدُودٌ** (M, L, **ك**) and **قَدَادٌ**. (**ك**.) One says, **هَذَا عَلَى قَدِّ ذَلِكَ** † This is equal in measure, quantity, size, or bulk, to that; is like that. (Mşb.) And **شَيْءٌ حَسَنُ الْقَدِّ** † A thing goodly, or beautiful, in respect of conformation, or proportion. (L.) And **جَارِيَةٌ حَسَنَةُ الْقَدِّ** † A young woman goodly, or beautiful, in respect of stature, and of conformation, or proportion. (A.) And **غُلَامٌ حَسَنُ الْقَدِّ** † A young man goodly, or beautiful, in respect of justness of form, or symmetry, and in person, or the whole of his body. (M, L.) = See, again, **قَدْ**. = By the phrase **يَا وَيْلَ قَدِّ**, addressed to Miklál, in a verse of Jereer, is meant **مِقْدَادٌ** **يَا وَيْلَ مِقْدَادٍ** [O, woe to thee Miklál]; the poet restricting himself to some of the letters [of the name]: an instance [more obviously] of a similar kind is **سَلَامٌ** used by El-Hoţeiih for **سَلِيمَانٌ**. (O.)

قَدْ A certain marine fish, (O, **ك**;) the eating of which is said to increase [the faculty of] **الْجَمَاعُ**. (O.)

قَدْ A thing that is **مَقْدُودٌ** [i. e. cut in an elongated form, &c.]. (M, L.)—[And hence] A thong cut from an untanned skin, (§, M,* A, O,* L, Mşb, **ك**;) with which sandals or shoes are sewed, (M,* L, Mşb,) and with which a captive

is bound; (A;) pl. أَقْدُ: (S, O, L:) and [as a coll. gen. n.] *thongs, cut from an untanned skin, with which camels' saddles and [the vehicles called] محامل are bound*: (M, L:) and قَدَّة [of which the pl. is قَدَدٌ] is a more special term, (S, O, L,) signifying *a single thong of this kind*. (K.) See an ex. voce قَدٌ. — And (hence, L) *A whip*; (O, L, K;) as also قَدٌ. (K.) Thus in the trad., لِقَابُ قَوْسٍ أَحَدِكُمْ وَمَوْضِعُ قَدِّهِ فِي الْجَنَّةِ خَيْرٌ مِنْ لِقَابِ الدُّنْيَا وَمَا فِيهَا (O, L,) or قَدِّهِ, (K,) i. e. *Verily the space that would be occupied by the bow of any one of you, and the place that would be occupied by his whip, in Paradise, are better than the present [sublunary] world and what is in it*: or قَدِّهِ may here have the meaning next following. (L.) — *A sandal*; because cut in an elongated form from the skin: (O, L:) or *a sandal not stripped of the hair*, in order that it may be more pliant. (IAqr, O, L.) — And *A vessel of skin*. (S, O, K.) One says, مَا لَهُ قَدٌ وَلَا قُفٌّ *He has not a vessel of skin nor a vessel of wood*: (S, O, M:) or *a skin nor a fragment of a drinking-cup or bowl*. (M.) — *شَدِيدُ الْقَدِّ* occurs in a trad. as some relate it, meaning *Having a strong bow-string*: but accord. to others, it is *شَدِيدُ الْقَدِّ*, meaning *strong in pulling the bow*. (L.)

قَدَّة: see قَدٌ. — Also *A piece of a thing*. (M, L.) — And hence, (M,) *A party, division, sect, or distinct body or class, of men, holding some particular tenet, or body of tenets, creed, opinion, or opinions*, (S, M, O, L, Mṣb, K,) accord. to some, (Mṣb,) *of whom each has his own*, (S, O, L, K,) or *of which each has its own*, (Mṣb,) *erroneous opinion*: (S, O, L, Mṣb, K:) pl. قَدَدٌ. (Mṣb.) Hence, كُنَّا طَرَائِقَ قَدَدًا (S, L, O, K,) in the Kur [lxvii. 11], (L, O,) said by the Jinn, (Fr, L,) *We were parties, or sects, differing in their erroneous opinions, or in their desires*: (Fr, O, L, K:) or *separate [sects]*; Muslims and not Muslims: (Zj:) or *diverse, or discordant, or various, sects*; Muslims and unbelievers. (Jel.) And one says, صَارَ الْقَوْمُ قَدَدًا *The people became divided, or different, in their states, or conditions, and their desires, or erroneous opinions*. (L.)

قَدَارٌ The hedge-hog: — and The jerboa. (O, K.)

قَدَارٌ *A pain [app. what may be termed a cutting pain] in the belly*. (S, M, O, L, K.) قَدَارًا is a form of imprecation, meaning *[May God inflict upon thee] dropsy, and a pain in the belly*. (L.)

قَدِيدٌ (S, M, O, L, K,) or نَحْمٌ قَدِيدٌ (Mṣb,) *Flesh-meat cut into strips, or oblong pieces*: (M, L, K:) or *cut*, (M,) or *cut into oblong pieces, and spread, or spread in the sun, to dry*: (M, L, K:) or *salted, and dried in the sun*: (L:) i. q. نَحْمٌ قَدِيدٌ (S, O, L:) is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (L.) — نَوْبٌ قَدِيدٌ *A garment, or piece of cloth, [slit, or rent, and] old and worn out*. (S, O, L, K.)

قَدِيدٌ *A small مَنَح [or garment of thick, or coarse, hair-cloth]*, (M, K, TA,) *such as is worn by persons of low condition*. (TA.)

قَدِيدِيُونَ (IAth, O, K, TA,) thus accord. as a trad. in which it occurs is related, (IAth, TA,) not to be pronounced with damm, (K,) or, as some say, it is [قَدِيدِيُونَ, i. e.] with damm to the ق and fet-h to the [first] د, (IAth, TA,) and thus in the handwriting of Z in the "Fäik," (O,) [and thus I find it in a copy of the A,] *The followers of an army, consisting of handicraftsmen*, (A, IAth, O, K, TA,) *such as the repairer of cracked wooden bowls, and the farrier*, (O, K, TA,) *and the blacksmith*: (O, TA:) of the dial. of the people of Syria: as though they were called by the former appellation because of the tattered state of their clothing; (O;) or by the latter as though, by reason of their low condition, they wore the small مَنَح called قَدِيدٌ; or from التَّقَدُّدُ, because they disperse themselves in the provinces on account of need, and because of the tattered state of their clothing; and the diminutive form denotes mean estimation of their condition: (IAth, TA:) a man (IAth, O, TA) of them (O) is reviled by its being said to him يَا قَدِيدِي (IAth, O, TA) and يَا قَدِيدِي (IAth, TA:) and it is commonly used in the language of the Persians also. (O.)

قَدِيدُودٌ *A she-camel long in the back*: (O, K:) but this is said to be derived from الْقَوُودُ, like الْقَوُودَةُ from الْكَيْوُونَةُ (L:) [see art. قَوُودٌ:] pl. قَدَائِدُ. (K.) [In the O the pl. is written قَدَائِدُ.]

مَقْدٌ *A road*: (A, K, TA:) because it is cut: so in the phrase مَفَاةٌ مُسْتَقِيمَةٌ الْمَقْدِ; [A desert, or waterless desert, whereof the road is straight, or direct]. (A, TA.) — † *The rima vulvae of a woman*. (M, L.) — † *The part of the back of the neck that is between the ears*. (K, L.) [A dial. var. of, or a mistake for, مَقْدٌ.] — And i. q. قَاعٌ, i. e. † *An even, or a plain, place*. (S, M, O, L.)

مَقْدٌ like مَدَقٌ [in measure], (K, [in a copy of the M, erroneously, مَقْدٌ,]) or مَقْدَةٌ, (L,) *The iron instrument with which skin is cut* (يَقْدُ). (L, K, TA.)

مَقْدَةٌ: see the next preceding paragraph.

مَقْدِيٌّ Wine of El-Makadd, a town of the region of the Jordan, (K,) or, as is said in the Marāsid and the Moajam, near Adhri'at, in the Howrān; (TA;) wrongly said by J to be without teshdeed to the د, for the wine called مَقْدِيٌّ is different from that called مَقْدِيٌّ: (K:) or it is wine boiled until it is reduced to half its original quantity; likened to a thing that is divided (قَدٌّ) in halves; so accord. to Rejā Ibn-Selameh, and in the Nh and Gharebeyn; and sometimes it is pronounced without teshdeed to the د. (TA.)

قدح

1. قَدَحَ الدَّوْدُ (S, A,) [aor. -] inf. n. قَدْحٌ (Lth, S, Mgh,) *The worm, or worms, effected a cankering, or corrosion*, (Lth, S, A, Mgh,) فِي الشَّجَرِ [in the trees], (Lth, S, Mgh,) or فِي الْعُودِ [in the wood], (A,) and فِي الْأَسْنَانِ [in the teeth]. (Lth, S, A, Mgh.) And قَدِحٌ فِيهِ and قُدِحٌ, inf. n. as above, *It (the tree, and the tooth,) became cankered, or corroded*. (L.) — [Hence,] قَدَحَ فِيهِ (Mṣb, K,) or فِي عُرْضِهِ, and فِي سَاقِهِ (A,) aor. - (Mṣb, K,) inf. n. as above, (Mṣb,) from the incidence of the قَوَادِحِ [or canker-worms] in the سَاقِ [or stem] of the tree, (A,) † *He impaired, injured, detracted from, impugned, or attacked, his honour, or reputation; blamed, censured, or reproached, him; found fault with him; or spoke against him*. (A, Mṣb, K.) And فِي نَسَبِهِ قَدَحٌ † *He found fault with, or spoke against, his parentage, genealogy, or pedigree*. (S, A, Mṣb.) And قَدَحَ فِي عَدَالَتِهِ † *He impugned his rectitude as a witness, mentioning something that should have the effect of causing his testimony to be rejected*. (Mṣb.) And قَدَحَ فِي سَاقِ أُخِيهِ † *He acted dishonestly, or insincerely, towards his brother, and did that which was displeasing to him, or that which he hated*. (L, TA.) And فَلَانٌ يَفْتُ فِي سَاقِهِ عَضُدٌ فَلَانٌ وَيَقْدَحُ فِي سَاقِهِ [Such a one seeks to injure such a one by diminishing, or impairing, (in number or power) the people of his house, or his aiders, or assistants; and blames, censures, or reproaches, him]: by عَضُدُهُ being meant أَهْلُ بَيْتِهِ; and by سَاقِهِ, نَفْسِهِ. (IAqr, T. [See عَضُدٌ.]) — قَدَحَ فِي الْقَدْحِ (A, K, TA,) aor. as above, (TA,) *He (a maker of arrows, A) made a hole in [the end of] the [arrow in the state in which it is termed] قَدْحٌ with the tang of the iron head [for the insertion of the said tang]*: (A, K, TA:) which hole is termed قَدْحٌ. (A, TA.) — قَدَحَ خِتَامَ الْخَابِيَةِ *He broke the sealed clay upon the mouth of the [wine-jar called] خَابِيَةٌ*. (TA. [Accord. to the TA, a verse of Lebeed cited voce أَدْحَنُ presents an ex. of the verb in this sense: but see the explanation given in art. دَحَنُ.] — قَدَحَ الْعَيْنَ [He (the operator termed قَدَّاحٌ, A) performed upon the eye the operation of couching;] he extracted from the eye the corrupt fluid. (S, A. [See نَقَبَ الْعَيْنَ.]) — قَدَحَ النَّارَ (S, L,) aor. and inf. n. as above, *He struck, or produced, fire with a flint &c.*: (L:) or قَدَحَ النَّارَ مِنَ الرَّيْدِ [or الرِّيدَةُ i. e. *He produced fire from the piece of stick, or mood, called زند, or rather from that called زِنْدَةٌ; as also قَدَحَ بِالرَّيْدِ (A:) or اقتدحها (K,) or اقتدح (S,) He endeavoured to produce fire with the زند (K.)* [app. Bend thou to me branches and I will produce fire for thee to kindle them] is a prov., meaning كُنْ لِي أَكُنْ لَكَ [Be thou a

helpmate for me and I will be a helpmate for thee]. (TA.) See also another prov. cited and expl. voce **دَفَلَى**. — **دَفَحَ الشَّيْءُ فِي صَدْرِي** † The thing made an impression in my bosom, or mind. (L.) — **دَفَحَ** (S, A, L,) aor. and inf. n. as above; (L;); and **دَفَحَ**; (S, A, L, K;); He laded out broth [&c.] (S, A, L, K) with a ladle. (A.) And **دَفَحَ القِدْرَ** He laded out what was in the cooking-pot. (L.) And **دَفَحَ مَا فِي أُسْفَلِ البِئْرِ** He laded out with pains what was in the bottom of the cooking-pot. (L.) And **دَفَحَ مَا فِي أُسْفَلِ البِئْرِ** [He laded out what was in the bottom of the well]. (A.) — **دَفَحَتْ عَيْنُهُ** (S, A,) inf. n. **دَفَحَ**; (K;); and **دَفَحَتْ** (S,) inf. n. **دَفَحَ**; (K;); † His eye sank, or became depressed, (S, A, K,) so that it became like the **دَفَحَ** [q. v.]. (A. [See an ex. of the latter v. in a verse cited in the first paragraph of art. سلب.])

2: see above, last explanation. — **دَفَحَ فَرَسَهُ** (S,) inf. n. **دَفَحَ** (K,) † He made his horse lean, lank, or slender: (S, K, TA:) or **دَفَحَتْ خَيْلِي** inf. n. as above, † I made my horses to be [like the arrows termed] **دَفَاح** in slenderness. (A.)

3. **دَفَحَ** is † syn. with **دَفَعَهُ**, [so in a copy of the A, an evident mistranscription for **دَفَعَهُ**, with **د**,] from **الدَّفْحُ** meaning “the act of blaming, censuring,” &c., syn. **الطَّعْنُ**: thus in the saying, **جَرَتْ بَيْنَهُمَا مَفَارِحَةٌ** [A mutual reviling, and vying in foul, or unseemly, speech or language, occurred between them two]. (A.) — And **دَفَحَهُ** signifies † **نَاطَرَهُ** [app. as meaning **جَادَلَهُ** i. e. † He contended in an altercation, or disputed, or litigated, with him: &c.]. (A.)

5. **دَفَحَ**: see 5 in art. قرح.

6. **دَفَحَا**; [app. They contended in an altercation, or disputed, or litigated, each with the other]. (A: there immediately following **دَفَحَهُ** as meaning **نَاطَرَهُ**.)

7. **انفدحت النار من العود** Fire was, or became, struck, or produced, from the wood, or stick. (L in art. صلد.)

8: see 1, latter half, in three places. — **دَفَحَ** **بِرْزْدِهِ** is [also] a tropical phrase [meaning † He endeavoured to avail himself of his (another's) instrumentality: or he availed himself thereof: see the phrase **بِرْزْدِكَ** in art. زند]. (A.) — And **دَفَحَ الأَمْرَ** means † He considered, and looked into, the affair, seeking to elicit what would be its issue, or result. (A, K, TA.) — See also 1, again; last quarter.

10. **استفدح زناده** [lit. signifies He asked, or demanded, that his (another's) **زِنَاد** (pl. of **زِنْدٌ** q. v.) should produce fire: and] is a tropical phrase [meaning † He asked, or demanded, that he might avail himself of his (another's) instrumentality]. (A.)

قَدَحٌ and **قَادِحٌ** [the former, in the CK, in this case, erroneously, with fet-h to the **د**,] A canker, or corrosion, incident in trees and in teeth: (L, K:) [the former is originally an inf. n.: and] each, in the sense here expl., an epithet in which the quality of a subst. predominates: (L:) [they are therefore more properly to be expl. as meaning a thing that cankers, or corrodes: and † the latter signifies also rottenness, decay, corruption, or unsoundness: (L:) and blackness that appears in the teeth: (S:) and a crack, or fissure, in wood, or in a stick, or rod; (S, L, K;); and so the former word. (K.)] — **إِبْرَةُ القَدْحِ**: see **مَقْدَحٌ**.

قَدَحٌ An arrow, (S, Mgh, K, &c.,) [i. e.] the pared wood, or rod, of an arrow, (Mgh,) before it has been furnished with feathers and a head: (S, Mgh, Mgh, K, &c.) or an arrow when straightened, and fit to be feathered and headed:

(T, voce **بِرِّي**, q. v.) or a rod that has attained the desired state of growth, and been pruned, and cut according to the required length for an arrow: (AHn:) and [particularly] such as is used in the game called **المَيْسِر**: (S, L:) pl. **قَدَاحٌ** (S, A, Mgh, L, K,) a pl. of mult., (TA,) and [of pauc., and accord. to the L of **قَدَحٌ** in the last of the senses expl. above,] **أَقْدَاحٌ** (S, L, K) and **أَقْدَاحٌ** (L, TA) and **أَقَادِيحٌ** (S, L, K,) which last is a pl. pl. [i. e. pl. of **أَقْدَاحٌ**]. (L.) [One says, in speaking of the arrows used in the game called **المَيْسِر**, **ضَرَبَ القَدَاحَ**, and in speaking of the two arrows used in practising sortilege, **ضَرَبَ بالقَدْحَيْنِ**: see art. ضرب, p. 1778, col. iii.]

† **He told me truly what was the brand of his gaming-arrow** is a prov.; meaning he told me the truth: (A, TA:) so says AZ: (TA:) or it means he told me what was in his mind: the **وسم** of the **قدح** is the mark that denotes its share [of the slaughtered camel]; and the sign is sometimes made by means of fire. (Meyd.) And they say, **أَبْصِرْ وَسْمَ قَدْحِكَ** [See, or look at, the brand of thy gaming-arrow]; (TA;) which is [also] a prov.; (A;) meaning know thyself. (A, TA.) And **قَدْحَ ابْنِ مَقْبِلٍ** † [The gaming-arrow of Ibn-Mukbil, which seems to have been one remarkable for frequent good luck,] is a proverbial expression relating to goodness of effect. (TA.)

قَدْحٌ [A drinking-cup or bowl;] a certain vessel (Mgh, K) for drinking, (S, Mgh,) well known, (Mgh,) large enough to satisfy the thirst of two men: (A'Obeyd, K:) or a small one and a large one: (K:) [in the K voce **عُدْبَةٌ**, it is applied to a vessel used for milking, sometimes made of camel's skin and sometimes of wood: it was used for drinking and for milking:] pl. **أَقْدَاحٌ**. (S, Mgh, Mgh, K.) It is said in a trad., **لَا تَجْعَلُونِي كَقَدْحِ الرَّكِيبِ** [Make not ye me to be like the drinking-cup of the rider on a camel]; meaning, make not ye me to be last in being mentioned; because the

rider on a camel suspends his **قدح** on the hinder part of his saddle when he is finishing the putting-on of his apparatus, (Mgh, TA,) placing it behind him. (TA.) — Also **A certain measure of capacity, in Egypt, containing two hundred and thirty-two دَرَاهِمَ**. (Es-Suyootee in his “Husn el-Mohádarah.” See **إِرْدُبٌ**, in art. ردب.)

قُدْحَةٌ A single act of striking, or producing, fire. (IAth, K, TA.) — And hence, † An elicitation, by examination, of the real state or nature of a case or an affair. (IAth, TA.) — And **A single act of lading out broth [&c. with a ladle]**. (L, in so in the CK.) — See also what next follows.

قُدْحَةٌ A ladleful of broth: (S, L, K:) and some say that **قُدْحَةٌ** signifies the same. (L.) You say, **أَعْطِنِي قُدْحَةً مِنْ مَرَقَتِكَ** Give thou to me a ladleful of thy broth. (S.)

قُدْحَةٌ The act of striking or producing, fire (IAth, K, TA) with the **مَقْدَحَةُ**. (IAth, TA.) Hence the saying, **لَوْ شَاءَ اللهُ لَجَعَلَ لِلنَّاسِ قُدْحَةً** [If God had willed, He had assigned to men the faculty of producing darkness, like as He has assigned to them the faculty of producing light]: (K, TA:) a trad. (TA.) — And [hence] † Consideration and examination of an affair, to elicit what may be its issue, or result. (K, TA.)

قَدْوُوحٌ and **أَقْدَاحٌ** (K,) or **أَقْدَاحٌ** (A,) † The **ذُبَابُ** [i. e. common fly, or flies]: (A, K, TA:) which one never sees otherwise than as though producing fire with the two fore legs [by rubbing them together like as one rubs together the **زَنْدُ** and the **زَنْدَةُ**]. (TA. [But in a verse cited by Meyd in his Proverbs, instead of **القَدْوُوحِ** we find **القَدْوُوحِ الأَقْرَحِ**; and he says that **الأَقْرَحُ** (q. v.) is from **القَرْحَةُ**, and that every **ذُبَابٌ** has upon its face a **قَرْحَةٌ** (or white mark): see that verse in Freytag's Arab. Prov., ii. 48: and see also EM, p. 228.] = **قَدْوُوحٌ** also signifies A well (رَكِيٌّ) of which the water is laded out with the hand: (S, K:) or a well (بئر) of which the water is not taken otherwise than by successive ladings [with the hand]. (A.)

قَدْوُوحٌ The pieces of wood of the [camel's saddle called] **رَحْلٌ** [for which the TA has **رمل**, but the right reading is shown by the context]: a word having no singular. (TA.)

قَدِيحٌ Broth: (K: [app. because laded out:];) or some broth remaining in the bottom of the cooking-pot: (A:) or what remains in the bottom of the cooking-pot and is laded out with pains; (S, L, K;); as also **مَقْدُوحٌ**. (L.)

قَدَاحَةٌ The art, or craft, of making vessels such as are called **أَقْدَاحٌ** [pl. of **قَدْحٌ**]. (K.)

قَدَاحٌ: see 1, latter half: — and see **قَدَاحَةٌ**. As an epithet applied to a **زَنْدٌ** [q. v.], (K in art.

(حور,) it signifies *That produces much fire.* (TK in that art.) — See also **مِقْدَحٌ**. — Also *A maker of vessels such as are called اُقْدَاحٌ* [pl. of قَدَحٌ]. (K.) — And a subst. signifying *The blossoms of plants before they open*: (TA:) or *the extremities of fresh, juicy, plants*: (K:) or *the extremities, consisting of fresh, juicy, leaves, of plants*: (TA:) or *soft, or tender, suckers or offsets, of [the species of trefoil, or clover, called] فِصْفِصَةٌ: (Az, K, TA:) of the dial. of El-'Irak: n. un. † **قَدَاحَةٌ**. (TA.)*

قَدَاحَةٌ *A stone from which one strikes fire*; (Aḡ, Ṣ, A, K;) and so † **قَدَاحٌ**. (T, Ṣ, K.) — See also **قَدَاحٌ**, last sentence.

قَدَاحٌ: see **قَادِحَةٌ**: — and see also **قَدَحٌ**, in two places. — **هَذَا مَاءٌ لَا يَنَامُ قَادِحُهُ** [This is water of which the lader-out will not sleep] is said in describing such [water] as is little in quantity. (A, TA.)

قَادِحَةٌ [*A canker-worm*;] the worm (Lth, Ṣ, Mgh, L, K) that cankers, or corrodes, trees and teeth: (Lth, Mgh, L, TA:) [coll. gen. n. † **قَادِحٌ**; occurring in the K in art. **خَرَبٌ**, &c.:] pl. **قَوَادِحٌ**. (L.) One says, **قَدَّ أَسْرَعَتْ فِي أَسْنَانِهِ الْقَوَادِحُ** [The canker-worms have quickly come into his teeth]. (L.)

قَادِحٌ: see **قَدُوحٌ**, in three places.

مِقْدَحٌ: see 1, in the middle of the paragraph.

مِقْدَحٌ [*A couching-needle*; called thus, and † **إِبْرَةُ الْقَدْحِ**, in the present day. — Also], (K, and so in some copies of the Ṣ,) and † **مِقْدَحَةٌ**, (A, TA, and so in other copies of the Ṣ,) and † **مِقْدَاحٌ**, and † **قَدَاحٌ**, (K.) The thing (Ṣ, A, K) of iron (A, K) with which one strikes fire. (Ṣ, A, K.) — And the first, *A ladle*; (Ṣ, A, K;) as also † **مِقْدَحَةٌ**. (A.) † **سَتَاتِيكَ بِهَا فِي قَعْرِهَا الْمِقْدَحَةُ** † [The ladle will bring to thee what is in the bottom thereof] is a prov., meaning, that to which thou art blind will become apparent, or manifest, to thee. (A.)

مِقْدَحَةٌ: see the next preceding paragraph, in three places.

خَيْلٌ مُقْدَحَةٌ † *Horses that are lean, lank, or slender*; as though made slender [like the arrows termed **قَدَاحٌ**: see 2]. (TA.)

عَيْنٌ مُقْدَحَةٌ † *An eye that is sunk or depressed* [so as to be like the **قَدَحٌ**: see 1, last signification]. (TA.) And **خَيْلٌ مُقْدَحَةٌ** † *Horses whose eyes are sunk or depressed*. (TA.)

مِقْدَاحٌ: see **مِقْدَحٌ**.

قَدِيحٌ, applied to broth: see **قَدِيحٌ**.

شَجَرٌ مُتَقَادِحٌ *Trees having soft, weak, branches, which, when the wind puts them in motion, blaze*

forth with fire; but which when used for producing fire for a useful purpose, yield no fire at all: whence one says to him who has no ground of pretension to respect or honour, nor parentage, genealogy, or pedigree, of a sound quality, **زَنْدَاكَ لِلْمِتْقَادِحِ** † [lit. Thy two pieces of stick, or wood, for producing fire pertain to the trees that have soft and weak branches, &c.]. (TA.)

قدر

1. **قَدَرْتُ الشَّيْءَ**, aor. - and - , [or the former only accord. to the Mgh., as will be seen by what follows,] inf. n. **قَدَرٌ**, (Ṣ, Mṣb,) is from **التَّقْدِيرُ**, (Ṣ,) [or] it signifies the same as † **قَدَرْتُ الشَّيْءَ**, inf. n. **تَقْدِيرٌ**: (Mṣb:) [which latter phrase is afterwards mentioned in the Ṣ, but unexplained: the meaning is, *I measured the thing; computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or limits, or number*:] **قَدَرْتُ الشَّيْءَ** signifies *he computed, or determined, or computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum, or number, of the thing, (حَزْرَةٌ) in order that he might know how much it was.* (IKṭt.) It is said in a trad., **إِذَا غَمَّرَ عَلَيْكُمْ الْهَيْلَالُ فَاقْدُرُوا لَهُ**, (Ṣ, Mṣb;*) or **إِنْ غَمَّرَ عَلَيْكُمْ فَاقْدُرُوا**, with kesr to the د; (Mgh, Mṣb;*) for **فَاقْدُرُوا**, with dāmm, is wrong; (Mgh;) and Ks. say, that you say **قَدَرْتُ الشَّيْءَ**, aor. **أَقْدَرُهُ**, with kesr, and that he had not heard any other aor.: (TA:) the meaning of the trad. is, [When the new moon (of Ramaḡān) is hidden from you by a cloud or mist, or if it be so hidden,] *compute ye (اقْدُرُوا) the number of the days to it, (Mgh, Mṣb,) and so complete Shaḡbān, making it thirty days*: (Ṣ, Mgh, Mṣb;) or, as some say, *compute ye (اقْدُرُوا) the mansions of the moon, and its course in them [to it, i. e., to the new moon].* (Mṣb.)

See also 5. — [Hence, app., the saying,] **أَقْدُرْ بِذُرْعِكَ بَيْنَنَا** *See thou and know thy rank, or estimation, among us.* (AO.) — Hence also, [Kur., vi. 91, and other places, meaning, *And they have not estimated God with the estimation that is due to Him*: or] *and they have not magnified, or honoured, God, with the magnifying, or honouring, that is due to Him*: (Ṣ, K:) for **قَدَرٌ** signifies [also] *a magnifying, or honouring*: (K:) or *have not assigned to God the attributes that are due to Him*: (Lth:) or *have not known what God is in reality.* (El-Baḡāir.) — **قَدَرْتُ الشَّيْءَ بِالشَّيْءِ**, aor. [- and] - , (L,) inf. n. **قَدَرٌ**; (L, K;) and **قَدَرُهُ**; (L;) *He measured the thing by the thing*: (L, K:*) and **قَدَرُهُ** *he measured it by its measure*: (Ṣ, K, art. **قَيْسٌ**;) and **قَدَرْتُ بَيْنَ الْأُمْرَيْنِ** *he measured, or compared, the two things, or cases, together*; syn. **قَايَسَ**; (K, art. **قَيْسٌ**;) and so **قَادَرٌ** † *between them*. (L, art. **قَيْسٌ**.) — [Hence, app.,]

قَدَرْتُ **إِلَى الْأَمْرِ**, (L, K,) and **قَدَرْتُ الْأَمْرَ**, (L, K,) and - , (L,) inf. n. **قَدَرٌ**; (L, K;) [and **قَدَرُهُ**]; *He thought upon the thing, or affair, (L,) and considered its end, issue, or result, (L, K,) and measured, or compared, one part of it with another*; (L;) *he measured it, compared one part of it with another, considered it, and thought upon it.* (L.) See also 2. — **قَدَرْتُ عَلَيْهِ التَّوْبَ**, (Ṣ, K,*) inf. n. **قَدَرٌ**, (Ṣ,) *I made the garment according to his measure; adapted it to his measure*: (Ṣ, K:*) [and **قَدَرْتُ عَلَيْهِ الشَّيْءَ** app. signifies *I made the thing according to his, or its, measure; proportioned, or adapted, the thing to him, or it; for* **وَصَفْتُهُ**, by which it is explained in the TA, seems to be, as IbrD thinks, a mistake for **وَصَعْتُهُ**:] and **قَدَرْتُ الشَّيْءَ** signifies, in like manner, *he made the thing by measure, or according to a measure*; or *proportioned it*; syn. **جَعَلْتُهُ بِقَدَرٍ**: (IKṭt:) the primary meaning of **تَقْدِيرٌ** is *the making a thing according to the measure of another thing.* (Bḡ. xv. 60.) — [Hence,] **قَدَرُ اللَّهِ ذِكْرٌ عَلَيْهِ**, aor. - and - , inf. n. **قَدَرٌ** and **قَدَرٌ**, (K,) or the latter is a simple subst., (Lḡ, Mṣb,) and **مَقْدَرَةٌ**; (Ṣ [unless this be a simple subst.];) and **قَدَرُهُ** † **عَلَيْهِ**, (K,) [which is more common,] inf. n. **تَقْدِيرٌ**; (TA;) and **لَهُ**; (K;) [God decreed, appointed, ordained, or decided, that against him; and for him, or to him; accord. to an explanation of **قَدَرٌ** in the K: or *decreed, &c., that against him; and for him, or to him; adapting it to his particular case*; accord. to an explanation of **قَدَرٌ** by Lth, and of **قَدَرٌ** and **قَدَرٌ** in the Ṣ, and of **قَدَرٌ** in the Mṣb: see **قَدَرٌ**, below.] You say also **قَدَرُ اللَّهِ لَهُ بِخَيْرٍ** [God decreed, &c., for him, good]. (K.) — Also, **قَدَرٌ**, (K,) aor. - and - , inf. n. **قَدَرٌ**, (TA,) *He [God] distributed, divided, or apportioned, [as though by measure,] sustenance, or the means of subsistence.* (K, TA. In the CK, the verb is **قَدَّرَ**.) Hence, say some, the appellation of **لَيْلَةُ الْقَدَرِ**, [in the Kur, ch. xcvi.] as being *The night wherein the means of subsistence are apportioned.* (TA.) See also **قَدَرٌ**, below. — Also, aor. - and - , but the former is that which is adopted by the seven readers [of the Kur-ān], and is the more chaste, (Mṣb,) *He (God) straitened, or rendered scanty, [as though He measured and limited,] the means of subsistence*: (Bḡ, xiii. 26, and other places; and Mṣb;) and **قَدَرْتُ عَلَيْهِ رِزْقَهُ**, [see Kur, lxxv. 7,] inf. n. **قَدَرٌ**, *his means of subsistence were straitened to him*; like **قَبِرٌ**. (Ṣ, TA.) You say **قَدَرْتُ عَلَيْهِ الشَّيْءَ**, aor. - and - , (Lḡ, TA,) inf. n. **قَدَرٌ**, (K,) and **قَدَرٌ** and **قَدَرُهُ**; (Lḡ, TA;) and **تَقْدِيرٌ**, inf. n. **قَدَرٌ**; (K;) *He rendered the thing strait, or distressing, to him.* (Lḡ, K, TA.) And **قَدَرْتُ عَلَى عِيَالِهِ** *He scanted his household, or was niggardly or parsimonious towards them, in expenditure*; like **قَبَّرْتُ**. (Ṣ.) It is said in the Kur, [xxi. 87,] **فَلَنْ أَنْ لَنْ تَقْدِرَ عَلَيْهِ** *And he thought that we would not*

straiten him: (Fr, AHeyth:) or the meaning is, **لَنْ نَقْدِرَ عَلَيْهِ مَا قَدَرْنَا مِنْ كَوْنِهِ فِي بَطْنِ الْحَوْتِ** for **نَقْدِرُ** is syn. with **نَقْدِرُ**; (Zj;) and this is correct; i. e., *we would not decree against him what we decreed, of the straitness [that should befall him] in the belly of the fish: it cannot be from القُدْرَةُ [meaning power, or ability]; for he who thinks this is an unbeliever. (Az, TA.)* — Also, **قَدَرَهُ**, aor. ʔ, inf. n. **قَدَارَةٌ**; (K;) and **قَدَرَهُ**; (TA;) *He prepared it. (K, TA.)* — And the former, *He assigned, or appointed, a particular time for it. (K.)* — **قَدَرْتُ عَلَى الشَّيْءِ**, aor. ʔ (S, Mṣb, K) and ʔ, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. **قُدْرَةٌ** and **قَدْرَانٌ**, (S, K,) with *kesr*, (K,) but the latter is written in a copy of the T, **قَدْرَانٌ**, (TA,) [and in one copy of the S **قَدْرَانٌ**] and **قَدْرٌ** (Ks, Fr, Akh, K) and **مَقْدَرَةٌ** and **مَقْدَرَةٌ** (S, K) and **مَقْدَارٌ** (K) and **مَقْدَرٌ** (TA) and **قَدَارٌ** (Sgh, K) and **قَدَارٌ**; (Lh, K;) and **قَدَرْتُ عَلَيْهِ**, aor. ʔ, (S, K,*), a form of weak authority, mentioned by Yaākoob, (S,) and by Sgh from Th, and said by IKṬ, to be of the dial. of Benoo-Murrah, of Ghatafān, (TA,) inf. n. **قَدَرٌ** (Ks, Fr, Akh, K) and **قُدْرَةٌ** and **قُدُورَةٌ** and **قُدُورٌ**, (K, TA,) these four are of **قَدِرٌ**; (TA;) and all that are here mentioned as from the K, are inf. ns.; (TK;) and **اِقْدَرْتُ عَلَيْهِ**; (S, K,* TA;) or this has a stronger signification; (Iath;) *I had power, or ability, to do, effect, accomplish, achieve, attain, or compass, &c., the thing; I was able to do it, I was able to prevail against it. (Mṣb, K,* TA.)* You say **مَا لِي عَلَيْكَ مَقْدَرَةٌ**, and **مَقْدَرَةٌ**, and **مَقْدِرَةٌ**, i. e. **قُدْرَةٌ**, [I have not power over thee.] (S.) And in like manner, **الْمَقْدَرَةُ تَذْهَبُ الْحَفِظَةَ** [Power drives away that care which one has of what is sacred, or inviolable, or of religion, to avoid suspicion]. (S.) — See also **قُدْرَةٌ**, below. — **قَدَرَ** and **قَدَرَ** are like **طَبَخَ** and **طَبَخَ** [meaning *He cooked, and he cooked for himself, in a قدر, or cooking-pot.*] (S, TA.) You say **قَدَرَ الْقَدْرَ**, (K,* TA,) aor. ʔ and ʔ, inf. n. **قَدَرٌ**, (K,) *He cooked [the contents of] the cooking-pot. (K,* TA.)* And **أَمْرِي أَنْ أَقْدِرَ لَحْمًا** *He ordered me to cook a cooking-pot of flesh-meat. (TA, from a trad.)* And **أَنْتَقِدِرُونَ** **أَمْ تَشْتَوُونَ** *Do ye cook [for yourselves] in a cooking-pot, or roast?* (S.)

2. **قَدَرَ**, inf. n. **تَقْدِيرٌ**: see 1, in most of its senses. — *He meditated, considered, or exercised thought in arranging and preparing, a thing or an affair; (T, K,* El-Baṣāir;) either making use of his reason, and building thereon; the doing of which is praiseworthy; or according to his desire or appetite; as in the Kur, lxxiv. 18 and 19; the doing of which is blameable; (El-Baṣāir;) or by means of marks, whereby to cut it. (T.)* — *He intended a thing or an affair; he determined upon it. (T.)* [Said of God, *He decreed, appointed, ordained, destined, pre-*

destined, or predetermined a thing.] — [Hence, app., **قَدَرَ كَذَا**, in grammar, *He meant, or held, or made, such a thing to be supplied, or understood. You say تَقْدِيرُهُ كَذَا* (a phrase's) implied, or virtual, meaning, or meaning by implication, is thus. And **يُقَدِّرُ بِكَذَا** *Its implied meaning is to be expressed by saying thus. And تَقْدِيرًا is said in the sense of *implicatively, or virtually, as opposed to لَفْظًا or literally.* — And *He supposed such a thing.*] — *He made; syn. صَنَعَ and جَعَلَ. Ex., in the Kur, [xli. 9,] وَقَدَّرَ فِيهَا أَقْوَاتَهَا* And *He made therein its foods, or aliments. And it is said in the Kur, [x. 5,] وَأَقْدَرَهُ مَنَازِلَ* And *hath made for it [the moon] mansions. (TA.)* — *He knew. So in the Kur, xv. 60; and lxxiii. 20, according to the Baṣāir. (TA.)* — **قَدَرَهُ**, inf. n. **تَقْدِيرٌ**, *He asserted him to be, or named him, or called him, a قَدْرِي*: (Fr, Sgh, K:) but this is post-classical. (TA.) — **قَدَرَهُ**, (Mṣb,) or **اِقْدَرَهُ**, (K,) [the latter of which is the more common,] *He empowered him; enabled him; rendered him able. (Mṣb, K.)* You say **اِقْدَرَهُ اللَّهُ عَلَى كَذَا** *God empowered him, enabled him, or rendered him able, to do such a thing. (K,* TA.)**

3. **قَادَرْتَهُ**, (K,) **قَادِرٌ بَيْنَ الْأَمْرَيْنِ**: see 1. — **قَادَرْتَهُ**, (K,) inf. n. **مُقَادَرَةٌ**, (TA,) *I measured myself, or my abilities, with him, or his, (قَائِسْتُهُ) and did as he did: (K:) or I vied, or contended, with him in power, or strength. (A, TA.)*

4: see 2.

5: see 7. — **كَانَ يَتَقَدَّرُ فِي مَرَضِهِ أَيَّنَ أَنَا الْيَوْمَ** [He (Mohammad) used to compute, or reckon, in his mind, in his disease, *Where am I to-day?*] i. e., he used to compute, or reckon, (يُقَدِّرُ,) [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. — **تَقَدَّرَ** *It (a thing, S,) became prepared, (S, K,) لَهُ for him. (S.)*

7. **انْقَدَرَ** (S, K) and **تَقَدَّرَ** (A) *It (a garment) agreed with, or was according to, the measure. (S, A, K.)* You say **تَقَدَّرَ الثَّوْبُ عَلَيْهِ** *The garment agreed with, or was according to, his measure. (A.)*

8. **اِقْتَدَرَهُ** *He made it of middling size; expl. by جَعَلَهُ قَدْرًا. (JK, TA.) [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by **شَيْءٌ مُقْتَدَرٌ**, thus pointed, and explained as signifying “a thing of middling size, whether in length or tallness or in width or breadth.”] — See also 1, last two significations.*

10. **اسْتَقْدَرَ اللَّهُ خَيْرًا** *He begged God to decree, appoint, ordain, or decide, for him good. (S, K.)* — **اللَّهُمَّ إِنِّي أَسْتَقْدِرُكَ بِقُدْرَتِكَ** — *O God, I beg Thee to give me power to do it, by Thy power. (TA, from a trad.)*

قَدْرٌ *The quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum, or number attained, of a thing; (S, Mṣb, K;) as also قَدْرٌ (Mṣb, K) and قَدْرٌ (Fr, Sgh, K) and مَقْدَارٌ. (Mṣb, K.)* You say **هَذَا قَدْرٌ هَذَا**, and **قَدْرُهُ**, *This is the like of this [in quantity, &c.; is commensurate with, or proportionate to, this; and so هذا بِمَقْدَارِ هَذَا]. (Mṣb.)* And **هَرَقَدْرٌ** *They are as many as a hundred. (Z, Mṣb.)* And **أَخَذَ بِقَدْرِ حَقِّهِ**, and **بِقَدْرِهِ**, and **بِمَقْدَارِهِ**, *He took as much as his due, or right. And بِقَدْرِهَا, and **بِقَدْرِهَا**, and **بِقَدْرِهَا**, *He read as much as the Fātihah. (Mṣb.)* And **أَقْبَتَ عِنْدَهُ قَدْرًا أَنْ يَفْعَلَ كَذَا** *I remained at his abode long enough for him to do thus. (Meyd, TA.)* But you say **جَاءَ عَلَى قَدْرٍ**, thus only, with *fet-h* [to the dāl, as is shown by what precedes in the Mṣb,] as meaning [It came according to measure; i. e.,] *it was conformable; it matched; it suited. (Mṣb.)* You say also **جَاوَزَ قَدْرَهُ** or **قَدْرَهُ** [*He overstepped, transgressed, went beyond, or exceeded, his proper measure, bound, or limit: and the same is said of a thing.*] (L, art. **عِنْد**; &c.) And **فَرَسٌ بَعِيدٌ الْقَدْرِ** *A horse that takes long, or wide, steps. (JK, TA.)* [And **هَذَا قَدْرِي** *This is sufficient for me.*] — [Hence, *Estimation, value, worth, account, rank, quality, or degree of dignity;*] *greatness, majesty, honourableness, nobleness; (Mṣb,* TA;) gravity of character; (Mṣb;) as also قَدْرٌ. (Mṣb.)* You say **مَا لَهُ عِنْدِي قَدْرٌ**, and **قَدْرٌ**, *He has no honourableness, or gravity of character, in my opinion. (Mṣb.)* In the words of the Kur, [vi. 91,] **وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ**, [for explanations of which see 1,] we may also correctly read **قَدْرِهِ**. (TA.) — **قَدَرَ** and **قَدَرَ**, (S,) [the latter of which is the more common,] or **قَدِرٌ** (JK, Mṣb, K) alone, (Mṣb,) or both, and **مَقْدَارٌ** and **تَقْدِيرٌ**, (TA,) and **مَقْدَرَةٌ**, with *fet-h* only [to the d], (S,) *Decree, appointment, ordinance, or destiny: or what is decreed, appointed, &c.: syn. قَضَاءٌ and حُكْمٌ: (M, K:) or decree, &c., adapted [to a particular case], (Lth, JK, Az, TA,) by God; (S, Mṣb;) expl. by قَضَاءٌ مُوَقَّتٌ, (Lth, JK, &c.,) and **قَضَاءٌ مِنَ الْقَضَاءِ**, (S,) and **الْقَضَاءُ الَّذِي يَقْدِرُهُ اللَّهُ**: (Mṣb:) [accord. to general usage, it differs from قَضَاءٌ; this latter signifying a general decree of God, as that every living being shall die; whereas قَدْرٌ signifies a particular decree of God, as that a certain man shall die at a particular time and place &c.; or particular predestination: thus الْقَضَاءُ وَالْقَدْرُ may be rendered the general and particular decrees of God; or general and particular predestination or fate and destiny. The term قَدْرٌ is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of **قَدْرٌ** is **أَقْدَارٌ**; (K, TA;) and of **مَقْدَارٌ**, **مَقَادِيرٌ**. (TA.) You say **الْأُمُورُ تَجْرِي بِمَقْدَارِ اللَّهِ**, and **بِقَدْرِ اللَّهِ**, &c., *Events have their course by the decree, &c., of God. (TA.)* It is said that **الْقَدْرُ لَيْلَةُ الْقَدْرِ** signifies *The night of decree,***

&c. (TA. See also 1.) = قَدْرٌ (A, L, K) and قَدْرٌ (L) A camel's or horse's saddle of middling size; (A, L, K;) and in like manner قَادِرٌ, applied to a horse's saddle, between small and large; or this last signifies easy, that does not wound; like قَاتِرٌ: (T, TA:) and مُقْتَدِرٌ, (JK,) or مُقْتَدِرٌ, (K,) but see 8,) a thing, (JK,) or anything, (M, K,) of middling size, (JK, M, K,) whether in length or tallness or in width or breadth: (JK:) مَقْتَدِرٌ signifying a man, and a mountain-goat, and an antelope, of middling make: (M, TA:) and مَقْتَدِرُ الطُّوْلِ a man of middling stature or tallness; (A, TA;) as also قَدَارٌ. (K.) And أَذُنٌ قَدْرًا An ear neither small nor large. (Sgh, K.) = See also قُدْرَةٌ.

قَدْرٌ: see قُدْرَةٌ.

قَدْرٌ A cooking-pot; a vessel in which one cooks: (Mṣb:) [and it very often means the food contained therein; i. e. pottage of any kind: (see, for an ex., 3 in art. غُلُوْ:)] of the fem. gender (Mṣb, K, TA) without ة: (TA:) or it is made fem. (S, K) as well as masc., accord. to some: but he who asserts it to be made masc. is led into error by a saying of Th: AM observes, as to the saying of the Arabs, related by Th, مَا رَأَيْتُ قَدْرًا عَلَى أُسْرَعِ مِنْهَا [I have not seen a cooking-pot that has boiled quicker than it], قَدْرٌ is not here meant to be made masc. but the meaning is, مَا رَأَيْتُ شَيْئًا عَلَى [I have not seen a thing that has boiled]; and similar to this is the saying in the Kṣur, [xxxiii. 52], لَا يَحِلُّ لَكَ النَّسَاءُ، meaning, لَا يَحِلُّ قَدِيرٌ، (TA:) the dim. is قَدِيرٌ، without ة, contr. to analogy; (S, TA;) or قَدِيرَةٌ، with ة, because قَدْرٌ is fem.; (Mṣb;) or both: (TA:) and the pl. is قُدُورٌ: (Mṣb, K;) it has no other pl. (TA.) [See a tropical ex. voce حَامِرٌ.]

قَدْرٌ: see قُدْرَةٌ, throughout: (where its pl. is أَقْدَارٌ; K, TA:) and قُدْرَةٌ: (in which sense also its pl. is as above; K.) — See also جَبْرٌ: and see مَقْدَارٌ. — Also, A time, or a place, of promise; an appointed time, or place; syn. مَوْعِدٌ. (TA.) [See Kṣur, xx. 42.]

قُدْرَةٌ and مَقْدَرَةٌ and مَقْدَرَةٌ and مَقْدَرَةٌ (S, K) and قَدْرَانٌ (Ks, Fr, Akh, K) and قَدْرَانٌ (S, K) and مَقْدَارٌ (K) and مَقْدَرٌ (TA) and قَدَارٌ (Sgh, K) and قَدَارٌ (Lh, K) and قُدْرَةٌ and قُدُورَةٌ and قُدُورٌ (K) Power; ability. (K.) See قَدْرَتْ عَلَى الشَّيْءِ. — Hence, (TA,) the first and second and third and fourth (S, Mṣb, TA) and fifth, (K, TA,) or all excepting قَدْرٌ and مَقْدَرٌ, (TK,) [and there seems to be no reason for not adding these two,] Competence, or sufficiency; richness. (S, Mṣb, K.) You say رَجُلٌ ذُو قُدْرَةٍ، and مَقْدَرَةٌ، and مَقْدَرَةٌ، and مَقْدَرَةٌ. A man possessing competence, or riches. (S, Mṣb, TA.)

قُدْرَةٌ A certain interval, or distance, between every two palm-trees. (JK, Sgh, K.) You say

نَخْلٌ غُرْسٌ عَلَى الْقُدْرَةِ Palm-trees planted at the fixed distance, one from another. (JK, Sgh, K.) And كَمْ قُدْرَةٌ تَحْلِكُ [What is the fixed distance of thy palm-trees, one from another?] (K.)

أُذُنٌ قَدْرًا: see قَدْرٌ, last signification. = بَنُو قَدْرًا Those possessing competence, or sufficiency; the rich. (K.)

قُدْرَانٌ: see قُدْرَةٌ.

الْقُدْرِيَّةُ The sect of those who deny القَدْرَ as proceeding from God, (K, TA,) and refer it to themselves. (TA.) [Opposed to الجَبْرِيَّةُ.]

قُدْرَةٌ: see قَدَارٌ.

قَدَارٌ: see قَدْرٌ, last signification. = A cook: or one who slaughters camels or other animals; (S, K;) as being likened to a cook: (TA:) or one who slaughters camels, and cooks their flesh: (TA:) and one who cooks in a cooking-pot (قَدْرٌ); as also مُقْتَدِرٌ. (K.)

قَدَارٌ: } see قُدْرَةٌ.
قُدُورٌ: }

قَدِيرٌ: see قَادِرٌ. = Flesh-meat cooked in a pot, with seeds to season it, such as pepper and cumin-seeds and the like: (Lth, JK:) if without such seeds, it is called طَبِيخٌ: (Lth, TA:) or what is cooked in a قَدْرٌ; (L, K;) as also قَادِرٌ: so in the K; but this seems to be a mistake, occasioned by a misunderstanding of the saying of Sgh [and others] that قَدِيرٌ is the same as قَادِرٌ: or perhaps the right reading of the passage in the K is وَالْقَدِيرُ الْعَادِرُ وَمَا يُطْبَخُ فِي الْقَدْرِ; and it has been corrupted by copyists: (TA:) [but this is improbable, as the passage, if thus, would be in part a repetition:] also cooked broth; (L;) and so مَقْدُورٌ. (JK, L.)

قَدَارَةٌ: } see قُدْرَةٌ.
قُدُورَةٌ: }

قَادِرٌ, applied to God, i. q. مُقَدِّرٌ [Decreasing, appointing, ordaining, deciding]; (S;) and قَدِيرٌ may signify the same. (TA.) = See also قَدْرٌ, last signification. = Possessing power, or ability; as also قَدِيرٌ, (K,) and مُقْتَدِرٌ: (TA:) or قَدِيرٌ has an intensive signification, and مُقْتَدِرٌ still more so: (IAth:) or قَدِيرٌ signifies he who does what he will, according to what wisdom requires, not more nor less; and therefore this epithet is applied to none but God; and مُقْتَدِرٌ signifies nearly the same, but is sometimes applied to a human being, and means one who applies himself, as to a task, to acquire power or ability. (El-Baṣā'ir.) When you say اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [God is able to do everything; is omnipotent;] you mean, to do everything that is possible.

(Mṣb.) = بَيْنَ أَرْضِكَ وَأَرْضِ فُلَانٍ لَيْلَةٌ قَادِرَةٌ (Yaḥkoob, S;) and بَيْنَنَا لَيْلَةٌ قَادِرَةٌ (K;) Between thy land and the land of such a one is a gentle night's journey; (Yaḥkoob, S;) and between us is an easy night's journey, in which is no fatigue. (K.) = See also قَدِيرٌ.

تَقْدِيرٌ: see قَدْرٌ, and 2.

مَقْدَرٌ: see قُدْرَةٌ.

مَقْدِرٌ: see قَادِرٌ.

مَقْدَرَةٌ and مَقْدَرَةٌ and مَقْدَرَةٌ: for the first, see قُدْرَةٌ: — and for all, see قُدْرَةٌ.

مِقْدَارٌ A measure; (JK, L;) a thing with which anything is measured; as also قَدْرٌ (L:) a pattern (مِثَالٌ) by which a thing is measured, proportioned, or cut out. (T, art. مِثَالٌ.) — See also قَدْرٌ, in six places. — Death. They say بَلَغَ الْعَبْدُ مَاتَ إِذَا بَلَغَ الْمِقْدَارَ مَاتَ [When man reacheth the term of life, he dieth]. The pl. is مَقَادِيرٌ. (TA.) = See also قُدْرَةٌ.

مَقْدُورٌ: see قَدِيرٌ.

مُقْتَدِرٌ: see قَدْرٌ, last signification.

مُقْتَدِرٌ: see قَدْرٌ, last signification. = See also قَادِرٌ. — صَانِعٌ مُقْتَدِرٌ An artificer gentle in work. (A, TA.) = See also قَدَارٌ.

قدس

1. قَدَسَ فِي الْأَرْضِ He went far away into the land, or country. (Bḍ, ii. 28.) = قَدَسَ، aor. قَدَسَ، (TK,) inf. n. قُدُسٌ and قُدُسٌ (S, A, K,) said of a thing, (TK,) It was, or became, [holy, accord. to the most common usage, or] pure. (S, A, K, TK.) [It may also be said of God, as meaning, emphatically, He is holy.]

2. قَدَسَهُ (A,) inf. n. تَقْدِيسٌ (S, M, K,) [He hallowed, or sanctified, him or it: he consecrated him or it]. — He declared Him (namely God, M, A) to be far removed, or free, from every impurity or imperfection, or from everything derogatory from his glory; (M;) he declared Him to be far removed from evil; [i. e., to be holy;] and so قَدَسَ لَهُ; from قَدَسَ فِي الْأَرْضِ، explained above; (Bḍ, ii. 28;) the J, in the latter case, being redundant. (Jel, ii. 28.) — He purified him or it; (S, M, K, Bḍ, ubi supra;) because he who purifies a thing removes it far from unclean things. (Bḍ.) Accord. to Zj, وَنَقَدَسَ لَكَ، in the Kṣur, ii. 28, means, And we purify ourselves, and those who obey Thee, for, or towards, Thee. (TA.) — He blessed him. You say, لَا قَدَسَهُ اللَّهُ May God not bless him. (IAar, M.) — تَقْدِيسٌ also signifies The praying for a blessing. (M.) [You say, app., قَدَسَ لَهُ، meaning, He prayed for a blessing for him.] = Also قَدَسَ He came [or went] to بيت المقدس [i. e. Jerusalem]; like

بَصَرَ [he came or went to El-Koofeh] and كَوَّفَ [he came or went to El-Bağrah]. (A.)

5. تَقَدَّسَ [He, or it, was, or became, hallowed, or sanctified: he, or it, was, or became, consecrated]. — He (God, Mṣb) was far, or far removed, or free, [or clear,] from every impurity or imperfection, or from everything derogatory from his glory; [i. e., He was holy;] or He removed himself far from every impurity or imperfection, &c.: (Mṣb, TA:) he, or it, was, or became, purified; or he purified himself. (S, K.)

قُدُسٌ and قُدْسٌ [Holiness, sanctity:] purity: (S, A, Mṣb, K:) [each] a subst. as well as an inf. n.: (S, A, K:) the former a contraction of the latter. (Mṣb.) — Hence, (S,) حَظِيرَةُ الْقُدْسِ, or الْقُدْسِ, [The Enclosure of Holiness or Purity;] i. e., Paradise. (S, A.) — [Hence, also,] رُوح الْقُدْسِ, (S, A, K,) and رُوحُ الْقُدْسِ, accord. to the reading of Ibn-Ketheer, (Bd, ii, 81,) [The Spirit of Holiness or Purity; properly applied to The Holy Spirit, The Third Person of the Trinity, in Christian theology; generally, but incorrectly, called by the Eastern Christians among the Arabs الرُّوحُ الْقُدْسُ: but accord. to the Muslims,] Jibreel [i. e. Gabriel, the Archangel]; (S, A, K; and Bd, ubi supra;) as also الْقُدْسُ and الْقُدْسُ: (K, TA:) or the Spirit of Jesus: or the Gospel: or the most great name of God, by which Jesus used to raise to life the dead: (Bd, ubi supra:) or God's protection and direction. (A.) You say, رُوحُ الْقُدْسِ مَعَكَ, and مَعِيكَ, Gabriel, or God's protection and direction, be with thee, and be thine aider. (A.) — قُدْسٌ or قُدْسٌ also signifies Blessing. (M, TA.) — Also, الْقُدْسُ and الْقُدْسُ i. q. بَيْتُ الْمَقْدِسِ, q. v. (K,) or بَيْتُ الْمَقْدِسِ. (A.) — And أَرْضُ الْقُدْسِ [or أَرْضُ الْقُدْسِ] i. q. الأَرْضُ الْمَقْدِسَةُ. (TA.)

قُدْسٌ A [vessel of the kind called] سَطْلٌ (S, A, K;) of the dial. of the people of El-Hijáz; so called because one purifies himself in it, (S, TA,) and with it. (TA.)

قُدْسٌ: see قُدْسٌ, throughout.

حَدِيثٌ قُدْسِيٌّ [A holy tradition or narration]: see art. حَدِيثٌ.

الْقُدُوسُ (S, M, A, Mṣb, K) and الْقُدُوسُ (S, M, K,) applied to God, (S, M, A, &c.), as also الْقُدُوسُ (M, A) and الْقُدُوسُ; (A;) [all of which are nearly syn.]; الْقُدُوسُ signifies [The All-holy, All-pure, or All-perfect;] He who is far removed from every imperfection or impurity, or from everything derogatory from his glory; (M, Mṣb;) as also الْقُدُوسُ [but not in an intensive degree]; (M;) and الْقُدُوسُ signifies the same as this last; (T, TA;) or from faults and defects: (TA:) or the Pure; (S, K;) [or the Very Pure:] or the Blessed; (Ibn-El-Kelbee, K;) [or the Greatly Blessed:] Sb used to say قُدُوسٌ and سُبُوحٌ, with fet-ḥ to the first letter of each:

(S:) Th says, (S,) every noun of the measure فَعُول is with fet-ḥ to the first letter, (S, K,*) like قُدُوسٌ and كَلُوبٌ &c., (S,) except سُبُوحٌ and قُدُوسٌ (S) and قُرُوحٌ, (S, K, but not as from Th,) and in the K is added قُرُوحٌ; (TA;) [see سُبُوحٌ] for these are mostly with ḍamm, though sometimes with fet-ḥ: (S, K:*) Lḥ says, all agree in pronouncing سُبُوحٌ and قُدُوسٌ with ḍamm, though fet-ḥ is allowable; (M;) but Az denies this agreement: (TA:) and Lḥ adds, that all other words of the measure فَعُول are with fet-ḥ. (M.)

مَقْدَسٌ: see بَيْتُ الْمَقْدِسِ.

مُقَدَّسٌ Hallowed, or sanctified: consecrated: purified: blessed. (M.) — الْمَقْدَسُ, applied to God: see الْقُدُوسُ. — الْبَيْتُ الْمَقْدَسُ, (K,) and الْبَيْتُ الْمَقْدَسِ, (S, K,) and [more commonly] بَيْتُ الْقُدْسِ, (M, A, K,) which [i. e. الْقُدْسِ] is either formed from مُقَدَّسٌ by rejecting the augmentative letter, or is a subst. not formed from a verb, like as Sb says of الْمَنْكَبُ, (M,) [signifying The hallowed, or consecrated, or purified, or blessed, dwelling; or the dwelling of the hallowed, &c.; are appellations of Jerusalem;] also called الْقُدْسُ [which is the name generally given to it in the present day] and الْقُدْسُ; (A, K;) because one is purified therein from sins, or because of the blessing that is therein. (TA.) — الأَرْضُ الْمَقْدِسَةُ The [hallowed, or consecrated, or purified land; (S, Mṣb, K;) or the pure land; (Fr;) or the blessed land; (IAar;) is an appellation of Damascus and Palestine and part of the Jordan: (Fr:) or Syria: (M:) and أَرْضُ الْقُدْسِ [or أَرْضُ الْقُدْسِ] signifies the same. (TA.)

مُقَدَّسٌ A Christian monk [or any Christian or a Jew] who comes [or goes or performs pilgrimage or has performed pilgrimage] to الْقُدْسِ or بَيْتِ الْمَقْدِسِ [i. e. Jerusalem]: (A:) or a Christian monk: (K:) or a [learned Jew or other, such as is called] حَبِيرٌ. (M, TA.) Imra-el-Kays says, describing dogs and a [wild] bull,

فَأَذْرَكْنَهُ يَأْخُذَنَّ بِالسَّاقِ وَالسَّائِ
كَمَا سَبَّرَقَ الْوِلْدَانُ ثَوْبَ الْمَقْدِسِ

And they (the dogs) overtook him, (namely, the bull,) seizing the shank and the sciatic vein, and tearing his skin, as the children of the Christians tear the garment of the monk that has come from بَيْتِ الْمَقْدِسِ, [or Jerusalem] for the purpose of obtaining a blessing from it: thus the verse is found in the handwriting of Aboo-Sahil; but in all the copies of the S, we find ثَوْبَ الْمَقْدِسِ, with ى. (TA.)

مُقَدَّسِيٌّ and مُقَدَّسِيٌّ Of, or relating to, or belonging to, بَيْتِ الْمَقْدِسِ or بَيْتِ الْقُدْسِ [i. e. Jerusalem]: a Jew. (S.)

الْقُدُوسُ: see الْقُدُوسُ.

[قَدَحٌ

قَدَحٌ

قَدَى and قَدُو

See Supplement.]

قَد

1. قَدَّ الرَّيشَ (S, M, A, L,) [aor. 2,] inf. n. قُدُّ (K,) He cut the edges, or extremities, of the feathers, (S, M, A, L, K,) [for the arrow, or arrows,] with the instrument called مَقْدٌ, (A,) and made them (حَدَفَهُ, M, L, [in the K, تَحْرِيفُهُ is put for تَحْدِيفُهُ] of the suitable dimensions, (M, [in the L and K, عَلَى نَحْوِ الْحَدْوِ وَالتَّقْدِيرِ and in the K حَدْوِ and the foll. conjunction are omitted,]) and even. (M, L, K.) — And قَدَّ, He cut anything in a similar manner. — [Hence,] قُدَّ, It (anything) was made even, and fine, or delicate, or elegant; (M, L;) [as also قُدِّدَ: see مَقْدَدٌ, and see 2.] — قَدَّ السَّهْمَ (S, M, A, L,) aor. 2, (M, A, L,) inf. n. قُدُّ (S, M, L, K;) and قَدَّه (M, L,) inf. n. قُدَّادٌ (K;) and قَدَّه (Deewán El-Hudhaleeyeen, cited by Freytag;) He feathered the arrow; fixed, or stuck, upon it the feathers; (S, M, A, L, K;) whereof an arrow has three, also called its آلَان. (L.) — قَدَّه, aor. 2, (L,) inf. n. قُدُّ (K,) He struck him upon the part called the مَقْدُ; (L, K;) on the back of his neck. (L.) [But see قَفَاهُ in art. طَبَحَ.]

2. قُدِّدَ, (inf. n. تَقْدِيدٌ, L,) It (anything) was trimmed, or decorated. (M, L.) See also 1.

4: see 1.

8. اقْتَدَى الْحَدِيثَ مِنِّي + He heard the story from me like as I heard it. (TA, voce اِخْتَتَ.)

قُدَّةٌ A feather of an arrow: pl. قُدْدٌ (S, M, L, K,) and قُدَادٌ. (M, L.) [You say,] حَدْوٌ الْقُدَّةِ, Like as one feather of an arrow corresponds to, or matches, another. (L.) — [Hence,] the ear of a man, and of a horse; (M, L, K;) the two ears are called الْقُدَّتَانِ. (M, L.) — And the side of the vulva; (K;) dual, قُدَّتَانِ, the two sides of the vulva, (S, M, L,) which are called the اِسْتَكْتَانِ. (M, L.) — The flea; (S, M, L, K;) as also قُدْدٌ: (M, L, K:) pl. قُدْدَانِ. (S, M, L, K.)

قُدَّةٌ see قُدْدٌ.

قُدَادَةٌ A piece that is cut from the extremity of a feather; (M, L;) and قُدَادَاتٌ, [the pl.,] what falls in the cutting of the extremities of feathers, and the like: (S, L, K:) and the sing., what is cut, or clipped, from the extremities of gold, &c.: (K:) the pl. signifies pieces, (M,) or small

pieces, (L,) cut, or clipped, from the extremities of gold: and pieces cut or clipped from silver are called جَدَاذَات: or the sing. signifies what is cut, or clipped, from anything. (M, L.)

أَقْدُ An arrow without feathers upon it; (T, S, M, A, L, K;) like as أَفْقُ, applied to an arrow, signifies "having no notch:" (L:) or of which the feathers have fallen off: (L:) or just pared, before it is feathered: (Lh, M, L:) also, a feathered arrow: or (in the K, and) that is evenly pared, without any deviation from a straight shape: (M, L, K:*) pl. قُدٌّ: and pl. of قُدٌّ. قَدَاذُ. (S, L. [See an ex. voce أَحْسَنُ.]) —

مَا لَهُ أَقْدٌ وَلَا مَرِيشٌ He has not anything: (M, L, K:) or he has not either property or people. (Lh, M, L, K.) A proverb. (TA.) — مَا أَصَبْتُ مَا أَصَبْتُ I gained not from him anything: (M, L:) or I obtained not from him good, either little or much. (Meyd, TA.) Ibn-Háni relates this saying, on the authority of Aboo-Málik, differently, saying أَقْدٌ, with ف, instead of أَقْدٌ, from قُدٌّ in the sense of فَرْدٌ. (L.) — In another proverb it is said, مَا تَرَكْتُ لَهُ أَقْدٌ وَلَا مَرِيشاً [I left not to him anything]. (A.)

مَقْدٌ The part between the two ears, behind: (M, *L, K:) one says, إِنَّهُ لِلشَّيْرِ المَقْدَيْنِ Verily he is vile in the part between the two ears, behind, and حَسَنُ المَقْدَيْنِ, goodly in that part; though a man has but one مَقْدٌ: also, the base of the ear: (M, L:) and the place where the hair of the head ends, between the two ears, behind: (S:) the part of the back of the head where the growth of the hair ends: (M, L, K:) or the part of the back of the head where the hair is cut with the shears: (M, L:) and the part where the hair ends, behind and before: (L:) or the place where the head is set upon the neck: its proper signification is a place of cutting: and therefore it may mean the place where the hair ends, at the back of the neck: or the place where the head ends; which is the place where it is set upon the neck. (A.)

مَقْدٌ A blade for cutting or clipping; syn. مِقْرَاضٌ; (S;) an instrument for cutting the extremities of feathers, (M, A, L, K,*) such as a knife and the like; as also مَقْدَةٌ: (M, L:) a knife. (K.)

مَقْدُودٌ and مَقْدُودٌ, Trimmed, or decorated; (M, K;) applied to a man. (M.) See مَقْدُودٌ — [Hence,] مَقْدُودٌ (M, K) and مَقْدُودٌ (L), A man (M, L) having his hair clipped (M, L, K) round the part where its growth terminates, before and behind: (M, L:) and مَقْدُودُ الشَّعْرِ, (S, L,) and مَقْدُودَةٌ, (L,) A man having his hair trimmed. (S, L.) — مَقْدُودٌ Anything made even, and fine, or delicate, or elegant. (K.) — [Hence,] A man having a clean garment, one part of it resembling another, every part of it goodly. (L.)

And A man of light form, or figure; (Yağkoob, S, M, L, K;) as also مَزْلَمٌ: and in like manner مَقْدُودَةٌ, A woman not tall; also مَزْلَمَةٌ. (Yağkoob, S, M, *L.)

أُذُنٌ مَقْدُودَةٌ see مَقْدُودٌ in three places. — أُذُنٌ مَقْدُودَةٌ, (S, M, L, K,) and مَقْدُودَةٌ, (M, L, K,) an ear of a rounded shape (M, L, K,) as though it were pared. (S, L.) [You say,] لَهُ أُذُنَانِ مَقْدُودَتَانِ He (a horse) has two ears shaped like the feathers of an arrow. (A.) — هُوَ مَقْدُودٌ القَعَا He has his hair clipped at the back of the neck. (L.)

قدر

1. قَدَرٌ, aor. 2; (Lth, Mgh, Mṣb, K;) and قَدَرَ, aor. 2; (Lth, Mgh, K;) and قَدَرَ, aor. 2; (K;) inf. n. قَدِرٌ, (S, Mgh, Mṣb, K,) of قَدِرٌ; (Mṣb;) and قَدَارَةٌ, (S, Mgh, K,) of قَدَرٌ; (Lth;) It (a thing, Mgh, Mṣb) was, or became, unclean, dirty, or filthy. (S, Mgh, Mṣb.) = قَدَرُهُ, (S, Mgh, Mṣb, K,) aor. 2; (Mṣb, K;) and قَدَرَهُ, aor. 2; (K;) inf. n. [of the former] قَدِرٌ, and [of the latter] قَدِرٌ; (K;) and تَقَدَّرَهُ; and اسْتَقَدَّرَهُ; (S, Mgh, Mṣb, K;) [and قَدَرَهُ; (see قَادُورَةٌ);] He held it to be unclean, dirty, or filthy: [he disliked it, or hated it, for its uncleanness, dirtiness, or filthiness: (Mṣb:) or †he disliked it, or hated it: (S:) or †he shunned it, or avoided it, through dislike, or hatred: (Mgh:) قَدَرَهُ and اسْتَقَدَّرَهُ and تَقَدَّرَهُ are syn. [in this last, or a similar, sense]: (Lth:) and قَدَرَهُ, aor. 2, signifies †he disliked it, or hated it, and shunned it, or avoided it: (TA:) and تَقَدَّرَتْ †she (a woman) shunned, avoided, or removed herself far from, unclean things, or foul actions; preserved herself therefrom. (S.) It is said in a trad., قَدَرْتُ لَكُمْ جَوَالَ الفُرَى [I dislike, for you, what goes round about the towns, or villages], meaning, I dislike, for you, oxen and cows that eat filth; therefore do not ye eat them. (Mgh.) And El-'Ajjáj says

• وَقَدَرِي مَا لَيْسَ بِمَقْدُورٍ •

†[And my disliking what was not disliked], meaning, that he had come to dislike (يَقْدَرُ) the food which he did not dislike in his youth. (TA.)

2: see 1. — [قدر also signifies He fouled a thing.]

4. اِقْدَرُهُ He found it to be unclean, dirty, or filthy. (Mṣb.)

5: see 1, in three places. = [Also تَقَدَّرَ He became unclean, dirty, or filthy. (So used in the L, K, art. نَت.)]

10: see 1, in two places.

قَدِرٌ: see قَدِرٌ.

قَدَرٌ: see 1. — [As a simple subst., Unclean-

ness, dirt, or filth: and an unclean, a dirty, or a filthy, thing: pl. أَقْدَارُ:] also, dirt, or filth, which renders one legally impure: (Az, Mṣb:) قَادُورَةٌ is likewise used in the sense of قَدَرٌ: (Mṣb:) and [hence] both these words also signify †a foul action: (TA, for this meaning of قَدَرٌ, accord. to an explanation of its pl. أَقْدَارُ; and L, Mṣb, for the same meaning of قَادُورَةٌ:) قَادُورَةٌ is also explained as signifying adultery, or fornication, (Mṣb, K,) and the like: (Mṣb:) or this latter word signifies anything that is deemed foul (يُسْتَفْسَحُ), and that ought to be shunned, or avoided: (Mgh:) an offence for which a punishment such as is termed حَدٌّ is inflicted; such as adultery, or fornication, and drinking [wine or the like]: (IAth:) or foul action, and evil speech. (Khálid Ibn-Jembeh.) You say هُوَ الأَقْدَارُ, and يَتَنَزَّهُ عَنِ القَدَرِ, (Mṣb,) and الأَقْدَارُ, (S,) [He shuns, avoids, or removes himself far from, that which is unclean, and unclean things, or foul conduct, and foul actions; preserves himself therefrom.] And اجْتَنِبُوا القَادُورَاتِ †آتَى نَهَى اجْتَنِبُوا القَادُورَاتِ †آتَى نَهَى الله عَنهَا Shun ye, or avoid ye, the foul actions, such as adultery, or fornication, and the like, which God hath forbidden. (Mṣb.) = See also قَدِرٌ.

قَدِرٌ: see قَدِرٌ.

قَدِرٌ, (Lth, S, Mgh, Mṣb, K,) from قَدِرٌ, (Lth,) and قَدِرٌ, (Lth, K,) from قَدِرٌ, (Lth,) and قَدِرٌ, (K,) [but the last has an intensive signification, as though meaning "dirt," or "filth," itself, (see عَرَّةُ)] A thing unclean, dirty, or filthy. (S, Mgh, Mṣb.)

قَدَرَةٌ A man who shuns, avoids, or removes himself far from, causes of blame; who preserves himself therefrom. (S, K, TA.) See also قَدُورٌ and مَقْدَرٌ.

قَدُورٌ †A woman who shuns, avoids, or removes herself far from, unclean things, or foul actions. (S, K.) See also قَدَرَةٌ, and مَقْدَرٌ. — †A woman who shuns, or avoids, men. (K.) See also قَادُورَةٌ. — †A she-camel that lies down apart (A'Obeyd, S, K) from the other camels, retiring to a distance, (A'Obeyd, S,) and fleeing from them at the time of milking; (TA;) like كُنُوفٌ, excepting that the كُنُوفٌ does not retire to a distance: (A'Obeyd, S) or a she-camel that does not come to the watering-trough or tank, to drink, until it is left to her unoccupied; that cuts herself off from the other camels: (L, voce عَضَاذُ:) as also قَادُورَةٌ: (K:) and so كُنُوفٌ. (TA voce صُرُورٌ.)

قَادُورَةٌ: see قَادُورٌ.

قَادُورَةٌ: see قَدَرٌ, throughout. = †A man foul in language; (Mgh;) evil in disposition: (Mgh, K:) one who cares not what he does or says. (TA.) — †A very jealous man; syn. عَيُورٌ. (Lth, K.) — †A man who does not mix with

others, (K,) or who does not associate as a friend with others, (S,) because of the evilness of his disposition, (S, K,) nor alight with them; (S;) as also قَدُورٌ and قَادُورٌ (K) and قَادُورَةٌ (S, K:) or a man who shuns, avoids, or removes himself far from, others, not sitting unless alone, nor alighting unless alone. (A, TA.) See also قَدُورٌ. — Dainty, or squeamish; one who dislikes and avoids a thing, and will not eat it: (AO, M, Mgh, K:) the ة is added to give intensiveness to the signification: (TA:) or one who dislikes (يَقْتَدِرُ) everything that is unclean. (Abd-el-Wahháb El-Kilábee.) It is said of Moḥammad, كَانَ قَادُورَةً لَا يَأْكُلُ الدَّجَاجَ حَتَّى تَعْلَفَ He was dainty; not eating the domestic fowl until it had been fed with vegetable food. (Mgh, TA.)

مَقْدَرٌ † One whom others avoid, or shun: (S, K:) occurring in a Hudhalee poem: (S:) or i. q. مُقَدِّرٌ [one who shuns, avoids, or removes himself far from, unclean things, or foul actions; who preserves himself therefrom]. (K.) See also قَدْرَةٌ, and قُدُورٌ.

مَقْدِرٌ † One who commits foul actions. (TA, from a trad.)

مَقْدِرٌ: see مَقْدَرٌ.

قدح
قدف
قدل
قدم
قدى

See Supplement.

قر

1. قَرَّ بِالْمَكَانِ (M, Mgh, Mṣb, K, &c.,) and فِيهِ (S, M, Mgh,) first pers. قَرَرْتُ (S,) aor. 2; (S, M, Mgh, Mṣb, K;) and first pers. قَرَرْتُ (S, Mṣb, TA,) aor. 2; (S, M, Mṣb, K;) but the former is the more usual, or common; (M, TA;) inf. n. قَرَارٌ (S, M, Mgh, K,) of both verbs, (S,) or this is a simple subst., (Mṣb,) and قَرُورٌ (S, M, K,) of the former verb, (S,) and قَرٌّ (M, Mṣb, K) and قَرَّةٌ (M, K,) which last is anomalous, (M,) and تَقَرَّرَةٌ (TA;) and اسْتَقَرَّ (S, M, Mṣb, K,) and تَقَرَّرَةٌ (TA;) and فِيهِ (S, TA;) and تَقَرَّرَ (TA;) [and اقْتَرَّ, as appears from an ex. below.] He, or it, settled; became firm, steady, fixed, settled, or established; became motionless, stationary, standing, quiet, still, or at rest; rested; remained; continued; resided; in the place; syn. تَمَنَّ وَسَكَنَ (K,) and تَمَنَّ [which, when said of a man, particularly implies being in authority and power]. (Mṣb.) [See also 4.] In the words of the K̄ur, [xxxiii. 33,] وَقِرْنِ فِي بَيْوتِكُنَّ, and وَقِرْنِ, [And remain ye in your houses, or chambers,] قِرْنٌ and قِرْنٌ are con-

tractions of اقِرْرُنْ and اقِرْرُنْ like as ظَلْنٌ and اِظْلُنْ are contractions of اِظْلَلْنٌ and اِظْلَلْنٌ: (M, Bd,* TA:*) [but see ظَلَّ:] or قِرْنٌ is from وَقَرَّ, aor. 2, inf. n. وَقَارٌ; (Bd, TA:*) and قِرْنٌ from قَارٌ, aor. يَقَارُ, signifying اجْتَمَعَ. (Bd.) It is said in a proverb, اِبْدَأْهُمْ بِالصَّرَاحِ يَقْرِوْا [Begin thou by crying out to them, and they will become still, or quiet; or] begin thou by complaining of them, and they will be content to be still, or quiet. (TA.) [But see Freytag's Arab. Prov., i. 173, where, instead of يَقْرِوْا, we find يَقْرِوْا.] You also say مَا يَسْتَقِرُّ فِي مَكَانِهِ فِي مَقَارٍ, i. e. مَا يَسْتَقِرُّ [Such a one does not rest, or remain, in his place]. (S.) And it is said in a trad. of Aboodharr, قَلِمْتُ اتَّقَارًا أَنْ قُمْتُ And I did not delay to rise, or stand up. (TA.) You say also, of a woman, تَقَرَّرْتُ لَهَا يَضَعُ بِهَا (K) She suffers quietly what is done to her, such as the being kissed, &c. (K,* TA.) And اقْتَرَّ مَا الفحل في الرحيم The seed of the stallion rested, or remained, in the womb (S, K) of the she-camel; (K;) i. q. اسْتَقَرَّ (S, K.) See also قَرٌّ, and قَرَارٌ, below. — قَرٌّ (S, M, Mgh, Mṣb, K,) like لَيْسَ (Mgh) and تَعَبٌ (Mṣb,) [so that the second pers. is قَرَرْتُ] aor. 2; (Lḥ, M, IKṭṭ, Mgh, Mṣb, K;) and قَرٌّ, like ضَرَبْتُ (Mgh, Mṣb,) [so that the second pers. is قَرَرْتُ] aor. 2; (M, IKṭṭ, Mgh, Mṣb, K;) and قَرٌّ, [second pers. قَرَرْتُ or قَرَرْتُ] aor. 2; (Lḥ, M, K;) or, accord. to MF, Lḥ mentions the aors. 2 and 3 in his Nawádir; and IKṭṭ, the three forms of aor., and so the author of the Ma'alim; but IKṭṭ says, in his Kitáb el-Abniyeh, يَقَرُّ and يَقَرُّ, though he may have mentioned the three forms in another book; and accord. to what is stated [in the M and] in the L, Lḥ says يَقَرُّ and يَقَرُّ, which is a rare form; (TA;) [on which it should be remarked, that ISd, IKṭṭ, and Mṭr, mention the form 2 first, as though to indicate its being the more, or most, common;] inf. n. قَرٌّ (Mṣb,) or قَرٌّ (IKṭṭ, TA,) or the latter is a simple subst.; (Mṣb;) It (the day, Lḥ, S, M, &c., and in like manner one says of the night, قَرَّتِ اللَّيْلَةُ, M) was, or became, cold. (Lḥ, S, M, &c.) — قَرٌّ He (a man) was, or became, affected, or smitten, by the cold. But you do not say قَرَّهُ اللهُ: instead of this you say أَقْرَهُ. (M, K.) — It is said in a trad. respecting the war of the Moat, فَلَمَّا أَخْبَرْتَهُ خَبَرَ الْقَوْمِ وَقَرَرْتُ قَرَرْتُ [acquainted him with the tidings of the people, and] became quiet, I experienced cold. (TA.) [But perhaps the last word should be قَرَرْتُ.] — قَرَّتْ عَيْنُهُ (S, M, IKṭṭ, Mṣb, K,) of the measure فَعَلَتْ (M,) like تَعَبَتْ (Mṣb,) [second pers. قَرَرْتُ] aor. 2, (S, M, IKṭṭ, K,) which is the more usual form; (M;) and قَرَّتْ, like ضَرَبَتْ (Mṣb,) [second pers. قَرَرْتُ] aor. 2; (S, M, IKṭṭ;

K;) inf. n. قَرَّةٌ, (Th, M, Mṣb, K,) said by Th to be an inf. n., (M,) and قَرَّةٌ (M, K) and قَرُورٌ; (M, Mṣb, K;) † His eye was, or became, cool, or refrigerated, or refreshed; contr. of سَخِنَتْ; (S, M;) wherefore some prefer that قَرَّتْ should be of the measure فَعَلَتْ, to agree in measure with its contr.: (M:) or became cool, &c., by reason of happiness, or joy: (Mṣb:) or became cool, &c., and ceased to weep, (M, K,) and to feel hot with tears; (M;) for the tear of happiness, or joy, is cool; and that of sorrow, or grief, is hot: (S:) [it may therefore be rendered, his eye was, or became, unheated by tears:] or it is from القَرَارُ, and means, his eye, seeing that for which it longed, became at rest, and slept. (M, K.)* You also say قَرَرْتُ بِهِ عَيْنًا, and قَرَرْتُ بِهِ عَيْنًا, inf. n., of both forms, قَرَّةٌ and قَرُورٌ, † I was, or became, cool, or refrigerated, or refreshed, in eye thereby. (S.) See also 4. — قَرَّهُ, aor. 2, inf. n. قَرٌّ, He poured it; poured it out, or forth; namely, water: and he poured it, or poured it out or forth, at once. (TA.) You say قَرَّ عَلَيْهِ الْمَاءُ He poured the water upon him. (M, K.) And قَرَرْتُ عَلَى رَأْسِهِ دَنُوبًا مِنْ مَاءٍ بَارِدٍ I poured upon his head a bucket of cold water. (S.) And قَرَّ الْمَاءُ فِي الْإِنَاءِ He poured the water into the vessel. (TA.) — Hence, (TA,) قَرَّ الْكَلَامَ فِي أُذُنِهِ (Sh, M, K,) and الْحَدِيثَ (S,) aor. 2, (Sh, S, M,) inf. n. قَرٌّ, (Sh, S, M, K,) † He poured forth the speech, or discourse, or narration, into his ear: (M, K:) or he did as though he poured it into his ear: (S:) or he intrusted him with it: (TA:) or he spoke it secretly into his ear: (M,* K,* TA:) or he repeated it in his ear, meaning the ear of a dumb man (أَبْتَمَرٌ), that he might understand it: (IAḥr:) or he put his mouth to his ear and spoke loudly to him, as one does to a deaf man. (Sh.)

2: see 4, in two places. — قَرَّرَهُ بِهِ, inf. n. تَقَرَّرٌ, He made him to acknowledge, or confess, it. (S.) You say عَلَى الْحَقِّ قَرَّرَهُ بِالْحَقِّ (S,) and عَلَى الْحَقِّ (M, K,) حَتَّى أَقَرَّ (S,) He made him to acknowledge the truth, or right, or due, (S, M, K,) so that he did acknowledge it. (S.)

3. قَارَةٌ, inf. n. مُقَارَةٌ, He settled, became fixed or established or motionless or quiet or still or at rest, rested, remained, or continued, with him. (S, K.) You say أَنَا لَا أَقَارُكَ عَلَى مَا أَنْتَ عَلَيْهِ مَا أَنَا لَمْ أَقَارُكَ عَلَى مَا أَنْتَ عَلَيْهِ, I will not settle, &c., with thee in the state in which thou art. (TA.) And hence the saying of Ibn-Mes'ood, قَارُوا الصَّلَاةَ (S,* K,) from القَرَارُ, not from الوَقَارُ (S,) meaning, Be ye still, without motion, and without play, during prayer. (TA.)

4. اقْرَهُ (S, M, K,) and قَرَّهُ (M, K,) He settled, fixed, established or confirmed, him, or it; rendered him, or it, motionless, quiet, still, or at rest; made him, or it, to rest, remain, or con-

tinue; (S, M, K;) فِيهِ [in it, namely, a place, or the like], and عَلَيْهِ [in it, namely, a state, an office, or the like]. (M, K.) You say فِي مَكَانِهِ أَقْرَهُ [He settled, fixed, established, or confirmed, &c., him, or it, in his, or its, place]. (S, K.) And مَا أَقْرَنِي فِي هَذَا الْبَلَدِ إِلَّا مَكَانَكَ [Nothing fixed me in this country, or town, &c., but thy being in it]. (TA.) And أَقْرَ الطَّيْرُ فِي وَجْهِهِ He left the birds to rest in their nest. (Mṣb.) And أَقْرَ الْعَامِلَ عَلَيْهِ He left the agent to rest, [or settled, fixed, or established, him, or made him to continue, or confirmed him,] in his agency. (Mṣb.) [And أَقْرَهُ عَلَى قَوْلِهِ He left him at rest in his assertion, undisturbed, unopposed, or uncontradicted; he confirmed him in it; he confessed him to be correct respecting it. Thus the verb is used in the phrase أَقْرَهُ عَلَى ذَلِكَ in the Expos. of the Jel., xxxviii. 22: and in many other instances.] You say also أَقْرَى الشَّيْءَ، inf. n. أَقْرَى، meaning, He put the thing in its resting-place. (S.) And أَقْرَتْ عِنْدَهُ الصَّبْرَ حَتَّى أَقْرَتْ [I established the information in his mind, so that it became established]. (S.) And أَقْرَتْ هَذَا الْأَمْرَ، inf. n. أَقْرَاةٌ and أَقْرَاةٌ، [both of which inf. ns. properly belong to the synonymous form أَقْرَتْ, (as Lumsden has remarked, in his Arabic Grammar, page 241,) I settled, fixed, established, &c., this thing, or affair; or I confirmed it.] (S.) And it is said in a trad. of 'Othmán, أَقْرُوا الْإِنْسَانَ حَتَّى تَزْهَقَ Make ye the souls of the beasts which ye slaughter to become at rest, [and wait ye] that they may depart, and do not hasten to skin the beasts, nor to cut them in pieces. (TA.) And in a trad. of Aboo-Moosà, أَقْرَتِ الصَّلَاةُ بِالْبَيْرِ وَالزَّكَاةِ [i. e., benevolent treatment of others or piety or obedience to God, and the giving of the alms required by the law]. (TA.) — أَقْرَتِ الْكَلَامَ لِفُلَانٍ I explained the saying, or speech, or language, to such a one, so that he knew it. (TA.) — أَقْرَ He became quiet and submissive. (TA, from a trad.) — أَقْرَبَهُ، (S, Mṣb,) inf. n. أَقْرَابٌ، (M, K,) He acknowledged, or confessed, it, (S, M, Mṣb, K,) namely, the truth, or a right, or due, (S, M, K,) or a thing. (Mṣb.) أَقْرَابٌ signifies The affirming a thing either with the tongue or with the mind, or with both. (El-Baṣā'ir.) — [Hence, app.,] أَقْرَبَتِ الشَّاقَّةُ، [as though signifying The she-camel acknowledged, or confessed, herself to be pregnant;] the she-camel's pregnancy became apparent: (IKṭṭ, TA;) or became established; became a positive fact: (ISK, S, K;) or the she-camel conceived; became pregnant. (IAḡr.) — أَقْرَ He entered upon a time of cold. (M, K.) — أَقْرَهُ اللَّهُ، (inf. n. أَقْرَاهُ، Mṣb,) God caused him to be affected, or smitten, by the cold. (S, M, Mṣb, K.) One does not say قَرَهُ (M, K.) — أَقْرَهُ اللَّهُ عَيْنَهُ، (S, M, Mṣb, K,) and بَعَيْنَهُ، (M, K,) † God made his eye to become

cool, or refrigerated, or refreshed, (Mṣb, TA,) by happiness, or joy, in consequence of his having offspring, or of some other event: (Mṣb:) or cooled his tears; for the tear of happiness, or joy, is cool: (Aḡ:) or gave him to such an extent that his eye became quiet (حَتَّى تَقْرَ)، and was not raised towards him who was above him, (S, TA,) or towards that which was above it: (L:) or caused him to meet with that which contented him, so that his eye became quiet (تَقْرَ) in looking at other things; an explanation approved and adopted by Abu-l-Abbās: (L, TA:) or caused his eye to sleep, by making him to meet with happiness, or joy, that dispelled his sleeplessness. (Aboo-Tālib.) You say also يَفْرُ بَعَيْنِي أَنْ أَرَاكَ [It refreshes my eye, &c., to see thee]. (TA.) See also 1.

5 and 6: see 1, first signification.

8: see 1, first signification. — أَقْرَى، (K,) or أَقْرَى، (S,) or بِالنَّارِ الْبَارِدِ، (M,) He washed himself with cold water. (S, M, K.)

10: see 1, first signification, in three places; and see 4. [— استقر often signifies It was, or subsisted, or had being: and hence مُسْتَقِرٌّ is frequently used or understood as a copula, often with بَ prefixed to the predicate; as is also يَسْتَقِرُّ; so that رَيْدٌ مُسْتَقِرٌّ may mean Zeyd is with thee; as well as Zeyd is residing, &c., with thee. See, on this point, IAḡ, p. 58.] — Also, It obtained, or held.

R. Q. 1. قَرَقَرٌ، [inf. n. قَرَقَرَةٌ.] It (a man's belly) sounded, [or rumbled,] (S, TA,) by reason of hunger, or from some other cause. (TA.) Also said of a cloud, with thunder. (TA.) — It (wine, or beverage,) sounded, [or gurgled,] in a man's throat. (M, TA.) — He laughed (S, M, K) in a certain manner, (S,) violently, or immoderately, and reiterating his voice in his throat: (M, K:) or he imitated the sounds of laughing: (IKṭṭ:) or قَرَقَرٌ is similar to قَهَقَهُ. (Sh.) — He (a camel) brayed, (S, M, K,) with a clear and reiterated voice: (S, M:) or brayed in the best manner: (IKṭṭ:) said only of a camel advanced in age: (S, in art. نَقَضَ:) inf. n., (S, M, K,) and the simple subst. is قَرَقَارٌ: (M, K:) and قَرَارٌ is pl. of the former of these ns. (S.) — قَرَقَرَتْ It (a pigeon, حَمَامَةٌ) [cooed; or] uttered its cry: (S, K:) or uttered a kind of cry: (M:) the inf. n. is قَرَقَرَةٌ and قَرَقَرِيرٌ، (S, M, K,) which latter IJ says is of the measure فَعْلَلِيلٌ, thus making it a quadriliteral-radical word, (M,) and قَرَقَارٌ and قَرَقَارٌ, which last is a simple subst. as well as an inf. n., and so is قَرَقَرَةٌ. (El-Ḥasan Ibn-'Abd-Allah El-Kātib El-Iḡbahānee.) — She (a domestic hen) uttered a reiterated cry, or cackling. (Hr, M.)

قَرٌّ: see 1, throughout. — يَوْمَ الْقَرِّ [The day of resting;] the eleventh day of Dhu-l-Ijje; (A'Obeyd;) the first of the days called أَيَّامُ

التَّشْرِيقِ; (Mṣb;) the day next after that called يَوْمَ النَّحْرِ [or the day of the sacrifice, or of the slaughtering of camels]: (S, M, Mgh, K:) so called because the people on that day rest, or settle, in their abodes: (S, M, Mgh:) or because they rest on that day in [the valley of] Minè, (A'Obeyd, Kr, M, Mṣb, K,) after the fatigue of the three days immediately preceding. (A'Obeyd.) — يَوْمٌ قَرٌّ، (S, M, Mṣb, K,) the inf. n. being thus used as an epithet, (Mṣb,) and قَارٌ، (S, Mgh, Mṣb,) but the latter was disapproved by IAḡr, (TA,) and مَقْرورٌ، (M, K,) and قَارَةٌ، (S, M, Mṣb, K,) and قَارَةٌ، (S, Mṣb,) A cold chill, or cool, day, and night: (S, M, &c. :) and قَرٌّ is applied to anything as signifying cold; (TA;) [and so, app., قَارٌ, and perhaps قَرورٌ and قَرِيرٌ]. [Hence,] الْقَرَّتَانِ [The two cold times;] the morning and the evening. (S, K.) A man being asked what had caused his teeth to fall out, he answered أَكَلُ الْحَارِّ وَشَرِبُ الْقَارِ [The eating what was hot, and drinking what was cold: but he may have used قَارٌ instead of قَرٌّ for the purpose of assimilation to حَارٌّ; and it seems that, when coupled or connected with حَارٌّ, قَارٌ is more chaste than قَرٌّ]. (TA.) Respecting the saying وَجِبَ حَارًّا مِنْ تَوَاتَى قَارِهَا، see art. حَرٌّ. See also قَرٌّ.

قَرٌّ i. q. قَرَارٌ [q. v.] (S, M, K) and مُسْتَقِرٌّ (TA) [and مَقْرورٌ]. — Also, (S, M, Mgh, Mṣb, K,) and قَرٌّ، (Lh, Kt,) which latter form, it is said, must be used in conjunction with [its contr.] حَرٌّ, for the sake of assimilation, (TA,) and قَرٌّ، (Kt,) Cold; coldness; chill; chilness; coolness; syn. قَرٌّ: (S, M, Mgh, Mṣb, K;) as also قَرَةٌ: (S:) or قَرٌّ signifies cold; &c., in winter; (M, K;) whereas قَرٌّ is in winter and summer: (M:) and قَرَةٌ، cold, &c., by which a man (M, K) or other creature, (M,) is affected, or smitten. (M, K.) You say دَخَلُوا فِي الْقَرِّ They entered upon the [time of] cold. (M.) And لَا حَرٌّ وَلَا قَرٌّ Neither heat nor cold. (TA, from a trad.) And لَيْلَةٌ أَشَدُّ أَدْجُدُ حَرَّةً تَحْتَ قَرَّةٍ (S) The most severe of thirst is thirst in a cold day. (S, art. حَرٌّ.) And sometimes the Arabs said أَجْدُ حَرَّةً تَحْتَ قَرَّةٍ (S) [I experience] thirst in a cold day. (ISd, in TA, art. حَرٌّ.) [See this and other exs. in art. حَرٌّ.] One says also دَهَبَتْ قَرَّتُهَا، [meaning قَرَّةٌ العلة،] The time of its access, or coming, meaning of the access, or coming, of the disease, [app., of the shivering-fit of an ague, (see عَرَوَاتُ،)] departed: the [pronoun] هَا refers to [the word] العلة. (S.)

قَرٌّ: see قَرٌّ.

قَرَّانٍ: see قَرَّ.

قَرَّةُ الْعَيْنِ signifies *قَرَّتْ بِهِ الْعَيْنُ* [That by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed; &c.; or in consequence of which it becomes at rest, and sleeps: see 1]. (M, K.) In the Kur, xxxii. 17, instead of قَرَّةُ أَعْيُنٍ, Aboo-Hureyreh reads قَرَاتٍ أَعْيُنٍ, as on the authority of the Prophet. (M.) You say also *هُوَ فِي قَرَّةٍ مِنَ الْعَيْشِ* [He is in a plentiful and pleasant state of life. (TA.)

قَرَّةٌ: see قَرَّ, throughout.

قَرَارٌ: see 1, first signification. — A state of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; (Msb, TA;) and so مُسْتَقَرٌّ, in the Kur, ii. 34, and vii. 23: (Bd, TA:) or in these two instances the latter is a n. of place. (Bd.) [Hence,] دَارُ الْقَرَارِ [Kur, xl. 42, The abode of stability; the permanent abode; i. e.,] the world to come. (TA, art. دَرٌّ; &c.) — [A place, and a time, of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; a resting-place;] i. q. مُسْتَقَرٌّ (TA) [and مَقَرٌّ and قَرٌّ. (S, M, K.)] Exs. صَارَ الْأَمْرُ إِلَى قَرَارِهِ, and مُسْتَقَرِّهِ, [The thing, or affair, came to its place, or time, of settledness, &c.; or the meaning may be, to its state of settledness, &c.; the explanation is] came to its end, and became settled, fixed, &c. (M, TA.) And *وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا* [Kur, xxxvi. 38,] And the sun runneth to a place, and time, beyond which it doth not pass: or to a term appointed for it: (TA:) or to a determined limit, where its revolution ends; likened to the مُسْتَقَرُّ of a traveller, when he ends his journey: or to the middle of the sky; for it there seems to pause: or to its state of settledness, &c., according to a special path: or to its appointed end in one of the different places of rising and setting which it has on different days: or to the end of its course, in the desolate part of the world: and accord. to other readings, لَا مُسْتَقَرَّ لَهَا, and لَا مُسْتَقَرَّ لَهَا, meaning, it has no rest; for it is always in motion. (Bd.) And *لِكُلِّ نَبَأٍ مُسْتَقَرٌّ* [Kur, vi. 66,] To every prophecy is a term [for its fulfilment], which ye shall see in the present world and in the world to come. (TA.) And *مَقَرُّ الرَّحِمِ* The extreme part of the womb; the resting-place (مُسْتَقَرٌّ) of the foetus therein. (M, K.) It is said in the Kur, [vi. 98,] *فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ*, meaning, And ye have a resting-place in the womb, and a depository [in the spermatoc sources] in the back: but some read *فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ*, meaning, and [there is] such as is yet remaining in the womb, or such as is established in the present world, in existence, and such as is deposited in the back, not yet created: or and there is of you such as remains among the living, and such as is deposited in the earth [among the dead]: (M, TA:) or such as hath been born and hath appeared upon the earth, and such as is in the womb: (Lth, TA:)

or such as yet remains in the back, and such as is deposited in the womb. (TA.) You say also, *أَذْكُرُنِي الْمَقَارَ الْمَغْدَسَةَ* [He, or it, reminded me of the consecrated places of abode: مَقَارٌ is pl. of مَقَرٌّ]. (TA.) And one says, on the occasion of a calamity befalling, *صَابَتْ بِقَرٍّ*, (S, Z, M,*) or *وَقَعَتْ بِقَرٍّ*, (K,) meaning, It (the calamity, التَّسَدُّة, S) became [or fell] in its قَرَارٍ [qr settled or fixed place, or in the place where it should remain:] (S, K:) or the thing came to its قَرَارٍ: (M:) or it fell in its place: (Z:) or it fell where it ought: (Th:) and sometimes they said *وَقَعَتْ بِقَرِّهَا* [it fell in its settled or fixed place, &c.]: (S:) and وَقَعَ الْأَمْرُ بِقَرِّهِ, i. e. *بِمُسْتَقَرِّهِ* [the thing fell in the place where it did, or should, rest, or remain]: (Aq:) and one says to a man who seeks blood-revenge, when he meets the slayer of his relation, *وَقَعْتَ بِقَرِّكَ* thy heart has met that which it looked for. (TA.) *بِقَرِّهِ*, and *لَقَدْ وَقَعْتَ بِقَرِّكَ*, and *بِقَرِّهِ*, also means I have become acquainted with all that thou knowest, nothing thereof being hidden from me. (Ibn-Buzurj, in TA, art. قَر.) One says also, [in threatening another,] *لَأُجِئَنَّكَ إِلَى قَرِّقَرَارِكَ*; a prov., meaning, *إِلَى أَصْلِكَ وَجَهْدِكَ* [i. e. I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced; and, constrain thee to do thine utmost]. (JK. [Or the meaning is, I will assuredly impel thee, or drive thee, against thy will, to the place that thou deservest: or, to the place where thou shalt remain: or, to thy grave: or, to thy worst and lowest state or condition: see Freytag's Arab. Prov. ii. 450.]) — A region, or place, of fixed abode; i. q. *مُسْتَقَرٌّ مِنَ الْأَرْضِ*: (S:) a region, district, or tract, of cities, towns, or villages, and of cultivated land; syn. *حَضْرٌ*. (TA.) Hence, *أَهْلُ الْقَرَارِ* [The people residing in such a region]: and hence, قَرَارِي, q. v. (TA.) [Hence,] *مُسْتَقَرُّ الْمَلِكِ وَغَيْرِهِ* The seat of regal power, &c. — *مَا قَرَّ فِيهِ*, (as in a copy of the M,) or *مَا قَرَّ فِيهِ*, (as in copies of the K,) i. e., *مَا قَرَّ فِيهِ الْمَاءُ* (TA, written without any syll. signs,) [app. meaning, A place in which water has remained, or been poured]; as also قَرَارَةٌ: (M, K:) a depressed piece of ground; as also the latter word: (M, K:) or the latter is applied to any depressed piece of ground into which water pours and where it remains; and such ground is fertile, if the soil be soft: (AHn, M:) and to a round tract of level, or level and depressed, ground: (IAar, S:) and to a low meadow: (TA:) and to a small pool of water left by a torrent: (TA, art. ثَعَجَرُ:) and the former of the two words is also explained as signifying a depressed place where water rests: so in the Kur, xxiii. 52: and a place where water rests in a meadow: (TA:) and it is also a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is قَرَارَةٌ: (Aq, M:) and قَرَارٌ is applied to low grounds because water rests in them. (Ish.)

Ibn-'Abbás, mentioning 'Alee, said, *عَلِمِي إِلَى عَلِيٍّ كَالْقَرَارَةِ فِي الْمُنْعَجِرِ* My knowledge compared to his knowledge is like the small pool of water left by a torrent, placed by the side of the [main deep, or] middle of the sea. (K, TA, art. ثَعَجَرُ.) — [The bottom of the sea, &c.]

قَرُورٌ A woman who suffers quietly what is done to her, (M, K,) or who does not prevent the hand of him who feels her, as though she remained quiet to suffer what was done to her, (TA,) not repelling him who kisses her nor him who entices her to gratify his lust, (M, K, TA,) nor shunning that which induces suspicion. (TA.) — Cold water (S, K) with which one washes himself. (S.) (It seems to be an epithet in which the quality of a subst. predominates.)

رَجُلٌ قَرِيرُ الْعَيْنِ A man whose eye is cool, refrigerated, or refreshed: (S:) or whose eye is cool, &c., and ceases to weep: or whose eye sees that for which it has longed [and becomes at rest and sleeps]. (K.) [See 1.] And عَيْنٌ قَرِيرَةٌ, and قَارَةٌ, [An eye that is cool, &c.] (M, K.)

قَرِيَّةٌ The stomach, or triple stomach, or the crop, or craw, of a bird; syn. حَوْصَلَةٌ; (S, K;) like جَرِيَّةٌ (S) [and جَرِيَّةٌ].

قَرَارَةٌ: see the last division of what is given above under قَرَارٌ.

قَرَارِي, from قَرَارٌ, because he who is so called remains in the dwellings, (TA,) An inhabitant of a region, district, or tract, of cities, towns, or villages, and of cultivated land, who does not go in search of pasture: (K:) a tailor: (IAar, S, K:) a butcher: or any workman or artificer. (K.) The vulgar use it in the present day as an intensive epithet; saying *خَيْطٌ قَرَارِي*, and *تَجَارٌ قَرَارِي*, (TA,) meaning a clever tailor, and a clever carpenter; and in like manner, قَرَارِي. (IbrD.)

قَرَقَرَةٌ: } see R. Q. 1; the first and last in }
قَرَقَرِيرٌ: } two places. }
قَرَقَارٌ: }

قَرَقُورٌ A long ship or boat: (S, K:) or a great ship or boat: (K:) pl. قَرَقِيرٌ. (TA.)

قَارٌ [act. part. n. of قَرَّ, q. v.] You say *قَارٌ قَارٌ* Such a one is quiet, or still, or at rest. (TA.) — See also قَرٌّ and قَرِيرٌ.

قَارُورَةٌ [A flask, bottle, or, as it generally signifies in the present day, phial;] the thing in which wine, or beverage, &c., (M,) or in which wine, or beverage, and the like, (K,) rests, or remains: (M, K:) or it is of glass, (S, M, K,) only; (M, K;) a kind of vessel of glass: (Msb:) pl. قَوَارِيرٌ. (S, &c.) The dim. is قَوِيرَةٌ. (TA.) *قَوَارِيرٌ قَوَارِيرٌ مِنْ فِضَّةٍ*, in the Kur, [lxvi. 15 and 16,] is said by some learned men to mean Vessels, [vessels] white as silver and clear as silver.

[See also art. **فض**.] An **ل** is added by some to the final **قوارير** [of verse 15] in order that the ends of the verses may be similar. (M.) — A receptacle for fresh, or dried, dates; also called **قَوْصِرَةٌ**. (Mṣb.) — **!** The black of the eye; the part, of the eye, that is surrounded by the white: (M, K:) as being likened to **قارورة** of glass, because of its clearness, and because the observer sees his image in it. (M, TA.) [See an ex. in a verse cited in the first paragraph of art. **سلب**.] — **!** A woman, or wife; as also **قَوْصِرَةٌ**. (Az, Mṣb:) called by the former appellation because the child, or the seed, rests in her womb, as a thing rests in a vessel, and as being likened to a vessel of glass because of her weakness. (Mṣb.) Hence the words [of Moḥammad] in a trad., **رَوَيْدُكَ رَفَقًا بِالْقَوَارِيرِ** [Go thou leisurely: act gently with the **قوارير**]: women being here likened to **قوارير** of glass because of their weakness of purpose, and their fickleness; for such vessels are soon broken and cannot be restored to soundness: meaning, that the man thus addressed, named **أَنْجَسَه** (Anjesheh), [a freedman of Moḥammad,] should not raise his voice and sing in driving the camels, for fear of the women's having their desires excited by what they heard; or for fear that the camels, hearing the singing, should go quickly, and jolt and fatigue the riders. (TA.)

مَقْرٌ: see **قَرَارٌ**, in three places.

مُقْرٌ A she-camel whose pregnancy is established: (TA:) or that has condensed and retained the seed of the stallion in her womb, (M, K,) and not ejected it: (M:) or that has conceived, or become pregnant. (IAḥr.) See 4.

مَقْرُورٌ Affected, or smitten, by the cold: (S, M, K:) from **أَقْرَهُ** **اللَّهُ**, contr. to rule; as though formed from **قَرَّ**. (S.) [It seems that J was not acquainted with the form **قَرَّ**, which is mentioned in the M and K, or that he did not allow it.] — See also **قَرَّ**.

مُسْتَقْرٌ: } see **قَرَارٌ**; the former in several places:
مُسْتَقِرٌ: } — and for the latter, see 10.

قرا

1. **قَرَأَ الشَّيْءَ**, [aor. **ءَ**,] inf. n. **قُرَانٌ**, He collected together the thing; put it, or drew it, together; (S, O, K, TA;) part to part, or portion to portion. (S, O, TA.) [This seems to be generally regarded as the primary signification.] — Hence the saying of the Arabs, **مَا قَرَأَتْ هَذِهِ النَّاقَةُ سَلَى قَطُّ**, meaning *This she-camel has not contracted her womb upon a young one*: (S, O, TA:) but most say that the meaning is, *her womb has not comprised, or enclosed, a foetus*: or the former saying means *she has not borne a foetus*: accord. to AHeyth, this same saying and **مَا قَرَأَتْ مَا قَرَأَتْ** are both said to mean, by some, *she has not borne in her womb a young one, ever*: and by some, *she has not let full a young one, ever*; i. e.

she has not been pregnant: and accord. to ISh, one says, **ضَرَبَ الْفَحْلُ النَّاقَةَ عَلَى غَيْرِ قَرٍّ** [which seems to mean *The stallion covered the she-camel without her bringing forth, or becoming pregnant*; for he adds that **قَرٌّ** means *ضَعَتْهَا*; app. **ضَعَّتْهَا** or **ضَعَّتَهَا**; but I have not found **ضَعَّةٌ** nor **ضَعَّةٌ** among the inf. ns. of **وَضَعَتْ** meaning “she brought forth;” and I rather think that the right reading is **ضَعَّتَهَا** or **ضَعَّتَهَا**, and that the meaning therefore is, *without her inclining, or being desirous*: see 10, third sentence; and see **قَرَّ** **الْفَرَسِ**]: and there is another saying; that **لَمْ تَقْرَأْ جَنِينًا** means *She has not, or did not, cast forth a foetus, or a young one*. (TA.) One says also, of the she-camel, (K, TA,) and of the ewe, or she-goat, (TA,) **قَرَأَتْ**, alone, meaning *She became pregnant*: (K, TA:) and likewise, of the pregnant [in general], or of the she-camel, accord. to different copies of the K, (TA,) meaning *she brought forth*: (K, TA:) ISh says that **قَرَأَتْ** is used in relation to a she-camel; and **أَقْرَأَتْ**, in relation to a woman: [each, app., in the former sense and in the latter:] and that one says **نَاقَةٌ تَقْرَأُ**; pl. **نُوقٌ قَوَارِيٌّ**. (TA.) — See also 4. = **قَرَأَ الْكِتَابَ**, (S, O, Mṣb, * K, *) and **بِهِ**, (Mṣb, * K,) the verb being trans. by itself and by means of **ب**, or this particle is redundant, (Mṣb,) and sometimes the **ء** is suppressed, so that one says [and **قَرَى**] **قَرَيْتُ** &c., (TA,) aor. **ءَ** and **ءُ**, (K,) the latter aor. on the authority of Ez-Zejjāje, as is said in the I, but generally ignored, (TA,) inf. n. **قِرَاءَةٌ** and **قُرَانٌ** (S, O, Mṣb, K) and **قَرَّ**, (Mṣb, K,) this last mentioned by Az; (Mṣb;) and **اِقْتَرَأَهُ**; (K;) *He read [the book, or Scripture], or recited [it]*: (K, TA:) or **قَرَأَتْ الْقُرْآنَ** means [properly, or etymologically, accord. to some,] *I uttered [the words of] the Kur-án in a state of combination [or uninterruptedly]*; (O, TA;) as **كُتِرَ** is related to have said: (O:) [or **قَرَّ** as used in a case of this kind app. signifies properly *he read, or recited, the Scripture chanting*; like as **أَنْتَدَ** properly signifies “he recited” poetry “chanting with a high voice:” (for Scripture and poetry are usually chanted:) then, *he read, or recited, anything in any manner, without, or from, or in, a book.*] It is said in a trad., **مَنْ أَرَادَ أَنْ يَقْرَأَ**, [He who desires to read, or recite, the Kur-án freshly, like as it was revealed, let him read, or recite, it in the manner of Ibn-Umm-‘Abd]; meaning **فَلْيُرْتَلْ** [properly, let him read, or recite, in a leisurely manner, with distinct utterance, and with moderation; but conventionally, let him chant, in a peculiar, distinct, and leisurely, manner; like as he did]: or **يُحْرَنَ كَحْرَبِيَّةٍ** [let him read, or recite, with a slender and plaintive voice, like as he did]: or **يُحْدَرُهُ كَحْدَرِهِ** [let him read it, or recite it, quickly, like as he did]. (O.) And in a trad. of IAb, it is said, **كَانَ لَا يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ**, meaning *He used not to recite [the Kur-án] aloud in the [prayers of the] noon and the*

[period of the afternoon called the] **عَصْرٌ**: or *he used not to make himself to hear his reciting*: as though he heard persons reciting and making themselves and those near them to hear. (TA.) The saying, in the Kur [lxxv. 17 and 18], **إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ** means *Verily on us is the collecting thereof [i. e. of the Kur-án] and the reciting thereof; and when we recite it, then follow thou the reciting thereof*: or, accord. to IAb, *and when we explain it to thee, then do thou according to that which we have explained to thee*: (S, O, TA:) or the meaning [signified and implied] is, *verily on us is the collecting thereof in thy mind, and the fixing the recitation thereof on thy tongue; and when we recite it to thee by the tongue of Gabriel, then follow thou the reciting thereof*, and often recur therein so that it may become firmly rooted in thy understanding: (Bd:) [therefore **قُرْآنَهُ** in the former instance means *the teaching thee to recite it*; and thus we may explain the assertion that] **عَلَا قِرْنَهُ** and **أَقْرَأَهُ** are syn. in like manner as are **قَرَّ** and **استَعْلَاهُ**. (Sb, TA.) See 4. **قَرَأَ عَلَيْهِ** means *He read, or recited, to him the Kur-án, &c., [as a teacher, or an informant; (as is shown by phrases in the Kur xxvi. 199 and lxxxiv. 21;) like **تَلَا عَلَيْهِ**: and also, as a conventional and post-classical phrase,] as a pupil, or learner, to his sheykh, or preceptor.* (L.) **قَرَأَ عَلَيْهِ السَّلَامُ** and **أَقْرَأَهُ السَّلَامُ** are syn., (S, O, Mṣb, K, TA,) signifying *He conveyed, or delivered, to him the salutation*: or the latter phrase is not used unless the salutation is written: (K, TA:) or belongs to a particular dial.; and is used when the salutation is written, meaning *he made him to read the salutation*: (AHát, TA:) the aor. of the verb in the former phrase is **ءَ**, and the inf. n. is **قِرَاءَةٌ**: Aḥ says that the making that verb trans. by itself is a mistake; therefore one should not say **أَقْرَأَهُ السَّلَامُ** [meaning *Convey thou, or deliver thou, to him, salutation*]. (Mṣb.) — See also 5. = And see 4, first quarter.

2. **قَرَأَتْ جَارِيَةً** *She kept at her abode a girl, or young woman, until she should menstruate, in order to find if she were free from pregnancy.* (Aboo-‘Amr Ibn-El-‘Alà, S, O.) And **قَرَأَتْ** *She was kept in confinement [for the purpose above mentioned, or] in order that the termination of her menstruations might be waited for, or awaited, (K,) or until the termination of her عِدَّةٌ [q. v.].* (TA.)

3. **قَرَأَ**, (K,) inf. n. **مُقَارَاةٌ** and **قَارَاةٌ**, (O, K,) *He read, or studied, with him, each of them teaching the other.* (O, K.) — It is said of the [ch. of the Kur-án entitled] **سُورَةُ الْأَحْزَابِ**, as Ibn-Háshim related that trad., **إِنْ كَانَتْ لَتَقَارِيٌّ**, i. e. [Verily (إِنْ) being here a contraction of **إِنْ** as in the Kur xvii. 75 and 78 &c.)] *it was equal as to the time required to read it, or to recite it, to [that which is entitled] the سورة of the بقرة [or it was longer]*: but most

related it as commencing with the words ان كانت تتوازي. (TA.)

4. اقرا, said of a woman: see 1, former half. Said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) *She retained the seed of the male in her womb*: (K, TA:) and when this is the case, one says that she is في قروتها, which is anomalous, for في قراتها; (TA in the present art.); meaning *in the first period of her pregnancy, before its becoming apparent, or manifest*. (TA in art. قرو.) [And accord. to Freytag, (app. in the phrase اقرأت سماً,) the verb is expl. in the Kitáb el-Addád as said of a serpent, meaning *It retained poison for the space of a month*.] — Also, said of a woman, *She menstruated: and she became pure from the menstrual discharge*: (S, O,* Mṣb, K, TA:) and so قرات, in both of these senses, (Mṣb, TA,) aor. ٤, inf. n. قرء; (Mṣb;) or in the former sense; (Akh, S, K;) and [accordingly] one says, قرات حبضة أو حبضتين [so in copies of the S, agreeably with what immediately precedes, but in one of my copies of the S and in the O and TA, اقرأت, meaning, *she menstruated once or twice*]; (S, O,* TA;*) and قرات signifies *she saw the blood [of the menses app. for the first time]*: (TA:) and اقرأت signifies *she became one who had the menstrual discharge*. (Akh, S, O, TA.) [Accord. to Zj, as I gather from the TA, the second of the significations in the sentence immediately preceding is from the collection of the blood in the womb: in the opinion of IAth, it and the first signification are from relation to time: but I rather incline to think that the converse of this is the case, and that hence are deduced several other meanings here following.] — اقرا الرياح (S, K) *The winds blew*, (K,) or *began [to blow]*, (S,) *in their time, or season*. (S, K.) — اقرا (said of a man, O, TA) *He reverted, or turned back*, (O, K, TA,) from his journey. (O, TA.) And *He returned* (K, TA) from his journey. (TA.) — And *He, or it, approached, or drew near*. (K.) You say, اقرا من اهلي *I approached, or drew near to, my family*. (O.) And اقرا حاجتك *Thy object of want approached, or drew near; or has approached, &c.* (S, O.) — And *It set*, (K, TA,) said of a star: *or the time of its setting came, or drew near*. (TA.) اقرا النجوم signifies *The stars set*: (O:) — and also (O) *The stars delayed [to bring] their rain*. (S, O.) — And اقرا is also syn. with اخر, (K, TA,) in the phrase اقرا حاجته [He postponed, or delayed, the object of his want:] (TA:) and, (K, TA,) as some say, (TA,) syn. with استأخر [He, or it, was, or became, behind, backward, late, &c.]: (K, TA:) [but it should be observed that اخر is often intrans., and syn. with استأخر; therefore one signification may possibly in this instance be meant by both: such, however, is not the case accord. to SM, as has been shown above, and as is further shown by his saying,] perhaps the saying of the author of the K, that it is syn. with اخر, may have been taken

from the phrase اعنت قراك امر اقراته i. e. *Hast thou withheld thy entertainment for the guest, or guests, or hast thou postponed it?* but his explanation is obviously loose and defective. (TA.) — الشعر اقرا في الشعر is from الاقراء [pl. of القراء or القراء: hence it seems to mean *I rhymed, or versified*: compare ارجز from الرجز, and ارمل from الرمل, &c.]. (O. [See also 8.]) = اقراه (L, K, TA,) inf. n. اقرأ, (TA,) *He (a sheykh, or preceptor, L, TA) made him, or taught him, to read, or recite*; (L, K, TA;) [and so قراه, inf. n. قرآن, as shown before:] see 1, last quarter. One says, اقرأه القرآن (S, O, L, TA) and الحديث (L, TA) *He made him, or taught him, to read, or recite, the Kur-án and the tradition*. (L, TA.) Hence اقرأه السلام (AHát, TA:) see 1, near the end. — See also what next follows.

5. اقرأ *He devoted himself to religious exercises [and particularly to the reading, or reciting, of the Kur-án]*; (S, K;) as also قرا; (O, TA;) and اقرأ: (K, TA:) and i. q. تفقه [i. e. *he learned knowledge, or science; or particularly the science of the law*. (K.)

8: see 1, former half. [After the mention of اقراه as syn. with قراه, it is added in the TA, يقال اقرا في الشعر, in which اقرا is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is misplaced.]

10. استقرى الاشياء (Mṣb,) or استقرى الاشياء, (TA in art. قرو,) [both probably correct, as dial. vars.,] *He investigated the اقراء [or modes, or manners of being, (pl. of قراء or قراء, and of قرو,)] of the things, for acquiring a knowledge of their conditions and properties*. (Mṣb in this art., and TA in art. قرو.) [And one says also, استقرى الكتاب, meaning *He investigated the book to find some particular thing*.] — And استقرى الجمال الناقة تاركها [in the CK and in my MS. copy of the K باركها] *in order that he might see whether she had conceived or not*: (S, K:) [or whether she were in her state of desire: for SM adds, after stating that this is from AO,] as long as the وديق [i. e. وديق, an epithet which seems to be properly applied to a female solid-hoofed animal, but here app. applied to a she-camel,] is in her وديق [a mistranscription for وداق or a noun cognate therewith], one says of her, اقراها هي في قروتها. (TA. [See also 1, first quarter; and see قراء الفرس.]) = And استقرأه signifies *He desired, or demanded, of him that he should read, or recite*. (MA, TA.)

قراء (S, Mgh, O, Mṣb, K, &c.) and قراء (Mgh, Mṣb, K,) or the latter is a simple subst. and the former is an inf. n., (Mṣb,) *A menstruation: and a state of purity from the menstrual discharge*: (S, Mgh, O, Mṣb, K, &c.): thus having two contr. meanings: (S, O, K:) said by IAth to have the latter meaning accord. to Esh-Sháfí'ce and the people of El-Hijáz, and the former mean-

ing accord. to Aboo-Haneefeh and the people of El-Irák: (TA:) and a time; (AA, S, Mgh, O, K;) and so قارئ; (S, Mgh, O;) as in the sayings, هبت الريح لقرنها and لقرنها *The mind blew at its time*; (Kt, Mgh;) and this is the primary signification (IAth, Mgh, O) accord. to AA [and some others]; (Mgh;) whence [accord. to them] the first and second of the meanings mentioned above: (Kt, S, IAth, Mgh, O:) and قراء signifies also the *termination of a menstruation*: and some say, the *period between two menstruations*: (S:) accord. to Zj, it means the *collecting of the blood in the womb*; which is only in the case of becoming pure from menstruation: (TA:) the pl. is اقراء and قرو; (S, O, Mṣb, K,) the last of which [as also properly the first] is a pl. of pauc.; (S, O, Mṣb;) or when قراء or قراء has the first of the meanings assigned to it above the pl. is اقراء; and when it has the second thereof the pl. is قرو; (K:) respecting the phrase ثلثة قرو in the Kur [ii. 228], Aṣ says, it should by rule be ثلثة اقراء: (Mṣb, TA:) the grammarians say that it is for ثلثة من القرو; thus in the L: (TA:) or they say that it is for ثلثة اقراء من القرو: but some of them say that it is allowable to use a pl. of mult. in relation to three and more as far as ten [inclusively] without [the necessity of] rendering the phrase otherwise in grammatical analysis. (Mṣb.) — [Hence,] *A rhyme*: (Z, K, TA:) اقراء (Z, O, TA) and قرو (O) signifying the *rhymes of verses*; (Z, O, TA;) which terminate like as do the اقراء of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and اقراء الشعر signifies also the *several modes, or manners, or species*, (IAth, O, K, TA,) and *metres*, (IAth, TA,) and *scopes*, (K,* TA,) of verse, or poetry: (IAth, O, K, TA:) the sing. is قراء (O, TA) and قراء, and some say قراء also, and قراء and قراء, and some say that it is قرو [q. v.] with و: and the pl. of قراء is [also] اقراء [a pl. of pauc.]. (TA.) One says, هذا الشعر على قرو هذا الشعر i. e. *This poetry is according to the mode, or manner, &c., of this poetry*. (O.) See also 10, first sentence. — Also *A periodical festival*; syn. عيد. (TA.) — And *A fever [app. an intermittent, or a periodically-recurrent, fever]*. (TA.) — And i. q. غائب [app. meaning *A thing becoming absent, or unapparent, or setting, like a star*: see 4]. (TA.) — And اقراء الفرس means *The days of the mare's desiring the stallion*: or, *of her being covered*: one says اقراءها هي في قروتها and هي في قروتها *She is in her days of desiring &c.* (TA.) See also 1, first quarter; and see 10, third sentence.

قراء: see the next preceding paragraph, in two places.

قراء: see قراء, last quarter: — and see also the paragraph here following.

قِرَاءَةٌ The **وَبَاء** [by which is here meant the common, or general, disease] (Aḡ, Ṣ, O, K) of a country; (Ṣ, O;) of which it is said that when a person has come to that country and remained in it fifteen nights [or days, accord. to one of my copies of the Ṣ,] the قِرَاءَةٌ thereof quits him; or, as the people of El-Hijáz say, its قِرَة; meaning that if he be affected with a malady after that, it will not be from the **وَبَاء** [or قِرَاءَةٌ] of the country: (Aḡ, Ṣ, O;) and it is also termed قِرَة. (TA. [But I think it not improbable that this last word may have originated in a mistranscription of قِرَة.]) = See also 4, second sentence.

القُرْآنُ is said by some of the erudite to be originally an inf. n. of قَرَأْتُ الشَّيْءَ meaning "I collected together the thing," or of قَرَأْتُ الْكِتَابَ meaning "I read, or recited, the book, or Scripture;" and then conventionally applied to signify *The Book of God that was revealed to Muhammad*: (Kull:) it is [also expl. as signifying] the revelation, (K, TA,) meaning that which is termed العَزِيزُ [the mighty, or inimitable, &c.], which is read, or recited, and written in books, or volumes: (TA:) used as a subst., and unrestrictedly, it is applied in the language of the law to the substance itself [whereof the Kur-án consists], and lexically to the alphabetical letters [in which it is written] for these are what are read; as when one says, كَتَبْتُ الْقُرْآنَ [I wrote the Kur-án], and مَسَّسَهُ [I touched it]: (Mṣb:) [and without the article ال, it is applied to any portion of the Kur-án:] accord. to AO, (Ṣ,) and Zj, (TA,) it is thus called because it collects and comprises the سُور [or chapters]: (Ṣ, O, TA:) and IATH says that the original meaning of the word is the collection; and that the قُرْآنُ is so called because it has collected the histories [of the prophets &c.], and commands and prohibitions, and promises and threats, [and the like is said in the O,] and the آيَات [i. e. verses, or signs], and the سُور [or chapters]: but Ismá'eel Ibn-Kustān-ṭeen, to whom, as a disciple to his preceptor, Esh-Sháfi'ee read, or recited, the Kur-án, is related on the latter's authority to have said that القُرْآنُ is a subst., and with hemz, and not taken from قَرَأْتُ, but is a name for the *Book of God*, like التَّوْرَةُ [the Book of the Law revealed to Moses] and الإنجِيلُ [the Gospel]: and it is related that Aboo-Amr Ibn-El-'Alá used to pronounce القُرْآنَ without hemz [like many others, but it is, and always has been, pronounced by most with hemz]. (TA.) — It is also applied to *The divinely appointed act of prayer (الصَّلَاةُ)* because it comprises recitation [of words of the Kur-án]. (IATH, TA.)

قَرِي: see قَرَة, last quarter.

قَرَاٌ A good reader or reciter [of the Kur-án]: pl. قَرَاوُونَ: it has no broken pl. (K, TA.)

قَرَاٌ (Ṣ, O, K,) an epithet applied to a man and to a woman, (Fr, TA,) and قَرَاٌ and قَرَاٌ (K,) A devotee; or one who devotes

himself [and in the case of the first of these epithets herself] to religious exercises [and particularly to the reading, or reciting, of the Kur-án]: (Ṣ, O, K:) pl. قَرَاوُونَ (Ṣ, K) and قَرَاِي, (K, TA,) [in the CK قَرَاِي and] in a MS copy of the K قَرَاِي, which might be a pl. of قَرَاِي; and in the L قَرَاِي. (TA.) And قَرَاٌ is sometimes a pl. of قَرَاِي. (Ṣ.)

قَرَاِي as an epithet applied to a she-camel; pl. قَرَاِي: see 1, former half. = Also Reading, or reciting, the Kur-án [&c.]; or a reader, or reciter, thereof: (K, TA:) and sometimes the **ا** is suppressed, so that one says قَرَا: (TA:) pl. قَرَاِي and قَرَاِي (Ṣ, O, Mṣb, K) and قَرَاوُونَ. (Mṣb, K.) — And syn. with قَرَاِي, q. v. (K.) = See also قَرَة, first quarter, in two places. = هَذَا وَقْتُ هَذَا قَرَاِي means *This is the time of the blowing of the wind*. (TA.) = It is also said to signify The top, or upper part, of a قَصْر [or pavilion, &c.]. (O.)

أَقْرَأُكُمْ, occurring in a trad., may mean *He, of you, who reads, or recites, [the Kur-án] most*: or it may mean, *who is most sound in his knowledge of the Kur-án, and who retains it most in his memory*. (Ibn-Ketheer, TA.)

مُقَرَّبَةٌ [thus without ة] Menstruating: (Ṣ, Mṣb:) and also being pure from the menstrual discharge. (Mṣb.) = And One who makes, or teaches, another or others to read, or recite, (Ṣ, TA,) the Kur-án [&c.]. (Ṣ.)

مُقَرَّبَةٌ One whose termination of her menstruations is waited for, or awaited (K.) [See the verb.]

صَحِيفَةٌ مَقْرُوءَةٌ (K, TA,) the only form of the latter word allowed by Ks and Fr, (TA,) and مَقْرُوءَةٌ and مَقْرُوءَةٌ (K, TA,) which are extr., except in the dial. of those who say قَرَيْتُ [for قَرَأْتُ], (TA,) [A writing read.]

مُقَرَّبَةٌ: see قَرَاِي.

قرب

1. قَرَبَ, aor. **ء**, inf. n. قَرَبٌ (Ṣ, Mgh, O, Mṣb*) and قَرَبَةٌ and قَرَابَةٌ and قَرَبِي (Mgh, Mṣb) and مَقْرَبَةٌ (Mgh,) [to which may be added some other syns. mentioned below with قَرَبٌ and قَرَابَةٌ,] It, and he, was, or became, near; (Ṣ, Mgh, O;) syn. دَنَا; (Ṣ, O;) contr. of بَعَدَ: (Mgh:) or قَرَبٌ is in place, and قَرَبَةٌ is in station, or grade, or rank, and قَرَابَةٌ and قَرَبِي are in الرَّحِمِ [meaning relationship, or relationship by the female side]; (Mgh, Mṣb, TA;) or, accord. to the T, قَرَابَةٌ is in التَّسَبُّ [app. relationship in a general sense], and قَرَبِي is in الرَّحِمِ [app. as meaning relationship by the female side]: (TA:) You say, قَرَبَ مِنْهُ (A, MA, Mṣb, K,) and إِلَيْهِ (A;) and

قَرَبَهُ (Ṣ, MA, O, K,) aor. **ء**; (Ṣ, K;) inf. n. (of the former verb, Mṣb) قَرَبَ (Mṣb, K,) or قَرَبٌ and قَرَبَةٌ &c. as above, (Mṣb,) or قَرَبٌ and مَقْرَبَةٌ and مَقْرَبَةٌ; (MA;) and (of the latter verb, Ṣ, MA, O) قَرَبَانٌ (Ṣ, MA, O, K) and قَرَبَانٌ; (K;) he (a man, Ṣ, O) was, or became, near to it; (Ṣ, A, MA, O, K;) syn. دَنَا: (Ṣ, A, O, K:) or the former verb means thus; but when one says لَا تَقْرَبْ كَذَا with fet-ḥ to the **ر**, the meaning is, *occupy not thyself with doing such a thing*: (MF, TA, &c. :) or قَرَبْتُ الأَمْرَ, aor. **ء**, and قَرَبْتُهُ, aor. **ء**, i. e., like نَعَبْتُ and like قَتَلْتُ, inf. n. قَرَبَانٌ, signifies *I did the thing, or affair*; or *I was, or became, near, or I approached, to it, or to doing it [or to doing something with it or to it]*: an ex. of the former meaning is the saying [in the Kur xvii. 34], لَا تَقْرَبُوا آيَاتِنَا [Commit not ye fornication, or adultery; or, accord. to some, this is an ex. of the latter meaning]; and hence one says, قَرَبْتُ الْمَرْأَةَ, inf. n. قَرَبَانٌ, a metonymical phrase, meaning *I compressed the woman*: and an ex. of the latter meaning is the saying, لَا تَقْرَبُوا الْجَمِيءَ i. e. لَا تَدْنُوا مِنْهُ [meaning Approach not ye to doing, or to entering upon, the thing, or place, that is prohibited, or interdicted]. (Mṣb.) And the Arabs say, of a man, when a thing has disquieted, or disturbed, and grieved, him, وَأَمَّا قَرَبٌ وَمَا بَعْدَ, as though meaning † *He became, or has become, disquieted by reason of near and remote circumstances of his case*: (O:) or recent and old griefs took hold upon him. (Mgh in art. قَدِمَ. [See art. بَعَدَ.]) قَرَبٌ and قَرَبٌ is expl. by Zj as meaning *He drew near to me and drew nearer*. (T in art. دَلِمَ: see 5 in that art.) [And several other verbs belonging to this art. are syn., or nearly so, with قَرَبٌ or with قَرَبٌ in senses expl. above. Thus قَرَبٌ is syn. with قَرَبٌ in the first of the senses expl. above, like as أَدْنَى is with دَنَا, for its inf. n.] اقْتَرَبَ, also, is syn. with قَرَبٌ in the first of the senses expl. above; (MA;) [i. e.] it is syn. with دَنَا: (Mṣb:) or it is syn. with قَرَابٌ (Ṣ, O, K, TA,) signifying he, or it, drew near; (TA;) thus قَرَبْتُ الوَعْدَ [in the Kur xxi. 97] signifies قَرَابٌ [meaning *And the fulfilment of the promise shall draw near*]: (Ṣ, O, TA:) and you say, اقْتَرَبَ مِنِّي [meaning *He drew near to me*]: (A:) it is also said that is has a more particular signification than قَرَبٌ; for it denotes intensiveness in القَرَبُ; thus says Ibn-'Arafah; probably meaning that it denotes labour and difficulty in the accomplishment of the act. (MF, TA.) اقْتَرَبَ [likewise] is syn. with قَرَبٌ [i. e.] دَنَا, in the phrase اقْتَرَبَ مِنْهُ: (O: [see قَرَبَ مِنْهُ:]) or it signifies he drew near, or approached, by little and little, قَرَبَ الشَّيْءَ (TA.) And قَرَبَ الشَّيْءَ (ISd, TA,) or الأَمْرَ (Mṣb,) [like قَرَبَهُ in many instances,] signifies *He was, or became, near, or he approached, to the thing, or affair, or to doing*

it. (ISd, Mḡb, TA.) — قَرَّبَ, aor. ٢, inf. n. قَرَّبٌ signifies also † He formed an opinion that was near to certainty. (MF.) — In the phrase قَرَّبَتِ الشَّمْسُ لِلْمَغِيبِ [meaning *The sun was, or became, near to setting*], like كَرَّبَتِ, the ق is asserted by Yaḡḡoob to be a substitute for ك. (TA.) — قَرَّبَ, aor. ٢, inf. n. قَرَابَةٌ, He (a man) journeyed to water, there being between him and it a night's journey. (S, O.) [See also اقْرَبَ القَوْمَ. Or,] accord. to Lth, you say, قَرَّبُوا, aor. ٢, inf. n. قَرَّبٌ [q. v.], meaning *They, after pasturing their camels in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened in their course.* (TA.) And قَرَّبَ الإِبِلَ [in some copies of the K الإِبِلَ and in others الإِبِلَ], aor. ٢, inf. n. قَرَابَةٌ; thus in the K; but accord. to Th, قَرَّبَتِ الإِبِلَ, aor. ٢, inf. n. قَرَّبٌ; (TA;) i. e. *The camels journeyed by night in order to arrive at the water on the morrow:* (K, * TA;) and [a man says, of himself,] قَرَّبْتُ, aor. ٢, inf. n. قَرَابَةٌ. (TA.) — And قَرَّبْتُ المَاءَ, aor. ٢, inf. n. قَرَّبٌ, so in the Fḡ [of Th, meaning *I journeyed to the water by night in order to reach it on the following morning*]. (TA.) [Or] you say, قَرَّبُوا المَاءَ, meaning *They sought, or sought to attain, the water.* (A.) — And [hence] one says, فَلَانَ يَقْرَبُ حَاجَتَهُ, meaning † *Such a one seeks, or seeks to attain, the object of his want; from the seeking, or seeking to attain, the water: and hence the saying, in a trad., We not seeking thereby [ought] save our praising God: thus expl. by El-Khattābee. (Az, TA.) [Hence, also,] one says قَدْ قَرَّبَ أَمْرًا لَا أَدْرِي مَا هُوَ [He has sought to accomplish an affair, I know not what it is]: (A, O:*) and فَلَانَ يَقْرَبُ أَمْرًا لَا يَسْهُلُ لَهُ [Such a one seeks to accomplish an affair that will not be easy to him]. (A.) فَلَانَ يَقْرَبُ means † *Such a one seeks, desires, or aims at, [the accomplishment of] an affair, when he does a deed, or says a saying, with that object.* (T, O, TA.) — قَرَّبَ السِّيفَ, (S, O,) inf. n. قَرَّبٌ; (K;) and اقْرَبَهُ, (O,) inf. n. قَرَبٌ; (K;) He put the sword into the scabbard [q. v.]: (S, O, K:) or the former, (accord. to the K,) or † the latter, (accord. to the S and TA,) he made for the sword a scabbard: (S, K, TA:) or † the latter has both of these significations: (O:) or the former verb is said of a sword or of a knife in the former sense; and in like manner † the latter verb in the latter sense: or the former phrase signifies *he made for the sword a scabbard;* and † the latter phrase, *he put the sword into its scabbard:* and one says, قَرَّبًا قَرَّبًا, meaning *he made a scabbard.* (TA.) — قَرَّبٌ [as an inf. n. of which the verb is قَرَّبَ] also signifies *The feeding a guest with the flanks* [of an animal or of animals, pl. of قَرَبٌ or قَرَبٌ]. (TA.) — And قَرَّبَ, (O, K,)*

with kesr to the ر, (O,) like فَرِحَ, (K,) [aor. ٢, inf. n. app. قَرَّبٌ.] He (a man, TA) had a complaint (O, K) of his flank; (O, K,) [i. e.] of his flank; (O, K;) as also قَرَّبَ, (O, * K, [in the former this verb is only indicated by the mention of its inf. n.,]) inf. n. تَقْرِيبٌ. (O, K.)

2. اقْرَبَهُ, inf. n. تَقْرِيبٌ, He made, or caused, to be, or become, near, caused to approach, or brought, or drew, near, him, or it. (S, O, Mḡb. *) [Hence the phrase قَرَّبَ اللهُ دَارَكَ, which see in what follows.] — [And hence, He made him to be a near associate; he made him an object of, or took him into, favour: and (agreeably with an explanation of the pass. in the Ham p. 184) he made him, or rendered him, an object of honour.] One says, قَرَّبَهُ مِنْهُ, meaning He (a king, or a governor, or prince, [or any other person who was either a superior or an equal,]) made him to be to him a قَرِيبَان, i. e. [a near associate, or] a consessor, or a particular, or special, associate or companion [&c.: see قَرِيبَان]. (TA.) — قَرَّبَهُ إِلَيْهِمْ, in the Kur li. 27, means He presented it, or offered it, to them: (Jel:) or he placed it, or put it, before them. (Bd.) And one says also, قَرَّبَ قَرِيبًا إِلَى السُّلْطَانِ [He brought, or placed, his adversary before the Sultan]. (Mḡb in art. رَفَع.) And قَرَّبَ لِلَّهِ قَرِيبَانًا [He offered, or presented, to God, an offering, or oblation]. (S, O: in the Mḡb, إِلَى اللهِ, (A, O,) inf. n. حَيْكَ اللهُ وَقَرَّبَ, (K,) signifies † He said, وَقَرَّبَ, تَقْرِيبٌ [May God preserve thee alive, or prolong thy life, and make thine abode to be near]: (A, O, K:) one says thus of a host to a visitor. (TA.) — And التَّقْرِيبُ signifies also *The denoting nearness.* (Mughnee and K* voce أو, and Kull pp. 82 and 83 and 124.) Thus what is termed التَّصْغِيرُ التَّقْرِيبُ [The diminutive denoting nearness] is such as occurs in the saying, دَارِي قَبِيلَ الْمَسْجِدِ [“My house is a little before the mosque”]. (Kull p. 124.) — And *The advancing an argument in such a manner as renders the desired conclusion a necessary consequence.* (MF.) — And A certain sort of عَدُو [or running] (S, O, K) of a horse: (S, O:) one says, of a horse, قَرَّبَ, inf. n. تَقْرِيبٌ, (S, A, O,) meaning *he raised his fore legs together and put them down together* (S, O, K*) *in running:* (S, O:) or *he ran [as though] pelting the ground [with his hoofs]:* (AZ, TA:) and it is also said of other animals than the horse: but not of the camel: (MF:) [one sort of] التَّقْرِيبُ is [a rate] less than الحَضْرُ; (S, A, O;) and more than الحَبَبُ: (El-Amidee, MF:) there are two sorts of تقرب, called أَعْلَى [which is a gallop] and أَدْنَى [which is a canter]: (S, O:) the former is termed التَّعْبِيَّةُ; and the latter, الإِرْحَاءُ. (TA.) — See also 1, near the end, in two places.

3. قَرَّبَتْهُ, inf. n. مَقَارِبَةٌ [and قَرَابٌ], I was, or

became, near to him, or it; contr. of بَاعَدَتْهُ. (Mḡb.) See 1, near the middle of the paragraph. — One says of a vessel, (S, O, K,) قَارِبٌ أَنْ يَمْتَلِئَ (S, O) or قَارِبٌ الإِمْتِلَاءَ (K) [It was, or became, near to being full]: قَارِبٌ [thus used] is the verb from قَرَّبَانٌ [q. v.], and قَرَّبٌ is not used in its stead. (Sb, TA.) And one says also, قَارِبٌ مِثْلُهُ [It was, or became, nearly equal, or it nearly amounted, to what would fill it]. (Mḡb.) And قَارِبٌ قَدْرُهُ [It was, or became, nearly equal, or equivalent, to its quantity, or amount; or it was, or became, nearly equivalent to it]. (K, TA.) [And hence the term أَعْمَالُ المَقَارِبَةِ The verbs of appropinquation; as كَادَ &c.] — قَارِبٌ الخَطْوِ He made the stepping to be contracted; syn. دَانَاهُ; (AZ, K, TA;) [i. e. he made short steps: made his steps to be near together;] said of a horse. (TA.) And قَارِبٌ كَلَامُهُ [He made the several portions of his speech, i. e. he made his words, to be near together; so that it means he uttered his speech rapidly]. (K in art. وَط; &c.) And قَارِبٌ بَيْنَ الكَلِمَةِ وَالكَلِمَةِ فِي التَّسْبِيحِ [He made the words to follow one another nearly, or to be near together, in the act of praise, or the like.] (M in art. دَنُو.) And قَارِبَتْ بَيْنَ الأَمْرَيْنِ q. dَانَتْ [I made the two affairs, or events, to be nearly uninterrupted]. (T, S, Mḡb, all in art. دَنُو.) — قَارِبَةٌ also signifies He thought him, or it, to be near. (Ham p. 634.) And قَارِبٌ الأَمْرُ He thought the thing. (MF.) — And He interchanged with him good, or pleasing, speech. (O, K, TA.) — And قَارِبٌ فِي الأَمْرِ He pursued the right, or just, or middle, course, neither exceeding it nor falling short of it, in the affair. (O, * K, * TA.) — And قَارِبَةٌ فِي البَيْعِ [app. meaning, in like manner, I pursued a middle course with him in selling, or buying, with respect to the price demanded or offered, neither exceeding what was just nor falling short of it], (S, O,) inf. n. مَقَارِبَةٌ. (S.) — مَقَارِبَةٌ and قَرَابٌ signify also *The raising the leg [or legs, of a woman,] for the purpose of جماع.* (K.)

4: see 1, second quarter. — [Hence,] اقْرَبَتْ, (S, A, O, K,) said of the pregnant, (A, TA,) or of a woman, and of a mare, and of a ewe or goat, (S, O, TA,) and also of an ass, (Lth, TA,) but [app.] not [properly] of a camel, (Lth, S, * O, * TA,) [though it is sometimes said of a camel, as in the S and O voce غَمُوس, and in the O and K in art. ٤,] She was, or became, near to bringing forth. (Lth, S, A, O, K.) — And اقْرَبٌ said of a colt, and of a young camel, (K, TA,) &c., (TA.) He was, or became, near to the age of shedding his central incisors; (K, TA;) and likewise, to that of shedding other teeth. (TA.) — And He nearly filled a vessel. (S, O, K.) — لاَقْرِيبَتَكُمْ صَلَاةَ رَسُولِ اللهِ occurs in a trad. of Aboo-Hureyreh, meaning *I will indeed perform to you the like of, or what will be nearly the same as, the praying of the Apostle of God.*

(TA.) — اقرب الإبل *He made the camels to journey by night in order to arrive at the water on the morrow*: (O, *K, TA:) or اقربوا إبلهم *They, after pasturing them in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened their camels.* (Lth, TA.) — And اقرب القوم *The people, or party, became persons whose camels were performing a journey such as is termed قَرَب*: the part. n. is [said to be] قارب, not مقرب: (Aḡ, Ṣ, O:) the former of these is said by A'Obeyd to be anomalous: (Ṣ, O:) [but see قَرَب, which is expl. as having almost exactly the same meaning as that which is in this instance assigned to اقرب. And it is also mentioned in the TA, app. on the authority of AA, that the same phrase and the same anomalous part. n. are used when the people's camels are مقاربة (which means *few, or near together*): but I think that this word is a mistake of a copyist, for قوارب: see قوارب.] — See also 1, last quarter, in six places.

5: see 1, near the middle of the paragraph. — [Hence] one says to his companion, urging him, تَقَرَّب, meaning *Advance thou, or come forward*: (A, TA:) or تَقَرَّب يا رجل, meaning *hasten, O man.* (Aḡ, O, L, K, TA.) Only the imperative mood in this sense is said to be used. (MF, TA.) — And [hence, also,] تَقَرَّب signifies *He rendered himself near, or allied himself, [drew near, or ingratiated himself,] by affection and friendship.* (TA, voce تَنَسَّب. [In this sense it is trans. by means of مِنْ.]) And *He applied himself with gentleness, or courtesy, to obtain access, or nearness, to a man, by means of some act performed for that purpose, or by right.* (TA. [In this sense it is trans. by means of إِلَى.]) And one says, تَقَرَّبَ مِنَ اللَّهِ [*He drew near unto God*] by prayer or the like, and righteous actions: and تَقَرَّبَ اللَّهُ مِنْهُ [*God drew near unto him*] by beneficence towards him. (TA.) And تَقَرَّبَ بِهِ إِلَى اللَّهِ, (Ṣ, A, O, Mḡb, K, *) inf. n. تَقَرَّبَ and تَقَرَّبَ (O, K,) the latter [of a rare form] like تَكَلَّمَ and تَحَلَّلَ and تَمَلَّقَ, (O,) *He sought thereby nearness, to bring himself near, to draw near, or to approach, unto God; or to advance himself in the favour of God*: (Ṣ, K, * T' :) and فَعَلَهُ تَقَرَّبًا إِلَيْهِ [*He did it by way of seeking nearness, &c., to Him*]. (A.) — تَقَرَّبَ also signifies *He (a man, O) put his hand upon his قَرَب (O, K, TA) i. e. his flank, (O, TA,) in walking; or, as some say, hastening, or going quickly.* (TA.)

6. تَقَارَبُوا *They were, or became, or drew, near, one to another*: (Ṣ, * A, * Mḡb:) you say تَقَارَبُوا and اقترَبوا [both app. signifying the same, like تَخَالَفُوا and تَخَالَطُوا and تَخَالَطُوا and تَشَارَكُوا and اشتركوا, &c.]. (A.) — See also 1, second quarter. — تَقَارَبَتْ إِبِلُهُ

means *His camels became few, [because drawing near together,] (A, O, K, TA,) and (as is also said of other things, TA) declined, or became reduced to a bad state.* (O, * K, * TA.) — And [for the like reason, because of its becoming dense,] تَقَارَبَ is said of seed-produce, or standing corn or the like, meaning *It became nearly ripe.* (O, K, TA.) — And hence [accord. to some], إِذَا تَقَارَبَ الزَّمَانُ + [*When the time becomes contracted*], occurring in a trad., expl. in art. زمن, q. v. (TA.)

8: see 1, second quarter, in two places: — and see also 6.

10. اسْتَقْرَبَهُ [contr. of اسْتَبَعَدَهُ]. One says, هُوَ يَسْتَقْرِبُ الْبَعِيدَ [*He reckons near that which is remote*]. (A, Mḡb.)

قَرَبٌ [mentioned in the first sentence of this art. as an inf. n.] is the contr. of بَعُدٌ: (Ṣ, O:) [used as a simple subst., it signifies *Nearness, and*] it is said to be [properly, or primarily,] in respect of place; [i. e. vicinity;] as distinguished from قَرَبَةٌ &c. (Mḡb, TA.) You say, إِنَّ قَرَبَكَ زَيْدًا [*Verily Zeyd is in thy vicinity; i. e., near thee in respect of place*]; but not إِنَّ بَعْدَكَ زَيْدًا; because قَرَبٌ is more capable of being used as an adv. n. of place than بَعْدٌ: in like manner they said also هُوَ قَرَابَتِكَ, meaning [*He is in thy vicinity; i. e., near thee in respect of place.* (Sb, TA. [See also قَرِبٌ.])] [And بِالْقَرَبِ مِنْهُ is a phrase of frequent occurrence, meaning *In the vicinity of, or near in respect of place to, him, or it.*] And one says, تَنَاوَلَهُ مِنْ قَرَبٍ and تَنَاوَلَهُ مِنْ قَرَبٍ [He took it, or took it with his hand, from a near place or spot]. (A, Mḡb.) And رَأَيْتَهُ مِنْ قَرَبٍ [and I saw him, or it, from a near place or spot, or from within a short distance]. (Ṣ in art. امر; &c.) — It is also syn. with قَرَابٌ [signifying *Nearness in respect of time*] as used in the saying افْعَلْ ذَلِكَ بِقَرَابٍ [i. e. *Do thou that soon; like as one says, عِنْدَ قَرِبٍ*]: (K, TA:) accord. to the K, the word قَرَابٌ in this case is like سَحَابٌ: but it is said in a prov., الْفِرَارُ بِقَرَابٍ أَكْبَسَ, thus in the Ṣ, or, as some relate it, بِقَرَابٍ; and IB says, J has cited this prov. [next] after the قَرَابِ of the sword, but should have said that الْقَرَابُ is also syn. with الْقَرَبُ, and should then have adduced the prov. as an ex. meaning *The fleeing soon in eagerness of desire for safety [is more, or most, shrewd]*: (TA:) [this rendering, however, requires consideration; for, accord. to Meyd, who gives only the reading بِقَرَابٍ, the meaning of the prov. is, that he who flees with the قَرَابِ (by which is meant the scabbard) when the sword has passed away from his possession is more shrewd than he who causes, or suffers, the قَرَابِ also to pass away from him: in Freytag's Arab Prov. ii. 210, both of these explanations are given; but قَرِبٌ is there erroneously put for

قَرَبٌ. — See also قَرَابَةٌ. — It is also a pl. of قَرِبٌ [q. v.]. (TA in art. زلف.) — قَرَبٌ also, and قَرَبٌ (Ṣ, O, K,) the former of which is the original, (TA,) signify *The خَاصِرَةُ [or flank]: (O, K:) or [the part] from the شَاكِنَةُ [which is syn., or nearly so, with خَاصِرَةٌ,] to the مَرَاق [or soft parts] of the belly*: (Ṣ, O, K:) and likewise *from the رُفْعُ [generally meaning groin] to the armpit, on each side*: (TA:) [properly used in relation to a horse:] sometimes metaphorically used in relation to a she-camel, and to an ass [meaning a wild ass, and also to a man: see 5, last sentence]: (TA:) pl. أَقْرَابٌ; (T, Ṣ, O, K;) which is also used in the place of the dual. (T, TA.)

قَرَبٌ [mentioned in the latter half of the first paragraph of this art. as an inf. n.] is [said to be] a subst., signifying *A journey to water when it is a night's journey distant*: or, as Aḡ said, on the authority of an Arab of the desert, (Ṣ, O,) *a journey by night in order to arrive at the water on the morrow*; (Ṣ, O, K;) and so قَرَابَةٌ [which is also mentioned as an inf. n. in the latter half of the first paragraph of this art.]; (K;) a journey by night in order to arrive at the water on the second following day being called طَلَقٌ: (Ṣ, O:) and the seeking water by night: or, when it is not more than a night's journey distant: or the first day in which one journeys to water when it is two days distant; the second day being called طَلَقٌ: (K:) [but the converse seems to be the truth, being asserted by several of the highest authorities, and agreeable with the derivation of each of the two words: see طَلَقٌ:] or the night after which, in the morning, one arrives at the water: (TA:) and لَيْلَةُ الْقَرَبِ is the night in which people with their camels hasten to the water in a journey such as is termed قَرَبٌ بِضَائِصٍ; this latter term being applied to signify *a people's letting their camels pasture while they are journeying towards water; and when there remains an evening between them and the water, hastening towards it*: (Ṣ, O:) or, as is said on the authority of Aḡ, لَيْلَةُ الْقَرَبِ is the second night after the pastor has turned the faces of his camels towards the water, and so left them to pasture; this second night being the night of hard driving; and the first night being called لَيْلَةُ الطَّلَقِ: accord. to AA, [the journey called] الْقَرَبِ is [the journey to water] during three days, or more. (TA.) And [hence] الْقَرَبِ is used to signify *What is a night's journey distant.* (Ṣ in art. نوب, in explanation of a verse cited in that art. [Or, accord. to IAḡ, قَرَبٌ there signifies *near, so as to be visited repeatedly: or, as AA says, at such a distance as to be visited once in three days.*]) [See also a saying mentioned voce حَوْزٌ.] — Also *A well of which the water is near [to the mouth]*. (O, K.)

قَرَبٌ: see قَرَبٌ, last sentence.

قَرَبَةٌ an inf. n. of قَرَبَ [q. v. : and used as a simple subst. signifying *Nearness*]; like قَرَبٌ : or the former is in station, or grade, or rank. (Mgh, Mṣb.) You say, طَلَبْتُ مِنْهُ الْقَرَبَةَ [I sought of him nearness of station, &c. : or admission into favour]. (A.) — See also قَرَابَةٌ. — Also, (A, O, Mṣb,) and قَرَبَةٌ, (Mṣb,) A thing [such as prayer, or any righteous deed or work,] whereby one seeks nearness, to bring himself near, to draw near, or to approach, unto God; or to advance himself in the favour of God; (A,* O, Mṣb;) as also قَرَبَانٌ : (S, O, Mṣb, K:) pl. of the first and second قَرَبٌ and قَرَبَاتٌ and قَرَبَاتٌ. (Mṣb.)

قَرَبَةٌ A kind of سَعَاءَ [or skin], (S,* O,* TA,) used for water : (S, O:) or a وَطْبٌ [or skin] that is used for milk, and sometimes for water : (ISd, K:) or such as is sewed on one side : (K:) [the modern قَرَبَةٌ, which is seldom, if ever, used for anything but water, is (if I may judge from my own observations and the accounts of others) always made of the skin of a goat about one year old or upwards : it consists of nearly the whole skin; only the skin of the head, and a small portion of that of each leg, being cut off: it has a seam extending from the upper part of the throat nearly to the belly, and sometimes a corresponding seam at the hinder part, but more commonly only a patch of leather over the fundament and navel: over the seam, or over each seam, is sewed a narrow strip of leather; and a mouth of leather is added in the place of the head: it is carried on the back, by means of a strap, or cord, &c., one end of which is generally attached to a cord connecting the two fore-legs; and the other, to the right hind leg:] the pl. (of pauc., S, O) is قَرَبَاتٌ, and قَرَبَاتٌ, and قَرَبَاتٌ, and (of mult., S, O) قَرَبٌ. (S, O, Mṣb, K.)

قَرَبَةٌ and قَرَابَةٌ are said of a vessel that is nearly filled [meaning *In it is a quantity that nearly fills it*]. (K, TA.) [See also قَرَابٌ.]

قَرَبَةٌ: see قَرَبَةٌ: — and see also قَرَابَةٌ.

قَرَبِي [mentioned in the first sentence of this art as an inf. n. : and used as a simple subst.]: see قَرَابَةٌ, in five places: and see also قَرَبِي, latter half.

قَرَبَانٌ A vessel nearly full: fem. قَرَبِي : (S, O, K:) and pl. قَرَابٌ : (S, O:) you say قَدَحَ قَرَبَانٌ قَدَحَ مَاءٍ i. e. [A drinking vessel] nearly full of water : and the ق in قَرَبَانٌ is [said to be] sometimes changed into ك : (TA:) so accord. to Yaḥkoob; but ISd denies this. (TA in art. كرب.) = See also the paragraph here following.

قَرَبَانٌ: see قَرَبَةٌ: [it may often be rendered *An offering, or oblation*: and hence it sometimes means a *sacrifice*, as in the Kur iii. 179:] pl. قَرَابِينُ. (Mṣb.) قَرَبَانُهُمْ دِمَائُهُمْ [Their offering to God is their blood, lit. *bloods*,] occurs in a trad. as cited from the Book of the Law revealed

to Moses, and as referring to the Arabs; meaning, they seek to bring themselves near unto God by shedding their blood in fighting in the cause of religion; whereas the قَرَبَان of preceding peoples consisted in the slaughtering of oxen or cows, and sheep or goats, and camels. (TA.) And it is said in another trad., الصَّلَاةُ قَرَبَانٌ كُلِّ نَفْسِي [The divinely-appointed act of prayer is the offering to God of every pious person]; meaning, that whereby the pious seek to bring themselves near unto God. (TA.) — Also, (S, A, O, K,) and قَرَبَانٌ, (K,) but this latter is by some disapproved, (TA,) [A near associate; or] a particular, or special, (A, K,) associate or companion (A) or consessor; (K;) or a consessor; and a particular, or special, associate or companion; (S, ISd, O;) [or a familiar, or favourite;] of a king, (S, ISd, A, O, K,) or of a governor, or prince; (S, O;) [or of any person who is either a superior or an equal;] so called because of his nearness: (TA:) pl. قَرَابِينُ : (S, A, O, K:) and one says also, فَلَانٌ مِنْ قَرَبَانِ الْأَمِيرِ [Such a one is of the near associates, &c., of the governor, or prince]; (S, O;) [for] قَرَبَانٌ is [said to be originally] an inf. n., and [therefore, as an epithet,] the same as sing. and dual and pl.: (so in a marginal note in one of my copies of the S:) or, in a phrase of this kind, it is a pl. of قَرَبِي. (A in art. بعد.)

قَرَابٌ: see قَرَبٌ, former half.

قَرَابٌ: see قَرَبِي, last quarter, in two places: — and قَرَبٌ, near the middle: — and قَرَابٌ, former half: — and قَرَابَةٌ.

قَرَابٌ [an inf. n. of 3. And hence قَرَابٌ as an adv. n. of time]. You say, أَتَيْتَهُ قَرَابَ الْعِشَاءِ I came to him near nightfall: and قَرَابَ اللَّيْلِ near night. (Lth, TA.) And 'Oweyf El-Kawáfée says, describing she-camels, (so in the TA and in one of my copies of the S,) or 'Oweyf El-Fezárec, (so in the O,)

• هُوَ أَهْنُ مَنْصَجَاتٍ كُنَّ قَدَمًا •
• يَزِدُّنَ عَلَى الْعَدِيدِ قَرَابَ شَهْرٍ •

(O, TA) i. e. *He is the offspring of [one of the] she-camels that went beyond the usual time of bringing forth, that used formerly to exceed the computed [time] near a month: J give a different reading of this verse, يَزِدُّنَ عَلَى الْعَدِيدِ; but the correct reading is that given above. (IB, TA.) — See also قَرَبٌ, near the middle. — قَرَابَةٌ and قَرَابَةٌ and قَرَابَةٌ signify *What is nearly the equal in quantity, or amount, or nearly the equivalent, of the thing.* (K.) One says, مَعَهُ أَلْفٌ دِرْهَمٍ أَوْ قَرَابَهُ He has with him a thousand dirhems, or nearly the equal thereof: and قَدَحٌ مَاءٍ أَوْ قَرَابَهُ He has with him a cupful of water, or nearly the equal thereof. (Lth, TA.) And a poet says, (S,) namely, El-Ambar, (so in the O and TA,) or Es-Sinnabr,*

(so in the Mz, 49th نوع,) Ibn-'Amr, Ibn-Temeem, (O, TA,*)

إِلَّا تَجِيءُ مَلَأَى يَجِيءُ قَرَابَهَا •

[If a full bucket (دَوْتُو) being understood, as is indicated in the S and O and TA,) come not, what will be nearly the equal thereof will come]. (S, O, TA.) One says also, لَوْ أَنَّ لِي قَرَابَ هَذَا ذَهَبًا i. e. [If there belonged to me] the quantity nearly sufficient for the filling of this [of gold]: and لَوْ جَاءَ بِقَرَابِ الْأَرْضِ i. e. [If he brought] that which would be nearly the equal in quantity of the earth. (Mṣb.) And الْمَاءُ قَرَابَةٌ الرُّكْبَتَيْنِ [The water is such as is nearly the equal in height of the two knees]. (A.) [See also قَرَبَةٌ.] — Also The غَمْدُ [i. e. scabbard, or sheath,] of a sword, (K, TA,) or of a knife: (TA:) or the جَفْنُ [i. e. case, or receptacle,] of the غَمْدِ; (K, TA;) the جَفْنُ, which is a case, or receptacle, wherein is the sword together with its scabbard (بِغْمَدِهِ) and its suspensory belt or cord: (S, O, TA:) it is like a جَرَابٌ of leather, into which the rider, or rider upon a camel, puts his sword with its جَفْنُ [here meaning scabbard], and his whip, and his staff, or stick, and his utensils: (Az, TA:) or like the جَرَابِ, into which one puts his sword with its scabbard (بِغْمَدِهِ), and his whip, and sometimes his travelling-provisions of dates &c.: (IAth, TA:) the pl. of the قَرَابِ of the sword is قَرَبٌ [a pl. of mult.] (Mṣb, TA) and أَقْرَبَةٌ [a pl. of pauc.], like خُمُرٌ and أُخْبِرَةٌ pls. of خِمَارٌ. (Mṣb.) See also قَرَبٌ, latter half.

قَرَبِي Near in respect of place: (S, O, Mṣb, K,* &c. :) in this sense used alike as sing. and pl. (Kh, ISk, T, O, Mṣb, K*) and dual, (ISk, TA,) and as masc. and fem., (AA, Kh, Fr, ISk, T, S, O, Mṣb,) as is also بَعِيدٌ in the contr. sense: (Kh, ISk, TA:) the Arabs say هُوَ قَرَبِي هُمُ قَرَبِي, (ISk, O,* TA,) and هُمَا قَرَبِي مَبِي, and هِيَ قَرَبِي مَبِي, &c., meaning قَرَبِي فِي مَكَانٍ قَرَبِي [in a place near, to me, or little removed from me:] (ISk, O, TA:) or when you say هُنْدٌ قَرَبِي مِنْكَ, it is as though you said هُنْدٌ مَوْضِعًا قَرَبِي مِنْكَ [Hind, her place is near to thee:] (AA, Mṣb:) hence, [in the Kur vii. 54,] إِنَّ رَحْمَةَ اللَّهِ قَرَبِي مِنَ الْمُحْسِنِينَ [Verily the mercy of God is near unto the well-doers]: (AA, ISk, O, Mṣb:) but it is allowable to say قَرَبِيَّةٌ, as also بَعِيدَةٌ: (ISk, O, Mṣb, TA:) or (accord. to Zj, TA) قَرَبِي is here without ة because رَحْمَةٌ is not really [but only conventionally] of the fem. gender: (S, O, TA:) [but this reason is not satisfactory, because it does not apply to other cases mentioned above:] and it is also said that it is without ة because it is assimilated to an epithet of the measure فَعُولٌ, which does not receive the fem. affix ة. (TA.) [Hence the phrase مِنْ قَرَبِي:] see قَرَبٌ, former half, in two places. And [hence also] you say, إِنَّ قَرَبِيًا

قَرَبًا [Verily Zeyd is in a place near to thee]; like as you say, إِنَّ قُرْبَكَ زَيْدًا. (Sb, TA.) — [Also Near in respect of time, whether future, as in the Kur xlii. 16, &c.; or past, as in the Kur lix. 15. And hence قَرِيبًا meaning Shortly after and before. And Nearly, as when one says, أَقَمْتُ بِالْمَوْضِعِ قَرِيبًا مِنْ سَنَةٍ, I remained, stayed, or abode, in the place nearly a year. Hence also the phrase عَنِ قَرِيبٍ: see قُرْبٌ, near the middle. — And Near as meaning related by birth or by marriage: (S, O, Mṣb, K:) [and generally used as an epithet in which the quality of a subst. is predominant, meaning a relation, or relative:] in this sense it receives the fem. form, by universal consent; so that you say, هَذِهِ الْمَرْأَةُ قَرِيبَتِي [This woman is my relation]: (Fr, S, O, Mṣb:*) and likewise the dual form; so that you say, هُمَا قَرِيبَتَانِ [and هُمَا قَرِيبَانِ] [They two are relations]: (AA, Mṣb:*) [and it has a pl., namely, أَقْرَابًا;] you say, هُمُ أَقْرَابَانِي and أَقْرَابِي (S, A, O, K) [and أَقْرَبِي, this last originally أَقْرَبِي; the first signifying They are my relations; and the second and third, properly, being pls. of أَقْرَبٌ, They are my nearer, or nearest, or very near, relations; though in the T the second is said to be pl. of قَرِيبٌ; and in most of the copies of the K, but not in all, (for in some the first of these three words is omitted, as it is also in the TA,) it is implied that أَقْرَبًا and أَقْرَبُونَ (which are mentioned in the Mṣb without any distinction of meaning) are all to be understood in the latter sense]: and قُرْبٌ [also] is a pl. of قَرِيبٌ [app. in the sense here assigned to it], like as غُرْبٌ is of غَرِيبٌ; (TA in art. زلف;) and قَرِيبِي is allowable as a pl. of قَرِيبٌ: (T, TA:) the pl. of قَرِيبَةٌ is قَرَائِبٌ. (T, Mṣb, TA.) And like as you say, هُوَ قَرِيبِي [meaning He is my relation], as too you say, هُوَ ذُو قَرَابَتِي (S, O, K) and هُوَ ذُو قَرَابَتِي (S, O, K) and هُوَ ذُو قَرَابَتِي (S, O, K) and هُوَ ذُو قَرَابَتِي (S, O, K) but not هُوَ قَرَابَتِي (K:); [for only] the vulgar say this; as also هُمُ قَرَابَاتِي (S, O:) or, accord. to Z, هُوَ قَرَابَتِي is allowable, being accounted for as a phrase in which the prefixed n. [ذُو] is suppressed; and it has moreover been asserted to be correct and chaste in verse and prose: قَرَابَةٌ also occurs in the trads. in the sense of أَقْرَابٌ: it is said in the Nh to be an inf. n. used as an epithet, agreeably with general analogy: and in the Tes-heel it is said to be a quasi-pl. n. of قَرِيبٌ, like as صَحَابَةٌ is of صَاحِبٌ: (MF, TA:) [accord. to Mṣr,] قَرَابَةٌ is correctly applicable to one and to a pl. number, as being originally an inf. n.; so that one says, هُوَ قَرَابَتِي and هُمُ قَرَابَتِي; though the chaste phrase is ذُو قَرَابَتِي applied to one; and ذَوَا قَرَابَتِي, to two; and ذَوُو قَرَابَتِي, to a pl. number. (Mgh.) —

And [it is also applied to relationship:] one says, قَرَابٌ [Between us is a near relationship]. (A.) — It signifies also Near, or allied, by affection and friendship. (TA voce تَسَبُّبٌ.) [You say, فَلَانٌ قَرِيبٌ مِنَ النَّاسِ meaning Such a one is near, &c., or friendly and affectionate, to people, or mankind.] See also مَا هُوَ بِعَالِمٍ, last sentence. — And one says, قَرِيبٌ عَالِمٌ وَلَا قَرَابٌ عَالِمٌ [i. e. He is not learned nor near learned]. (TA.) And مَا هُوَ بِشَيْبِهِكَ وَلَا بِقَرَابَةٍ مِنْ ذَلِكَ [i. e. He is not the like of thee nor near that]; (S, O:) or مِثْلُكَ وَلَا بِقَرَابَةٍ مِنْ ذَلِكَ [i. e., nor near the like of thee]. (K.) — فَلَانٌ قَرِيبٌ التَّرَى; and قَرِيبٌ التَّرَى بَعِيدٌ: see in arts. تَرَى and نَبَطٌ. — Also, (O, K, TA,) but in some of the lexicons written قَرِيبٌ (TA,) Salted fish, while yet in its recent, moist, state. (O, K, TA.) قَرَابَةٌ (S, O, K,) which is originally an inf. n., (S,) [i. e., of قَرَبٌ, as is also, app., every one of its syns. here following,] and قَرِيبِي and قَرِيبَةٌ and قَرِيبٌ (S, O, K) and قَرِيبٌ (S, O) and قَرِيبَةٌ (S, O, K) and قَرِيبَةٌ (S, O, K) all of them, (S, O, K,) or the first and قَرِيبِي (Mṣb,) signify Relationship, or relationship by the female side; (S, O, * Mṣb, K, * TA:) or the first has the former of these significations and قَرِيبِي has the latter of them: (T, TA:) [in the S, القَرَابَةُ is expl. signifying فِي الرَّجْمِ القَرِيبِي; and in the Mgh and Mṣb, it and القَرِيبِي are expl. as being فِي الرَّجْمِ; but in the T, as cited in the TA, the former is expl. as being فِي التَّسَبُّبِ and القَرِيبِي as being فِي الرَّجْمِ: see the first sentence of this art.:] you say, &c. [i. e. Between me and him is a relationship, or a relationship by the female side]. (S, O.) — See also قَرِيبٌ, latter half, in six places.

قَرَابٌ: see قُرْبٌ, first quarter: — and قَرَابٌ, in two places: and قَرِيبٌ, near the end, in three places. — قَرَابَةٌ الْقَائِمِينَ and قَرَابَةٌ الْقَائِمِينَ signify The believer's فَرَاسَةٌ [i. e. insight, or intuitive perception, &c.]; (Fr, O, K:) and his opinion, which is near to knowledge and assurance: occurring in a trad., in which it is said that one is to beware thereof, because he looks with the light of God. (Fr, O, TA. [See also فَرَاسَةٌ.])

قَرَابَةٌ: see قَرِيبَةٌ: — and see also قَرَبٌ. قَرَابِي (IDrd, O, K,) the latter word similar to قَرَادِي (IDrd, O,) They came near together. (IDrd, O, K.)

دُونَ كُلِّ قَرِيبِي قَرِيبِي [dim. of قَرِيبِي]. [There is a relationship nearer than every relationship small in degree] is a prov. applied to him who asks of thee something wanted which

one more nearly related to thee than he has asked of thee. (Meyd. [See another prov., app. similar in meaning and application, voce دُنِي, in art. دنو.])

قَرَابٌ A maker of [what are called] قَرَابٌ [app. قَرَابٌ, pl. of قَرَابٌ; or perhaps قَرَابٌ, pl. of قَرَابَةٌ]. (TA.)

قَرَابٌ: &c.: see art. قَرَبٌ. قَرَابٌ [part. n. of قَرَبٌ said of a man journeying to water: and accord. to Aṣ and A'Obeyd, part. n. of أَقْرَبٌ used in a similar sense; as such anomalous]. One seeking, or seeking to attain, [or journeying to,] water: so says Az, without specifying any time: (TA:) or, accord. to Kh, (S, O, TA,) one doing so by night; (S, O, K, TA:) not applied to one doing so by day. (S, O, TA.) And its pl. قَرَابُونَ signifies Persons whose camels are performing a journey such as is termed قَرَبٌ: (Aṣ, S, O:) see 4, latter half. The epithet applied to camels in this case is قَرَابٌ; (S, O:) [of which see another explanation voce طَلَقٌ;] and this epithet is also used in relation to birds. (IAṣr, TA.) مَا لِي لَا هَارِبٌ وَلَا قَارِبٌ occurs in a trad., meaning I have not any that goes to water nor any that returns from it. (L, TA. [See also هَارِبٌ.]) And قَارِبٌ حِمَارٌ means An ass hastening on in the night of arriving at the water. (Lth, TA.) — Also A small سَفِينَةٌ; (A, K:) i. e. (A,) [a skiff;] a ship's boat, used by the seamen as a convenient means of accomplishing their needful affairs; (S, A, O:) also called سَبُوكٌ [or سَبُوكٌ]: (A:) pl. قَرَابٌ: and أَقْرَبٌ occurs in a trad., and is said to be also a pl. of قَارِبٌ; but IAth says that this is not known as a pl. قَارِبٌ, unless as anomalous; and it is said that أَقْرَبُ السَّفِينَةِ means the nearest parts of the ship; i. e., the parts near [or next] to the land. (TA.)

قَرَابٌ Water over which, or against which, one has not power, or with which one cannot cope, by reason of its copiousness. (O, K.)

أَقْرَبٌ Nearer, and nearest, in respect of place, and in respect of time, &c.: see قَرِيبٌ, in the middle of the paragraph.

ظَهَرَتْ تَقَرِبَاتُ الْمَاءِ; The foretokens of water appeared; i. e. small pebbles, from seeing which the well-digger, when he has nearly reached a spring, infers that water is near. (A, TA.)

مَقْرَبٌ (A, O, K) and مَقْرَبَةٌ (O, K) A near, or the nearest, road or way: (A, O, K, TA:) or a small road or way, leading into a great one; said to be from القَرَبِ signifying "the journeying by night," or "the journeying [by night] to water:" (TA:) or, the former, a conspicuous road or way; so says IAṣr: (TA voce مَطْرَبٌ:) and the latter, accord. to AA, a place of alighting or sojourning or abiding; from القَرَبِ signifying "the journeying [by night &c.]: the pl. is مَقْرَابٌ. (TA.)

مُقَرَّبٌ A horse that is brought [or kept] near [to the tent, or dwelling], and treated generously, and not left to seek for pasture: fem. with ة: or this is done only with mares, lest a stallion of low race should cover them: (IDrd, S, O, K:) or **مُقَرَّبَةٌ** **حَيْلٌ مُقَرَّبَةٌ** signifies horses that are [kept] near at hand, and prepared [for riding]: (El-Aḥmar, TA:) or horses that have been prepared by scant food (**ضَمِيرَةٌ**) for riding: (Sh, TA:) or horses of generous race, that are not confined in the pasturage, but are confined near to the tents, or dwellings, prepared for running. (R, TA.) And **إِبِلٌ مُقَرَّبَةٌ** Camels girded for riding: (Sh, O, K:) or camels upon which are saddles (**رِحَالٌ**) cased with leather, whereon kings ride: but this explanation has been disallowed. (Abou-Sa'eed [i. e. Aḡ], TA.) [See also **مُكْرَبَاتٌ**.]

مُقَرَّبٌ A woman, and a mare, and a ewe or goat, (S, O,) and an ass, (Lth, TA,) near to bringing forth: (S, O, K, TA:) [said to be] not used in relation to a camel; (S, O, TA:) the epithet used in this case being **مُنِينٌ**: (TA:) [but see the verb:] the pl. is **مُقَرَّبَاتٌ**; (S, O, K, TA:) as though they had imagined the sing. to be **مُقَرَّبَةٌ**. (TA.)

مُقَرَّبَةٌ: see **قَرَابَةٌ**: — and see also **مُقَرَّبٌ**.

مُقَرَّبَةٌ: see **قَرَابَةٌ**; and see also **قَرِيبٌ**, latter half.

مُقَرَّبَةٌ: see **قَرَابَةٌ**.

المُقَرَّبُونَ: see **الْمُكْرَبُونَ**. — See also what here follows, in two places.

هَلْ مِنْ مُقَرَّبَةٍ خَيْرٍ and **مُقَرَّبٌ** and **شَأْوٌ مُقَرَّبٌ** and **مُقَرَّبَةٌ** occur thus written, probably by mistake, the ق being thus put in the place of غ: see [مُقَرَّبٌ in] art. **غَرِبٌ**. (TA.)

مُقَرَّبٌ: see the next paragraph, in two places.

مُقَرَّبٌ **شَيْءٌ**, with kear to the ر, † A thing of a middling sort, between the good and the bad: (S, O, K:) and also a cheap thing: (S, O:) and **مُقَرَّبٌ** **ثَوْبٌ** a garment that is not good: (Mḡb:) you should not say **مُقَرَّبٌ**, (ISk, S, O, Mḡb,) with fet-ḥ: (ISk, Mḡb:) you say also **رَجُلٌ مُقَرَّبٌ** [a man of a middling sort]: and **مَتَاعٌ مُقَرَّبٌ** [a commodity, or commodities, &c., of a middling sort, or cheap]: (TA:) or you say **دِينٌ مُقَرَّبٌ** with kear, [meaning a religion of a middling sort], and **مَتَاعٌ مُقَرَّبٌ** with fet-ḥ, (K, TA,) meaning [a commodity, &c.,] not precious. (TA.)

مُقَرَّبٌ A short man: because his extremities are near together. (O.) — And **المُقَرَّبُ** is the name of *The fifteenth metre of verse*; (O;) the metre composed of **فَعُولُنْ** eight times; (O, K:) and [one species of] **فَعُولُنْ فَعُولُنْ** twice: Bk. I.

(K:) so called because its **أَوْتَادٌ** are near together; there being between every two of them one **سَبَبٌ**. (O, K.)

قربس

قَرَبُوسٌ, and **قَرَبُوسٌ**, but the latter is only used in poetry, (S,) by poetic license, (K,) because **فَعْلُولٌ** is not one of the measures of Arabic words, (S,) or, accord. to AZ, is a dial. form, and, as such, is said by MF, to be written **قَرَبُوسٌ**, with damm to the ق and with the ر quiescent, but this is a mistake; (TA;) [A thing] pertaining to the saddle of a horse; (S;) each of the two curved pieces of wood of the saddle of a horse, (IDrd, K,) which form its fore part and its hinder part; [one answering to the pommel of our saddle, and the other being the **شُرْحَانٌ** together corresponding to the **رِجْلٌ** of the [camel's saddle called] **رِجْلٌ** in the **قَرَبُوسٌ** are the **عَضَدَانِ**, which are its two legs, that lie against, or upon, the **دَقْتَانِ**, which are [the two boards that form] the inner sides of the **عَضَدَانِ**: each **قَرَبُوسٌ** has two legs (**عَضَدَانِ**) and what are termed **دَقْتَانِ**: then come the **دَقْتَانِ**, which are the two things against which comes the **بَدَنُ** of the horse; and in the **دَقْتَانِ** are the **عِرَاقَانِ**, which are the two edges of the **دَقْتَانِ**, at the fore part of the saddle and its hinder part: (IDrd:) the pl. is **قَرَبَائِسٌ**. (K.) Some of the people of Syria pronounce the word with tesh-deed, [**قَرَبُوسِ**], which is wrong; and make its pl. **قَرَبَائِسِ**, which is more wrong. (O.)

قرث

1. **قَرِثٌ**, aor. ʔ, (O, K,) inf. n. **قَرِثٌ**, (TA,) *He toiled; and gained or earned, or sought gain or sustenance.* (O, K.) — **كَرِثَةٌ** i. q. **قَرِثَةٌ** **الْأَمْرُ** (K.) You say, **قَرِثَنِي** **الْأَمْرُ** and **كَرِثَنِي**, meaning *The affair, or event, grieved me; and burdened me heavily, or overburdened me.* (Aḡ, O.)

8. **اِثْتَرَتِ** **الْبُسْرَاتَانِ**, and **الثَّلَاثُ**, *The two unripe dates, and the three, grew together, intermingling.* ('Eesà Ibn-'Omar, O and TA in art. **سَخَلٌ**.)

قَرِثٌ A small [leathern vessel for water, of the kind called] **رَكْوَةٌ**: (O, K:) mentioned by Th, on the authority of IAḡr: (O:) **قَرِثٌ** is a dial. var. thereof; (TA;) [or] this latter, mentioned by Az, in art. **فَرِثٌ**, is a mistranscription. (O.)

قَرِيشِي: see **قَرِيشَاءٌ**.

قَرَائَا: see what next follows, in four places.

بُسْرٌ قَرِيشَاءٌ, (Ks, S, O, K,) with the lengthened alif and without tenween, (Ks, S, O,) and **قَرَائِيَاءٌ**; (O, K;) and **تَمْرٌ قَرِيشَاءٌ** and **قَرَائِيَاءٌ**: (Lḡ, K:) and **نَخْلٌ قَرِيشَاءٌ** (Ks, S, O, K) and **قَرَائِيَاءٌ**: (K:) **قَرِيشَاءٌ** is [thus] used as an epithet,

and it is also used as the complement of a prefixed noun; [so that one says also **بُسْرٌ قَرِيشَاءٌ**, and app. **قَرَائِيَاءٌ** likewise, and each in like manner with **تَمْرٌ** and with **نَخْلٌ** prefixed;] and it is dualized and is pluralized; and there is no word like it in form, except **كَرِيشَاءٌ**, in which the ك is app. a substitute [for ق]; (ISd, L;) and which is said by AZ to be syn. with **قَرِيشَاءٌ** as applied to **بُسْرٌ**: (L:) [but **كَرِيشَاءٌ** should be added as a word of the same form; and perhaps there are other instances:] and accord. to Abu-l-Jarrāḡ, one says **تَمْرٌ قَرِيشِي**, (S, O,) not with the lengthened alif, (S,) i. e. with the shortened alif: (O:) the meaning is, *A species of dates, (S, K,) of (K) the sweetest, or best, thereof, in the state in which they are termed **بُسْرٌ**; (S, O, K;) a species of dates, which are black, and of which the skin quickly falls off from the **لَحَاءٌ** [or flesh] thereof when they become ripe; as AḤn says, they are the best of dates in the state in which they are termed **بُسْرٌ**; and he adds, the dried thereof are black: (L, TA:) [and palm trees that produce such dates:] some say that the word [قَرِيشَاءٌ] is **أَعْجَمِيٌّ** [i. e. foreign or Pers.]. (TA.)*

قَرِيشٌ A certain species of fish; (S;) a dial. var. of **جَرِيشٌ** [q. v.]. (S, K.)

قرح

1. **قَرَحَهُ**, (S, A, Mḡb, K,) aor. ʔ, (Mḡb, K,) inf. n. **قَرَحٌ** (S, A, Mḡb, L, Mḡb) and **قَرَحٌ**, (A,) or the latter is a simple subst., (L, Mḡb,) *He wounded him; syn. **جَرَحَهُ**.* (S, Mḡb, K.) — **قَرَحٌ** **بُتْرًا**: see 8. — And **قَرِحٌ** said of an arrow: see 8. — **قَرِحٌ** said of a camel, *He was attacked by the disease termed **قَرَحَةٌ** [q. v.]; as also **قَرِحٌ**.* (L.) — **قَرَحَهُ بِالْحَقِّ**, (S, A, L, K,) [in some copies of the K **قَرَحَهُ**.] inf. n. **قَرَحٌ**, (S,) † *He accused him to his face (**اسْتَقْبَلَهُ**) with truth:* (S, A, L, K:) or [simply] *he accused him (**رَمَاهُ**) with truth.* (L.) See an ex. voce **قَرِحَانٌ**. [See also 3.] — **قَرَحٌ**, (S, A, Mḡb, K,) aor. ʔ, (A, Mḡb, K,) inf. n. **قَرُوحٌ**; (S, A, K;) and **قَرِحٌ**, aor. ʔ, inf. n. **قَرَحٌ**; and **قَرِحٌ**; (K;) the last mentioned by Lḡ, but bad, or of weak authority, and rejected; (TA;) said of a horse, (A, K,) or of a solid-hoofed animal, (S, Mḡb,) *He finished teething, (S, Mḡb, K,) completing his fifth year:* (S, Mḡb:) or *became in the state corresponding to that of the camel that is termed **بَازِلٌ**: or shed [his corner-nipper, i. e.] the tooth next after the **رَبَاعِيَّةُ**:* (K:) when a horse's nipper that is next to the central pair of nippers falls out, and a new tooth grows in its place, he is termed **رَبَاعٌ**: this is when he has completed his fourth year: and when the time of his **قَرُوحٌ** comes, [the corner-nipper which is] the tooth next after the **رَبَاعِيَّةُ** falls out, and

his ناب grows in its place: [but by the ناب (which more properly means the tusk, and which does protrude at this time,) must be here meant the permanent corner-nipper, corresponding to the ناب of a human being:] this tooth is his قَرَحٌ: no tooth is shed, nor is any bred, after قَرُوحٌ: and when the horse has entered his sixth year, you say of him قَدْ قَرَحَ: (IAar, T:) one says أَجْدَعُ المهر, and أَنَسَى, and أَرَبَعَ, and قَرَحَ; the last, only, without !: and of every solid-hoofed animal one says يَقْرُحُ; and of [the camel, or] every animal that has a foot of the kind termed حَقْفٌ, and of every animal that has a divided hoof, يَصْلُغُ. (S.) [See also قَارِحٌ.] — And قَرَحَ قَرَحٌ His ناب [here meaning permanent corner-nipper as above] grew forth. (A.) — [Hence] one says also قَرَحَتْ سِنَّ الصَّبِيِّ † The tooth of the young male child was about, or ready, to grow forth. (A.) — قَرَحَتْ, (S, K, TA,) aor. ʾ, (S, TA,) inf. n. قَرُوحٌ (S, K, TA) and قَرَاخٌ, (TA,) said of a she-camel, She was, or became, in a manifest state of pregnancy: (S, K, TA:) or began to be in a state of pregnancy: or began to show a sign of pregnancy by raising her tail: (TA:) or was in a state in which she was not supposed to be pregnant, and did not give a sign of it with her tail, until her pregnancy became evident in the appearance of her belly. (Lth, TA.) [See also قَارِحٌ.] = قَرِحٌ, aor. ʾ, (S, A, Mṣb, K,) inf. n. قَرِحٌ, (S, A, * Mṣb, K, TA, [accord. to the CK, app. قَرِحٌ, for the v. is there said to be like سَعِجٌ, but this is wrong,]) He, (a man, Mṣb, K, *) or it, (his skin, S, A,) broke out with قَرُوحٌ [i. e. purulent pustules]; (S, A, Mṣb, K;) and [in like manner] † قَرِحٌ it (his body) broke out, or became affected, therewith. (S.) — And [hence] one says, قَرِحَ قَلْبُ الرَّجُلِ مِنَ الْحُزَنِ † [The heart of the man became as though it were ulcerated by grief]. (L.) — قَرِحٌ, aor. ʾ, inf. n. قَرِحٌ, said of a horse, He had a white mark in his face, such as is termed قَرِحَةٌ. (IAar, S.)

2. قَرَحَهُ He wounded him much, or in many places. (Mṣb.) — قَرِحٌ said of a camel: see 1, near the beginning. — قَرِحَهُ بِالْحَقِّ in some copies of the K is a mistranscription; the verb in this phrase being without teshdeed.] — قَرِحَ الوشم He pricked, or punctured, the وشم [or tattoo] with the needle. (A.) — And [the inf. n.] التَّقْرِيحُ signifies التَّشْوِيكُ [by which may be meant The pricking with a thorn: or, as seems to be not improbable from what here follows, it may be from شَوْكُ الزَّرْعِ, q. v.]. (TA.) — قَرِحَ, (A,) inf. n. تَقْرِيحٌ, (TA,) said of the [plant called] عَرَفَجٌ, means † It put forth its first growth. (A, TA, *) And قَرِحَ الشَّجَرُ † The trees put forth the heads [or extremities] of their leaves. (A.) Accord. to AHn, التَّقْرِيحُ signifies † The first vegetation of

herbs, or leguminous plants, that grow from grain, or seed: and the growing of the stalk of herbs, or leguminous plants; i. e. the appearing of the stem thereof: IAar uses the phrase يَنْبِتُ صُلْبًا [as though meaning the herbs, or leguminous plants, grow putting forth the stem in a hard, or firm, state]; but it should be قَرِحًا, unless † اقْتَرَحَ be a dial. var. of قَرِحٌ: or it may be that قَرِحًا here means standing upright upon the stem thereof. (TA.) تَقْرِيحُ الأَرْضِ signifies The land's beginning to give growth to plants, or herbage. (TA.)

3. قَارِحَهُ, (K,) inf. n. مُقَارِحَةٌ, (S, K,) † He faced him, confronted him, or encountered him. (S, * A, * K.) You say, لَقِيتُهُ مُقَارِحَةً † I met him face to face. (S, A.)

4. أَقْرَحَهُ اللهُ God caused his skin to break out with قَرُوحٌ [or purulent pustules]. (S.) — And مَا زِلْتُ أَكُلُ الْوَرَقَ حَتَّى أَقْرَحَ شَفَتِي [app. I ceased not to eat the leaves until my lip broke out with purulent pustules, or sores]. (A. [So accord. to two copies: but perhaps correctly أَقْرِحَ.]) — And اقْرَحُوا They had their cattle attacked by [what is termed] القَرِحُ [which may here mean purulent pustules, or sores]: (S, L:) or they had their camels attacked by the severe and destructive mange or scab termed القَرِحُ (K) or القَرُوحُ. (L. [But see قَرِحٌ.]) = See also 1, first quarter.

5: see 1, near the end. = تَقَرَّحَ لَهُ (K, TA) بِالسَّوْرِ (TA) i. q. تَهَيَّأَ [app. He prepared himself for him, or it, with evil intent]: and so تَقَدَّحَ and تَقَدَّحٌ [if these be not mistranscriptions]. (TA.)

8. اقْتَرَحَ رَكِيَّةً (A) or بِئْرًا, (K,) and قَرَحَهَا قَرِحًا, (A, K,) He dug a well (A, K) in a place in which one had not been dug, (A,) or in a place wherein water was not [as yet] found. (K.) — اقْتَرَحَ and قَرِحَ, said of an arrow, † It was begun to be made. (TA.) — اقْتَرَحَ الجَمَلَ † He rode the camel before it had been ridden [by any other person]. (S, A, K, *) — And اقْتَرَحَ † He originated, invented, or excogitated, a thing; made it, did it, produced it, or caused it to be or exist, for the first time; (IAar, Mṣb, K, TA;) spontaneously, without his having heard it; (IAar, TA;) or without there having been any precedent. (Mṣb.) † He elicited a thing, without having heard it. (K.) And † He uttered, or composed, a speech, or discourse, or the like, extemporaneously; without premeditation. (S, A, K, TA.) — Also † He chose for himself, took in preference, or selected. (IAar, L, K.) Hence one says, اقْتَرَحَ عَلَيْهِ صَوْتٌ كَذَا وَكَذَا † He desired of him in preference such and such an air, or such and such a tune or song. (IAar, L.) And one says, أَنَا أَوَّلُ مَنْ اقْتَرَحَ مَوَدَّةَ فَلَانٍ † I am the first [who has chosen for himself the love, or affec-

tion, of such a one, or] who has taken such a one as a friend. (A.) — And † He exercised his authority, or judgment, (K, TA,) عَلَيْهِ over him: (TA:) or he demanded some particular thing of some particular person by the exercise of his authority, or judgment, (El-Beyhaḳec, TA, and Har* p. 142,) and with ungentleness, roughness, or severity. (Har ibid.) And اقْتَرَحَ عَلَيْهِ بَكْدًا † He exercised his authority, or judgment, over him, in such a thing, and asked without consideration. (TA.) And اقْتَرَحَ عَلَيْهِ شَيْئًا † He asked of him a thing without consideration. (S, A.) = See also 2, last sentence but one.

قَرُوحٌ and قَرِحٌ A wound; (L;) the bite of a weapon, and of a similar thing that wounds the body: (L, K:) [but in some copies of the K, for عَضُ السِّلَاحِ وَنَحْوَهُ مِمَّا يَجْرَحُ البَدْنَ (which is the reading in the CK), we find عَضُ السِّلَاحِ وَنَحْوَهُ مِمَّا يَخْرُجُ بالبَدَنِ, and the L and TA combine the two readings, the latter whereof gives a second signification, which will be found below:] i. q. جَرَحٌ [with which جَرِحٌ is held by many to be syn.]: (TA:) they are two dial. vars., (S, Mṣb,) like ضَعَفٌ and ضَعْفٌ, (S,) and جَهَدٌ and جَهْدٌ, (Fr, Mṣb, TA,) and وَجَدٌ and وَجْدٌ; (Fr, TA;) the former of the dial. of El-Hijáz: (Mṣb:) or the former is an inf. n. and the latter is a simple subst.: (L, Mṣb:) or the former signifies as above; and the latter signifies its pain: (A:) or the latter seems to bear this latter signification; and the former, to signify wounds themselves: (Yaḳoob, TA:) [and the like is said in the L and K:] [and thus used in a pl. sense, the former is a coll. gen. n.]; and its n. un. is قَرِحَةٌ; and pl. قَرُوحٌ: (L:) one says, بِهِ قَرِحٌ مِنْ قَرِحٍ In him is pain from a wound; (A;) or from wounds. (L.) — قَرِحٌ also signifies Pustules, or small swellings, when they have become corrupt; (L, K;) [i. e. purulent pustules; and imposthumes, ulcers, or sores: and so قَرِحٌ accord. to the L and some copies of the K, as shown above; but this seems to be of doubtful authority: قَرِحٌ in this sense is a coll. gen. n.]: its n. un. is قَرِحَةٌ; and pl. قَرُوحٌ. (S.) Imra-el-Ḳays (the poet, TA) was called ذُو القَرُوحِ because the King of the Greeks sent to him a poisoned shirt, from the wearing of which his body became affected with purulent pustules, or ulcers, or sores, (تَقَرَّحَ) and he died: (S, K, * TA:) or, as some say, he was called ذُو القَرُوحِ, with ف and ج; because he left only daughters. (Es-Suyootee, TA.) — Also, (accord. to the K,) or قَرِحٌ, (as in the L,) A severe scab or mange, that destroys young weaned camels; (L, K;) or that attacks young weaned camels, and from which they scarcely ever, or never, recover: so says Lth: Az, however, says that this is a mistake; but that قَرِحَةٌ signifies a certain disease that attacks camels, expl. below. (L.) = See also قَرِحٌ.

قَرَحَ: see the next preceding paragraph, in three places. — See also قَرِيحَةٌ in two places. [Hence] one says, هُوَ فِي قَرَحِ سِنِهِ † He is in the first part of his age. (TA.) — أنا فِي قَرَحِ الثَّلَاثِينَ † I am in the beginning of the thirtieth [year] was said by an Arab of the desert to IAgr, who had asked him his age. (TA.) And القَرَحُ, (K,) by some written القَرَحُ [pl. of القَرِيحَةُ], (MF, TA,) signifies Three nights (K, TA) of the first part (TA) of the month. (K, TA.)

قَرَحٌ a subst. signifying The state (in a camel) of having never had the mange, or scab: and (in a child) of having never been attacked by the small-pox. (S.)

قَرَحٌ A man, (Mṣb,) or a man's skin, (S,) breaking out with قُرُوح [or purulent pustules]. (S, Mṣb.)

قَرِحَةٌ: see قَرِحٌ (of which it is the n. un.) in two places: — and see also قَرِحَةٌ.

قَرِحَةٌ A disease that attacks camels, consisting in قُرُوح [or purulent pustules] in the mouth, in consequence of which the lip hangs down; not scab, or mange. (Az, L, TA.) [See also قَرِحٌ, near the end.] — Also A غَرَّة [meaning star, or blaze, or white mark,] in the middle of the forehead of a horse: (T, L:) or what is less than a غَرَّة in the face of a horse: (S, K:) or it is a whiteness in the forehead of a horse (Mgh) of the size of a dirhem, or smaller than it; (AO, Mgh, TA;) whereas the غَرَّة is larger than a dirhem: (AO, TA:) or what is like a small dirhem between a horse's eyes: (En-Nadr, TA:) or any whiteness, in the face of a horse, which stops short of reaching the place of the halter upon the nose; differently distinguished in relation to its form, as being round, or triangular, or four-sided, or elongated, or scanty: (L, TA:) [and it is also applied to a white mark upon the face of the common fly: (see قَدُوحُ:) the pl. is قَرِحٌ, like غُرُرٌ.] — [Hence] one says, هُوَ قَرِحَةٌ أَصْحَابِهِ i. e. غَرَّتَهُمُ [meaning † He is the noble, or eminent, one of his companions; or the chief, or lord, of them]. (A.) — And [hence, likewise,] قَرِحَةٌ signifies also † The first, or commencement, of the [rain called] وَسْمِي; (A;) and of the [season called] رَبِيع; or of the شِتَاء. (K.) — See also قَرِحٌ.

قَرِحَانٌ: see قَرِيحٌ, last sentence.

قَرِحَانٌ ([i. e. قَرِحَانٌ or قَرِحَانٌ] with or without tenween, as you please, Sh, TA) A camel that has never been attacked by the mange, or scab: (S, K:) and a child, (S, K,) or a man, (A,) that has never been attacked by the small-pox, (T, S, A, K,) nor by the measles, (T, A,) nor by purulent pustules or the like: (T:) applied alike to one (S, K) and to two (S) and to a pl. number, (S, A, K,) and expl. as meaning persons not yet attacked by disease, (S,) and also applied alike to

the male and to the female: (TA:) قَرِحَانُونَ [as a pl. thereof] is of weak authority, (K,) or disused. (S, A, L.) — [Hence] one says, أَنْتَ قَرِحَانٌ i. e. † Thou art clear [of that whereof thou hast been accused]. (A, TA.) And أَنْتَ قَرِحَانٌ مِنْ هَذَا الْأَمْرِ † Thou art quit of this affair; and so قَرِيحٌ. (Az, K, TA.) — And قَرِحَانٌ signifies also One who has not witnessed war; and so قَرِيحٌ: — and One who has been touched by قُرُوح [here app. meaning wounds, and perhaps also purulent pustules]: thus having contr. significations: (K:) masc. and fem. (TA.) — Also, قَرِحَانٌ, [with tenween,] A species of كَبَابَةٌ [or truffle], (S, K, TA,) white, small, and having heads like those of the فُطْر [or toadstool]: (TA:) one of which is called قَرِحَانَةٌ, (S, K,) or أَقْرِحٌ. (K.) [See also قَرِحَانَةٌ.]

قَرِحِيحٌ: see the next paragraph.

قَرِيحٌ Clear, pure, or free from admixture; as also قَرِيحٌ. (AHn, K. [And particularly] Water not mixed with anything: (S, A:) or water not mixed with camphor nor with [any of the perfumes called] حَنُوط nor with any other thing: (Mṣb:) or water not mixed (Mgh, K) with aught of سَوِيْق, (Mgh,) or with dregs of سَوِيْق, (K,) nor any other thing: (Mgh, TA:) such as is drunk after food. (TA.) And Water mixed [thus in the L, and hence in the TA, probably a mistake of a copyist for not mixed] with something to give it a sweet taste, as honey, and dates, and raisins. (L, TA.) — Also, (or أَرْضٌ قَرِيحٌ, A.) A place of seed-produce, having no building upon it, nor any trees in it: (S, Mṣb:) or land (T, K) lying open to view, (T,) containing neither water nor trees, (T, K,) and not intermixed with anything: (T:) or land having in it no herbage nor any places of growth of herbage: (A:) or any piece of land by itself, having in it no trees nor any intermixture of a place exuding water and producing salt: (Mgh:) or any piece of land by itself, in which palm-trees &c. grow: (L:) or land cleared for sowing and planting: (AHn, K:) as also قَرِيحٌ and قَرِيحٌ and قَرِيحِيحٌ: (K:) or قَرِيحٌ signifies land lying open to the sun, not intermixed with anything: (S:) or [a place] exposed to the sky, not concealed from it by anything: (K:) or a wide tract of land: (A:) or a wide, or plain and wide, expanse of land, not having in it any trees, and not intermixed with anything: (IAgr:) or a hard and even tract of land, and a plain tract in which the water is not retained, somewhat elevated, but having an even surface, from which the water flows off to the right and left: (ISh:) the pl. of قَرِيحٌ is أَقْرِحَةٌ, (S, Mgh, Mṣb, K,) or, as some say, this is pl. of قَرِيحٌ. (TA.)

قَرِيحٌ Wounded; (S, A,* Mgh, L, Mṣb, K;) as also مَقْرُوحٌ; (A,* Mgh, Mṣb;) and قَرِيحٌ [an inf. n. used as an epithet and therefore by

rule applicable to a pl. as well as to a sing.]: (L:) pl. of the first قَرِيحٌ (S, A, L) and قَرِيحِي. (L.) El-Mutanakhkhil El-Hudhalee says,

• لَا يُسَلِّمُونَ قَرِيحًا حَلًّا وَسَطِيحًا •
• يَوْمَ اللَّقَاءِ وَلَا يُشَوُّونَ مَنْ قَرِحُوا •

(S, IB) i. e. They will not deliver up to the enemy a wounded man who has alighted in the midst of them, on the day of encounter, nor will they hit in a part not vital him whom they wound. (IB.) — See also مَقْرُوحٌ, in two places. — And see قَرِيحٌ, first sentence; and end of last sentence. — Also A cloud when it first rises. (K.) — And The water of a cloud (K, TA) when it descends. (TA.)

قَرِيحَةٌ The first water that is drawn forth, or produced, of a well, (S, A, K, TA,) when it is dug; (TA;) and قَرِيحٌ signifies the same. (K.) — And The first of what pours forth, or descends, [for صَابٌ in my original I read صَابٌ] of the contents of clouds. (A.) — And † The first of a thing; (A;) and so قَرِيحٌ; and the former, the first of anything. (K.) — And † A faculty whereby intellectual things are elicited, or ex-cogitated. (MF.) One says, لِفُلَانٍ قَرِيحَةٌ جَيِّدَةٌ i. e. † Such a one has a good, or an excellent, natural faculty for the elicitation of matters of science: (S, A:) from قَرِيحَةٌ in the first of the senses expl. above. (S.) — And † The natural, native, or innate, disposition, temper, or other quality, of a person: (K, TA:) and, as some expl. it, the mind, and intellect: (TA:) pl. قَرِيحَاتٌ. (L.)

قَرِيحِيحٌ: see قَرِحَانٌ, in two places. — Also One who keeps to the town, or village, not going forth into the desert: (K:) or it is a rel. n. from قَرِيحٌ, a certain town, or village, on the shore of the sea. (T.)

القَرِيحِيحَانِ The two flanks. (K.)

قَرِيحِيحَةٌ A certain thing (هَنَةٌ [perhaps a large calculus, which may weigh several pounds,]) that is found in the belly of the horse, like the head of a man: thus in the K, and the like is said in the T and L. (TA.) — And, of the camel, [The ventricle into which it conveys whatever it eats of earth and pebbles;] what is called لَقَاطَةُ الْحَصَى [and more commonly لَقِطَةُ الْحَصَى, q. v.]. (K.)

قَرِيحِيحَةٌ قَرِيحِيحَةٌ: see قَرِيحٌ, in two places. — هَضْبَةٌ قَرِيحِيحَةٌ A [hill, or mountain, such as is termed] هَضْبَةٌ, that is smooth, bare of herbage, and tall, or long. (TA.) — And نَخْلَةٌ قَرِيحِيحَةٌ A tall palm-tree: (S,* A:) or a tall and smooth palm-tree, (K, TA,) of which the lower parts of the branches are bare and long: (TA:) pl. قَرِيحِيحَاتٌ, (K,) and (by poetic license, L) قَرِيحِيحَاتٌ. (S.) — And قَرِيحِيحَةٌ (S, K,) or قَرِيحِيحَاتٌ, (A,) A long-legged she-camel; (S, A, K;) described by an Arab of the

desert to **As** as one that walks as though upon spears [i. e. as though her legs were spears]. (S.) — And **جَمَلٌ قَرَوَاحٌ** A camel that dislikes the drinking with the great, or old, ones, but drinks with the small, or young, ones, when they come. (AA, K.)

قَرَوَاحٌ: see **قَرَوَاحٌ**.

قَارِحٌ A solid-hoofed animal finishing teething, completing his fifth year: (S, Mḡb:) or in the state corresponding to that of the camel that is termed **بَازِلٌ**: (K:) [or shedding his corner-nipper: (see **قَرَحٌ**):] in the first year he is termed **حَوْلِيٌّ**; then, **جَدْعٌ**; then, **ثَنِيٌّ**; then, **رَبَاعٌ**; and then **قَارِحٌ**: (S:) or in the second year, **فَلُوٌّ**; and in the third, **جَدْعٌ**: (TA:) pl. **قَرَحٌ** (S, K) and **قَوَارِحٌ** (K) and **مَقَارِيحٌ** (S, K), the last (which occurs in a verse of Abou-Dhu-eyb, S) anomalous, (K, TA,) as though pl. of **مِقْرَاحٌ**: (TA:) fem. **قَارِحَةٌ** and **قَارِحَةٌ** (K,) but the former is the more approved, and the latter is by Az disallowed; (TA:) pl. **قَوَارِحٌ**. (S.) — The tooth by [the growing, or shedding, of] which a horse, or other solid-hoofed animal becomes what is termed **قَارِحٌ**: (K:) the [permanent, or the deciduous, corner-nipper, or] tooth next but one to the central pair of incisors: pl. **قَوَارِحٌ**: the teeth thus called are four. (S.) [See **قَرَحٌ**.] — Also A she-camel becoming in a manifest state of pregnancy: (S, K:) or in the first stage of pregnancy: or showing a sign of pregnancy by raising her tail: (TA:) or not supposed to be pregnant, and not giving a sign of being so by raising her tail, until her pregnancy becomes evident in the appearance of her belly: (Lth:) or not known to have conceived until her pregnancy has become manifest: or whose pregnancy is complete: (TA:) or a she-camel is so termed in the days when she is covered by the stallion; after which, when her pregnancy has become manifest, she is termed **خَلْفَةٌ**, until she

enters upon the term called **التَّعْشِيرُ**: (IAḡr:) also a mare that has gone forty days from the commencement of her pregnancy, and more, until it has become known: pl. **قَوَارِحٌ** and **قَرَحٌ**. (TA.) — See also **مَقْرُوحٌ**. — Also A bow having a space between it and its string. (K.) — And **القَارِحُ** signifies *The lion*; as also **القَرْحَانُ**. (K.)

أَقْرَحٌ A horse having in his face a [star, or blaze, such as is termed] **قُرْحَةٌ**: [fem. **قَرْحَاءٌ**.] (S, A, Mḡh:) pl. **قَرْحٌ**. (A.) And it is also an epithet applied [in a similar sense] to every common fly. (A, TA. [See **قَدُوْحٌ**.]) — [Hence,] **رَوْضَةٌ قَرْحَاءٌ** [A meadow] in which, (S, K,) or in the middle of which, (TA,) is a white **نَوَّارَةٌ** [or flower]; (S, K, TA:) or in the middle of which are white **نُورٌ** [or flowers]: (A:) and of which the herbage has appeared. (TA.) — And [hence

also] **تَعَرَّى الدَّجَى عَنْ وَجْهِ أَقْرَحٍ** [The darkness became stripped] from the dawn, or daybreak. (A, TA.) — See also **قَرْحَانٌ**, last signification. — [أَقْرَحٌ in the CK voce **قَسَامِيٌّ** is a mistake for the verb **أَقْرَحَ**; not an epithet as Freytag has supposed it to be.]

المَقْرَحَةُ: see **مَقْرُوحٌ**, in two places. — **المَقْرَحَةُ** also signifies **أَوَّلُ الإِرْطَابِ**; (so in copies of the K; but in one copy **المَقْرَحَةُ**; [the right explanation, however, is evidently, I think, **أَوَّلُ الإِرْطَابِ**, and the meaning +The first, or earliest, of the ripe dates; **المَقْرَحَةُ** being an epithet applied to them;]) this being the case when there appear [upon them] what are like **قُرُوحٌ** [or purulent pustules]. (TA.)

مَقْرَحٌ: see 2, last quarter.

مَقْرُوحٌ: see **قَرِيحٌ**. — Also **Having قُرُوحٌ** [or purulent pustules]. (K.) — Also A young weaned camel attached by the disease termed **قَرْحٌ**; [see **قَرْحٌ**] as also **قَارِحٌ**: or a camel attached by the disease termed **قُرْحَةٌ**; as also **قَرِيحٌ** and **مَقْرَحٌ**: (L:) one says **إِبِلٌ مَقْرَحَةٌ**, [accord. to some copies of the K **مَقْرَحَةٌ**, but erroneously, for it is from **قَرْحٌ**,] meaning camels having **قُرُوحٌ** [or purulent pustules] in their mouths, in consequence of which their lips hang down; (K:) and so **إِبِلٌ قَرِيحٌ** [in which the epithet is pl. of **قَرِيحٌ**]. (L.) — And **طَرِيقٌ مَقْرُوحٌ** †A road in which marks, or tracks, have been made [by the feet of men and of beasts], so that it has been rendered conspicuous. (K, TA.)

مَقَارِيحٌ an anomalous pl. of **قَارِحٌ**, q. v.

مَقْتَرِحٌ: see 2, last quarter, in two places.

قرد

1. **قَرَدٌ**, aor. ى, (S, L, K,) inf. n. **قَرَدٌ**, (S, L,) *It (wool) fell off by degrees from the sheep, and became compacted in lumps, or clotted*: (S:) or *it (wool, L, and hair, L, K) became contracted together, (L, K,) and knotted in its extremities*; (L;) as also **تَقَرَدٌ**. (L, K.) — *It (a tanned skin) became worm-eaten.* (S, K.) — †*He (a man) was, or became, silent by reason of impotence of speech*; (S, K;) as also **قَرَدٌ** and **اِقْرَدٌ**: (K:) or *he was, or became, abject, and humble, or submissive*: or, acc. to IAḡr **اِقْرَدٌ** signifies *he (a man) was, or became, silent by reason of abjectness*: [see also **خَرَدٌ**:] or, acc. to another, *he was, or became, still and abject.* (TA.) See **اِقْرَدٌ** below. The verbs are used in these senses because, when a raven or crow lights upon a camel and picks off the ticks (**قَرْدَانٌ**), the beast remains still on account of the ease which it occasions him. (TA.) — **قَرَدٌ**, (L, K,) aor. ى, (K,)

inf. n. **قَرَدٌ**, (L,) *He collected together, and gained, (L, K,) for his family.* (L.) [You say] **قَرَدٌ فِى السَّقَاءِ** *He collected clarified butter in the skin*; (L, K;) as also **قَرَدٌ سَمْنَا فِى السَّقَاءِ**: (S, L:) or *he collected milk in the skin.* (L, K.) See also **قَلَدٌ**.

2. **قَرَدَهُ**, inf. n. **تَقْرِيْدٌ**, (K,) *He plucked off his (a camel's, S, A) قَرْدَانٌ [or ticks]: (S, A, K:) it (a raven, or crow) lighted upon him (a camel), and picked off his قَرْدَانٌ [or ticks].* (A.) — [Hence,] †*He rendered him (a camel, L,) submissive, or tractable*: (L, K:) because a camel, when he is freed from his ticks (**قَرْدَانٌ**), becomes quiet. (L.) [And, of a camel (?) it is said,] **قَرَدَ**, *he became submissive, and tractable.* (K.) [And] **قَرَدَهُ**, (A, L, K,) and **نَزَعَ قَرَادَهُ**, (A,) [signify] †*He beguiled him (S, A, L, K) and wheedled, or cajoled, him*; (L;) because a man, when he desires to take a refractory camel, first plucks off his ticks (**يَقْرِدُهُ**). (S, L.) See also **قَرَدٌ**.

4. **اِقْرَدَ** *He (a camel) became still, quiet, or tranquil, in consequence of his having his ticks pulled off.* (A.) [And hence] †*He (a camel) went at a gentle pace, not shaking, or jolting, his rider.* (A.) — †*He was, or became, silent, (K,) still, or quiet, (S, K,) and submissive, (K,) and feigned himself dead.* (S, K. See **قَرَدٌ** in two places.) — †*He (a man) clave to the ground by reason of abjectness, or submissiveness.* (A.) See art. **خَرَدٌ**.

5. **تَقَرَدَ**, see **قَرَدٌ** — *It (flour) became heaped up, one part upon another.* (L, from a trad.)

قَرْدٌ [The ape; the monkey; and the baboon;] a certain animal, (TA,) well known: (L, K:) fem. with ة: (S, L, Mḡb:) pl. [of pauc., of the masc.,] **أَقْرَادٌ**, (L, Mḡb,) and **أَقْرَادٌ**, (L, K,) and [of mult., of the same,] **قَرْدَةٌ** and **قَرْدَوٌ**, (S, L, Mḡb, K,) and [quasi-pl. n.] **قَرْدَةٌ**; (K;) and pl. of the fem., (S, L, Mḡb,) **قَرْدٌ**. (S, L, Mḡb, K.) Hence the proverb **أَزْنِي مِنْ قَرْدٍ** [More incontinent than an ape]; because the **قَرْدٌ** is the most incontinent of animals: (K:) such is generally said to be the meaning of this proverb: (TA:) or (accord. to A'Obeyd, S, L) by **قرد** is here meant a man of the tribe of Hudheyh, named Kird, the son of Mo'awiyeh. (S, L, K.) — **حَوْدَلُ ابْنِ الْقَرْدِ** *The حَوْدَلُ*. (TA in art. **بَنِي**.)

قَرْدٌ [a coll. gen. n.] *Refuse of wool*; (L, K;) afterwards applied also to *soft hair (وَبَرٌ), and other hair, and flax*: (L:) or *soft hair and wool that fall off by degrees from the animals, and become compacted in lumps, or clotted*: (L, K:) or *refuse of wool, and what falls off by degrees from the sheep, and becomes compacted in lumps, or clotted*: (S:) or *bad wool*: (R:) or *the worst of wool and soft hair, and what is picked up thereof from the ground*: (Nh:) a piece thereof

is termed قَرْدَةٌ. (§.) It is said in a proverb, عَكَرَتْ، عَكَرَتْ عَلَى الْغَزْلِ بِأَخْرَةٍ فَلَمْ تَدْعِ بِنَجْدِ قَرْدَةٍ meaning عَطَلَتْ, [She returned to spinning at last, and left not in Nejd a piece of refuse of wool]: (§, L:) in the K, عَكَرَتْ is put for عَكَرَتْ; and both readings are mentioned by the relaters of proverbs: [الغزل عشرت على الغزل app. signifies she applied herself by chance to spinning:] the proverb is applied to him who neglects a needful business when it is possible, and seeks to accomplish it when it is beyond his reach: (K:) its origin is the fact, that a woman neglects spinning while she finds that which she may spin, (of cotton or flax &c., L,) until, when it is beyond her reach, she seeks for refuse of wool among sweepings and rubbish. (L, K.) — Also, Palm-branches stripped of their leaves: n. un. with ة. (K.) — Also, A thing like down, sticking to the [plant called] طُرْتُوثُ. (K.) — Also, Little things, [i. e., little flocks of clouds,] less than [what are termed] سَحَابٌ [or clouds in the common acceptation of the term] not conjoined; as also مُتَقَرِّدٌ; (K:) in some copies of the K مُتَقَرِّدَةٌ. (TA.) See also قَرْدٌ. — Also, A hesitation in speech; (El-Hejere, L, K;) because a man who hesitates in his speech is silent respecting somewhat of that which he would say. (L.) See also قَرْدٌ.

قَرْدٌ Wool sticking together, and compacted in a lump or lumps: (A:) wool, and hair, contracted together, and knotted in its extremities. (L.) — [Hence,] a cloud, or collection of clouds, dis-sundered, in the tracts of the sky, in parts, or portions, one upon another; cirro-cumulus: (§, L:) or of which the several portions are compacted together, (M, K,) one upon another; likened to soft hair such as is thus termed: (M:) or compacted in lumps, not smooth; as also مُتَقَرِّدٌ. (AHn.) See also قَرْدٌ. — قَرْدُ الْخَصِيلِ A horse [compact in frame;] not lax. (L, K.) = A camel [&c.] abounding with قَرْدَانٍ [or ticks]. (K.) = And قَرْدٌ [an epithet used as a subst.] Accumulated foam which the camel casts forth from his mouth. (TA in art. تَوَج. See an ex. in that art. وَتَوَجُّعٌ.)

قَرْدٌ (in which the second د is not incorporated into the first because the word is quasi-coordinate to the class of those of the measure فَعْلَلٌ, §, L,) Elevated ground; (L, K;) as also قَرْدُودَةٌ: (K:) or elevated and rugged ground; as also قَرْدُودٌ: (L:) or a rugged and elevated place; (§, L;) as also قَرْدُودٌ: (§:) or a tract similar to what is termed قَفٌّ: (A:) or a prominent portion of ground by the side of a depressed place, or hollow: (M:) also, even, or plain, ground: (L:) pl. قَرَادِدٌ and قَرَادِيدٌ; (§, L, K;) the latter form being adopted from a dislike to [the concurrence of] the two dāls: (§, L:) Sb says, that قَرَادِيدٌ is a pl. of قَرْدٌ; but as one also says قَرْدُودٌ, there is no reason for this assertion: (L:) ISh says, that قَرْدُودَةٌ signifies elevated and rugged ground producing little herbage, and all of it gibbous: and

Sh, that it signifies an extended strip [of ground], like the قَرْدُودَةُ of the back. (TA.)

قَرْدُودٌ: see قَرْدٌ, in two places.

قَرْدُودَةٌ: see قَرْدٌ. — قَرْدُودَةُ الظَّهْرِ The upper, or highest, part of the back (L, K) of any beast of carriage: (L:) or the withers; syn. سَيْسَاءُ: (A, §, L:) or the elevated portion of the part called the تَبْحُجُ: (§, L;) also called قَرْدُودَةُ التَّبْحُجِ. (L.) — قَرْدُودَةُ الشَّيْءِ The severity and sharpness of winter: (K:) or its sterility and severity. (Abou-Malik, L.)

قَرَادٌ [a coll. gen. n., The tick; or ticks;] a certain insect, (L, K,) well known, (L,) that clings to camels and the like, (Msb,) [and to dogs &c.,] and bites them; (L;) it is, to them, like the louse to man: (Msb:) [see also حَلَمَةٌ and حَمِينَانُ:] n. un. with ة: (Msb:) pl. (of pauc., TA,) أَقْرَدَةٌ, (L,) and (of mult., L,) قَرْدَانٌ (§, L, Msb, K) and قَرْدٌ: (L:) قَرْدٌ also signifies the same as قَرَادٌ, (K,) or is a contraction of the pl. قَرْدٌ. (L.) أَذَلُّ قَرَادٍ [a coll. gen. n., The tick; or ticks;] are proverbial sayings. (TA.) = الْقَرَادُ, (K,) or الْقَرَادِيُّ, (L,) or الْقَرَادِيُّ الصَّدْرِيُّ, (§, A,) † The nipple (حَلَمَةٌ) of the breast: (§, A, L, K:) called قَرَادٌ and حَلَمَةٌ as being likened to a large tick: (Mgh in art. حَلَم.) the nipple of the dug of a mare. (K.) = أَمْرُ الْقَرْدَانِ The place between the fetlock and hoof of a horse: (§, L:) also, the part between the phalanges (سَلَامِيَات) of the foot of a camel. (L.) — See also 2.

قَرُودٌ A camel that does not impatiently avoid having his ticks (قَرْدَانٍ) plucked off. (L, K.) — [Hence,] † a still, or quiet, man. (A.)

قَرَادٌ A trainer of the قَرْدُ [or ape, monkey, or baboon]. (K.)

قَرْدٌ: see قَرْدٌ and قَرْدٌ.

قَرْدٌ: see قَرْدٌ.

قرزح

قَرَزْحٌ (AA, §, K,) and قَرَزُوحٌ, (TA, and so in one copy of the §.) A certain species of tree: (§, K:) n. un. قَرَزْحَةٌ. (TA.) — Also قَرَزْحَةٌ A certain herb, or leguminous plant. (Kr, K.) — And A certain small tree, (AHn, K,) curling and contracting, (جَعْدَةٌ,) and having black جَبٌّ [i. e. grains, or berries, or the like]. (AHn.)

قرس

1. قَرَسٌ, aor. قَرَسَ, (§, A, K,) inf. n. قَرِسٌ, (§,) It (cold) was, or became, intense, or vehement; (§, A, K;) as also قَرِسٌ, aor. قَرَسَ, (§, K,) inf. n. قَرِسٌ. (§.) — It (water) became congealed, or frozen. (§, K.) — قَرَسٌ, inf. n. قَرَسٌ, [so in the

TA, without any syll. signs,] He (a man) was, or became, cold. (TA.) [The verb and its inf. n. in this sense are probably the same as in the sense here next following.] — قَرَسٌ, inf. n. قَرِسٌ; (TA;) or قَرِسٌ, [inf. n. قَرِسٌ;] (JK;) He (a man smitten by cold) became unable to work (JK, TA) with his hands, (JK,) or with his hand, by reason of the intenseness of the cold, or, as in the L, by reason of cold in his extremities. (TA.) = قَرَسَ الْمَاءَ: see 4. = قَرَسَ قَرِيصًا, (TA,) or قَرَسَهُ, (accord. to a copy of the A,) He made, or prepared, what is termed قَرِيصٌ, (A, TA,) i. e., broth with flesh-meat. (A.)

2: see 4, in two places: = and see 1, last signification.

4. اقْرَسَ الْعُودُ The branch, or twig, had its sap congealed in it. In the M, instead of جَمَسَ مَأْوُهُ فيه, we find حَبَسَ فِيهِ مَأْوُهُ [which is probably a mistake of a copyist]. (TA.) = اقْرَسَهُ الْبَرْدُ [The cold] made him cold; as also قَرَسَهُ, inf. n. تَقْرِيسٌ: (§, K:) [or,] accord. to some, by البرد is here meant sleep: (TA:) or the cold made him unable to work with his hand: (JK:) and اقْرَسَ الْبَرْدُ اقْرَسَ الْأَصَابِعَ the cold made his fingers rigid, by chilness of the extremities, so that he was unable to work. (A, L.) — اقْرَسَ الْمَاءَ فِي الشَّيْءِ He cooled the water in the old worn-out skin; (A'Obeyd, TA.) as also قَرَسَهُ قَبَهُ; (A'Obeyd, §, A;) and قَرَسَهُ قَرَسَهُ, inf. n. قَرَسٌ. (A'Obeyd, TA.)

قَرَسٌ Intense, or vehement, cold; (§, A, K;) as also قَارِسٌ and قَرِيصٌ. (K.) You say, لَيْلَةٌ قَرَسٌ A night of [intense] cold. (§.) — The densest and coldest hoar-frost or rime: (Lth, JK, K:) or the coldest and most copious hoar-frost or rime; as also قَرَسٌ. (M, TA.) — See also قَارِسٌ.

قَارِسٌ: see قَرَسٌ: — and قَارِسٌ.

قَرِيصٌ: see قَارِسٌ, in three places: — and قَرَسٌ. = Broth with flesh-meat. (A.) = سَمَكٌ قَرِيصٌ Fish that is cooked, and for which a sauce (صِبَاغٌ) is then made, in which it is left until it becomes concreted: (§:) or cooked fish in which a sauce is made, wherein it is left until it becomes concreted, (K, TA,) but neither congealed nor fluid; [being converted into a gelatinous substance;] as also قَرِيصٌ: the former is of the dial. of Keys. (TA.)

قَارِسٌ Intense, or vehement, cold; as also قَرِيصٌ: you should not say قَارِصٌ. (§.) — See also قَرَسٌ. — In a state of congelation, or freezing; as also قَرِيصٌ; (§:) and قَرَسٌ: (IAar, ISk, §, K:) the first and second applied to water: (§:) the last, to anything; (IAar;) but this last was unknown to Abu-l-Gheyth. (§.) — Cold; chill; as also قَرِيصٌ, (TA,) and قَرَسٌ. (K.) You say

نَيْلَةٌ [A cold day]. (A, TA.) And قَارِسَةٌ [A cold night]. (TA.)

قرشب

أَقْرَبُ *Advanced in years*: (Aq, S, K:) applied to a man. (S.) — One who is in a bad state, or condition. (IAq, K.) — A man of bad disposition. (Kr, K.) — Having a capacious belly. (K.) — A great eater; voracious. (K.) — A man (TA) corpulent, or bulky, and tall. (K.) — *The lion*. (K.) — Pl. (in each of the above senses, TA) قَرَشِب. (K.) [See also كَرَشِب.]

قرص

1. قَرَصَهُ, (S, M, A, Mṣb,) aor. 2, (S, M, Mṣb,) inf. n. قَرَصَ, (S, M, Mṣb, Mgh, K,) [He pinched him, or it,] with the two fingers: (S:) or it (a person's skin) with his fingers, so as to pain him: (A:) or he took, or took hold of, it (a man's flesh) with his two fingers, so as to pain him: (K:) or he twisted round two fingers upon it, namely, a thing; or the extremities of the fingers, only: (Mṣb:) or he scratched him, or it, with his nails: and he pressed, or squeezed, or pinched, him, or it, with the fingers, so as to pain: (M:) or he took it with the ends of his fingers: (Mgh, CḲ:) [one of the explanations of the قَرَصَ in the latter being القَبْضُ:] or he seized it (so accord. to a MS. copy of the K, [the inf. n. being there rendered by القَبْضُ; in the place of which I find in the TA, القَرْضُ; but this I think a mistranscription;]) with the two fingers, (so in some copies of the K, and in the TA,) so as to pain. (TA.) You say also, قَرَصَهُ بِظُفْرَيْهِ *He took [or pinched] his skin with his two nails*. (Z, Mṣb.) — [Hence,] † It (a flea) bit him: (S, K:) also said of a gnat; (A, TA;) and of a serpent. (TA.) — Also, † [as meaning *It pinched him, or pained him,*] said of the cold. (A, TA.) — And قَرَصَ, aor. and inf. n. as above, [and قَرُوصَةٌ seems to be another inf. n. of the same,] † It (beverage) bit the tongue. (M.) You say also of [the beverage called] نَبِيذٌ *In it is a biting quality, affecting the tongue*. (A, TA.) — Also, قَرَصَهُ بِلِسَانِهِ, (M, Mṣb,) inf. n. قَرَصَ, (Mṣb,) † *He hurt him with his tongue, by saying something which gave pain*. (M, Mṣb.) And تَرَضَى مِنْكَ لَا تَرَالُ تَقْرَضِنِي مِنْكَ *And [a hurtful saying proceeding from thee does not cease to hurt me]*. (A.) — قَرَصَهُ also signifies *He took it, (M, TA,) or cut it in pieces, namely, anything, (TA,) between two things; (M, TA;) as also قَرَصَهُ: (Mṣb:) or the former signifies [simply] he cut it: (K:) and the latter, he cut it in pieces*. (A.) Hence, (TA,) أَقْرَبِيهِ, (S, Mgh, Mṣb, TA,) or أَقْرَبِيهِ بِالْمَاءِ, (S, M, TA,) said in a trad., (S, M, Mṣb,) respecting the menstrual blood; (S, M,) accord. to different relations: (S, TA:) the latter means, *Separate*

thou its particles [so I here render قَطَعِيهِ] with water; (A'Obeyd, S, TA;) and the former has a similar [but less intensive] meaning: (TA:) or the former means, *wash it with the ends of thy fingers; (S, Mṣb;) and remove it with the nail or the like: (Mṣb:) or take it [off] with the ends of the fingers: (Mgh:) or rub it hard with the ends of the fingers and the nails, and pour upon it water, so as to remove it and the mark of it*. (Az, in Mṣb, art. حت; and IAth,* in TA, in the present art.) — You say also, قَرَصَ العَجِينِ, (A,) inf. n. قَرَصَ; (K;) or قَرَصَهُ; (M;) *He cut the dough to spread it out: (M, A:) or the former, [simply,] he spread out the dough: (K:) or قَرَصَتِ العَجِينِ, aor. 2, inf. n. as above, (S, TA,) she cut the dough, (S,) or spread it out and cut it, (TA,) into pieces, each such as is termed قَرَصَةٌ: (S, TA:) and قَرَصَتْهُ, (S, Mṣb,) inf. n. تَقْرِيضُ, (S, K,) she cut it into many pieces, (S, Mṣb, K,) each such as is termed قَرَصَةٌ, (S,) or قَرُوصٌ. (Mṣb.) = قَرِصٌ, aor. 2, (K,) inf. n. قَرِصَ, (TK,) signifies *دَامَ عَلَى المُنَافَرَةِ وَالغَيْبَةِ* [He continued in a course of mutual aversion and defamation]. (K, TA.)*

2: see 1, latter half, in four places. — قَرِصَ *He cooled the water; or made it cold; as also with س: (TA:) or he made the water cold so that its coldness pinched, or pained*. (A.) — قَرِصَ اللَّبَنَ *He rendered the milk biting to the tongue; or acid*. (TA.) See قَارِصٌ.

3. قَارِصَةٌ, inf. n. مَقَارِصَةٌ, originally, *He pinched him, being pinched by him*. — And hence, † *He regarded him with mutual aversion, and mutually defamed him; or exchanged bad words with him; for] المُنَافَرَةُ signifies the المُنَافَرَةُ: (TA:) or the speaking bad words, one to another*. (KL.) You say, بَيْنَهُمَا مَقَارِصَاتٌ † [Between them two are mutual aversions and defamations]. (A, TA.) See also 6.

6. رَأَيْتُهُمَا يَتَقَارِضَانِ *I saw them two eulogizing each other: then I saw them two regarding each other with aversion, and defaming each other, or speaking bad words, each to the other*. (A, TA.) See 3.

قَرُوصٌ and قَرُوصَةٌ *A round cake (K, TA,) of bread; (S, K, TA;) syn. خُبْزَةٌ (K, TA) and رَغِيْفٌ: (TA:) or such as is very small: (TA:) [or, accord. to present usage, small, but thick:] the former word is the more common: (TA:) or a [round] piece of dough: (M, A:*) [and any similar thing, small, and of a round, flattened form:] pl., (of the former, S, Mṣb,) أَقْرَاصٌ [a pl. of pauc.] and قَرِصَةٌ (S, M, Mṣb, K) and قَرَاوِصٌ, (M, TA,) [both pls. of mult.]; and (of قَرُوصَةٌ, S, TA,) قَرُوصٌ; (S, K;) and أَقْرِصَةٌ [is a pl. of pauc. of either]. (K, art. بت.) — Hence, as being likened to the thing above mentioned, (M,) القَرُوصُ, (M, TA,) or قَرُوصُ الشَّمْسِ, (S, A, TA,) *The disk (عين) of the sun: (S,**

M, K, TA:) and sometimes *the sun*, as a common, or general, term: (M:) or *the disk (عين) of the sun when it is setting: (TA:) you say, غَابَ قَرُوصُ الشَّمْسِ [the disk of the sun set, or disappeared]: (A, TA:) or the عين of the sun is called قَرُوصَةٌ, with ة, at the setting. (Lth, TA.) — See also مَقْرُوصٌ. — قَرُوصٌ شَهْدٌ or عَسَلٌ *A honey-comb: or the same, and شَهْدٌ قَرُوصَةٌ or عَسَلٌ, a portion of a honey-comb: pl. قَرُوصَةٌ.**

[قَرُوصَةٌ inf. n. of un. of قَرَصَهُ; *A pinch, or a pinching: &c.: pl. قَرُوصَاتٌ.*] You say, قَرَصَهُمُ البَعُوضُ قَرُوصَاتٍ رَقَصُوا مِنْهَا رَقَصَاتٍ † [The gnats bit them with several bitings, in consequence of which they danced with several dancings.] (A, TA.)

قَرُوصَةٌ: see قَرُوصٌ, in four places.

قَرُوصٌ: see قَرَاوِصٌ, in two places.

قَرِيبٌ *A kind of condiment, or seasoning; (Lth, M, K;) called in the dial. of Keys قَرِيسٌ, q. v. (TA.)*

قَرَاوِصٌ [an intensive epithet from قَرَصَهُ; *That pinches much: &c.: as also قَرُوصٌ.* — And hence,] † *A bit that hurts the beast of carriage*. (A, TA.)

قَارِصٌ [act. part. n. of قَرَصَهُ; *Pinching: &c.* (See an ex. voce مَوْقُوصٌ.) — † *Biting; applied to a flea, &c. — And hence,] † A certain insect, like the بَقٌّ, [q. v.,] (K,) that bites. (TA.) — [Hence also, † *Pinching, or paining;*] applied to cold. (A, TA.) — And, applied to milk, (Aq, S, A, K,) and beverage, (M,) or such as is termed نَبِيذٌ, (A, TA,) † *That bites the tongue: (Aq, S, M, A, K:) or, when applied to milk, it is to camels' milk in particular, and signifies sour: (M, TA:) in the K is added, or sour milk upon which much fresh is milked so that the acidity goes away: but this is a mistake; for it is an explanation, given by Sgh, of the epithet مُمَحَّلٌ, occurring in a verse of Abu-n-Nejm, where it is coupled with قَارِصٌ. (TA.) It is said in a proverb, عَدَا القَارِصُ فَحَزَزَ; *What was biting to the tongue attained to an excessive degree, so that it became acid: meaning, the affair, or case, became distressing. (S.)* — [Hence also,] قَارِصَةٌ [for كَلِمَةٌ قَارِصَةٌ] † *A saying that hurts; (S, M, A;) or that pains; (Mṣb;) or that troubles and pains one (K, TA) like the pinching of the body: (TA:) pl. قَوَارِصٌ. (S, A, K.)***

مَقْرُوصَةٌ *A receptacle for milk, in which it is rendered biting to the tongue, or acid: (يُقْرِصُ) pl. مَقَارِصٌ. (TA.)*

مَقْرُوصٌ *Cut in pieces, [by being] taken between two things. (M, TA.) — A woman's ornament round like a قَرُوصٌ: (IF, K:) or set, or adorned, with jewels: (IDrd, M:) such is also called قَرُوصٌ. (TA.) [This latter name is now applied*

to a round convex ornament, generally composed of diamonds set in gold; but sometimes of thin embossed gold, usually with a false emerald set in the centre; worn upon the crown of the head-dress by women. For further descriptions, and a figured specimen of each kind, see my work on the *Manners and Customs of the Modern Egyptians*, Appendix A.]

قرض

1. قَرَضَهُ, aor. قَرَضَ, (S, M, A, &c.) inf. n. قَرَضَ, (S, M, Mṣb,) *He cut it*; (S, M, A, Mgh, Mṣb, K;) namely a thing, (S, Mṣb,) or a garment, or piece of cloth, (A, Mgh,) with the مَقْرَاضُ, (A, Mgh, Mṣb,) and with the مَقْرَاضَانِ; (Mṣb;) and in like manner, [or as signifying *he cut it much, or frequently, or repeatedly,*] you say, قَرَضَهُ, (M, TA,) inf. n. تَقْرِضُ: (TA:) this is the primary signification. (TA.) — Hence, (TA,) said of a rat, or mouse, (A'Obeyd, S, A, Mgh, Mṣb,) aor. and inf. n. as above, (S, Mṣb, TA,) *He [cut it with his teeth; gnawed it; or] ate it*; (Mṣb;) namely a garment, or piece of cloth, (S, A, Mgh, Mṣb, TA,) and bread, &c. (TA.) You say also قَرَضَهُ بِنَابِهِ *He cut it with his canine tooth, or fang*. (A.) And قَرَضَ البَعِيرُ جِرْتَهُ, (M, TA,) aor. as above, (A, TA,) and so the inf. n., (TA,) *The camel chewed his cud*: (M, A, TA:) or *returned it [to his mouth, to be chewed again, or to his stomach]*. (TA.) — [Hence also,] قَرَضَهُ رَبَابَهُ, (S, M, A, K,) [lit.] *He cut, or severed, his bond, i. e. the bond of his heart*; and consequently, (TA,) *he died*; (IAar, M, K, TA;) as also قَرَضَ alone, (S, [in which the former is not explained] O, Mṣb, K,) and قَرَضَ: (IAar, O, K:) or *he was at the point of death*. (K.) And you say, قَرَضَ رِبَابَهُ, (AZ, Az, S, &c.) *He came harassed, or distressed, or fatigued, and at the point of death*: (AZ, Az:) or *harassed, or distressed, by thirst, or by fatigue*: (A:) or *in a state of intense thirst and hunger*: (M:) said of a man: (S:) mentioned in the S in such a manner as [appears] to indicate that the verb has here the first of the significations mentioned in this art.; but this is not the case [as is shown in the S itself in art. رِبَابُ]. (TA.) See also 7. — [Hence also,] قَرَضْتُ الوَادِيَّ *I passed through, or across, the valley*. (Mṣb.) It is said in the Kur, [xviii. 16,] وَإِذَا غَرَبَتْ *And when it [the sun] set, to leave them behind on the left; to pass by and beyond them, leaving them on its left*: (S, K:) so explained by AO, or by A'Obeyd: (so accord. to different copies of the S,) *to leave them and pass by them on the left*; not falling upon them at all: (Jel:) or *to turn aside, or away, from them, on the left*: (Mṣb:) or *to be over against them, on the left*: from قَرَضَهُ, meaning *حَدَوْتَهُ*, i. e. *I was over against him, or it*; as also قَرَضْتَهُ. (JK.) And a man says to his companion, *Hast thou passed by such and such a place? and the man asked says ذَاتَ قَرَضَتِهِ*

+ [I passed by it, leaving it behind, on the right, by night]. (S.) The Arabs say, ذَاتَ السَّمَالِ, and قَرَضَتُهُ ذَاتَ الِجَمِينِ, and قَبْلًا, and دُبْرًا, + *I was over against him, or it, on the right, and on the left, and before, and behind*. (Fr.) You say also, قَرَضَ المَكَانَ, (M, Mṣb, K,) aor. and inf. n. as above, (M,) + *He turned aside, or away, from the place*. (M, Mṣb, K.) And قَرَضَ فِي الأَرْضِ + *He traversed the land*. (Z.) And قَرَضَ فِي سَبِيلِهِ, (M, K,) aor. and inf. n. as above, (M,) + *He turned to the right and left in his going or journeying*. (M, K.) And قَرَضَ, like سَمِعَ, + *He, or it, passed away from a thing to another thing*. (IAar, Sgh, L, K.) — Hence also, (TA,) قَرَضَ الشَّعْرَ, (S, Mṣb, K,) aor. as above, (S, Mṣb,) and so the inf. n., (S,) + *He said, spoke, uttered, or recited, poetry; or he poetized, or versified; syn. قَالَ الشَّعْرَ*: (A'Obeyd, S, K:) or *he composed poetry according to rule*: (Mṣb:) because poetry consists of cut feet: or because it is called قَرِيضٌ as being likened to the cud: (A:) or because it is language cut out: (Mṣb:) or as being likened to a garment; as though the poet cut it and divided it into portions; although MF denies that this phrase is from قَرَضَ as signifying “he cut:” he has also assigned to قَرَضَ الشَّعْرَ a signification which belongs to تَقْرِضُ, q. v. (TA.) — Hence also, قَرَضَهُ as syn. with قَارَضَهُ, q. v. (TA.)

2: see 1, first signification. — تَقْرِضُ also signifies + *The art of poetry*: (M, TA:) or *the criticism thereof; the picking out the faults thereof; and the discriminating, by consideration, of what is good thereof from what is bad, both expressed and speculative*. (TA.) — Also, like تَقْرِيطُ; + *The act of praising: or dispraising*: (S, TA:) or it has both these contr. significations; (K, TA;) relating to good and to evil; whereas تَقْرِيطُ relates only to praise and good. (TA.) You say, قَرَضَ صَاحِبَهُ, (S, TA,) + *Such a one praises his companion: or dispraises him*. (S.)

3. قَارَضَهُ, inf. n. مَقَارَضَةٌ and قَرَاضٌ, (M,) [*He lent to him, and received from him, a loan*: or it signifies, or signifies also,] i. q. أَقْرَضَهُ, q. v. (L, TA.) — قَرَاضٌ (S, A, Mṣb, K) and مَقَارَضَةٌ, (S, A, K,) with the people of El-Hijáz, (TA,) also signify i. q. مَضَارِبَةٌ; (S, A, Mgh, Mṣb, K;) as though it were a contract for traversing the land [for traffic], (K,) from القَرَضُ فِي السَّبِيلِ, or, as Z says, from القَرَضُ فِي الأَرْضِ, meaning “the traversing the land,” like as مَضَارِبَةٌ is from القَرَضُ فِي الصَّرْبِ; (TA;) and the form of the contract is what is shown by the following explanation. (K.) You say, قَارَضْتَهُ, (S, A, Mgh,) or قَارَضْتُهُ مِنَ المَالِ, (Mṣb,) *I gave to him property* (S, A, Mgh, K*) مَضَارِبَةً, (A, Mgh,) [i. e.] *that he might traffic with it, on the con-*

dition that the gain should be between us, and the loss should fall upon the property. (S, K. [See also مَضَارِبَةٌ.]) — قَارَضَهُ, (S, K,) inf. n. مَقَارَضَةٌ, (TA,) also signifies + *He requited him; he compensated him*; (S, K;) and so قَرَضَهُ, (S, K,) inf. n. قَرَضَ. (TA.) Hence the saying of Abul-Wardā, (TA,) *إِنَّ قَارَضَتِ النَّاسَ قَارِضُوكَ وَإِنْ قَرَضْتَهُمْ لَمْ يَشْرُوكُوكَ وَإِنْ هَرَبْتَ مِنْهُمْ أَذْرُوكُوكَ*; (A, TA) [*If thou requite men their evil deeds, they will requite thee; and if thou leave them, they will not leave thee; and if thou flee from them, they will overtake thee*]: meaning if thou do evil to them, they will do the like thereof to thee; and if thou leave them, thou wilt not be safe from them, for they will not let thee alone; and if thou revile them and injure them, they will revile thee and injure thee: he said this intending thereby to censure them: and it is from the signification of “cutting.” (TA.) [See also قَرَضَ, below.] You say also, قَرَضَ النَّاسَ, (S, K,) inf. n. مَقَارَضَةٌ, + *Such a one accords, or agrees, with men*. (A.) And قَارَضْتَهُ الزِّيَارَةَ + [*I interchanged visiting with him*]. (A.)

4. اقْرَضَهُ *He cut off for him a portion, to be requited, or compensated, for it*. (Sgh, K.) [And hence,] *He gave him, or granted him, a loan [or loan, or the like]*; (S, M, A, Mgh, K;) and اقْرَضَهُ signifies the same as اقْرَضَهُ. (L, TA.) You say also, اقْرَضَهُ المَالَ, (M, Mṣb,) and اقْرَضَهُ, (M,) [*He lent him the property, &c.*]; *he gave him the property, &c., as a loan*; (M;) *he gave him the property, [&c.] to demand its return*. (Mṣb.) It is said in the Kur, [lxiii. 20,] *وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا*, [lit. *And lend ye to God a good loan; meaning give ye to God good service for which to be requited*]: (S, TA:) it is not here said اقْرَضُوا because the simple subst. [as distinguished from the inf. n.] is what is meant. (TA.) And again, in the same, [ii. 246, and lvii. 11,] *مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا*, meaning, accord. to Aboo-Is-hák the Grammarian, + [*Who is he who will offer unto God a good action or gift, or anything for which a requital may be sought? or, as Akh says, Who will do a good action by following and obeying the command of God?*] (TA.) The Arabs say, *قَدَّ أَقْرَضْتَنِي قَرْضًا حَسَنًا* + [*Thou hast done to me a good deed [which I am bound to requite]*]. (TA.) And it is said in a trad., *أَقْرِضْ عَرَضَكَ لِيَوْمِ فَعْرِكَ*, + [*Lend thou thine honour for the day of thy poverty*]; meaning, when a man defames thee, do not thou requite him, but reserve his recompense undiminished for thee, as a loan for the payment of which he is responsible, that thou mayest receive it from him in the day of thy need thereof: (TA:) [but see عَرَضَ]. — [And hence,] *He gave, or paid, to me the thing*. (M.) — *مَا عَلَيْهِ مَا يُقْرِضُ عَنْهُ العُيُونَ قَيْسُورَهُ* + [*There is not upon him what will turn aside, or away, from him the eyes, and cover him*]. (Ibn-Abbád, Sgh.) — See also 1, latter half.

6. *تَقَارَضَا* They lent and received loans, each to and from the other. [And hence,] *هُمَا* [They two interchanged good and evil, each with the other]; (IKh, S, K;) as also *يَتَقَارِطَانِ*: (IKh:) [but see the latter in its proper place.] And *يَتَقَارِضَانِ الْمَدْحِ*, (AZ,) or *التَّنَاءِ*, (A, Mṣb,) or *التَّنَاءِ بَيْنَهُمَا*, (TA,) [or *هُمَا يَتَقَارِضُونَ الشَّنَاءَ بَيْنَهُمَا*, (in the M, *بَيْنَهُمَا*)] † They praise each other; (AZ, Mṣb;) as also *يَتَقَارِطَانِ*: (AZ:) or they requite, or compensate, each other with praise. (TA.) And *الْقَرْنَانِ* *يَتَقَارِضَانِ الشَّظَرَ* † The two opponents, or adversaries, look askance, with anger, each at the other: (S, K;) and *يَتَقَارِضُونَ نَظْرًا* † They look with enmity and vehement hatred, one at another. (TA.) And *هُمَا يَتَقَارِضُونَ الزِّيَارَةَ* † [They interchange visiting]. (A.) El-Kumeyt, says,

• *يَتَقَارِضُ الْحَسَنَ الْجَمِيلَ مِنَ التَّالِفِ وَالتَّرَاوُرِ* •

meaning, *Interchanging what is good and comely, of sociable conduct and mutual visiting.* (O.) — El-Ḥasan El-Baḡree, being asked whether the companions of the Apostle of God used to jest, or joke, answered, (TA,) *نَعَمْ وَيَتَقَارِضُونَ*, (K, TA,) i. e. *Yes, and they used to recite poetry [one to another]:* (TA:) from *قَرِيضٌ* as signifying “poetry.” (K.)

7. *انْقَرَضُوا* † They passed away, or perished, [as though cut off,] (S, K,) *all of them*, (K,) *not one of them remaining*; (S;) as also *قَرُضُوا* [perhaps a mistake for *قَرُضُوا*: see 1]. (TA.)

8. *اِقْتَرَضَ* He received what is termed *قَرُضٌ* [a loan, or the like], (S, Mṣb, K,) *i. q. اسْتَلَفَ*; (A;) *He defamed him, or spoke evil of him, behind his back or in his absence, or otherwise*; syn. *اغْتَابَهُ*: (K:) as though he cut off [somewhat] from his honour. (TA.)

10. *اسْتَقْرَضَهُ* or *اسْتَقْرَضَ مِنْ فُلَانٍ*, (S, Mṣb,*) *He sought, or demanded, of such a one what is termed قَرُضٌ [a loan, or the like].* (S, A, Mṣb,*) — [And hence,] *اسْتَقْرَضْتُهُ الشَّيْءَ*, *I sought, or demanded, of him the gift, or payment [in advance], of the thing.* (M.)

قَرُضٌ (S, M, A, Mṣb, K) and *قَرِيضٌ*; (Ks, S, M, K;) or, accord. to Th, the former is an inf. n., and the latter a simple subst., but this [says ISd] does not please me; (M;) or the former is an inf. n. used as a subst.; (Mṣb;) or a subst. from *أَقْرَضْتُهُ الْمَالَ*; (Mṣb;) [A loan: and the like:] *a piece of property which a man cuts off from his [other] articles of property, and which, itself, he receives back*; [in rendering the explanation in the Mṣb, for the words *فِي عَيْنِهِ* in my copy of that work; I read *فِي عَيْنَاهُ*, which makes this agreeable with explanations given in other works;] but what is due to the one from the other as a debt is not so called;

(Mṣb, [see *دَيْنٌ*];) *what one gives, (S, Mṣb, K,) to another, (Mṣb,) of property, (S, Mṣb,) to receive it back, (S, K,) or to demand it back: (Mṣb:) or a thing that one gives to be requited for it, or to receive it back: (TA in art. قَرُض:) or a thing of which men demand the payment [or restitution], one of another: (M, L:) or a thing which a man gives, or † does, to be requited for it: (Aboo-Is-hāk the Grammarian, and TA:) pl. قَرُوضٌ. (M, Mṣb.) You say, عَلَيْهِ قَرُوضٌ. [He owes a loan], and قَرُوضٌ [loans]. (A.) — Hence, (S, TA,) † *What one does, in order to be requited it, of good, and of evil. (S, K, TA.)* See three exs. above, under 4. The Arabs also say, *قَدَّ أَحْسَنْتَ قَرُضِي*, meaning † *Thou hast done to me a good deed [which I am bound to requite].* (TA.) And *قَرُضٌ سَيِّئٌ*, and *لَكَ عِنْدِي قَرُضٌ حَسَنٌ* † *I owe thee a good deed, and an evil deed.* (Aboo-Is-hāk the Grammarian, and TA.)*

قَرُضٌ: see قَرُوضٌ.

قَرِيضٌ The cud: (Lth, A:) or *what the camel returns [to his mouth, to be chewed again, or to his stomach,] of his cud*; (S, K;) as also *قَرُوضٌ*: (S:) or it is applied to the cud (جَرَّةٌ) of the camel, and signifies *chewed*: or, accord. to Kr, this is *قَرِيضٌ*, with ف. (M.) And hence, accord. to some, the saying *حَالَ الْجَرِيضِ دُونَ الْقَرِيضِ* [explained in art. جَرَضَ]: but accord. to others, the last word in this saying has the signification next but one following. (S.) = The sound, or voice, of a man in dying. (Er-Riyāshee, in TA, art. جَرَضَ.) = † *Poetry*: (S, M, A, Mṣb, K:) so called for one or another of the reasons mentioned under 1, last sentence but one; (A, Mṣb, TA;) of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ*: (Mṣb:) El-Aghlab El-'Ijlee distinguishes between it and *رَجَزٌ*. (IB.)

قَرَاضَةٌ [Cuttings; clippings; and the like;] *what falls by the action termed الْقَرَضُ*; (S, A, Mṣb, K;) as, for instance, of gold, (S, TA,) and of silver; and of a garment, or piece of cloth, which a tailor cuts with his shears; (TA;) and of this last, and of bread, (JK, TA,) &c., (TA,) by the gnawing (قَرَضَ) of a rat, or mouse: (JK, A, Mṣb, TA:) pl. قَرَاضَاتٌ. (TA.) — [Hence,] *أَخَذَ الْأَمْرَ بِقَرَاضَتِهِ* † *He took the thing, or affair, in its fresh state.* (M, L.) — [Hence also,] *قَرَاضَةُ الْمَالِ* † [The refuse, or] *what is bad, vile, paltry, or of no account, of property.* (TA.) — *قَرَاضَةٌ* also relates to an evil action, and an evil saying, which one man directs against another. (TA.) [What is meant by this is not clear to me.]

قَرَاضَةٌ A certain creeping insect (دُوْبِيَّةٌ) that eats wool. (TA.) — [And hence, app.] † *A man who defames others, or speaks evil of them, behind their backs, or otherwise*; syn. *مُعْتَابٌ لِلنَّاسِ*. (TA.)

أَبْنٌ مَقْرُضٌ, (S, M, A, Mṣb,) [in one copy of the S, *أَبْنٌ مَقْرُضٌ*, and in another, *أَبْنٌ مَقْرُضٌ*,]

like *مَقْرُودٌ*, (Mṣb,) [A species of weasel;] a certain small beast (دُوْبِيَّةٌ), (S, M, Mṣb,) called in Persian *دَلَّة*, (S, Mṣb,) or *دَلَّة*, (as in one copy of the S,) whence the arabicized word *دَلِّي*, (Mṣb,) which kills pigeons, (S, M, A,) seizing upon their throats, and it is a species of rat; (A;) the long-backed quadruped that kills pigeons: (Lth, O, Mṣb:) this last explanation is given by the author of the *Bārī*, after saying that it is a small beast (دُوْبِيَّةٌ), like the cat, which is in houses, and, when angry, gnaws clothes: (Mṣb:) accord. to some, *بَنَاتٌ مَقْرُضِيَّةٌ* [q. v.]: (Mṣb:) pl. *بَنَاتٌ مَقْرُضِيَّةٌ*. (A, Mṣb.)

مَقْرُضَاتُ الْأَسَاقِي A [kind of] small creeping thing (دُوْبِيَّةٌ), which makes holes in, and cuts, skins used for water or milk. (M.)

مَقْرَاضٌ is the sing. of *مَقَارِضٌ*; (S, Mṣb, K;) and a pair thereof is called *مَقْرَاضَانِ*: (Mṣb, K:) the *مَقْرَاضُ* is [A single blade of a pair of shears or scissors;] a thing with which one [shears, or clips, or] cuts; and when you speak of the two together, you do not say *مَقْرَاضٌ*, as the vulgar say, but *مَقْرَاضَانِ*; (Mṣb;) which last is syn. with *جَلْمَانِ* [a pair of shears]; a word, accord. to the lexicologists having no sing.; but Sb mentions *مَقْرَاضٌ*, thus using the sing. form: (M:) or *مَقْرَاضٌ* and *مَقْرَاضَانِ* signify the same; [a pair of shears;] like *جَلْمٌ* and *جَلْمَانٌ*, and *قَلْمٌ* and *قَلْمَانٌ*: (Mṣb in art. جَلْمٌ) or *مَقْرَاضٌ* signifies *جَلْمٌ صَغِيرٌ* [a small pair of shears; i. e. a pair of scissors]: (JK:) Adee Ibn-Zeyd uses the expression *شَفْرَتَا مَقْرَاضِي* [the two blades of a pair of shears or scissors] in a poem; (IB;) and other poets use the sing., *مَقْرَاضٌ*: (TA:) and *مَقْرَاضٌ*, with ف and ص, signifies the same. (IB.) Hence the saying, *لِسَانٌ فُلَانٍ مَقْرَاضُ الْأَعْرَاضِ*, [The tongue of such a one is the detractor of reputations]. (TA.)

مَقْرُوضٌ pass. part. n. of *قَرَضَهُ*. — See *قَرِيضٌ*.

قرضا

قَرُوضِيٌّ One of the strange species of trees of the desert; (AA, O, K, TA;) a certain plant that attaches itself to trees, and wraps itself about them; (TA;) a species of plant (AḤn, O, TA) the flower of which is yellower than the *وَرْسُ*, (AḤn, O, K, TA,) and which grows at the base, or on the stem, of the *سَمَرٌ* and *سَمَرٌ* and *عَرُوقٌ* (O, TA) and the like: (O:) n. un. with ة. (O, K, TA.)

قرضب

Q. 1. *قَرَضَبَهُ* He cut it; (S, K;) and so *قَرَضَبَهُ*; (K in art. قَرَضَبَ) but the former is the more approved: (TA in that art.:) and [the inf. n.] *قَرَضَبَةٌ* signifies the cutting vehemently. (TA in the present art.) [See also *قَرَضَابٌ*, below; first

sentence.] — And *He separated it*; or *separated it into several, or many parts*; or *dispersed it*; i. e., a thing. (K.) — And *He collected it together*; namely, flesh-meat in a cooking-pot: thus it has two contr. significations. (K.) — And *He ate it entirely*; namely, flesh-meat: (K:) and in like manner, قَرَضَبَ الشَّاةُ, said of the wolf, *he ate entirely the sheep, or goat.* (TA.) And [the inf. n.] قَرَضَبَةٌ is said to signify *The [eating indiscriminately,] not clearing, or freeing, the moist, or tender, from the dry, or tough, by reason of vehement voracity.* (TA.) — And قرضب said of a man, *He ate a dry, or tough, thing.* (S, O, K.) — And *He (a man) ran in the manner termed عَدُو*: (K:) or قَرَضَبَةٌ signifies [a running] such as falls short of what is termed عَدُو. (O.)

قَرَضَبٌ The refuse remaining in the sieve, that is thrown away. (O, K, TA.)

قَرَضَابٌ A sharp sword; as also قَرُضُوبٌ: (O:) or both signify a very sharp sword; (K:) as also قَرَضَابٌ: (TA in art. قرطب:) or the first signifies, (S,) or signifies also, (O,) a sharp sword, that cuts bones. (S, O.) Both the first and second of these words are compounded from قَرَضَ and قَضَبَ, which signify “he cut.” (O.) — And *One who eats much*: (TA:) or, as also قَرُضُوبٌ and قَرَضَابَةٌ and قَرَضَابٌ and مَقْرُضِبٌ, one who leaves nothing uneaten by him. (K, TA.) — And *A man who eats what is dry, or tough.* (Th, S, O, K.) — And القَرَضَابُ signifies *The lion.* (O, K.) — And قَرَضَابٌ and قَرُضُوبٌ signify *A thief, or robber*: pl. قَرَضَابَةٌ. (S, O, K.) And both words, (the latter, S, O, K, and the former also, K, TA,) sometimes, (S,) *A poor man*; (S, O, K, TA;) *a pauper*: (TA:) pl. as above. (K, TA.) — *مَا رَزَاؤُهُ قَرَضَابًا* means *I did not get, or obtain, or take, from him, or it, anything.* (O, K.)

قَرُضُوبٌ: see the next preceding paragraph, in three places.

قَرَضَابَةٌ: } see قَرَضَابٌ; the second in two places.
قَرَضَابٌ: }
مَقْرُضِبٌ: }

قرط

2. قَرَطَ الْجَارِيَةَ, (S, K,) inf. n. تَقْرِيطٌ, (TA,) *He adorned the girl, or young woman with the [ornament called] قَرَطٌ.* (S,* K.) A rájiz says, addressing his wife, (S, TA,) who had asked him to adorn her with a pair of ornaments of the kind so called, (TA.)

- قَرَطَكَ اللَّهُ عَلَى الْعَيْنَيْنِ
- عَقَارِبًا سَوْدًا وَأَرْقَمِينَ

† [May God suspend to thee, upon the two eyes, black scorpions, and two black and white serpents].

(S, TA.) [See also another tropical usage of the verb voce شَنَفَ.] — Hence, (TA,) قَرَطَ الْفَرَسَ [لِجَامٍ] *He put, or threw, the bridle upon the horse's head*; (S, TA;) this is what is meant by the explanation اَلْجَمَّ in the K: (TA:) or *he placed the horse's reins behind his ears, in putting the bridle on his head*: (Sgh, K:*) or it has the former of the meanings explained above, and also signifies, *he (the rider) stretched forth his hand so as to put it upon the back of the horse's head, upon the place where the عَدَارُ is tied, while the horse was running*: (IDrd:) or *he incited the horse to the most vehement running*; (TA, and so in the CK, excepting that الخَيْلُ is there put in this instance in the place of الفرس;) because, when his running is vehement, the rein is extended upon the ear, and so becomes like the قَرَطُ: accord. to the A, قَرَطَ الْفَرَسَ عَنَانَهُ means *he slackened the horse's rein so that it fell upon, or against, the part behind the ear, the place of the قَرَطُ, in urging him to run.* (TA.) — And hence, (A,) قَرَطْتُ *I hastened to him a messenger*: (Ibn-Abbád, TA:) or *I dismissed (lit. flung) in haste to him a messenger*: a phrase doubly tropical. (A, TA.) And hence تَقْرِيطٌ is used by the vulgar to signify the act of *notifying*: and *desiring to hasten*: and *straitening*: and *confirming, or corroborating, in an affair or a command*: in all which senses it is trebly tropical. (TA.) — قَرَطَ عَلَيْهِ *He gave him little*; (K, TA;) or *by little and little.* (TA.) [This is said in the TA to be from القَرَاطُ; app. meaning from القَرَاطُ as a dial. var. of القَيْرَاطُ: but IDrd says, that from this phrase is derived القَيْرَاطُ.] = [He cut, or clipped, money.]

5. تَقَرَّطَتِ الْجَارِيَةُ *The girl adorned herself with the [ornament called] قَرَطٌ.* (S,* TA.)

قَرَطٌ [An ear-ring, or ear-drop;] i. q. شَنَفٌ: (K:) or the thing that is suspended to the lobe of the ear; (S, Mgh, Msb, K, TA;) such as a silver bead fashioned like a pearl, or a pendant of gold; the شَنَفُ being that which is in the upper part of the ear: (TA:) pl. [of pauc.] أَقْرَطَةٌ (Mgh, Msb) and أَقْرَاطٌ, (K,) and [of mult.] قَرَطَةٌ (S, Mgh, Msb, K) and قَرَاطٌ (S, K) and قُرُوطٌ. (K.) It is said in a proverb, *خَذُهُ وَلَوْ بِقَرَطِي مَارِيَةَ* [Take thou it, although by means of giving for it the two ear-rings of Māriyeh]; (TA, S, K, in art. مَرَى) i. e., take thou it at all events: (K in art. مَرَى) this Māriyeh, respecting whom authors differ, was the first Arab woman who wore ear-rings, and her ear-rings are said to have been of great value. (TA.) — القَرَطُ: (التَّرِيَّةُ) *The Pleiades*: so called by way of comparison. (TA.) = *A certain plant, like the رَطْبِيَّةُ [or رَطْبِيَّةُ, a species of trefoil, or clover], except that it is superior in size, or quality, to the latter, (AHn, K,) and larger in the leaves, fed upon by horses and the like*; (AHn, TA;) in Persian شَبْدَرُ [or شَبْدَرُ]. (AHn, K.) [See بَرِسِمَرُ.]

قَرَاطٌ: } see what next follows.
قَرَاطٌ: }

قَيْرَاطٌ (S, Mgh, K) and قَرَاطٌ (K, TA,) like قَرَاطٌ, (TA,) or قَرَاطٌ; (as in some copies of the K) which last is the original form, as is shown by its pl., قَرَارِيطٌ, (S, Mgh,) and by its dim., قَرِيرِيطٌ, (Mgh,) the same change being made in this instance as is made in دِينَارٌ; (S, Mgh;) in the ancient Greek language, [κεράτιον,] said to signify *A grain of the خَرْثُوبُ [or carob-tree]*: (Msb:) [and hence, the weight thereof; a carat; i. e. four grains;] the half of a دانق, (S, Mgh,) accord. to the ancient Greeks: (Msb voce دانق, q. v.) or it is a weight differing in different countries; in Mekkeh being the twenty-fourth part of a deenár; and in El-'Irák, the twentieth part thereof: (K:) or the twentieth part of a deenár in most countries; but accord. to the people of Syria, the twenty-fourth part thereof. (Iath.) As occurring in a trad., (S, TA,) in which it is said, that he who attends a corpse until it is prayed over shall have a قَيْرَاطٌ, and he who attends it until it is buried shall have قَيْرَاطَانٌ, (TA,) قَيْرَاطٌ is explained as meaning, *The like of Mount Ohod*; (S, TA;) [i. e. a very great reward;] and قَيْرَاطَانٌ as meaning *the like of two great mountains.* (TA.) — قَيْرَاطٌ is also applied by accountants to *The twenty-fourth part of a thing*; because twenty-four is the first number that has an eighth and a sixth and a fourth and a third and a half without a fraction. (Msb.)

قَرِيرِيطٌ dim. of قَيْرَاطٌ. (Msb.)

جَارِيَةٌ مَقْرَطَةٌ *A girl having [or being adorned with] the [ornament called] قَرَطٌ.* (K.)

قرطس

Q. 1. قَرَطَسَ, (Msb, K,) inf. n. قَرَطَسَةٌ, (Msb,) *He (an archer) [and it (an arrow)] hit the قَرَطَاسُ [or target].* (Msb, K.) It is also allowable to say, قَرَطَسَتْ الرَّمِيَةَ *The shot went right to the قَرَطَاسُ.* (Msb.)

Q. 2. تَقَرَّطَسَ *He perished.* (Sgh, K.)

قَرَطَاسٌ and قَرَطَسٌ: see قَرَطَاسٌ.

قَرَطَاسٌ *Paper*; syn. كَأَغَدٌ: (K:) or such as is made of the بَرْدِيٌّ [or papyrus], found in Egypt: (TA:) [and particularly a roll, or scroll, thereof: see also طُومَارٌ, and سُورْفَةٌ:] what one writes upon: (S, Msb:) also written قَرَطَاسٌ; (S, Mgh, K;) but the former is the better known, (Msb,) or the former only is of established authority, for El-Jārabardee says the contrary of the latter; (MF;) and قَرَطَاسٌ; (Lh, ISd, K;) but this is not mentioned by most of the lexicographers; (MF;) and قَرَطَسٌ signifies the same; (AZ, S, Mgh, K;) and so does قَرَطَسٌ. (K [app. on the authority of El-Fārábee and Aboo-Alyà; but the

names are imperfectly written in the TA.) — **قِرطاس** also signifies *A writing, or book, (صَحيفة), of whatever thing it be:* (K:) pl. **قِرطاس**. (TA.) — Also, *A butt, or target, to shoot at;* (S;) *a piece of skin, (Mṣb,) or any skin, (K,) set up for persons contending in shooting.* (Mṣb, K.) — And *A kind of برد [q. v.] of the fabric of Egypt.* (K, TA.) — And *A white, or fair, girl, of tall stature.* (IAṣr, K.) — And *A camel such as is termed آدم.* (Sgh, K.) — And *A young she-camel.* (IAṣr, K.)

دابة قِرطاسية *A beast of carriage in whose whiteness is no mixture of any other colour.* (K.)

مُقِرطس An archer [and in like manner an arrow] *hitting the قِرطاس.* (Mṣb.) And **رَمِيَةٌ مَقِرطسة** *A shot going right to the قِرطاس.* (TA.)

قرط

1. **قِرطَهُ**, aor. ى, inf. n. **قِرطَ**, *He tanned it,* (Mṣb, TA,) namely, a skin, or hide, (Mṣb,) or a skin for water or milk, (TA,) *with قِرط*, q. v. infra: (Mṣb, TA:) or *he dyed it therewith.* (TA.) — *He plucked it, or gathered it, from the tree;* namely, what is called **قِرط**. (Mṣb.) — **قِرطتَهُ** a dial. var. of **قِرطتَهُ**, in the phrase **قِرطتَهُ ذَاتَ الشِّمَالِ**, q. v. (Fr, K.) — And [in like manner as a dial. var. of **قِرطتَهُ**] *I cut it, or made it and cut it according to a measure and pattern.* (Fr.) — **قِرطَ**, aor. ى, *He was, or became, a lord, master, chief, or man of rank or quality, after being in a base or abject state.* (IAṣr, O, K; and T in art. قِرط.)

2. **قِرطَهُ**, inf. n. **تَقِرطَ**, *He took extraordinary pains, or exceeded the usual degree, in tanning it, namely, a skin, or hide, with قِرط.* (Z.) — [And hence, (see 6,)] † *He praised, or eulogized, him, he, the latter, being living;* (S, K, TA;) **تَأْيِينٌ** signifying the “doing so when the man is dead;” (S;) the former signifies he did so *truly or falsely.* (K.) And **يُقِرطُ صاحِبَهُ**, and **فُلَانٌ يُقِرطُ صاحِبَهُ**, † *Such a one praises his companion, falsely or truly.* (AZ, S, TA.) And **يُقِرطُنِي بما لَيْسَ فِيّ** [He praises me for that which is not in me]. (TA, from a trad.) — And *He praised him immoderately:* like **قِرطَهُ**. (O in art. قِرط.) — Also, [like **قِرطَهُ**,] † *He dispraised him:* (Kitāb el-Addād, cited by Freytag:) or it relates only to praise and good; but **تَقِرطُ** relates to good and to evil. (TA in art. قِرط.)

6. **هُمَا يَتَقَارطَانِ المَدْحَ** † *They two praise each other;* (S, K, TA;) from 2 in the first of the senses assigned to it above; *each embellishing the other like as the قَارطُ embellishes the skin, or hide;* (Z, TA;) and **يَتَقَارطَانِ** is like it: (TA:) and you say also, **هُمَا يَتَقَارطَانِ الخَيْرَ والشرَّ** [They two interchange good and evil, each with the other]; as also **يَتَقَارطَانِ**: (IKh, in TA, art. قِرط.) or **تَقَارطُ** relates only to praise and good; but **تَقَارطُ**, to good and evil. (TA.)

قِرطَ, accord. to some, (Mṣb,) *The leaves of the سَلْمُ [mimosa flava], (Lth, S, Mgh, K,) with which they tan;* (Lth, S, Mgh;) but this assertion is [said to be] inaccurate; for the leaves are called **خَبَط**, and camels are fed with them, and they are not used for tanning: some say, that it is a kind of tree; but this also is inaccurate; for one says, “I plucked, or gathered, **قِرطَ**,” and trees are not plucked, or gathered: (Mṣb:) AHn [contradicts this, however, for he applies this word to a kind of tree, and] says, it is *the best of things with which hides are tanned in the land of the Arabs; and these are tanned with its leaves and its fruit:* [the pods of the سَطَط, which is also called **قِرطَ**, are used for tanning;] and in one place he says, it is *a large kind of trees, having thick stems (سَوَكُ [app. a mistranscription for سَوَكُ, thorns,]) resembling the walnut-tree, [in the Mgh, evidently from the same source, “or, as some say, a large kind of trees, having thick thorns (سَوَكُ), resembling the walnut-tree,“] the leaves of which are smaller than those of the apple-tree, and it has grains which are put into balances [for weights, like as are those of the carob-tree]: it grows in the low plains:* (TA:) or *a kind of tree, whereof the سَطَط [mimosa Nilotica, also called accacia Nilotica,] is a species:* (M, K, in art. سَطَط:) [or,] correctly speaking, it is [the fruit, or seed with its pericarp, of that tree;] *a well-known grain, which comes forth in envelopes, like lentils, from the trees called عَضَاهُ;* (Mṣb;) or, [to speak more precisely,] *the fruit of the سَطَط, whence is expressed أَقَاقِيَا [acacia, i. e. succus acaciæ]; (K;) which is termed عَصَاةُ القِرطِ, [and when inspissated, رُبُ القِرطِ] and has an acrid property; the best thereof is that which is sweet in odour, heavy, hard, and green; and it strengthens relaxed members, when cooked in water, and poured upon them:* (Ibn-Jezleh, TA:) [the last application is that which commonly obtains in the present day: see also 'Abd-el-Lateef, pp. 48—52 of the Arabic text, and De Sacy's translation and notes:] the n. un. is **قِرطَةٌ**: (AHn, Mgh, Mṣb:) and the dim. of this is **قِرطِيَّة**. (AHn, Mṣb.) Hence **بِلَادُ القِرطِ**, applied to *El-Yemen*, because the **قِرطَ** grows there [most plentifully]. (S.) See also **صَمْعٌ**.

قِرطِي The dye (صَبغ) [a mistranscription for **دَبغ** i. e. tan] of the **قِرطَ**. (TA.) — See also **قِرطَ**. **قِرطَ** **إِبِلَ قِرطِيَّة** *Camels that eat قِرطِيَّة*. (TA.) — **مَقِرطُ** — **قِرطِي** *A ram of El-Yemen;* because the **قِرطَ** grows there [most plentifully]. (S, K.)

قِرطَا *A seller of قِرطَ*. (Mṣb, K.)

قَارطُ *A plucker, or gatherer, of قِرطَ*. (S, Mṣb, K.) It is said in a proverb, (S,) **لَا آتِيكَ أَوْ يُووبُ** [I will not come to thee unless the gatherer of قِرطَ, of the tribe of 'Anazeh, return]: (S, K, but in the latter **العنزي** is omitted:) and Abou-Dhu-cyb says,

وَحَسَى يُووبُ القَارطَانِ كِلَاهِمَا

[And until the two gatherers of قِرطَ return, each of them]: (S:) the **قَارطَانِ** were two men of the tribe of 'Anazeh, who went forth in search of قِرطَ, and did not return. (S, K.) We also find in the M, **لَا آتِيكَ القَارطُ العنزي**, i. e. *I will not come to thee as long as the gatherer of قِرطَ, of the tribe of 'Anazeh, is absent:* القَارطُ العنزي being made to occupy the place of **الدَّهْرُ**, and being put in the accus. case as an adverbial expression, by an extension of the signification, of which there are parallel instances. (TA.)

تَقِرطَ: see 2. [Used as a subst., † *An encomium, or eulogy, on a living person:* pl. **تَقَارِطُ** and **تَقِرطَاتُ**.]

مُقِرطُ: see what next follows.

مَقِرطُ A skin, or hide, *tanned with قِرطَ*; (S, Mṣb, K;) as also **قِرطِي**; and AHn mentions, on the authority of Abou-Mis-hal, **مَقِرطُ**, as though from **أَقِرطَهُ**, which, he says, we have not heard: (TA:) or *dyed therewith.* (K.)

[قرع

قرف

See Supplement.]

قرنص

Q. 1. **قِرْنَصَهُ** [see **قِرْنَصًا**, below.] = **قِرْنَصَهُ**. (JK, TA,) inf. n. **قِرْنَصَ** (JK, S, K) and **قِرْنَصَ**, (TA,) *He bound his arms beneath his legs:* (JK, K;) or *he drew him together, (namely, a man,) binding his legs and arms.* (S.) — [Hence,] **قِرْنَصَ** also signifies *A certain mode of coitus, in which the woman's extremities are drawn together, so that the man makes fast her arms beneath her legs:* (JK, K;) transmitted by Ibn-Abbād. (TA.)

Q. 2. **تَقِرْنَصَتْ** *She (an old woman) wrapped herself up in her clothes.* (JK, K.)

قِرْنَصِي and its variations: see what follows.

قِرْنَصًا, with ḍamm, (K,) [in a copy of the S written without any vowel-sign to the ف,] or **قِرْنَصًا**, (so in a copy of the S) or both, (El-Ashmoonee, in his Expos. of the Alfeeyeh of Ibn-'Aḳcel,) and **قِرْنَصًا**, with ḍamm to the ق and ر, (IJ, K,) and **قِرْنَصِي**, (S, K,) and **قِرْنَصِي**, (Fr, K,) and **قِرْنَصِي**, (K,) of all which the first is the most chaste, (TA,) [all inf. ns., of which the verb, accord. to analogy, is **قِرْنَصَ**, but I have met with no instance of its occurrence,] *A certain mode of sitting;* (S;) *the sitting upon the buttocks, making the thighs cleave to the belly, and putting the arms round the shanks, (A'Obeyd, S, K,) like as a man binds himself with a piece of cloth round his back and shanks; his arms being in the place of the piece of cloth:* (A'Obeyd, S;) or *the sitting upon the knees, bending down, (مَنْكَبًا, [in the L مَتَكَبًا, which is a mistranscription,]) making the belly cleave to the thighs, and putting the hands under the arm-pits;* (Abu-l-Mahdee, S, K;) *a mode of*

sitting of the Arabs of the desert: (Ş:) or the sitting upon the legs, putting the knees together, and contracting the arms to the breast. (IAqr, TA.) You say, قَعَدَ القَرْصَاءَ He sat in the manner above described. (IAqr, Ş.)

[قزق]

قزق

See Supplement.]

قزمد

Q. 1. قَزَمَدَ He plastered a pool, (Ş, L,) or a tank, or cistern, (L,) with the burnt stones called قَزَمَدَ: (Ş, L:) or he plastered thickly. (TA, art. كلس.) — He constructed a building with such stones. (L.) — [He smeared a garment with saffron, or perfume. See مَقْرَمَدَ.]

قَزَمَدَ A kind of stones, (Ş, L, K,) which have holes, (L, K,) and upon which a fire is lighted and kept up until they are thoroughly burnt, (Ş, L, K,*) when they are used for plastering pools, (Ş, L,) and tanks, or cisterns, (L,) and for building; (L, K;) as also قَزَمِيدٌ: (L:) or a thing [or substance] like gypsum, with which one plasters: (TA:) and قَزَمَدٌ (L, K) or قَزَمِيدٌ (Mşb) signifies anything (L) with which one plasters, or smears, (L, Mşb, K,) for the purpose of ornament, (Az, L, Mşb,) as gypsum, and saffron, (L, Mşb, K,) and perfume, &c. (Mşb.) — Rocks, or masses of stone. (L.) — Baked pottery. (L, K.) — Also قَزَمَدٌ (L, K) and قَزَمِيدٌ (IAqr, Aş, Ş, L, Mşb, K) [coll. gen. ns.: the n. un. of the latter, قَزَمِيدَةٌ, occurs in the M and TA, voce اِرْدَبَةٌ:] Baked bricks: (Ş, L, Mşb, K:) or the baked bricks of baths; in the dial. of Syria: (Aş, L:) or large baked bricks: (Ş, voce اِرْدَبَةٌ:) or the large baked bricks of houses: (IAqr, L:) or a thing resembling baked brick: (TA:) originally Greek, [κεραμίδς,] (L, Mşb,) used by the Arabs in ancient times: (L:) pl. of the latter, قَرَامِيدٌ: (IAqr, Aş, Ş, L:) which is the word in common use. (TA.) — Also قَزَمِيدٌ i. q. اِرْدَبَةٌ, (K,) i. e., A [cover for a] wide sink-hole (بَالُوْعَةٌ) made of baked clay: (TA:) [but see اِرْدَبَةٌ].

قَزَمُوْدُ The male mountain-goat: (L, K:) or a mountain-kid: pl. قَرَامِيدٌ, (AO, Az, Ş, L,) with which قَرَاهِيْدٌ is syn. (Az, L) — The fruit of the غَضَاءُ: (L, K:) or a species thereof; as also قَزَمُوْدٌ. (T, L.)

قَزَمِيْدٌ see قَزَمَدٌ, in four places. — The female mountain-goat, اَرُوْبَةٌ: or this word is corruptly written [for اِرْدَبَةٌ]. (K.)

مَقْرَمَدٌ see the verb, of which it is the pass. part. n. — A building constructed with baked bricks (أَجْرٌ [or قَزَمِيدٌ]) or (in the K, and) with stones: (Ş, L, Mşb, K:) or lofty, or high. (K.) — A building thickly plastered. (TA, art. كلس.) — Narrow: (TA:) or made narrow. (L.) — A garment smeared with saffron and perfume:

(L, Mşb:) or smeared with the like of saffron. (K. [in the CK, for بِشْبِهِ الزعفرانِ is put بِشْبِهِ الزعفرانِ.]

قزرمز

قَزِرْمَزٌ, a Persian word, arabicized; (TA;) [The insect called coccus: and particularly the coccus baphica, or coccus ilicis; commonly called by us, from the Persian and Arabic, kermes: and also applied to that species which is the true cochineal:] a certain Armenian dye, (Lth, K,) of a red colour, (Lth, TA,) obtained from the expressed fluid of a kind of worm found in the woods of Armenia: (Lth, K:) such is said to be the case: and in some of the correct copies of the K we find the following addition: it is said to be red like the lentil, in the form of grains: it falls upon a species of بَلُوْطٌ, [or oak,] in the month of اَذَارٌ, [or March, O.S.,] and if not gathered, it becomes a flying thing, and flies: it is used as a dye for animal substances, such as wool and silk, but not cotton. (TA.)

قَزِرْمَزِيٌّ Dyed with قَزِرْمَزٌ: or resembling the colour of that dye: (the book entitled ما لا يسع الطبيب of جبهله, by Ibn-El-Kutbee; cited by Golius:) [in the present day, crimson; or of a deep red colour.]

قزرمط

Q. 1. قَزْرَمَطٌ, (TA,) [or, as is implied in the Ş, قَزْرَمَطٌ فِي الخَطِّ, or قَزْرَمَطٌ فِي الخَطِّ,] inf. n. قَزْرَمَطَةٌ, (Ş, K,) He made the lines near together in writing: (Ş:) or he made the characters fine, or slender, or minute, (K, TA,) and the letters and lines near together. (TA.) — قَزْرَمَطٌ فِي الخَطِّ, (TA,) [or, as implied in the Ş, قَزْرَمَطٌ فِي الخَطِّ, or قَزْرَمَطٌ فِي الخَطِّ,] inf. n. as above, (Ş, K,) He (a man, TA) contracted his steps in walking or going: (Ş, K, TA:) and in the same sense قَزْرَمَطٌ is said of a camel. (TA.)

Q. 3. اِقْرَمَطٌ, (Ş,) or اِقْرَمَطٌ, (K,) [the former being the original form,] It (skin, Ş, TA) became contracted, or shrivelled: (K, TA:) or became drawn together, one part to another. (Ş, TA.) — He (a man, AA) became angry. (AA, K.)

قَزْرَمَطِيٌّ One of the قَرَامِطَةٌ [or Karmathians]; (Ş, K;) i. e. of the people [or sect] thus called. (K.) [See De Sacy's Chrest. Arabe, 2nd ed., ii. 97.]

قَزْرَمَطِيْطٌ One who contracts his steps in walking or going. (K, TA.)

قَزْرَمَطِيٌّ see قَزْرَمَطِيٌّ.

[قزرن]

See Supplement.]

قزرنب

قَزْرَنْبٌ The jerboa; or a rat, or mouse; syn. قَزْرَانَةٌ: or the young one generated between it and a jerboa: (K:) and قَزْرَنْبٌ [i. e. قَزْرَنْبٌ, with kesr,]

is a dial. var. thereof. (So in the TA. [But I incline to think that قَزْرَنْبٌ is a mistranscription for قَزْرَنْبٌ.]

قَزْرَنْبٌ The flank: (IAqr, O, K:) or a flabby flank. (TA.)

قَزْرَنْبِيٌّ An insect resembling the [beetle called] خَنْفَسَاءُ, or somewhat larger than the latter, with long hind-legs: (Aş, T, TA:) or an insect with long hind-legs, resembling the خَنْفَسَاءُ, (Ş, O, Meyd,) but somewhat larger, (Ş, O,) having a speckled back. (Meyd.) It is said in a prov., القَزْرَنْبِيُّ فِي عَيْنِ اُمِّهَا حَسَنَةٌ [The karembà in the eye of its mother is beautiful]. (Ş, O, Meyd. [Mentioned in the Ş and O, in art. قزرب.]) [See اِبْنُ الفَاسِيَاءِ, in art. فسو.]

قزرنبط

قَزْرَنْبِيْطٌ see قَزْرَنْبِيٌّ, in art. قزرنبط.

قزرنس

قَزْرَنْسٌ see قزرنص.

قزرنص

Q. 1. قَزْرَنْصَ البَايِ He acquired for himself, permanently, for the chase, the hawk, or falcon, (Ş, K, TA,) by tying it up in order that its feathers might drop off. (TA.) — قَزْرَنْصَ البَايِ The hawk, or falcon, became a permanent acquisition for the chase: the verb being intrans. as well as trans. (K.) Lth mentions it as being written with س [i. e. قَزْرَنْسٌ]. (TA.)

بَاَزٌ مَقْرَنْصٌ A hawk, or falcon, permanently acquired for the chase, (Ş, TA,) by the means mentioned above. (TA.)

[قزرى and قزرو]

See Supplement.]

قز

1. قَزَّ, [sec. pers., app., قَزَزَتْ,] aor. 4, inf. n. قَزَاةٌ, He felt, or had a sense of, or was moved with, shame, or pudency; his soul shrank from foul things: (M:) and [in like manner] تَقَزَّرَ he was scrupulous in shunning, or avoiding, unclean things, or impurities; (Ş, M;) he removed himself far from such things; (Ş, Mgh, K;) and قَزَّ [an inf. n. of قَزَّ] signifies the same as تَقَزَّرَ. (K, TA.) You say also, قَزَّ مِنَ الدَّنَسِ, inf. n. قَزَّ, He removed himself far from what was unclean. (TK.) And قَزَّتْ نَفْسِي عَنِ الشَّيْءِ, and قَزَّتْهُ, with and without a prep., (M, TA,) inf. n. قَزَّ, (M, K,) My soul, or mind, refused the thing, or rejected it; (M, K, TA;) a meaning said by IK†† to be of the dial. of El-Yemen: (TA:) and it loathed the thing; which latter is the more common signification: (M, TA:) and [in like manner] تَقَزَّرَ عَنِ الشَّيْءِ he did not eat the thing, nor drink it, willingly: (M, TA:) and قَزَّ مِنْ تَقَزَّرَ أَكَلَ الصَّبَّ وَعَبَّرَهُ [he loathed, or shunned, or

avoided, the eating of the lizard called *ضَبٌ* &c.] (S, Mgh, TA.)

5: see 1, in three places.

قَز *A quality, or thing, that is to be loathed, or shunned, or avoided, for its uncleanness, in food; as also قَزٌّ and قَزَاةٌ.* (M, TA.) See also 1. — *A man who feels, or has a sense of, or is moved with, shame, or pudency; whose soul shrinks from foul things:* (M, TA:) and, as also قَزٌّ and قَزٌّ, a man scrupulous in shunning, or avoiding, unclean things, or impurities; (S;) who removes himself far from such things; (S, K;) who does not eat nor drink a thing willingly: (M:) and the same three epithets, (TA,) and قَزَزٌ (K) and قَزَزٌ (IAar, K,) a man well-bred, or polite, (ظريف), who guards against vices or faults, and shuns acts of disobedience and afflictions, not through pride: (K, TA:) fem. قَزَّةٌ and قَزَّةٌ and قَزَّةٌ: (M, K:*) the pl. of قَزٌّ is أَقْرَاةٌ, which is anomalous. (M, TA.) — *I. q. اِبْرِسْمٌ [Silk: or raw silk:]* (K:) or a kind thereof: (S:) or that whereof اِبْرِسْمٌ is made; (Lth, Az, Mgh, TA:) wherefore some say, that قَزٌّ and اِبْرِسْمٌ are like wheat and flour: (Mgh:) a Persian word, [originally قَزٌّ], (M, TA,) arabicized: (S, M, Mgh:) pl. قَزَزٌ. (M, TA.) — [Hence, قَزَزٌ دَوْدُ القَزِّ The silk-worm.]

قَزٌّ: } see قَزٌّ; the first in three places, and the second in two.
قَزَزٌ: }
قَزَزٌ: }

قَزَاةٌ: see قَزٌّ, and see also 1.

قَزَازٌ *A seller of قَزٌّ, q. v.* (K.)

قَزَزٌ: see قَزٌّ.

قزح

1. قَزَحَتِ القِدْرُ: see 2. — *قَزَحَتِ القِدْرُ*, [aor. قَزَحَ] inf. n. قَزَحٌ and قَزَحَانٌ, *The cooking-pot made what came forth [or overflowed] from it to drip, or fall in drops.* (AZ, K, TA.) — And قَزَحَ بَبْوُهُ, (S, A, Mgh, K,) and قَزَحَ بِهِ, (A, Mgh, K,) aor. of each قَزَحَ, (K,) inf. n. قَزَحٌ (S, K) and قَزَحٌ; (K;) and قَزَحَ بِهِ, inf. n. تَقَزَّحَ; (A;) said of a dog, (S, A, Mgh, K,) *He ejected his urine, (S, Mgh, TA,) and sprinkled it:* (S:) or raised his hind leg, and emitted his urine: (TA:) or ejected his urine with an impetus, or in several discharges. (K, accord. to different copies; as is said in the TA.) — قَزَحَ أَصْلَ الشَّجَرَةِ: see 2. — قَزَحَ also signifies *It* (a thing, TA) *was or became, high, or elevated.* (K, TA.) — And قَزَحَتْ, said of a plant or tree [شَجَرَةٌ or نَبْتَةٌ], *It had, or produced, what is termed a تَقَزُّحٌ* [q. v.]. (TA.)

2. قَزَحَ القِدْرُ, (S, A, Mgh, Mgh, K,) inf. n. تَقَزَّحَ; (S;) and قَزَحَهَا, (Mgh, Mgh, K,)

aor. قَزَحَ, (K,) [inf. n. قَزَحٌ, as indicated in the K:] [*He put into the cooking-pot seeds for seasoning, (S, A, Mgh, Mgh, K,) called قَزَحٌ.* (Mgh, K.) — [Hence,] قَزَحَ كَلَامَهُ † *He seasoned [meaning he embellished] his speech, or language; syn. تَوَبَّلَهُ.* (TA in art. تَبَل.) تَقَزُّحُ الحَدِيثِ means † *The embellishing of discourse* (K, TA) *without lying therein.* (TA.) — قَزَحَ أَصْلَ الشَّجَرَةِ, in copies of the K incorrectly قَزَحَ, without tesh-deed, (TA,) *He made water upon (بَوْلٌ) the root, or stem, of the tree:* (K, TA:) or *he put urine at the root of the tree to render its fruit abundant.* (JK.) — See also 1.

5. تَقَزَّحَتِ النَّبَاتُ, (K, TA,) and الشَّجَرُ, (TA,) *The herbage, and the trees, branched forth into many branches.* (K, TA.)

قَزَحٌ: see قَزَحٌ. — Also *The urine of the dog.* (K.)

قَزَحٌ (IAar, S, Mgh, K) and قَزَحٌ (IAar, K) *Seeds that are used in cooking, for seasoning food; syn. تَابَلٌ; (S, K;) or اِبْرَزَارٌ; (Mgh;) that are put into the cooking-pot; such as cumin-seeds and coriander-seeds: pl. أَقْرَاحٌ:* (TA:) and تَقَزَّحٌ (a pl. that has no sing., TA) signifies the same as أَقْرَاحٌ, i. e. اِبْرَازِيرٌ. (S, K, TA.) — And the former (قَزَحٌ) signifies also *Onion-seed:* (K, TA:) so in the dial. of Syria. (TA.) — And *The dung of the serpent:* (K, TA:) pl. أَقْرَاحٌ, as above. (TA.)

قَوْسٌ قَزَحٌ, (S, Mgh, K, &c.) which is [an appellation applied to *The rainbow*] in the sky, (S,) i. e. *certain streaks of an arched form appearing in the sky in the days of the [season called] ربيع, after rain, red and yellow and green,* (TA,) is imperfectly decl. [accord. to general usage], (S,) [that is to say,] it is a compound of two words whereof the latter is inseparable from the former, so that one may not say قَزَحٌ تَامَلٌ *Consider thou Kuzah, for how plain is his bow!*, (TA,) and the latter word is said to be the name of a certain devil, as such, imperfectly decl., (TA, Mgh,) assigned to the same class as زَجَلٌ, which, as Mbr says, is imperfectly decl. as being a proper name and deviating from its original form: (TA:) it is said in a trad., Say not ye قَوْسٌ قَزَحٌ, for قَزَحٌ is the name of a devil, but say قَوْسٌ اللّٰهِ: (Mgh, TA:) or قَزَحٌ is the name of a certain angel who is charged with the management of the clouds: or the name of a certain king of the Ajam [i. e. Persians or foreigners]: (K: [but SM remarks upon this last saying as being very strange, deemed improbable by his sheykh (MF), and not found by himself in any book except the K:]) or قَزَحٌ is the name of a mountain in *El-Muzdelifeh*, and the word قَوْسٌ was prefixed to it because this was

the first place over which the قَوْسٌ thus called appeared in the Time of Ignorance: (TA:) or قَزَحٌ thus used is from قَزَحَةٌ, (Mgh, K, TA,) of which قَزَحٌ is pl., (Mgh,) and which signifies a streak of yellow and of red and of green, (Mgh, K, TA,) which are the colours that are in the [said] قَوْسٌ; (TA;) and if so, it is perfectly decl. [i. e. one says قَوْسٌ قَزَحٌ]: (Mgh:) or it is from قَزَحٌ signifying *it was, or became, high, or elevated:* (K, TA:) Dmr strangely asserts that قَوْسٌ قَزَحٌ is a mistake, and that it is correctly قَوْسٌ قَزَعٌ, from قَزَعٌ signifying “clouds.” (MF, TA.)

قَزَحَةٌ *A streak of yellow and of red and of green:* (Mgh, K:) pl. قَزَحٌ. (Mgh.)

قَزَاحٌ *A certain disease that attacks sheep or goats.* (K.)

مَلِيحٌ قَزِيحٌ [Seasoned with salt and with the seeds called قَزَحٌ;] two epithets applied to food: (A:) accord. to the K, the latter is an imitative sequent: but, correctly, each has its own proper meaning: as is said in the L, the former is from المَلِيحُ; and the latter, from القَزَحِ. (TA.)

قَزَاحٌ *One who sells the seeds called قَزَحٌ, that are used in cooking, for seasoning food.* (K.)

قَزَاحٌ *A hard penis:* (K, TA:) an epithet in which the quality of a subst. predominates. (TA.) — *بِعْرٌ قَزَاحٌ † A dear [or high] current price.* (K. [For بَعْرٌ, Freytag appears to have read شَعِيرٌ.]

قَوَازِحُ المَآءِ *The bubbles of water, (K, TA,) that become inflated, and pass away.* (TA.)

تَقَزَّحٌ *A thing upon the head of a plant or tree, (K, TA,) that divides into several divisions, (K, TA,) like the paw of the dog:* (K, TA:) a subst. like تَمَيِّنٌ and تَنْبِيْطٌ. (TA.)

تَقَزَّحٌ (a pl. that has no sing., TA): see قَزَحٌ.

مَقَزَّحَةٌ, (S, K,) and accord. to some مَقَزَّحَةٌ also is allowable, (MF,) [*A vessel, or other receptacle, for the kind of seeds called قَزَحٌ, that are used in cooking, for seasoning food;*] a thing like a مَيْلَحَةٌ. (S, K.)

مُقَزَّحٌ *A species of trees (شَجَرٌ) resembling the fig, (K, TA,) of the strange trees of the desert, having short branches, (Mgh, TA,) at the heads of which are what resemble the paw of the dog: so says IAar. (Mgh.) الشَّجَرَةُ المَقَزَّحَةُ, behind which it is forbidden, in a trad., to perform prayer, (TA,) or the performing of prayer towards which is said in a trad. to be disapproved, is said to be *A tree of the sort above-mentioned:* so says Az: (Mgh:) or, as some*

say, a tree that branches forth into many branches: (TA: [see 5:]) or a tree at which the dogs and the beasts of prey have emitted their urine may be meant thereby. (Mgh, TA.)

قَزَح

قَزَل

قَزَم

See Supplement.]

قَس

1. قَسَهُ, aor. قَسَ, (M,) inf. n. قَسٌ (S, M, A, K) and قَسٌ and قَسٌ (A, K) and قَسَسَ, (M, [in which this and the first only are mentioned, accord. to a copy of a portion in my possession,]) *He sought after, or pursued, it: and he did so repeatedly, or by degrees, and leisurely, or repeatedly and by degrees and leisurely:* (S, M, A, K:) as also قَسَّه. (A, K.) [See also قَصَهُ, which, accord. to the TA, is a dial. form of قَسَهُ.] You say, قَسَّه [He sought after, or sought after repeatedly, &c., news, or tidings]. (A.)—[Hence, app.,] قَسٌ signifies *Calumniation; or malicious and mischievous misrepresentation;* (S, M, K;) as also قَسٌ and قَسٌ; (K;) and the *spreading, or publishing, of discourse, and speaking evil of men behind their backs, or in their absence:* (TA:) [probably inf. ns., of which the verb is قَسٌ; perhaps a trans. verb; for] قَسَّه signifies *He hurt them, or annoyed them, by foul speech;* (K;) as though he sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after that which would hurt them, or annoy them. (TA.)—[Hence also,] قَسَّه مِنَ اللَّحْمِ (A, K,) قَسَّه مَا عَلَى الْعَظْمِ (A,) aor. قَسَّه, inf. n. قَسَّه; (TA;) and قَسَّه; (K;) or قَسَّه الْعَظْمِ; of the dial. of El-Yemen; (M;) *He sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after the meat that was upon the bone, so as not to leave any of it:* (A:) or *he ate the flesh that was upon the bone, and extracted its marrow:* (M, K:) and قَسَّه مَا عَلَى الْهَائِدَةِ *he ate what was upon the table.* (M.)—قَسَّه, [of which the sec. pers. is app. قَسَّتَ, and the aor. قَسَّه,] (TK,) inf. n. قَسَّه and قَسَّه, accord. to all the copies of the K, [so says SM, in the TA, but in the CK قَسَّه and قَسَّه, and in a MS copy of the K I find the latter written قَسَّه,] but correctly قَسَّه, as written by Lth, (TA,) *He became a قَسَّه* [or قَسَّه]: (K, TK:) or قَسَّه and قَسَّه [so in a copy of the M, but in a copy of the A قَسَّه and قَسَّه, which I hold to be the correct forms of these two words, the former from the pl. of قَسَّه and the latter from قَسَّه,] are simple subst., (M,) and you say, [using them as such,] قَسَّه لَهُ الْقَسَّه and قَسَّه لَهُ الْقَسَّه

To him belongs the rank, or office, of قَسَّه or قَسَّه. (A.)

5: see قَسَّه, in two places. — تَقَسَّه أَصْوَاتَهُمْ (S, M, A,*) بِاللَّيْلِ (S, A,) or تَقَسَّه الصَّوْتِ (K,) *He listened to, or endeavoured to hear,* (S, M, A, K,) *their voices,* (S, M, A,*) or *the voice,* (K,) *by night, or in the night.* (S, M, A.)

8. اِقْتَسَ *He (a lion) sought what he might eat.* (M.)

R. Q. 1. قَسَّه, inf. n. قَسَّه, *He asked, or inquired, respecting the affairs of others.* (M: but only the inf. n. is there mentioned.)— See also 1, in two places.

R. Q. 2: see 5.

قَسَّه and قَسَّه (S, M, A, Mgh, K,) and sometimes the latter is without teshdeed in the sing., [i.e., قَسَّه, vulgo قَسَّه,] though the pl. is with teshdeed, like as the Arabs sometimes make قَسَّه pl. of أَتُونُ (Fr,) [Syr. قَسَّه, a consenuit, (Golius,)] *The head, or chief, of the Christians, in knowledge, or science:* (A, K:) or *one of the heads, or chiefs, of the Christians,* (S, M,) *in religion and knowledge or science:* (S:) or *the learned man of the Christians:* (Mgh:) or *an intelligent, an ingenious, or a clever, and a learned, man:* (M:) [in the present day applied to a Christian presbyter, or priest: see جَائِلِيٌّ:] pl. (of the first, Mgh) قَسَّه (Mgh, K,) and (of the second, M, Mgh) قَسَّه (Fr, M, Mgh, K) and قَسَّه (Fr, and so in some copies of the K,) contr. to rule, (TA,) or قَسَّه (M, Sgh, and so in some copies of the K,) contr. to rule, (M,) one of the seens [in the original form, which is قَسَّه,] being changed into wāw. (CK [but in the copies of the K which have قَسَّه, we find added “and the seens being many,” meaning, in the original form قَسَّه, or in قَسَّه, “they change one of them into wāw.”])— قَسَّه also signifies *Hoar-frost, or rime.* (A, K.) See قَسَّه.

قَسَّه and قَسَّه: see قَسَّه.

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قَسَّه (S, A, Mgh,) coll. n. قَسَّه (M, Mgh, K,) also pronounced with kcsr to the ق, [قَسَّه and قَسَّه,] (K,) in the latter manner by the relaters of traditions, but by the people of Egypt with fet-h, (A'Obeyd, S,) *A kind of cloths, or garments,* (S, M, A, Mgh, K,) *of flax* (A, TA) *mixed with silk, brought from Egypt,* (S, M, A,) *and forbidden to be worn [by the Muslims]:* (S, M, Mgh:) so called in relation to a district, (A'Obeyd, S,) or place, (M, K,) or

town or village, upon the shore of the sea, (A,) called القَسَّه, (A'Obeyd, S, M, K,) or قَسَّه (M, A, Mgh,) between El-Areesh and El-Faramà, (K,) in Egypt, (A'Obeyd, S, Mgh,) seen by A'Obeyd, but not known to As: (S:) or so called in relation to قَسَّه, meaning “hoar-frost,” or “rime;” because of the pure whiteness thereof: (A:) or [originally] قَسَّه (A,) and قَسَّه (Sh, K,) from قَسَّه, meaning “a kind of silk;” (TA;) the z being changed into س: (Sh, K:) it was said to Alee, *What are قَسَّه?* and he answered, *Cloths, or garments, that come to us from Syria, or from Egypt, ribbed, that is, figured after the form of ribs, and having in them what resemble citrons.* (Mgh.)

قَسَّه *A calumniator; a slanderer:* (M:) or *one who inquires respecting news, and then makes it known, divulges it, or tells it, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like,* (TA, voce قَسَّه.)

قَسَّه: see قَسَّه.

قَسَّه:

قَسَّه: } see قَسَّه.

قَسَّه:

قَسَّه: see قَسَّه.

قَسَّه *A seeker, or one who seeks repeatedly or leisurely, without inadvertence; as also قَسَّه.* (TA.)— *One who inquires respecting the affairs of others.* (M.)

قَسب

1. قَسَّبَ, aor. قَسَّبَ, *It (water) ran, or flowed:* (S, O, K:) or *it ran, or flowed, with a sound, beneath trees or leaves.* (So accord. to different copies of the A.)— *And قَسَّبَتِ الشَّمْسُ The sun began to set.* (K.)— قَسَّبَ, aor. قَسَّبَ, inf. n. قَسَّبَ (A, O, K) and قَسَّبَ (K,) *It was, or became, hard:* (O, K:) or *hard, and dry, or tough:* you say, قَسَّبَ التَّمْرُ *The dates were, or became, hard, and dry, or tough.* (A, TA.)

إِنَّهُ لَقَسَّبَ *Hard.* (S, O, K.) You say, إِنَّهُ لَقَسَّبَ [Verily he is hard in respect of the tendon, or sinew, of the neck.] (TA.)— *And Hard, and dry, or tough;* (TA;) and so قَسَّبَ. (A, TA.) قَسَّبَ تَمْرٌ قَسَّبٌ signifies *Hard, and dry, or tough, dates,* (S, Mgh, O, K,) *that crumble in the mouth and have hard stones:* (S, Mgh, O:) [see an ex. in a verse cited in art. رمى, conj. 4:] or [simply] *dry, or tough, dates:* n. un. with ة: (Mgh:) or *bad dates,* (A,) or so قَسَّبَ. (K.)— See also قَسَّبَ.

قَسَّبَ *A خَفٌّ [or boot];* (IAar, O, K;) accord. to IAar, i. q. قَسَّبَ [expl. by him as meaning a short boot] and نَخَافَ [expl. by him as syn. with خَفٌّ]. (TA.) [See also قَسَّبَ.]

قَسِبَ *A current, or flow, of water:* (ISk, S, O:) or its *current, or flow, with a sound:* (K:) or its *current, or flow, beneath trees:* (A, TA:) or its *sound beneath leaves* (T, A) or *rubbish.* (T, TA.) — See also **قَسَبَ**.

قَسَبَ: see **قَسَبَ**.

قَسِبَ *Long, and hard, or strong;* (S, O, K, TA;) as applied to anything; and so **قَسِبَ**. (TA.) — And *A tall man.* (TA.)

قَسُوبٌ *Boots:* a word having no [proper] singular. (ISd, K.) [The word used in the sing. sense is **قَسُوبٌ**, without teshdeed.]

قَسِبَ [or **قَسَبَ**?] i. q. **غَرْمُولٌ مُشْبِلٌ** (O, K, [المُشْبِلُ in the CK is a mistake for المَشْبِلُ], i. e. **ذَكَرٌ صَلْبٌ** [*Penis durus*]. (TA.)

قَسَبٌ *A species of شَجَرٌ [meaning plants];* (IDrd, O, K;*) of the [kind termed] **حَمِضٌ**; (K;) said by AHn to be the اصل [app. **أَصْلٌ**, and, if not a mistranscription, meaning *best sort*,] of the **حَمِضٌ**; (TA;) or, as he says, (O, TA,) in one place, (TA,) on the authority of certain of the Arabs of the desert, of 'Omán, (O,) the **قَسَبَةُ** is a plant (شَجَرَةٌ, O, or شَجَرَةٌ, TA) which grows in the manner of slender stalks, from one root or stem, and rises to the measure of a cubit, (O, TA,) having a leaf intensely green, round, and somewhat long, (O,) the flower of which is like that of the violet, (O, TA,) exactly; (O;) and it serves as fuel in its fresh, or moist, state, like as does the dry. (TA.)

ذَكَرٌ قَسَبَانٌ [in the CK **قَسَبَانٌ**] *Penis durus et crassus.* (K.)

[**مَقْسَبٌ** said by Freytag to occur in the Deewán of Jereer as an epithet applied to poison, signifying *Having things whereby its potency is augmented mixed with it*, is evidently a mistranscription for **مَقْسَبٌ**.]

قَسَحَ

1. **قَسَحَ**, aor. قَسَحَ, inf. n. **قَسَاحَةٌ** and **قَسُوحَةٌ**, *It was, or became, hard, firm, or tough.* (S, [in two copies belonging to me, but omitted in a third,] K.) — And **قَسَحَ** *He twisted a rope.* (K.) — Also, aor. as above, inf. n. **قَسُوحٌ**, (TA,) and **قَسَحَ** (in some copies of the K **قَسَحَ**, TA,) *He (a man) was much, or frequently, excited by vehement lust:* (S, [in two copies belonging to me, but omitted in a third,] K;) or *was excited by vehement lust.* (TA.)

3. **قَسَحَهُ** *He treated him with dryness and hardness, or niggardliness;* syn. **يَابَسَهُ**. (L, K.)

4: see 1.

8: see 1.

قَسَحَ, (K,) and **قَسُوحٌ**, and **قَسَاحٌ**, (TA.)

Dryness, syn. يَابَسَ; — or the remains of vehement lust, (K,) or its continuance, or its intensity. (L.)

قَسِيعٌ *A hard and strong spear.* (TA.) — *A thick or coarse garment, syn. غَلِيظٌ.* (K.) — Also, and **قَسَاحٌ**, and **مَقْسُوحٌ**, *A man in a state of excitement, or frequently in a state of excitement, by vehement lust.* ISd knows no way of accounting for the last of these epithets but by supposing it to be used for the act. part. n., like **مَاتِيًا** in the Kur, xix, 62, for **مَاتِيًا**. (TA.)

قَسَاحٌ: see **قَسَاحٌ**.

إِنَّهُ لَقَسَاحٌ — [You say also] **قَسَاحٌ**: see **قَسَاحٌ**. (T, K) *Verily he is dry or hard.* (TA.)

قَسُوحٌ: see **قَسُوحٌ**.

قَسَاحٌ and **قَسَاحٌ**: see **قَسَاحٌ**.

قَسَرَ

1. **قَسَرَهُ عَلَى الْأَمْرِ**, (S, K,) aor. قَسَرَ, (M, S, TA,) inf. n. **قَسْرٌ**; (S, TA;) and **اِقْتَسَرَهُ عَلَيْهِ**; (S, K;) *He made him to do the thing against his will;* (S;) *he forced him to do the thing:* (S, K;) or **قَسَرَهُ** has the former of these two significations; (TA;) and **اِقْتَسَرَهُ** and **قَسَرَهُ** signify *he overcame him; he overpowered, subdued, or oppressed, him;* (M, TA;) and **تَقَسَّرَهُ** signifies the same as **اِقْتَسَرَهُ**. (TA.)

5 and 8: see 1.

قَسُورٌ (S, TA) and **قَسُورَةٌ**, (K, TA,) the former a coll. gen. n., and the latter the n. un., (M,) *A certain plant, (S, M, K,) which grows in plain, or soft, land;* (M, K;) *a sour plant, of the kind called نَجِيلٌ, which is like the حَمَّةُ [or full and long hair of the head] of a man, and becomes tall and large, of which camels are greedily fond, (AHn, M,) and which fattens them, and makes them plentiful in milk.* (Az, TA.) Lth is in error in saying that the former signifies a huntsman, or hunter; for it signifies a plant, as IAar and AHn and others have said. — See also **قَسُورَةٌ**, in two places.

قَسُورَةٌ *Mighty;* (M, K;) *that overpowers, or subdues, others:* (M, TA;) also *strong;* applied to a man: and *courageous:* (TA:) pl. **قَسَاوِرٌ**. (M.) — *A lion;* as also **قَسُورٌ**: (S, M, K;) because he overcomes and overpowers. (TA.) So in the Kur, [lxxiv, 51,] **كَاتَمَرُ حَمْرٌ مُسْتَنْفِرَةٌ قَرَّتْ مِنْ قَسُورَةٍ** [As though they were asses taking fright and running away at random that have fled from a lion]. (S, M.) Or it has here the signification next following. (S.) — *Hunters that shoot, or cast:* (S, K;) sing. **قَسُورٌ**; (K;) accord. to Lth.; [and in the M it is said that **قَسُورٌ** signifies a shooter, or caster: or, accord. to some, a hunter:] but this is a mistake; for **قَسُورَةٌ**

is a coll. n., having no sing.; and Fr says, that in the verse of the Kur cited above, it means *shooters, or casters of missile weapons:* it is also related of 'Ikrimah, that it was said to him that **قَسُورَةٌ** signifies, in the Abyssinian language, a lion; but he said that its signification is that given above on the authority of Fr, and that the lion in the Abyssinian language is called **عَنْبَةٌ**: and Ibn-'Arāfeh says **قَسُورَةٌ** is of the measure **فَعُولَةٌ** from **القَسْرُ**; and that the meaning [in the Kur] is, as though they were asses made to take fright and run away by shooting or hunting &c. (TA.) Or, accord. to IAar, in the passage above cited, it has the signification here next following. (IKt, TA.) — *The sound of men, (IKt, K, TA,) and their voices, or cries.* (IKt, TA.)

قَسُورَةٌ and **قَسُورَةٌ** dial. forms of **قَسُورَةٌ** and **قَسُورَةٌ**, which see. (M, K.)

قَسَطَ

1. **قَسَطَ**, (S, M, &c.) aor. قَسَطَ, (S, M, Mgh, K,) inf. n. **قَسُوطٌ** (S, M, Mgh, Mgh, K) and **قَسَطٌ**, (Mgh, Mgh, K,) *He declined, or deviated, from the right course; acted unjustly, wrongfully, injuriously, or tyrannically.* (S, M, Mgh, Mgh, K.) — See also 4, in two places: — and see 2.

2. **قَسَطَهُ**, (IAar, M, TA,) inf. n. **تَقْسِيطٌ**, (IAar, TA,) *He distributed it; or dispersed it.* (IAar, M, TA.) It is implied in the K that the verb in this sense is **قَسَطَ**, of three letters [only, without teshdeed]. (TA.) You say, **قَسَطَ الْمَالَ بَيْنَهُمْ** *He distributed the property among them.* (TA.) And **قَسَطَ الْخَرَاجَ عَلَيْهِمْ** *He assigned the several portions which each one of them should pay of the [tax called] خَرَاجٌ:* (TA:) or **قَسَطَ الْخَرَاجَ**, inf. n. as above, signifies *he assessed, or apportioned, the خَرَاجُ (Mgh, Mgh) with equity and equality, (Mgh,) to be paid at certain times.* (Mgh.) — **قَسَطَ عَلَى عِيَالِهِ التَّفَقُّةَ**, (TA,) inf. n. as above, (K,) *He was niggardly, or parsimonious, towards his household in expenditure.* (K,* TA.)

4. **اِقْسَطَ**, (S, M, Mgh, Mgh,) inf. n. **اِقْسَاطٌ**, (Mgh, K,) *He acted equitably, or justly, (S, M, Mgh, Mgh, K,) in his judgment or the like;* (M, TA;) as also, (Mgh, K,) accord. to IKtt, (Mgh,) **قَسَطَ**, aor. قَسَطَ, (Mgh, K) and قَسَطَ, (K,) but the former of these aors., as well as the former verb, is the more known, (TA,) inf. n. **قَسَطٌ**, (Mgh, TA,) or **قَسَطٌ** [q. v. infra]; (M, K;) or **اِقْسَاطٌ** is only in division: (TA:) thus the latter of these two verbs is made to have two contr. significations: (Mgh, TA:) in the former of them, accord. to some, the **اِ** has a privative effect, [so that the verb properly signifies *he did away with, or put away, injustice, or the like,*] as [it has in اشكاه] in the phrase **شَكَى إِلَيْهِ فَأَشكَاهُ** [he complained to him and he made his complaint to cease]. (TA.) It is said in the Kur,

[iv. 3.] وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى [And if ye fear lest ye should not act equitably with respect to the orphans]: (Mgh:) or, accord. to one reading, تَقْسَطُوا, with damm to the س. (TA.) And you say also, أَقْسَطْتُ بَيْنَهُمْ [I acted equitably between them], and إِلَيْهِمْ [towards them]. (TA.)

5. تَقَسَّطُوا الشَّيْءَ بَيْنَهُمْ They divided the thing among themselves (Lth, S, *M [in which last بَيْنَهُمْ is omitted] and O, L, K) equitably, (M, O,) or equitably and equally, (L,) or with equality. (Lth, K.) You say also, اِقْتَسَطُوا الْمَالَ بَيْنَهُمْ They divided the property among themselves; (TK;) اِقْتَسَامٌ being syn. with اِقْتَسَاطٌ. (K.)

8: see 5.

قُسْطٌ a dial. var. of كُسْطٌ, or, accord. to Yaşkoob, the ق is a substitute [for ك]; (M;) said by IF to be Arabic; (Mghb;) [Costus; so in the present day;] a certain substance, (AA, Mgh,) or perfume, (Mgh,) or wood, (M,) or a certain Indian wood, and also Arabian, (K,) with which one fumigates; (AA, M, Mgh, Mghb;) well known; (Mghb;) also called كُسْطٌ and كُسْطٌ (AA) and قُسْطٌ: (TA in art. قَشَطٌ) or a wood which is brought from India, and which is put into the substances used for fumigating, and into medicine: (Lth:) or a certain drug of the sea: (S;) [it is said in the S and TA, voce حَنْزَابٌ, that the carrot of the (حَزْرَ الْبَحْرِ) is called قُسْطٌ:] in a trad., القُسْطُ الْبَحْرِيُّ [or قُسْطٌ of the sea] is mentioned as one of the best of remedies: and in another trad., قُسْطٌ is coupled by the conjunction و with اُظْفَارٌ, or, accord. to one relation thereof, is prefixed to the latter word, governing it in the gen. case: and I Ath says, that it is a sort of perfume: but some say that it is aloes-wood (عود, q. v.): [see also ظَفَارِيُّ:] and others, a well-known drug, of sweet odour, with which women and infants are fumigated: (TA:) it is diuretic, beneficial to the liver in a high degree, and for the colic, and for worms, and the quartan fever, as a beverage; and for rheum, and defluxions, and pestilence, when the patient is fumigated therewith; and for the [leprous-like disorder called] نَبَقٌ, and the [discolouration of the face termed] كَلْفٌ, when applied as a liniment; (K;) and it confines the bowels, expels wind, strengthens the stomach and heart, occasions pleasurable sensation, is an ingredient in many sorts of perfume, and is the best of perfumes in odour when one fumigates therewith. (TA.)

قِسْطٌ Equity; justice: (S, *M, Mgh, Mghb, K:*) [an inf. n. having no proper verb, or] a subst. from اَقْسَطٌ. (Mgh, Mghb.) = Equitable; just: (S, *M, K:) an inf. n. used as an epithet, like its syn. عَدْلٌ; (M, K;) and [therefore] applied alike to a sing. n. [and to a dual] and to a pl.: (K:) you say قِسْطٌ مِيزَانٌ an equitable, or a just, balance; and مِيزَانَانِ قِسْطٌ; and, agreeably with the usage of the Qur, xxi. 48, مَوَازِينُ قِسْطٌ.

(M.) = A portion, share, or lot; (S, M, Mgh, K;) of a thing; (K;) and pertaining to a person: (TA:) pl. اَقْسَاطٌ. (Mgh.) You say, وَقَاهُ قِسْطَهُ He gave him in full his portion, share, or lot. (TA.) And اَخَذَ كُلُّ مِنَ الشَّرَكَاءِ قِسْطَهُ Every one of the partners took his portion, or share. (TA.) — A portion, or piece. (So accord. to an explanation of the pl., اَقْسَاطٌ, in the TA.) — The means of subsistence: (K:) or the portion thereof which is the share of every created being. (TA.) يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ, said of God, in a trad., has been explained as meaning He maketh the portion of the means of subsistence which is the share of any created being little, and maketh it much. (TA.) [See, below, another meaning which is assigned to it in this instance; and see also art. خَفَضَ.] — A quantity, (K, TA,) of water only; or any quantity, of water and of other things. (TA.) — A measure with which corn is measured, (S, Mgh, K,) which holds (K) half of a صَاعٌ; (S, Mgh, K;) six thereof making a فَرْقٌ: (S:) accord. to Mbr, four hundred and eighty-one dirhems. (TA.) Sometimes it is used for performing the ablution termed وُضُوءٌ: and hence it is said in a trad., إِنَّ التِّسَاءَ مِنْ أَسْفَهِ السُّفَهَاءِ, and the قِسْطُ being here the vessel in which the وُضُوءُ is performed; (TA;) the meaning app. being, [Women are of the most lightwitted of the lightwitted,] except she who serves her husband, and assists him to perform the وُضُوءُ, [so I render تَوَضَّعَتْهُ], and takes care of the vessel which he uses for that purpose, and stands at his head with the lamp: (K:) or who performs his affairs with respect to his وُضُوءُ and his lamp. (Nh.) — A [mug of the kind called] كُوزٌ; (M, K;) so called by the people of the great towns: (M:) now applied to one with which olive-oil is measured. (TA.) — A balance, or weighing-instrument. (K.) Some say that this is its meaning in the phrase mentioned above, يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ He depresseth the balance, and raiseth it: alluding to the means of subsistence which He decrees. (TA.)

قَاسِطٌ Declining, or deviating, from the right course; acting unjustly, wrongfully, injuriously, or tyrannically: pl. قَاسِطُونَ (S, M, Mgh, TA) and قَاسِطٌ. (TA.) You say, هُوَ قَاسِطٌ غَيْرُ مُقْسِطٍ He is declining, or deviating, from the right course; &c.: not acting equitably, or justly. (TA.) And it is said in the Qur, [lxvii. 15.] أَمَا الْقَاسِطُونَ [As for the deviators from the right course, they shall be fuel for hell]. (S, M, Mgh.) [See also عَادِلٌ.] — القَاسِطُونَ is also specially applied to The party of Mo'awiyeh; (Mgh;) the people of Siffeen. (TA.) — [And it has the contr. meaning, i. e. Acting equitably, or justly. See, again, عَادِلٌ.]

أَقْسَطٌ More [and most] equitable, just, or right: occurring in the Qur, ii. 282, and xxxiii. 5:

(TA:) formed from the trilateral verb [قَسَطَ], not from the quadrilateral [اَقْسَطَ], as some assert it to be, holding it anomalous. (MF.)

تَقْسِيطٌ The register in which is written a man's portion, or share, (قَسِطٌ,) of property &c.: a subst., like تَمْتِيزٌ. (TA.)

مُقْسِطٌ Acting equitably, or justly. (S, M.) It is said in the Qur, [v. 46, and xlix. 9, and lx. 8.] إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ [God loveth those who act equitably, or justly]. (S, M.) — الْمُقْسِطُ is one of the names of God, meaning The Equitable. (TA.)

قَسَطٌ

قَسَاطٌ and قَسَاطٌ A balance, or instrument for weighing: (S, Mgh, K; and Bḍ in xvii. 37:) or the most even and most just kind thereof: or such as is just, of whatever kind it be: (K:) or i. q. قَبَانٌ [a steelyard]: or, as Lth thinks, the iron of the قَبَانِ: or i. q. شَاهِينٌ [the beam of a balance]: (TA:) or i. q. فَرَسْطُونٌ [an arabicized Persian word, signifying a public standard of weights or measures]: (Zj, TA:) also written القَسَطُ: (K:) said to be Arabic, from قَسَطٌ, meaning "justice:" (Mghb:) or a Greek word arabicized; (IDrd, Mgh, K;) and its being so does not impugn the truth of the Qur-án's being [altogether] Arabic; for when a foreign word is used by the Arabs, and made by them conformable with their language in respect of desinential syntax and determinateness and indeterminateness and the like, it becomes Arabic: (Bḍ, ubi supra:) pl. قَسَاطِيسٌ. (Mghb.)

قَسْرٌ

قَسَنٌ

قَسْوٌ

قَشٌ

See Supplement.]

قَسْبٌ

1. قَسْبٌ signifies The act of mixing. (S, Mgh, O, K.) You say, قَسَبْتُ, aor. -, inf. n. قَسْبٌ, He mixed. (K.) And قَسَبْتُ, said of anything, It was mixed. (M.) — And قَسَبُهُ, aor. and inf. n. as above, He corrupted, or vitiated, it: (K, TA:) or he mixed it (i. e. anything) with a thing that corrupted, or vitiated, it. (TA.) — [Hence,] قَسَبَ الطَّعَامَ (S, M,) aor. and inf. n. as above, (M,) He poisoned the food; (S;) he mixed the food with poison; as also قَسَبَهُ: (M, TA:) or قَسَبٌ signifies he mixed poison, and so prepared it that it should take effect upon the body. (IAqr, TA.) — And قَسَبَهُ, (S, O, K,) aor. as above, (K,) and so the inf. n., He gave him poison to drink; (S, O, K;) and (TA) so قَسَبَ لَهُ. (M, TA.) And قَسَبَ الشَّرَّ He put poison on flesh-

meat for the vulture, that he might eat it and die, and he might take his feathers. (AA, TA.) — And [hence] قَشْبِي رِيحُهُ; (K, TA;) and (TA) قَشْبِي رِيحُهُ, inf. n. تَقْشِبُ; (S, TA;) His, or its, odour annoyed me: (S, K, TA:) as though meaning it poisoned me. (S, TA.) قَشْبُهُ and قَشْبُهُ both signify He, or it, annoyed him. (Mgh.) And قَشْبُهُ الدُّخَانُ means The smoke annoyed him by its odour; and oppressed, or overpowered, him. (O.) قَشْبٌ [in a case of this kind], (O, K,) as inf. n. of قَشَبَ, aor. ٢, (K,) means The affecting [a person] with what is displeasing, or hateful, and with what is deemed unclean, or filthy: (O, K:) [in the former القَشْبُ is expl. by the words وَالْمَقْشَرُ وَالْمَقْشَرُ; which, as well as what here follows, shows that an assertion in the TK (copied from the TA, and adopted by Freytag) respecting the explanation in the K, is erroneous:] and hence the saying of 'Omar, when he perceived the odour of perfume from Mo'awiyeh when the latter was a pilgrim, مَنْ قَشَبْنَا [i. e. Who has affected us with what is displeasing &c. ?]; likening the odour of perfume in this case to a stink. (O.) قَشْبٌ also signifies The depriving [one] of reason; (K, TA;) from the same word as signifying the act of "corrupting," or "vitiated:" (TA:) and its verb is قَشَبَ, aor. ٢. (K, TA.) 'Omar said to one of his sons, قَشَبَكَ الْمَالُ (M, O, TA) i. e. Wealth has deprived thee of thy reason: (M:) or has corrupted, or vitiated, thee, and deprived thee of thy reason. (O, TA.) — And قَشَبَهُ (S, M, O, K,) uor. as above, (K,) and so the inf. n., (M, K,) † He spoke evil of him: (S, O:) † he aspersed him, or upbraided him, (M, K, TA,) قَشَبٌ with a thing; (K, TA;) and so قَشَبَهُ, inf. n. تَقْشِبُ: (accord. to some copies of the K, and said in the TA to be agreeable with usage:) and † he reproached him with disgraceful conduct. (M, K, TA.) You say, قَشَبَهُ بِقَبِيحٍ; He charged, or upbraided, him with something bad, evil, abominable, or foul. (S, O, TA.) And قَشَبَهُ بِشَرٍّ † He cast upon him an evil imputation that was a mark whereby he should, or would, be known. (M, TA.) And قَشَبَهُ بِعَيْبِ نَفْسِهِ † He imputed to him, or charged him with, his own vice, or fault. (IAgr, TA.) And قَشَبْنَا † He reproached, or upbraided, us with, or accused us of, a thing that was not in us: (O:) [or] he commanded us to forbear from a thing that was not in us. (TA.) And قَشَبَ, aor. and inf. n. as above, † He forged, or fabricated, a lie, or falsehood. (K, TA.) — قَشَبَ السِّيفَ (O, K,) aor. and inf. n. as above, (K,) He polished the sword; (O, K;) removed its rust [i. e. rust]. (O.) — And قَشَبَ (S, M, K,) aor. and inf. n. as above; (M, K;) or قَشَبَ, with kees; (O, as on the authority of Fr;) He (a man, S, M, O) gained, or acquired, praise or blame; (Fr, S, M, O, K;) as also قَشَبَ. (S, M, K.) — قَشَبَ (Th, M, K,) aor. ٢, inf. n. قَشَبَهُ (K,) It (a garment, Th, M, TA) was new and clean: (Th, M, TA:) or it was white and clean. (K, TA.) — And قَشَبَ, (thus written in

my copy of the TA,) or قَشِبَ, (thus in a copy of the M,) It (a thing) was, or became, unclean, dirty, or filthy. (M, TA.)

2. قَشِبَ: see the preceding paragraph, in five places. — Also, He rendered a thing unclean, dirty, or filthy. (M, TA.)

4. مَا أَقْشَبَ بَيْتَهُمْ. How unclean, dirty, or filthy, is their tent or house! (O,) or, what surrounds their tent or house, by reason of the human excrement, or ordure! (TA.)

8: see 1, last sentence but two.

10. اسْتَقْشَبَهُ. He deemed it (i. e. a thing) unclean, dirty, or filthy. (M, TA.)

قَشِبَ inf. n. of قَشَبَ [q. v.] — [The explanations of this word by Golius and Freytag, by the former as an epithet applied in two contr. senses to a sword, and by the latter as a subst. (from a misstatement in the TK mentioned above), are erroneous.]

قَشِبٌ Poison; (S, M, Mgh, O, K;) because consisting of things mixed together; (Mgh;) as also قَشِبٌ: (M, K:) pl. of the former أَقْشَابٌ (S, M.) — And [hence, app.,] A certain plant, (M, O, K,) resembling the مَقْر, (M, [which is generally said to mean the aloe, and by AHn to be a certain plant consisting of leaves without branches, agreeably with what follows, in the O and K resembling the مَقْد,]) from the middle whereof there rises a stalk, which, when it grows tall, bends down its top by reason of its succulence, or suppleness; having upon its head a fruit (ثَمْرَةٌ), (M, O, [in the TA عقدة,]) with which birds of prey are killed, (M, O,) being poisoned therewith by its being put into flesh and thrown where they alight: he who prepares it stops up his nose; if he do not, it injures him; and people fear to pasture their cattle near to the places of its growth lest the animals should come in contact with it and should break it or bruise it and it should exhale its odour upon them and kill them: thus says AHn, on the authority of some one or more of the Arabs of the desert, of the Saráh (السَّرَاة). (O.) — And Anything unclean, dirty, or filthy; as also قَشِبٌ: (M, TA:) or anything that is deemed unclean, dirty, or filthy. (Mgh.) — Rust (K, TA) upon iron: (TA:) or dirt upon a sword. (A, TA.) — The refuse, that is thrown away, as being of no good, of طَعَام [i. e. wheat, or other food]. (M, TA.) — See also [the pl.] أَقْشَابٌ, voce قَاشِبٌ. — Also, i. e. قَشِبٌ A man in whom is no good; (K, TA;) and (TA) so قَشِبٌ خَشِبٌ; (S, M, O, TA;) or this means with whom is no good: the latter word is an imitative sequent. (TA in art. خَشِب.) [See also قَشْبَةٌ.] — And Dry, or tough, and hard. (M, TA.) [Like قَشِبٌ.] — And القَشْبُ signifies The نفس [here meaning جَسَد, i. e. body, as is shown below, voce قَاشِبٌ]. (O, K.)

قَشِبٌ: see قَشِبٌ, in two places.

قَشِبٌ: see قَشِبٌ.

قَشْبَةٌ A low, vile, ignoble, or mean, man, (IDrd, M, O, K, TA,) possessing no good: (TA:) of the dial. of El-Yemen. (IDrd, M, O, TA.) [See also قَشِبٌ, last quarter.] — And The young one of the ape, or of the monkey: (M, O, K:) so, IDrd says, some assert; (O;) but he doubted its correctness; (M, O, TA;) and the right word is قَشْبَةٌ. (M, TA.)

قَشِبٌ Food mixed with poison: (M, TA:) and anything poisoned; as also قَشِبٌ. (Nh, TA.) [Hence,] نَسْرٌ قَشِبٌ A vulture for which poison is mixed in flesh-meat, which he eats, and which kills him; and then his feathers are taken: (S, O:) a vulture killed by means of غُلْتِي [q. v.]. (M, TA.) — And White, (O, K,) and clean. (K.) — And, (S, M, O, K,) as also قَشِبٌ, (M,) New: (S, M, O, K:) — and Old, and worn-out: (M, O, K:) thus having two contr. meanings: (O, K:) the former used alike as masc. and fem.; applied to a garment; and its pl. is قَشِبٌ [and by contraction قَشِبٌ, mentioned by Golius on the authority of Meyd]. (M.) — And the former, applied to a sword, (S, O, K,) Polished: (K:) or recently polished: (S, O:) — and, (O, K,) so applied, (A, O, K,) Rusty: (O, K:) or dirty: (A:) thus, again, having two contr. meanings. (O, K)

قَشْبَانِيَّتَانِ (occurring in a trad., O) Two old and worn-out [garments of the kind called] burdehs (بُرْدَتَانِ): (O, K, TA:) or, as some say, new: (Nh, TA:) the assertion that قَشْبَانِ is a pl. of قَشِبٌ, and that قَشْبَانِيَّةٌ is a rel. n. from this pl., is one upon which no reliance is to be placed, (O, K,) for a rel. n. is not formed from a pl. [unless from a pl. of the class of أَنْصَارٌ]: it is an innovated form of rel. n. (O.)

قَاشِبٌ [act. part. n. of قَشَبَ; Mixing: &c.]. — One who imputes to others, or charges them with, vices, or faults, that are in himself. (IAgr, TA.) — And A tailor (O, K) who ejects his قَشَاب, i. e. the knots of the threads, [meaning who spits them out,] when he ejects them. (O.) — And [A man] weak in respect of the body (ضَعِيفٌ) (التَّغْيِبُ); (K, TA;) i. e. (TA) one whose قَشِب [meaning body] is weak, or emaciated; (O, TA;) by his قَشِب being meant his نَفْس [as syn. with جَسَد]. (O.)

مَقْشَبٌ Poison with which medicaments [or drugs] are mixed to render it potent. (Ham p. 331.) See also قَشِبٌ, first sentence. — And, (M, K,) or مَقْشَبُ الْحَسَبِ (S,) † A man whose grounds of pretension to respect are mixed (S, M, K, TA) with ignobleness. (M, TA.)

قَشَد

1. كَشَطَهُ i. q. قَشَدَهُ. (K.)

8. اقْتَشَدَ He collected clarified butter. (L.)

قَشْرَةٌ The dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat (سويق) to be made into clarified butter: (S, M, L:) or the dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat (سويق) and with dates; as also **قَشَادَةٌ**: (K:) or the dregs, or sediment, of clarified butter: (Ks, L:) or (in the K, and) thin fresh butter: (L, K:) it is also called **قَلْدَةٌ**, and **كُدَادَةٌ**, (Ks, L,) and **إِثْرٌ**, and **أَلْفَقَةٌ**, and **خَلَاصَةٌ**; and remains at the bottom of the cooking-pot, after the butter has been clarified, mixed with hairs and pieces of wood &c. (AHeyth, L.) — Also, A certain herb, abounding with milk (L, K) and grease. (L.)

قَشَادَةٌ: see **قَشْدَةٌ**.

قشر

1. **قَشَرَهُ**, aor. قَشَرَ and قَشَرَ, inf. n. قَشْرٌ; and **قَشَرَهُ**, (S, M, Mṣb, K,) inf. n. قَشِيرٌ; (S;) He divested or stripped it of, or stripped off or removed from it, namely a branch, (S, Mṣb,) or other thing, (S,) its **قَشْرٌ** [i. e. peel, rind, bark, coat, covering, husk, shale or shell, crust, scab, skin, or outer integument, or superficial part; he, or it, pared, peeled, rinded, barked, decorticated, husked, shelled, scaled, flayed, skinned, or excoriated, it; he, or it, stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part]; (S, Mṣb;) but the **قَشَرَ** latter verb has an intensive signification; (Mṣb;) [or denotes frequency, or repetition, of the action, or its application to many objects, as well as muchness;] he pared off, or removed, its peel, rind, bark, or the like, (لِحَاءٌ,) or its skin: (M, K:) [and he pared, peeled, stripped, scraped, or rubbed, it off; namely, anything superficial, and generally a thing adhering to the surface of another thing, as, for instance, peel and the like, and a scab, and skin, and mud. One says of a fruit, or the like, **يُقَشَّرُ عَنْ حَبَّةٍ**, Its covering, being removed, shells off from a grain or the like.] — **قَشَرَهُ بِالسَّوْطِ** [He excoriated him with the whip]. (TA, art. حَمْر.) — **قَشَرَهُ بِاللِّسَانِ** [He galled him, as though he flayed him, with the tongue; i. e., with reproof, &c.] (TA, ibid.) — **قَشَرَهُ**, aor. قَشَرَ, It (a date) had a thick skin. (TA.) — **قَشَرَ**, (TA,) [aor. قَشَرَ, inf. n. قَشْرٌ, (S, TA,) He had his nose excoriated by intense heat: or he was intensely red, as though he were flayed, (M,) or as though his scarf-skin were peeled off. (TA.)

2: see 1.

5: see 7.

7. **قَشَرَهُ** and **تَقَشَّرَهُ** quasi-passives of **قَشَرَهُ** and **قَشَرَهُ**, respectively; [It became divested, or stripped, of its peel, rind, bark, coat, covering, husk, shale or shell, crust, scab, skin, or superficial part; it became pared, peeled, rinded, barked, decorticated, husked, shelled, scaled,

flayed, skinned, or excoriated; its superficial part became stripped off, scraped off, rubbed off, abraded, or otherwise removed: and it peeled off; it scaled off, or exfoliated:] (S, M, K:) both signify the same: (S:) [or the latter, as quasi-pass. of **قَشَرَهُ**, has an intensive signification; or denotes frequency, or repetition, of the action, or its application to many subjects, as well as muchness: and the same also signifies it became divested, or stripped, of its peel, &c. part after part: and it peeled off, or scaled off, part after part.]

قَشْرَانٌ [dual], with damm, (K,) or **القَشْرَانِ**, (so written in a copy of the M,) The two wings, (K,) or the two thin wings, (M,) of the locust. (M, K.)

قَشْرٌ The covering of a thing, whether natural or accidental; (M, K;) i. e., of anything; (M;) [the exterior part, peel, rind, bark, coat, crust, integument, skin, or covering, of a branch, plant, fruit, or the like; a coat such as one of those of an onion or other bulbous root, as is shown in the K, voce **مُصَاخٌ**; a case, husk, shale, shard, or shell, such as covers a seed or seeds or an egg; a crust, a scab, a substance consisting of scales or laminae, and any similar thing, that peels off from the skin &c.; the skin of fruits &c.]; of a branch [and the like], the part which is like the skin of a human being; and hence the **قَشْرٌ** of a melon and the like: (Mṣb:) pl. **قَشُورٌ**. (S, M, Mṣb, K.) **قَشْرَةٌ** is a more particular term [signifying A piece, or particle, of peel, rind, bark, &c.]: (S:) and likewise signifies the skin of a **هَبْرَةٌ** [or piece of flesh-meat] which remains when its liquor has been sucked; as also **قَشْرَةٌ**. (M.) **قَشْرٌ** also signifies the same as **قَشْرٌ**: and likewise the skin [or slough] of a serpent. (TA.) — [Hence,] **قَشْرٌ** also signifies †The dress, or apparel, of a man; (S;) any dress, or apparel: (M, K:) and a garment; (TA;) as also **قَشْرَةٌ**: (M, TA:) and the pl. is **قَشُورٌ**. (M, K.) You say, **عَلَيْهِ قَشْرٌ حَسَنٌ** [Upon him is goodly apparel]. And **خَرَجَ بَيْنَ قَشْرَيْنِ** †He went forth in two clean garments. (TA.) And in a trad. of Keyleh it is said, **كُنْتُ إِذَا رَأَيْتُ رَجُلًا ذَا رَوَاةٍ وَذَا قَشْرٍ طَمَحٍ** [I used, when I saw a man of goodly aspect, and of apparel, to raise my eyes towards him]. (S.) — [Hence, also,] **قَشْرٌ** signifies †The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAar, in TA, arts. **بَشَرٌ** and **خَشَرٌ**.) See also **قَشَارَةٌ**. — And see **قَشْرٌ**.

قَشْرٌ قَشِيرٌ Dates, or dried dates, having much **قَشْرٌ** [or skin]; (S, M, K;) as also **قَشِيرٌ**. (TA.) See **قَشِيرٌ**.

قَشْرَةٌ: see **قَشْرٌ**: — and see **قَشِيرَةٌ**.

قَشْرَةٌ: see **قَشْرٌ**, in two places.

قَشْرَةٌ: see **قَشِيرَةٌ**.

قَشَارٌ: see **قَشْرٌ**, in two places.

قَشُورٌ A medicine with which the face is peeled, in order that it may become clear (M, K) in complexion. (M.) See **قَشِيرَةٌ**.

قَشِيرٌ: see **قَشْرٌ**.

قَشَارَةٌ Peel, rind, bark, or the like, (لِحَاءٌ,) or skin, pared off, or removed, from a thing; (M, K;) [parings, or bits, or particles, of a thing, that fall off, or are pared off.]

قَشِيرَةٌ [A شَجَّةٌ (or wound upon the head) which merely peels off the external skin; also termed **حَارِصَةٌ**; (see **شَجَّةٌ**);] the first **شَجَّةٌ**, (S, K,) because it peels off the skin, (S,) or which peels off the skin. (K.) — A woman who peels her face, (K,) i. e., the external skin of her face, with medicine [called **قَشُورٌ**], in order that her complexion may become clear; (K, TA;) and who rubs her face, or the face of another, with [the kind of liniment called **عَمْرَةٌ**]; (TA;) as also **مَقَشُورَةٌ**: (K:) which latter [also] signifies a woman to whom this is done. (TA.) The **قَشِيرَةٌ** and the **مَقَشُورَةٌ** are cursed in a trad. (M, K.) — **مَطْرَةٌ قَشِيرَةٌ**, (S,) and **قَشْرَةٌ**, and **قَشْرَةٌ**, (M, K, TA,) A rain that pares, or strips, the surface of the earth, (S, M, K, TA, [in the K, **مَطْرٌ يَقْشِرُ** is put in the place of **مَطْرَةٌ تَقْشِرُ**, in the M]) and removes the pebbles from the ground, being a rain that falls with vehemence. (TA.) — **سَنَةٌ قَشِيرَةٌ**, (TA,) and **قَشِيرَةٌ**, (S, M, K,) and **قَشِيرَةٌ**, (M, K,) †A year that strips, or strips off, everything: (M, K:) or that strips, or strips off, men; and camels or the like: (M:) a year of sterility, drought, or dearth. (S.) See also **أَقْشَرٌ**.

قَشِيرَةٌ and **قَشُورَةٌ**: see **قَشِيرَةٌ**.

أَقْشَرٌ A thing having its peel, rind, bark, or the like, pared off. (M, K.) — One whose nose is excoriated by intense heat: (M, K:) or (so accord. to the M; but in the K, and) †one intensely red, (S, M, K,) as though he were flayed, (M,) or as though his scarf-skin were peeled off. (TA.) — Ground partly bare of herbage and partly producing herbage: and ground bare of herbage. (TA.) — **شَجَرَةٌ قَشْرَاءٌ** A tree peeled, or barked: (M:) or as though part of it were peeled, or barked, (M, K,) and part not. (M.) — **حَبَّةٌ قَشْرَاءٌ** A serpent casting off its slough, or having its slough cast off; syn. **سَالِحٌ**: (M, K:) or as though having part of its slough cast off, and part not. (TA.) — **عَامٌ أَقْشَرٌ** A severe year. (TA.) See also **قَشِيرَةٌ**.

مَقْشَرٌ A thing having its peel, rind, bark, or the like, pared off, or removed; peeled, rinded, barked, &c. (TA.) See 1. — **فُنْتُقٌ مَقْشَرٌ** Shelled pistachio-nuts; (S, TA;) and so **مَقْشَرٌ** alone, by predominant usage. (Z, TA.)

قَشِيرَةٌ: see **قَشِيرَةٌ**.

مُقْتَشِرٌ †Naked. (K, TA.) — †An aged man: because he finds his garments heavy to him, and throws them from him. (TA.)

قشط

1. قَشَطَ, (M, Mṣb, TA,) aor. َ, (Mṣb,) inf. n. قَشَطٌ, (M, Mṣb, K,) i. q. كَشَطَ, (M, K,*) said (M, Mṣb,) by Yaḥkoob, (M,) to be a dial. var. of the latter; (M, Mṣb;) of the dial. of Temeem and Asad; the latter being of the dial. of Keys; the ق not being a substitute for the ك; (M;) He removed, put off, took off, or stripped off, (M, Mṣb, K,*) a thing; (M, Mṣb;) as, for instance, the housing, or covering, from (عَنْ) a horse; (M;) and a roof [from a chamber or the like]. (TA.) And قَشَطَ, [inf. n. of the pass. form قَشِطَ, It was, or became, removed, &c.,] is syn. with, (K,) being a dial. var. of, (M,) كَشَطَ, (M, K,) in the sense of اِنْكَشَفَ. (TA.) It is said in the Kur, [lxxxi. 11,] accord. to the reading of 'Abd-Allah Ibn-Mes'ood, وَإِذَا السَّمَاءُ قَشِطَتْ, with ق, (M,) meaning the same as كَشِطَتْ, i. e. And when the heaven shall be removed from its place, like as a roof is removed from its place. (Zj.) You say also, قَشَطَ الدَّابَّةَ [He removed the housing, or covering, from the beast of carriage]; the verb thus used, also, being a dial. var. of كَشَطَ; and قَشَطَهَا, inf. n. تَقَشِطُ, signifies the same. (TA.) And الرَّجُلُ قَشِطَ The man was spoiled, despoiled, or plundered. (TA.) — قَشِطَ also signifies The act of beating, [app. so as to excoriate,] with a staff, or stick. (Yaḥkoob, K.)

2: see 1, in two places.

5: see 7.

7. انْقَشَطَتِ السَّمَاءُ, and تَقَشِطَتْ, †The sky became clear; became free from clouds or mists. (K, TA.)

قَشِطٌ a dial. var. of قَشَطٌ, q. v. (TA.)

قَشِطَةٌ a dial. var. of قَشِطَةٌ [app. meaning Sugar-candy]. (TA.) — [In the present day, applied to Cream.]

قَشِطٌ A great spoiler, despoiler, or plunderer; one who spoils, despoils, or plunders, much, or frequently; syn. سَلَابٌ. (TA.)

مَقَشِطٌ: see مَقَشُوطٌ, in two places.

مَقَشُوطٌ عَنَّا الجَلُّ [for دَابَّةٌ مَقَشُوطٌ عَنَّا] and مَقَشِطٌ [A beast of carriage having its housing, or covering, removed from it]. (TA.) You say also, رَجُلٌ مَقَشِطٌ, meaning A man spoiled, despoiled, or plundered. (TA.)

قشعر

Q. 4. اقشعرَّ, said of the skin, (S, K,) It quaked; shuddered; was, or became, affected by a tremor, quaking, or quivering. (K.) [And in like manner said of a man, (see the part. n., below,) i. e. He quaked, or shuddered.] — It (the skin) dried up

(قَفَّ) by reason of mange, or scab. (TA.) — اقشعرت الأرض The earth became of a colour inclining to that of dust, or ashes, (اِبْرَدَتْ,) and contracted, by reason of drought. (TA.) — اقشعرت السنة The year became one of drought. (K, TA.)

أَخَذَتْهُ قَشْعِرِيرَةٌ (S, K) A tremor, quaking, or quivering, of the skin seized him. (K.)

قَشَاعِرٌ Rough to the touch; خَشِنَ الْمَسَّ: (K, accord. to the TA:) or rough, and advanced in years; خَشِنَ مَسِنٌ, with the art. الْخَشِنُ الْمَسِينُ. (CK, and a MS. copy of the K.)

مُقَشِعِرٌ, applied to a man, [Having a quaking or shuddering of the skin,] has for its pl. قَشَاعِرٌ, without the م because it is augmentative. (S.)

قش

قشر

قشو

See Supplement.]

قص

1. قَصَّ, (S, M, A, Mṣb, K,) aor. َ, inf. n. قَصٌّ, (M, Mṣb,) He cut it; (S, Mṣb;) or he clipped it, or shored it, or cut off from it; (A, K;) namely, hair, (S, M, A, K,) and wool, (M,) and plumage, (A,) and a nail of a finger or toe; (M, K;) with the مَقَصَّ, q. v.: (A, K:) as also قَصَّصَهُ, (M, A,) and, by permutation, قَصَّاهُ: (M:) or these two forms have an intensive signification: or you say, قَصَّيْتُ الظُّفْرَ وَنَحْوَهُ, meaning, I pared the nail and the like. (Mṣb.) — Also, He (a weaver) cut off from it, namely, a garment, or piece of cloth, its unmoven end, or extremity, consisting of warp without woof. (M.) — And He cut off the extremities of his ears. (IAar, M.) قَصَّيَهُ occurs in a trad., as meaning, Take thou from the extremities of his ears. (TA.) [But this may be from the root قَصَو, q. v.] — And [hence,] قَصَّ اللَّهُ خَطَايَاهُ † God diminished, or took or deducted from, [the account of] his sins. (TA, from a trad.) = قَصَّ أَثَرَهُ, (S, M, A, Mṣb, K,) aor. َ, (M, TA,) inf. n. قَصَصٌ, (S, M, A, O, L, K,) in [some of] the copies of the K قَصِصٌ, but the former is the right, (TA,) and قَصَّ, (T, M, K,) He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; (S, M, A, Mṣb, K, &c.;) or he did so by degrees: (TA:) or by night: or at any time: (M, TA:) which last is the correct explanation: (TA:) and قَصَّه signifies the same, (A, TA,) and so اِقْتَصَّ أَثَرَهُ, (S, K,) and تَقَصَّصَ أَثَرَهُ: (S, M, K:) and قَسَّ is a dial. form of the same. (TA.) You say, خَرَجَ فُلَانٌ قَصَّصًا فِي أَثَرِ فُلَانٍ Such a one went forth following, or following after, the footsteps of such a one, in pursuit. (TA.) And it is said in the Kur, [xviii. 63,] (S,) فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا (S, K)

And they both returned by the way by which they had come, retracing their footsteps. (K, TA.) — [And hence,] قَصَّ عَلَيْهِ الْخَبْرَ, (S, M, Mṣb, K,*) and الْحَدِيثَ, and الرُّوْيَا, (A,) aor. َ, (M, TA,) inf. n. قَصَصٌ, (M, TA,) or this is a subst. put in the place of the inf. n. so that it has become predominant over it, (S,) and قَصَّ, (M, TA,) or the latter only is the inf. n., and the former is [only] a subst., (Mṣb,) He related to him the piece of news, or information, (S, M, Mṣb,) and the tradition, or story, and the dream, (A,) in its proper manner (عَلَى وَجْهِهِ): (S, Mṣb:) or he made it known [to him]: (K:) and اِقْتَصَّ الْحَدِيثَ he related the tradition, or story, in its proper manner (عَلَى وَجْهِهِ); (S, K, TA;) as though he followed its traces, in pursuit, and related it accordingly: (TA:) [i. e., he pursued the course of the tradition, or story:] and تَقَصَّصَ الْخَبْرَ he pursued, or sought after, the particulars of the news, or information, gradually, and deliberately. (M.) قَصَّ is also said to signify He recited, or delivered, a [discourse such as is termed] خُطْبَةٌ. (TA.) And it is said in the Kur, [xii. 3,] نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ We explain unto thee with the best explanation: (K, TA:) or, as some say, قَصَّ is the inf. n. of the verb used in this sense, and قَصَصٌ is a subst. [syn. with قَصَّةٌ, q. v.]. (TA.) And in a trad. respecting the Children of Israel it is said, لَبَّأْ هَلَكُوا قَصُومًا: or لَبَّأْ هَلَكُوا قَصُومًا: accord. to different relations: meaning, When they relied upon words, and neglected works, they perished: or when they perished, by neglecting works, they inclined to, and relied upon, stories. (TA.) = قَصَّه عَلَى الْمَوْتِ لَمْ, قَصَّه عَلَى الْمَوْتِ لَمْ, or قَصَّه مِنَ الْمَوْتِ: see 4.

2. قَصَّاهُ and قَصَّاهُ: see I, first signification. = قَصَصٌ, (S,) inf. n. تَقَصِصٌ, (A, K,) He plastered, or built, (TA,) a house, (S, K, TA,) and a tomb, which it is forbidden to do, (A, TA,) with gypsum; (TA;) syn. جَصَصٌ: (S, K:) of the dial. of El-Hijáz. (TA, art. جص.)

3. قَصَّاهُ, (Mṣb,) inf. n. مُقَاصَّةٌ (A, Mgh, Mṣb) and قِصَاصٌ, (S, A, Mgh, Mṣb, K,) [which latter is the more common,] He (the relation of a slain man, A, Mgh, TA, or one who has been wounded, Mgh, [or mutilated,]) retaliated upon him by slaying him, or wounding him, (S, Mgh, Mṣb, K,) or mutilating him, (S, Mṣb, K,) so as to make him quit, or even, with him. (Mgh.) See also 8. — Hence, (A, Mgh,) † He made him quit, or even, with himself: used in a general way. (Mgh.) You say, قَاصَّ صَاحِبَهُ, (S, Mgh, Mṣb, K,) inf. ns. as above, (Mṣb,) † He made his fellow quit, or even, with him, (Mgh,) in a reckoning, (S, Mgh, K,) or other thing, (S, K,) by withholding from him the like of what the latter owed to him; (Mgh;) he made a debt which his fellow owed him to be as a requital of a like debt which he owed his fellow: [but Fei adds,] this is taken from اِقْتِصَاصُ الْأَثَرِ: and hence the former signification, relating to retaliation of slaughter and

wounding and mutilation, which, however, is the predominant signification. (Mḡb.) You say also, قَاصَصْتُهُ بِمَا كَانَ لِي قَبْلَهُ, [or, more probably, قَبْلَهُ, or perhaps عَلَيْهِ,] † I withheld from him the like of what he owed me. (A, TA.) ISd says, (TA.) The phrase قَوْصَ زَيْدًا مَا عَلَيْهِ has been mentioned; and means, in my opinion, † Zeyd was reckoned with for what he owed: though made trans. without a particle, as implying the meaning of أَغْرَمَ and the like. (M, TA.)

4. اقَصَهُ, inf. n. اِقْصَاصٌ, He retaliated for him; (M;) as also اقْتَصَهُ; (A; [so in a copy of that work; but I think it is a mistake for اقَصَهُ, or for اقْتَصَ لَهُ, q. v.]) or اقْتَصَ مِنْهُ. (TA [but this seems to be a mistake for اقْتَصَ لَهُ.]) You say, اقْتَصَ فُلَانًا مِنْ فُلَانٍ He (a governor, or prince,) retaliated for such a one upon such a one, (S, K,) by wounding the latter like as he had wounded the former, (S, Mḡb, K,) or by slaying the latter for the slaughter of the former; (S, K;) and the like. (TA.) — اقْتَصَ الرَّجُلُ مِنْ نَفْسِهِ The man gave power, or authority, to retaliate upon himself, (K, TA,) by doing to him the like of that which he had done, whether it be slaughter or mutilation or beating or wounding. (TA.) [Whence the saying,] اُقْصِنَاكَ الْجُرْحَةَ † I authorize thee to adduce anything whereby to invalidate the testimony. (A, TA, art. جرح.) — ضَرَبَهُ حَتَّى أَقْصَهُ = ضَرَبَهُ عَلَى الْمَوْتِ, (S, K,) and عَلَى الْمَوْتِ, (K,) He beat him until he made him to be near to death: (S, K;) and Fr used to say, ضربه حتى أقصه الموت [meaning as above]. (S.) You say [also], اُقْصِنْتُهُ عَلَى الْمَوْتِ [I made him to be near to death]. (M.) And a poet says,

فَقَدْ اُقْصَصْتَ أُمَّكَ بِالْهَزَالِ

meaning, Thou hast made thy mother to be near to death. (TA.) — Fr also said, (S,) قَصَّهُ الْمَوْتِ and أَقْصَهُ الْمَوْتِ [in the L and TA قَصَّهُ مِنَ الْمَوْتِ and أَقْصَهُ مِنْهُ, which seems to be a mistranscription,] both signifying Death became near to him: (S, K;) or he became at the point of death, and then escaped; (TA;) and so أَقْصَهُ شَعُوبٌ: (M;) and أَقْصَ عَلَى الْمَوْتِ he became at the point of death. (M.)

5. تَقَصَّصَ and تَقَصَّى: see 8. — تَقَصَّصَ أَمْرَهُ: see 8. — تَقَصَّصَ الْخَبَرَ: see قَصَّ عَلَيْهِ. — تَقَصَّصَ كَلَامَهُ He preserved in his memory his speech, or discourse. (AZ, M, K.)

6. تَقَاَصَوْا They made themselves quits, or even, one with another, by retaliation, (M, TA,) slaying for slaying, or wounding for wounding. (M.) A poet says,

قَوْمَنَا الْقِصَاصَ وَكَانَ التَّقَاصُ

صُ حُكْمًا وَعَدْلًا عَلَى الْمُتَمَلِّمِينَ

[And we sought retaliation so as to make a party

quit, or even, with us; for people's making themselves quits, or even, one with another, by retaliation, is a statute, and an act of justice, appointed to the Muslims]: in which التَّقَاصُ is an instance of a deviation from a general rule, as it presents two quiescent letters together in poetry; whereas the القِصَاصُ: and there is no other instance of the kind excepting one verse cited by Akh:

وَلَوْلَا خِدَاشٌ أَخَذْتُ دَوَابَّ

بَ سَعْدٍ وَلَمْ أُعْطِهِ مَا عَلَيَّهَا

but Aboo-Is-hāk thinks, that, if this verse be genuine, the right reading is دَوَابِّ سَعْدٍ, as the making the duplication of a letter distinct is allowable in poetry; or رَوَاحِلَ سَعْدٍ. (M, TA.) This is the primary signification of the verb. (TA.) — And hence, (A, Mḡh, TA,) [or, accord. to Fei, the reverse is the case, (see 3,)] † They made themselves quits, or even, one with another, in a reckoning, (S, A, Mḡh, K,) or other thing (S, A, K) one withholding from another the like of what the latter owed him. (Mḡh.)

8. اِقْتَصَ It (hair [or the like]) was, or became, cut, or clipped, or shorn, (M, TA,) with the مَقْصَصٌ; (TA;) as also تَقَصَّصَ and تَقَصَّى. (M, TA.) — اِقْتَصَ أَمْرَهُ: see ائره. — اِقْتَصَ الْحَدِيثَ: see قَصَّ عَلَيْهِ الْخَبَرَ. — He retaliated, slaying for slaying, or wounding for wounding. (M.) You say, اِقْتَصَ فُلَانٌ مِنْ فُلَانٍ He retaliated for such a one upon such a one, by wounding the latter like as he had wounded the former, or by slaying the latter for the slaughter of the former, (S, K, TA,) and the like; (TA;) as also اِقْصَهُ مِنْهُ. (S, K.) [See the latter verb, first signification.] And اِقْصَهُ, inf. n. اِقْصَاصٌ, signifies [also] He (the Sulṭān) slew him in retaliation. (Mḡb.) — اِقْصَاصٌ, as a subst., [i. e., having no verb corresponding to the signification here following, though I do not see how this can be asserted, for one may certainly say اِقْتَصَ مِنْهُ,] also signifies The being done to like as one has done, whether it be slaughter or mutilation or beating or wounding. (TA.) — See also 10.

10. اسْتَقَصَّ He sought, or demanded, retaliation, i. e., slaying for slaying, or wounding for wounding. (M.) — اسْتَقَصَّهُ He asked of him to retaliate for him: (S, A, Mḡb, K;) and اِقْتَصَهُ signifies the same accord. to the K; but the author has been misled into saying this by misunderstanding the following passage in the O; تَقَصَّصَ, in which ائره مثل قَصَّهُ واقتصه واستقصه سأله أن يقصه, in which واقتصه terminates a clause. (TA.)

قَصَّ (M, K) and قَصَّصَ (M, TA) What is cut, or clipped, or shorn, of the wool of a sheep. (M, K, TA.) See also قِصَاصَةٌ. — Also, both words, (S, M, A, K,) and قَصَّصَ (M, TA) The breast (M, A, K) of anything: (M;) or the head thereof, (S, K,) called in Persian سرسینه [i. e.

سرسینه, applied to the pit at the head of the breast]; and such is the قَصَصُ of the sheep or goat, &c.: (S;) or the middle thereof: (M, K;) or the bone thereof, (M, K,) of a man or other animal; (TA;) [i. e. the sternum;] the soft bone into which are set the cartilaginous ends of the [seven upper pairs of the] ribs, in the middle of the breast: (Lth, TA:) pl. قِصَاصٌ [a reg. pl. of the first]. (K.) Hence the saying, هُوَ أَلْزَمُ لَكَ هُوَ أَلْزَمُ بِكَ مِنْ شَعْرَاتٍ قَصَّكَ, (S,) or مِنْ شَعْرَاتٍ قَصَّكَ, and قَصَّصَكَ, (M, TA,) [He is more closely adherent to thee than the little hairs, or the hairs, of thy breast, &c.:] because as often as they are cut they grow [afresh]: (Aḡ, TA:) meaning, he will not separate himself from thee, nor canst thou cast him from thee: applied to him who denies his relation: and also to him who denies a due that is incumbent on him. (Sḡh, TA.) — Also, the same three words, (the first and † second accord. to the TA, and the † third accord. to the K) and قَصِصٌ, (K,) The place of growth of the hair of the breast. (K, TA.) — قَصَّصٌ, (JK, and so in one place in a copy of the M, and in the TA,) or قَصَّصٌ, (so in one place in a copy of the M) and قَصَّصَةٌ and قَصَّصَةٌ, (M,) i. q. جِصٌّ, (JK,) or جِصٌّ, (M,) [i. e. Gypsum;] قَصَّصَةٌ is syn. with جِصٌّ (S, Mḡb) in the dial. of El-Hijāz: (S;) or قَصَّصَةٌ and قَصَّصَةٌ, (K,) the latter on the authority of IDrd, (TA,) and said by Aboo-Bekr to be with kesr, but by others said to be with fet-ḥ, (Seer, TA,) are syn. with جِصَّةٌ [and جِصَّةٌ, ns. un. of جِصٌّ and جِصٌّ]: (K;) or signify stones of جِصٌّ [or gypsum]: (TA:) pl. قِصَاصٌ [reg. as pl. of قَصَّصَةٌ]: (K;) and قِصَاصٌ is a dial. form of قَصَّصٌ [app. as syn. with جِصٌّ and جِصٌّ], a subst., like جِصْيَارٌ [which is nearly, if not exactly, syn. with جِصٌّ and جِصٌّ]. (M, L.) In a trad. of Zeyneb, occurs this expression: يَا قَصَّصَةٌ عَلَى مَنُودَةٍ [O gypsum upon buried corpses!] by which she likens the bodies of the persons addressed to tombs made of جِصٌّ, and their souls to the corpses contained in the tombs. (TA.)

قَصَّصٌ: see قَصَّصٌ, last signification; the latter قَصَّصَةٌ: in three places.

قَصَّصَةٌ The hair over the forehead; syn. نَاصِيَةٌ, (M, A,) or شَعْرُ النَّاصِيَةِ; (S, K;) accord. to some, (TA,) of a horse: (M, TA:) or what comes forward, thereof, over the face: (M, TA:) and the نَاصِيَةُ of a woman: (M;) or the طُرَّةُ, i. e., the نَاصِيَةُ, [or front hair of the head,] which is cut over (lit. over against, جِذَاءً,) the forehead: (Mḡh, Mḡb;) or what a woman makes, in the fore part of her head, by cutting the hair of that part, excepting over her temples: (TA:) or it signifies, as some say, (Mḡh,) or signifies also, (M, A,) any lock of hair: (M, A, Mḡh:) pl. قِصَاصٌ (M, Mḡb, K) and قِصَاصٌ. (M, K.) See also قِصَاصٌ.

قصة *A story; a narrative*: (S, M, TA:) and *what is written*: (S, K:) and *an affair; or a case*: (S, Mgh, K:) and **قصص** is syn. therewith, in the first of the above senses; (S, M, A, Mgh, TA:) and signifies *a story, or narrative, related*: (M, TA:) and **قصص** also is syn. with **قصة** [in the first of the above senses], (A, K,) and so is **قصص**: (A:) the pl. of **قصة** is **قصص**, (S, Mgh, K,) and **أقاصيص** is a pl. pl.: (A, TA:) and the pl. of **قصص** is **قصاص**. (A, TA.) You say, **له قصة عجيبة** and **قصص** &c. [He has, or to him, or it, relates, a wonderful story]. (A.) And **في رأسه قصة**; *In his head is a speech; or the like*. (TA.) And **ما قصتك** *What is thine affair? or thy case?* (Mgh.) And **رفع قصة إلى السلطان** [He referred an affair, or a case, to the Sultan]. (A.) — See also **قص**, last signification.

قصص: see **قص**, first signification. — See also **قصة**. — See also **قص**, again, second and third significations.

قصاص: see **قصاص**.

قصاص الشعر and **قصاصه** and **قصاصه**, (S, M, A, Mgh, K,) of which three forms the first is the most common, (S,) *The part where the growth of the hair terminates*, (A, S, M, A, Mgh, K,) *in the fore part and the hind part* (A, S, M) *of the head*; (M;) or *in the fore part or the hind part*; (K;) or *in the fore part of the head und around it*; (A;) or *in the fore part of the head or around it*; (Mgh;) or *in the middle of the head*: (TA:) or *the extremity of the back of the neck*: (M, TA:) or *the whole circuit [of the hair], behind and before and around*; and one says also **قصاص الشعر**: (TA:) and **مقص الشعر**, of which the pl. is **مقاص**, signifies the same as **قصاصه**; (A, TA;) or *the part where it is taken with the scissors*: (TA:) **القصاص** also signifies *the place along which the scissors run in the middle of the head*: (M, K:) or *the extremity of the back of the neck*: (K:) or *the part where the growth of the hair terminates* (K, TA) *in the fore part of the head; or in the fore part and the hind part thereof*; as before explained. (TA.) — You say also, **عص بقصاص كفيه**, meaning, *He bit the extremities of his two hands, where they meet together*. (A, TA.)

قصاص: see **قصاص**. — Also, (S, M, Mgh, K,) and **قصاصا**, (so in a copy of the M, and in the CK, and in a MS copy of the K [in the TA **قصاصا**, which I think a mistake,]) and **قصاصا**, (M, K,) [the first an inf. n. of **قاص**, q. v.,] *i. q. قود*; (S, K;) *Retaliation, by slaying for slaying, and wounding for wounding*, (M, Mgh, TA,) and *mutilating for mutilating*. (Mgh.)

قصص: see **مقصوض** and **قصة**: and **قص**, third signification.

قصاص *Cuttings, or what is cut off* (M, A) *with the مقص*, (A,) of hair, (Lh, M, A,) and of the unwoven end, or extremity, of a garment, or piece of cloth. (M.) — See also **قصاص**.

قصيص *A camel, (M, K,) or horse, or the like, (M,) with which one follows, or follows after, (M, K,) footsteps, (M,) or the footsteps of travelling-camels: (K:) pl. قصائص. (Ibn-'Abbád, TA.)* — See also **قصة**, in two places.

قصاصا, or **قصاصا**, and **قصاصا**: see **قصاص**.

قصاص: see **قص**, last signification.

قصص: see **قص**, second and third significations.

قاص *A relater of a story or narrative* (K, TA) *in its proper course*; as though he followed its meanings and expressions; or *of stories, or narratives*; as some say, because he pursues story after story: (TA:) pl. **قصاص**. (A, TA.) — And *One who recites, or delivers, the kind of discourse termed خطبة*. (TA.)

قصاص: see **قصة**.

مقص الشعر: see **قصاص**.

مقص *A مقراض [or single blade of scissors or shears], (S, A, K,) with which one cuts, or clips, or shears*; (TA;) *one of the things whereof a pair is called مقصان*: (S, K:) or **مقصان** signifies *the thing with which one cuts hair* [&c.]; and has no sing., accord. to the lexicologists, though Sb assigns to it a sing.: (M:) some say, that the use of the sing. is a mistake of the vulgar: (MF:) the pl. is **مقاص**. (A, TA.)

مقصوض: see **مقصوض**, in two places. — A tomb plastered with **قص** [or gypsum]: and in like manner **مقصومة** applied to a city (مدينة). (M, TA.)

مقصوض *Cut, clipped, or shorn*; applied to hair [&c.]; as also **قصص**: (M, TA:) and to a wing; as also **مقصص**. (A.) **مقصوض الخناج** *A bird having the wing clipped*. (S.) And **مقصص** *Having the forelocks clipped, or shorn*. (Meyd, in Golius.)

نصب

1. **نصبه**, aor. -, (M, K,) inf. n. **نصب**, (S, M, O,) *He cut it*, (S, M, O, K,) namely, a thing; (M;) as also **نصبه**. (M, K.) And **نصب** **النساء**, (S, M, O, Mgh, K,) aor. as above, (M, Mgh,) and so the inf. n., (S, M, O, Mgh,) said of the butcher, (O,) *He cut up the sheep, or goat, into joints, or separate limbs*: (S, O, Mgh:) or *he separated the [bones called] نصب of the sheep, or goat*. (M, K.) — **فلان لم ينصب** meaning *Such a one has not been circumcised*, is from **النصب** signifying "the act of cutting." (A.)

— And **نصبه**, (S, M, A, O, K,) aor. -, inf. n. **نصب**; (M;) and **نصبه**, (M, K,) inf. n. **نصب**, (K,) *He attributed, or imputed, to him, or accused him of, a vice, or fault, or the like*; (S, M, A, O, K;) and *reviled, or vilified, him*; (M, A, K;) meaning *he cut him with censure*. (A.) — And **نصبه**, (S, M, O, K,) namely, a camel, and [any] other [animal], (S, O,) or a man, (M, K,) and a beast, (M,) aor. and inf. n. as above, (M,) *He stopped, or cut short*, (S, O,) or *prevented*, (M, K,) *his drinking, before he had satisfied his thirst*. (S, M, O, K.) — And **نصب** **شربه** *He (a camel) abstained from his drinking before he had satisfied his thirst*: (ISk, S, O:) or **نصب** [alone], said of a camel, (A, M, K, TA,) aor. as above, inf. n. **نصب** and **نصب**, (M, K,) *he refused to drink*: (A, TA:) or *he abstained from drinking the water, raising his head from it*, (M, K, TA,) *before he had satisfied his thirst*: (TA:) or, as some say, **نصب** signifies *the satisfying of thirst by coming to the water* &c. (M, TA.) — And **نصب الماء**, aor. -, inf. n. **نصب**, *He (a camel) sucked up, or sucked in, the water*. (M, TA.) — It seems to be applied in the S that **نصب**, aor. as above, also signifies *He played upon a musical reed, or pipe*. (MF.)

2: see the preceding paragraph. — **نصب الزرع**, (S, M, O,) inf. n. **نصب**; (S;) and **نصب**; (M;) *The زرع [i. e. seed-produce, or wheat or the like,] produced its نصب [or jointed stalks, or culms]*: (M:) this is the case after the **نصب**. (S, O. [See 2 in art. فوخ.]) [Hence the saying, **إني أرى الشر نصب** + **Verily I see evil, or the evil, to have grown, like corn producing its culms**.] (TA. voce **نصب**.) — And **نصب الشعر**, (M, K,) inf. n. **نصب**, (O, K,) + *He twisted the locks of the hair [in a spiral form so that they became like hollow canes]*: (M, K:) or **نصب شعرها**; *she (a woman) twisted the locks of her hair so that they became like نصب [i. e. hollow canes]*: (A:) and (K) + *he curled the hair*; syn. **جعدته**. (O, K.) — And **نصبه**, (ISH, TA,) inf. n. as above, (O, K,) *He bound his hands to his neck*, (ISH, O, K, TA,) namely, a man's: (ISH, TA:) [and app., in like manner, *his fore-legs, namely, a sheep's or a goat's*: see **نصب**, last sentence.]

4. **نصبه عرصة** + *He empowered him to revile, or vilify, him*. (M.) [Agreeably with an explanation of **نصبه** in the A, mentioned above, it may rather be rendered *He caused him to cut, with censure, or to wound, his honour, or reputation*.] — **نصب** said of a pastor, (ISk, S, M, O, K,) [He performed his service ill, so that] *his camels disliked, and refused to drink, the water*; (ISk, M, K;) or, [so that] *his camels abstained from drinking before they had satisfied their thirst*. (S, O.) **رعى ناقص** [He pastured, and performed his service ill, &c.,] is a prov., (S, M, O, K,) applied to a [bad] pastor; because, if he

pasture the camels ill, they will not drink; (S, O, K;) for they drink only when they are satiated with the herbage: (S, O:) or, as Meyd says, it is applied to him who will not act sincerely, or honestly, and with energy, or vigour, in an affair which he has undertaken, so that he mars, or vitiates, it. (TA.)—اقصب said of a place, *It produced reeds, or canes.* (M, K.)— See also 2.

8: see 1, first sentence.

قُصْبٌ *A gut;* syn. مِعْيَى: (S, M, Mgh, O, K;) or *all the أمعاء [or guts]: or the guts [امعاء] that are in the lower part of the belly:* (TA:) pl. أَقْصَابٌ. (S, M, Mgh, O, K.) One says, *هُوَ يَجْرُ قُصْبَهُ* [expl. by what here follows]. (S, O.) The Prophet said, respecting 'Amr Ibn-'Amir El-Khurá'ee, who first set at liberty سَوَائِب [pl. of سَائِبَةٌ, q. v.], (O,) or respecting 'Amr Ibn-Kamee-ah, who first changed the religion of Ishmael, (TA.) رَأَيْتَهُ يَجْرُ قُصْبَهُ فِي النَّارِ [I saw him dragging his guts in the fire of Hell]. (O, TA.)— El-Aashá in his saying

• وَشَاهِدْنَا الْجَلَّ وَالْيَاسِمِ
• ن وَالْمِسْمَعَاتِ بِأَقْصَابِهَا

means [The rose being present with us, and the jasmine, and the songstresses] with their chords of gut: or, as some relate it, (and as it is cited in the M,) he said بِقُصْبِهَا, meaning with their musical reeds, or pipes. (S, O.)— And †The middle of the body; metaphorically applied thereto: so in the saying of Imra-el-Kays, (S, O, L,) or, accord. to the people of El-Koofeh and El-Basrah, it is falsely ascribed to him, (O.)

• وَالْقُصْبُ مُضْطَمِرٌ وَالْمَتْنُ مَلْحُوبٌ

[And the middle of the body slender and lean, and the portion next the back-bone, on either side, smooth, and sloping downwards]. (S, O, L.)— And †The back. (O, K.) [SM, not having found this in any lexicon but the K, supposed that الظَّهْر might be substituted in it for الخَصْرُ, which is not therein mentioned as a meaning of القُصْبُ.]

قُصْبٌ [a coll. gen. n., signifying *Reeds, or canes;* and the like, as the culms of corn, &c.; and sometimes signifying a reed, or cane, and the like, as meaning a species thereof;] any plant having (M, A, Mgh, Msh, K) its stem composed of (Mgh, Msh) أَنْابِيب [or internodal portions] (M, A, Mgh, Msh, K) and [their] كُغُوب [or connecting knots, or joints]; (Mgh, Msh;) [i. e. any kind, or species, of plant having a jointed stem;] i. q. أَبَا [a word comparatively little known]; (S; [in the O. أَنَا, a mistranscription;]) and [it is said that] قُصْبًا signifies the same: (S, O: [but see what follows:]) the n. un. of the former is قُصْبَةٌ (S, M, Mgh, Msh, K) and قُصْبَاءُ or قُصْبَاةُ: (K) accord. to different copies; the former accord. to the TA: [but each of these

I believe to be a mistake for قُصْبَاءَةٌ, which is said to be a n. un. of قُصْبًا, and therefore held by some to be syn. with قُصْبَةٌ:] قُصْبًا [appears, however, to differ somewhat from قُصْب, for it is said that it] signifies an assemblage of قُصْب; (M, K;) and its n. un. is قُصْبَةٌ and قُصْبَاءَةٌ: [like حَلْفَاءَةٌ and حَلْفَاءَةٌ which are both said to be ns. un. of حَلْفَاءٌ; and طَرْفَاءَةٌ and طَرْفَاءَةٌ, said to be ns. un. of طَرْفَاءٌ; the former in each case anomalous]: (M: [see also Ham p. 201:]) or, accord. to Sb, قُصْبًا is sing. and pl., (S, M, Mgh, O,) and so طَرْفَاءٌ, (S, M, O,) and حَلْفَاءَةٌ; (S, O;) as pl. and as sing. also having the sign of the fem. gender; therefore, when they mean to express the sing. signification, they add the epithet وَاحِدَةٌ; thus, and thus only, distinguishing the sing. meaning from the pl., and making a difference between a word of this class and a noun that denotes a pl. meaning and has not the sign of the fem. gender such as تَمْرٌ and بُسْرٌ, and such as أَرْطَى and عَلَقَى of which the ns. un. are أَرْطَاةٌ and عَلَقَاةٌ: (M:) or, as some say, قُصْبًا signifies many قُصْب growing in a place: (Mgh:) and it signifies also a place in which قُصْب grow: (M, K:) [or] قُصْبَةٌ has this last meaning; (Mgh, Msh;) or signifies, like قُصْبَةٌ, a land having قُصْب. (M, K.)— أَخْرَزَ قُصْبًا [meaning قُصْبًا, (Msh,) or قُصْبَةٌ, (TA,)] [meaning †He won, or acquired, the canes, or cane, of victory in racing,] is said of the winner in horse-racing: they used to set up, in the horse-course, a cane (قُصْبَةٌ) and he who outstripped plucked it up and took it, in order that he might be known to be the one who outstripped, without contention: this was the origin of the phrase: then, in consequence of frequency of usage, it was applied also to the expeditious, quick, and light, or active: (Msh,* TA:) [accord. to the TA, it is a tropical phrase, but perhaps it is so only when used in the latter way:] it is said in a trad. of Sa'eed Ibn-El-Aq, that he measured the horse-course with the cane, making it to be a hundred canes in length, and the cane was stuck upright in the ground at the goal, and he who was first in arriving at it took it, and was entitled to the stake. (O, TA. [See also مُقَصَّبٌ.]) — [The قُصْبَةٌ here mentioned as A certain measure of length, used in measuring race-courses, was also used in other cases, in measuring land, and differed in different countries and in different times: accord. to some, it was ten cubits; thus nearly agreeing with our "rod:" (see جَرِيْبٌ:) accord. to others, six cubits and a third of a cubit: (see قَدَانٌ:) the modern Egyptian قُصْبَةٌ, until it was reduced some years ago, was about twelve English feet and a half; its twenty-fourth part, called قُبْضَةٌ, being the measure of a man's fist with the thumb erect, or about six inches and a quarter.]— الْقُصْبُ الْفَارِسِيُّ [The Persian reed] is a kind whereof writing-reeds are made: (Mgh, Msh:) and another kind thereof is hard and thick; and of this kind are made

musical reeds, or pipes; and with it houses, or chambers, are roofed. (Msh) One says, قُصْبُ الْخَطِّ أَنْفَذَ مِنْ قُصْبِ الْخَطِّ [meaning Writing-reeds are more penetrating, or effective, than the canes of El-Khatt (which are spears); i. e., words wound more than spears]. (A, TA.)— قُصْبُ الشُّكْرِ is well-known [as meaning The sugar-cane]: (Msh:) this is of three kinds; white and yellow and black: of the first and second, but not of the third, the juice [of which sugar is made] is expressed; and this expressed juice is called الْعَصْبُ. (Mgh.)— قُصْبُ الدَّرْبِيَّةِ [is Calamus aromaticus; also called قُصْبُ الطَّيْبِ]: a species thereof has the joints near together, and breaks into many fragments, or splinters, and the internodal portions thereof are filled with a substance like spiders' webs: when chewed, it has an acrid taste, and it is aromatic (Mgh, Msh) when brayed, or pondered; (Mgh;) and inclines to yellowness and whiteness. (Mgh, Msh. [See also دَرْبِيَّةٌ, in art. دَر.])— قُصْبٌ also signifies †Any round and hollow bone [or rather bones]; (S, O;) it is pl. [or rather a coll. gen. n.] of which قُصْبَةٌ is the sing. [or n. un.], this latter signifying any bone containing marrow; (M, K;) thus called by way of comparison [to the reed, or cane]. (M.)— And †The bones of the رِجْلَانِ and يَدَانِ [i. e. arms and legs, or hands and feet, but here app. meaning the latter], (A, Msh,) and the like: (Msh:) [or] †the [phalanges, or] bones of the fingers and toes; (M, K,* TA;) †the bones whereof there are three in each finger and two in the thumb [and the like in the feet]; (A, TA;) and Zj says, the bones of the أَصَابِعِ [or fingers and toes] which are also called أَصَابِعُ سَلَامَى: (Msh in art. سَلَامَى:) or, as some say, the أَصَابِعُ: (M, TA:) and الْقُصْبُ الْإِصْبَعِ [or قُصْبَةٌ الْإِصْبَعِ] signifies the أُنْمَلَةٌ [here perhaps meaning the unguis phalanx] of the finger or toe. (Msh, TA.)— And †The bones and veins of a wing. (MF.)— [And †Quills: thus in the phrase صَارَ الرَّيْشُ قُصْبًا, in the K, voce أَنْوَقٌ, meaning The feathers became quills: n. un. قُصْبَةٌ: see صَنْبَةٌ.]— And †[The bronchi;] the branches of the windpipe; (M, K;) and outlets of the breath; (K;) [i. e.] الْقُصْبُ, (S, M, O,) or قُصْبُ الرِّئَةِ, (A, Msh,) signifies the ducts (عُرُوقُ) of the lungs; (S, A, O, Msh;) through which the breath passes forth. (S, M, A, O, Msh.) [See حَنْتٌ.]— And †Any things made of silver, and of other material, resembling [in form] the kind of round and hollow bone [or bones] thus called: n. un. قُصْبَةٌ. (S, O.) And †Jewels (S, M, K) having the form of tubes (أَنْابِيب) (S,) or oblong, (M, K,) and hollow. (M.)— And †Brilliant pearls, and brilliant chrysolites, interset with jacinths. (IAar, O, K.) So in the saying, in a trad., (O, K,) related as uttered by Gabriel, (O,) [cited in the S app. as an ex. of the meaning next preceding

this last,] **بَشْرٌ خَدِيدَةٌ بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ** (IAqr, O, K) i. e. [*Rejoice thou Khadeejeh by the announcement of*] a pavilion [in Paradise] of brilliant pearls, &c.: (IAqr, O:) or the meaning is, of hollow pearls [or pearl], spacious, like the lofty palace: (IAth, TA:) or of emerald: (TA voce **بَيْتٍ**;) and it is said by some to convey an allusion to Khadeejeh's acquiring what is termed **قَصَبُ السَّبْقِ** [expl. above], because she was the first person, or the first of women, who embraced El-Islám. (MF, TA.) — And † *Fine, thin, or delicate*, (S, O,) or *soft*, (M, Mṣb, K,) garments, or cloths, of linen: (S, M, O, Mṣb, K:) a single one thereof is called **قَصْبِيٌّ**. (M, O, Mṣb, K.) One says, **مَعَ فُلَانٍ قَصَبٌ صَنْعَاءٌ** † [*In the possession of such a one are*] **قَصَبٌ** [meaning the cylindrical, or oblong, hollow pieces] of carnelian [of San'á], and **قَصَبٌ** [meaning the fine, or soft, garments, or cloths,] of linen [of Egypt]. (A.) — Also † The channels by which water flows from the springs, or sources: (S, M, A, O, K:) or the channels by which the water of a well flows from the springs, or sources: (Aḡ, T, TA:) n. un. **قَصْبَةٌ**. (M.) And **قَصَبٌ** **الْبَطْحَاءُ** † The waters [of the kind of water-course called **بطحاء** (q. v.)] that run to the springs, or sources, of the wells. (Aḡ, S, O.) Aboo-Dhuyb says,

• **أَقَامَتْ بِهِ فَاثْبَتَتْ حَيْمَةً**
• **عَلَى قَصَبٍ وَقَرَاتٍ نَهْرٍ**

(Aḡ, S, M, O,) meaning *She remained [in it, and constructed for herself a booth, or a tent,] amid wells and sweet water that flowed copiously.* (Aḡ, S, O.) — See also **قَصْبَةٌ** below, in the next paragraph. — **القَصَبُ** is also a name for *The ewe*. (O.) — And **قَصَبٌ قَصَبٌ** is *A call to the ewe* (O, K) to be milked. (O.)

قَصْبَةٌ: see the next preceding paragraph, in nine places. — [It also, app., signifies *The cane-roll of a loom*: see **نِيرٌ**. — And, app., † *The mouth, which has the form of a short cylinder, in the middle of the upper part, of the kind of leathern water-bag called مزادة*: see **خُرْتَةٌ**.] — † *The bone of the nose*; **قَصْبَةُ الأنفِ** signifying *the nasal bone*. (S, A.) — [And † *The shaft of a well*.] You say **بَشْرٌ مُسْتَقِيمَةٌ القَصْبَةِ** † [*A well of which the shaft is straight*]. (TA.) — And † *A well recently dug*. (M, K, TA.) — And † *The interior part of a country or town*; (A;) and of a **قَصْرٌ** [i. e. pavilion, or palace]; (M, A, K;) and of a fortress; (A;) or of a fortress containing a building or buildings; or the middle of such a fortress, (TA,) and of a town or village: (S, L, Mṣb, TA: [Golius, reading **قَرْبَةٌ قَرْبَةٌ**, assigns to it also the signification of the "middle of a water-skin:"] or a **قَصْرٌ** [i. e. pavilion, or palace,] itself; (M, K;) and [a fortress itself, or] a fortified castle such as is occupied by a commander and his forces: (TA in art. **خَوْج**;) and

a town or village [itself]: (M, K:) and the **حَرِيرِ** [as meaning interior, or middle,] of a house. (T and TA in art. **حَرَمٌ**.) Also *A city*: (K:) or the [chief] city (S, M, Mṣb) of the Sawád, (S,) or, [by a general application,] of a country: (M, Mṣb:) or the chief, or main, part (M, K) of a city (M) or of cities. (K: but in the TA this last meaning is given as the explanation of **قَصَبٌ الأَمْصَارِ**.) — See also **قَصْبِيَّةٌ**, in two places: — and see **قَصَابٌ**.

أَرْضُ قَصْبَةٍ: see **قَصَبٌ**, first quarter.

قَصْبَاءٌ: see **قَصَبٌ**, first quarter, in four places.

قَصْبَاءَةٌ or **قَصْبَاءَةٌ**: see **قَصَبٌ**, first sentence.

قَصْبَاءَةٌ: see **قَصَبٌ**, first sentence, in two places.

قَصْبِيٌّ: see **قَصَبٌ**, last quarter.

قَصَابٌ, (so in the K, there said to be like **قَصَابٌ**, or **قَصَابَةٌ**, (so in the M and L,) *A dam that is constructed in the place that has been eaten away by water, [for نَجْفٌ in the CK, and لَعْفٌ in other copies of the K, (in the place of which I find نَجْفٌ in a copy of the M, app. a mistranscription,) I read, and thus render نَجْفٌ, supposing it to mean such a place in the side of a rivulet for irrigation,] lest the torrent should collect itself together from every place, and consequently the border of the rivulet for irrigation of the garden of palm-trees [thus I render الحَائِطُ العَرَقِ (see art. **عَرَقٌ**)] should become demolished.* (M, K:) — And **قَصَابٌ** signifies *دَبَّارٌ*: (so accord. to a copy of the M:) or *دَبَّارٌ*: (so in copies of the K:) [the former I think to be the preferable reading; but its meaning is doubtful: accord. to the K it signifies *Small channels for irrigation between tracts of seed-produce*; and ISd says the like: accord. to AHN, *patches of sown ground*: see more voce **دَبَّرٌ**: it is a pl.,] and the sing. is **قَصْبَةٌ**. (M, K.)

قَصُوبٌ A sheep or goat that one shears. (O, K.)

قَصِيبٌ, applied to a he-camel, (M, TA,) and likewise to a she-camel, (TA, [but this I think doubtful, as it has the meaning of an act. (not pass.) part. n.,]) *That sucks up, or sucks in, the water.* (M, TA.) — See also **قَاصِبٌ**.

قَصَابَةٌ The art of playing upon the musical reed, or pipe. (S, O.) — [And] The craft, or occupation, of the butcher. (M, Mṣb.) — See also **قَصَابٌ**.

قَصْبِيَّةٌ: see **قَصَابَةٌ**. — Also, and **قَصَابَةٌ**, (S, M, O, K,) and **قَصْبِيَّةٌ**, (Lth, M, K,) and **قَصْبِيَّةٌ**, (M, O, K,) and **قَصْبِيَّةٌ**, (M, K,) † *A lock of hair having a [spiral] twisted form [so as to be like a hollow cane]: (Lth, M, K:) or a pendent lock of hair that is twisted so as to curl*

[in a spiral form]; not plaited: (S, O:) or **قَصْبِيَّةٌ** signifies *a lock of hair that curls naturally so as to be like a hollow cane*; (A;) and its pl. is **قَصَابٌ**: (S, A:) [and,] accord. to Lth, such is termed **قَصْبَةٌ** (TA) [and app. **قَصَابَةٌ** also]: and **قَصْبِيَّةٌ**, (Lth, A, TA,) of which the pl. is **قَصَابِيَّةٌ**, (Lth, A, O, TA,) signifies *such as is twisted and made to curl by a woman*; (Lth, A, TA;) [and so, app., **قَصْبِيَّةٌ**]; i. e., *such as, being [naturally] lank, is curled by means of canes and thread.* (A.)

قَاصِبٌ A blower in reeds or canes (**فَالِخٌ فِي القَصَبِ**); as also **قَاصِبٌ**. (M, K.) [In the former, this explanation is given in such a manner as plainly shows that it is meant to be understood as being distinct from that which next follows: but I incline to think that the two explanations are taken from different sources and have one and the same application.] And (M, K) *A player on the musical reed, or pipe*; (AA, S, M, O, K;) and so **قَاصِبٌ**. (S, O.) Ru-beh says, (S, M, O, TA,) describing an ass, (S, O, TA,) braying, (TA,)

• **فِي جَوْفِهِ وَخَى كَوْعَى القَصَابِ**
• [In his chest is, or was, a sound like the sound of the player on the musical reed]. (S, M, O, TA.) — And *A butcher*; (S, M, O, Mṣb, K;) as also **قَاصِبٌ**: (M, K:) so called from **قَصَبٌ** in the first of the senses expl. in this art.; (M, O, Mṣb, TA;) or because he takes the sheep or goat by its **قَصْبَةٌ**, i. e. its shank-bone; (M, TA;) or because he cleanses the **أَقْصَابِ**, or guts, of the belly; or from **قَصْبَةٌ** signifying as expl. in the last sentence of the second paragraph of this article. (O, TA.)

قَصَابٌ: see **قَصَابَةٌ**, in two places.

قَصَابَةٌ (O, K, accord. to my MS. copy of the K **قَصَابَةٌ** [which is wrong]) **لِلنَّاسِ** (O) † *One who reviles men, vilifies them, or defames them, much*: (O, K:) [or, very much; for] the **ة** is added to render the epithet [doubly] intensive. (O.) [See 1, third sentence.]

قَصَابَةٌ, (S, O, and so accord. to my Mṣ copy of the K, accord. to other copies of the K **قَصَابَةٌ** [which is wrong,]) with **دَامَمٌ** and **تَشَدِيدٌ**, (S,) *An internodial portion of a reed or cane; such a portion thereof as intervenes between two joints, or knots*; syn. **أَنْبُوبَةٌ**; (S, O, K;) [a n. un. of the coll. gen. n. **قَصَابٌ**]; and **قَصْبِيَّةٌ**, (O, K,) of which the pl. is **قَصَابِيَّةٌ**, (TA,) signifies the same. (O, K.) — And *A musical reed, or pipe*; syn. **مِرْمَارٌ**: (S, M, K:) pl. [or rather coll. gen. n.] **قَصَابٌ**. (S, M, O.) See an ex. of the latter in a verse of El-Aḡshà (accord. to one relation thereof) cited voce **قَصَبٌ**. (S, M, O.) — See also **قَصْبِيَّةٌ**, in two places.

قَاصِبٌ, applied to a he-camel and a she-camel,

(ISk, S, M, O, K,) *Abstaining from drinking before having satisfied thirst*: (ISk, S, O:) or *abstaining from drinking the water, and raising the head from it*; (M, K;) and so **قَصِبٌ**, likewise applied to the he-camel and the she-camel: (K: [but this latter I think doubtful:]) or a camel (بَعِير) *refusing to drink*: (Aq, TA:) and **مُقْتَصِبَةٌ** is also said to be applied to a she-camel. (TA.) — And *A raiser, or grower, of قَصَب* [i. e. reeds, or canes]. (Mgh.) — See also **قَصَابٌ**, in two places. — Also † *Sounding thunder*: (M:) and a cloud in which is thunder and lightning: (Aq, TA:) or, accord. to Aq, a cloud in which is thunder; (O;) [and] so says Az; (TA;) likened to a player on a musical reed, or pipe. (O, TA.) — And **دِرَّةٌ قَاصِبَةٌ** † *A stream of milk coming forth easily* (M, O) *from the teat of the udder* (O) *as though it were a rod of silver*. (M, O.) — See, again, **قَصَابٌ**, last sentence.

قَصِيْبَةٌ and **تَقْصِيْبَةٌ**: see **قَصِيْبَةٌ**; each in two places.

مُقَصَّبٌ: see **قَصَبٌ**, first quarter.

مُقَصَّبٌ † *Hair curled in the manner expl. above, voce قَصِيْبَةٌ*. (S, A, O.) — And † *A garment, or piece of cloth, folded*. (Mq̄b.)

مُقَصَّبٌ † *One who wins, or acquires, the canes of the contest for victory (in racing قَصَبَ يَحْرُزُ قَصَبَ)* (A, O, K, TA, in the **قَصَبَاتِ السَّبَاقِ**) [i. e. in horse-racing]: and † *a fleet horse, that outstrips others*. (A.) — And † *Milk upon which the froth is thick*. (O, K.)

مِقْصَابٌ may mean *A place abounding with قَصَب* [i. e. reeds, or canes]; like as **مِعْشَابٌ** means “a place abounding with [herbage of the kind termed] عُشْبٌ.” (Ham p. 490.)

قَاصِبَةٌ: see **قَاصِبٌ**.

قصد

1. **قَصَدَهُ**, and **قَصَدَ لَهُ**, and **إِلَيْهِ**, (S, M, A, L, Mq̄b, K,) and **نَحَوَهُ**, (A in art. **سَمِت**, &c.,) aor. -, (M, Mq̄b, K, &c.,) inf. n. **قَصَدٌ**, (S, M, Mq̄b, K, &c.,) from which the pl. **قُصُودٌ** is formed by some of the professors of practical law; [and **مُقَصِّدٌ**, q. v., is also an inf. n.;] (Mq̄b;) *He tended, repaired, or betook himself, or went, to, or towards, him, or it*; (originally and properly, either in a direct course, in which sense it is in some places specially used, or indirectly; IJ, M, L;) *he directed himself, or his course or aim, to, or towards, him, or it*; *he made for, or towards, him, or it*; *he made him, or it, his object*; *he aimed at him, or it*; *he sought, endeavoured after, pursued, or endeavoured to reach or attain, or obtain, him, or it*; *he desired it, or wished for it*; *he intended it*; *purposed it*; or *meant it*: syn. **تَوَجَّهَ** and **وَهَّدَ** and **وَهَّدَ نَحْوَهُ**, (IJ, M, L,) and **نَحَاهُ**,

(S, L,) and **أَتَاهُ**, (S, A, L,) and **بَعِيْنَهُ**, (Mq̄b,) and **أَعْتَدَهُ**, (M, L, K,) and **اِعْتَزَمَهُ**. (IJ, M, L.) — **قَصَدْتُ قَصْدَهُ**: see **قَصْدَهُ**, below. — **قَصَدْتُهُ لَهُ بِكَذَا** and **قَصَدْتُهُ بِهِ** [I brought to him such a thing: lit. I directed, or betook, myself to him with such a thing: see an ex. in the first para. of art. **بِي**] (Ham. p. 41.) **إِلَيْكَ قَصْدِي**, and **مُقَصِّدِي**, (the latter with fet-h to the ص, Mq̄b,) *To thee is my tending, or repairing, &c.* (A.) — **قَصَدَ فِي الْأَمْرِ**, [aor. -,] (A, Mq̄b,) inf. n. **قَصَدٌ**; (S, M, L, Mq̄b, K,) and **اِقْتَصَدَ فِيهِ**; (M, L, K;) † *He pursued a right, or direct, course in the affair*: (L:) or *he followed the middle and most just way in the affair*; and *did not exceed the due bounds therein*: (Mq̄b:) or *he acted in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in the affair*: (S, L:) or *he acted in a manner the contrary of that of extravagance in the affair*: (M, L, K:) or *he kept within the due bounds in the affair, and was content with a middle course*: (A:) and in like manner, **فِي النَّفَقَةِ** *in expense*: (L:) and **فِي مَعِيْشَتِهِ** *with respect to his means of subsistence*. (A, L.) See also 8. — **قَصَدَ فِي مَشِيِهِ** *He (a man) walked at an equable, or a moderate, pace*; syn. **مَشَى مُسْتَوِيًا**. (L.)

وَأَقْصَدَ فِي مَشْيِكَ [in the Kur xxxi. 18,] (S) means *And go thou at a moderate pace in thy walking; neither slowly nor quickly*. (Beyd, Jel.) — **اِقْصِدْ بِذُرْعِكَ** *Deal thou gently with thyself; moderate thyself; restrain thyself*; i. q. **عَلَى اِرْبَعٍ** *Keep ye to the middle way: keep ye to the middle way in affairs*; in sayings and actions: *so shall ye attain [to that which ye should desire]*: **القصد** being in the accus. case as a corroborative inf. n.; and it is repeated also for the sake of corroboration. (L, from a trad.) — **قَصَدَ**, aor. -, (L,) inf. n. **قَصَدٌ**, (M, L, K,) † *It (a road, or way,) was direct, or right*; *had a direct, or right, tendency*. (M, L, K.) [Kur xvi. 9,] **عَلَى اللَّهِ قَصْدَ السَّبِيلِ** *Upon God it rests to show the direct, or right way*, (M, Beyd, L,) [or *the right direction of the way*] which leads to the truth, (Beyd,) and to invite to it by evident proofs: (M, L:) or *upon God it rests to make the way direct, or right, in mercy and favour*: or *upon God depends one's directing his course to the [right] way*. (Beyd.) — **قَصَدَ**, aor. -, (S, L,) inf. n. **قَصَدٌ**, (S, L, K,) † *He acted with justice, or equity*. (S, L, K.) Abu-l-Lahhám Eth-Thaalebee says,

• عَلَى الْحَكْمِ الْمَأْتِي يَوْمًا إِذَا قَصَى
• قَضِيَّتَهُ أَنْ لَا يَجُورَ وَيَقْصِدَ

(S, L) meaning, *It is incumbent on the judge who is come to, any day, when he decides his case, that he do not deviate from what is right, but (بَلْ) act with justice, or equity*. (IB, L.) Akh says, He means **قَضِيَّتَهُ أَنْ يَقْصِدَ**; but as he makes an ellipsis, and puts **يقصد** in the place, syntactically, of **ينبغي**, he makes it marfooq, because it

has the place of that which is [virtually] marfooq: and Fr says, he makes it marfooq because of the disagreement; for as its meaning disagrees with that of the preceding verb, it is made to disagree therefore in desinential syntax. (S, L.) — **قَصَدَ**, (S, L,) aor. -, (L,) inf. n. **قَصَدٌ**, (S, L, K,) [and **قَصِدٌ**, see 7] *He broke a stick*: (S, L:) *he broke in any way or manner*: or *he broke in halves*: as also **قَصَدَ**, inf. n. **تَقْصِيْدٌ**: (L, K:) [or the latter signifies *he broke many things*; or *broke in many pieces*: see 7.] — **قَصَدَ لَهُ** *He was given a little*. (S, O, K, art. **قصد**.) — **قَصَدَ**, aor. -, inf. n. **قَصَادَةٌ**, *He (a camel, TA) became fat*. (K.) — See also 4.

2: see 1 last sentence but one. — And see 4.

4. **أَقْصَدَنِي إِلَيْهِ الْأَمْرُ** *The affair caused me to tend, repair, betake myself, or direct my course, to, or towards, him, or it*; *to aim at him, or it*; *to seek, endeavour after, pursue, or endeavour to reach, attain, or obtain, him, or it*; *to desire it, or wish for it*; *to intend it, or purpose it*. (M, L.) — † *It (an arrow) hit its object, and killed on the spot*. (S, K.) — *He pierced a man with a spear, (K,) or shot him with an arrow, (TA,) and did not miss him*: (K:) *he struck, or shot, a thing so that it died on the spot*: (Aq:) *he killed on the spot*: (Lth:) *it (a serpent) killed a person (Lth, S) on the spot*: (Lth:) or *bit him so as to kill him*. (K, TA.) **أَقْصَدْتُهُ الْمَنِيَّةَ** *Destiny killed him on the spot*. (A.) — **اِقْصِدْ**, (inf. n. **اِقْصَادٌ**, TA,) *He composed [odes, or] poems of the kind termed قَصِيدٌ*; a verb similar to **أَرْمَلَ** and **أَرْجَزَ** and **أَفْرَجَ**: (Ibn-Buzurj, L:) also, (L, TA,) or **اِقْصَدَ**, inf. n. **اِقْصَادٌ**, accord. to the K, but the former is the correct form, (TA,) [or the latter is probably correct, as being similar to **اِرْتَجَزَ**, as well as the former, of which the act. part n. occurs in a verse,] and **قَصَدَ**, inf. n. **قَصَدٌ**; (K;) or **قَصَدَ**; (as in the M and L;) *he continued uninterruptedly, (L, K,) and prolonged, (L,) the composition of [odes, or] poems of the kind termed قَصَائِدٌ*. (L, K.) See **مُقَصِّدٌ**.

5. **تَقَصَّدَ** *He (a dog &c.) died*. (S.) — And see 7, in three places.

7. **قَصَدَ** and **تَقَصَّدَ**; (L, K;) and **قَصَدَ**, aor. -, inf. n. **قَصَدٌ**; but this form of the verb is seldom used; (L;) *It broke, or became broken, in any way or manner*: or *it broke, or became broken, in halves*: (L, K:) [but they are differently used: you say,] **انْقَصَدَ الرَّمْحُ** [the spear broke: or] (S, L) *the spear broke in halves*: (L:) and **تَقَصَّدَتِ الرِّمَاحُ** *the spears broke in many pieces*. (S, A, L.) — **اِنْقَصَدَ** and **تَقَصَّدَ** *It (marrow) became detached, or came forth, from its place*. (TA.)

8. **اِقْصَدَ**: see 1. — *He aimed at that which was right and just*. (A, art. **صيد**. See 1 in that art.) — And see 4.

قَصْدٌ, [inf. n. of 1, q. v. — Used as a subst., *The tending, self-direction, aim, or course of a*

person — Hence, *An object of aim, of endeavour or pursuit, of desire or wish, or of intention or purpose; one's intention, intent, or meaning; as also مقصود*. See مقصد — *A thing that is right, of what is said and of what is done; syn. سداد and صواب*. (S, voce تسديد, &c.) هو على قصد, *He is following a right way, or course*. (Msb.) See also قاصد — *Conforming, or conformable, to the just mean*. (M in art. امر.) See also مقصد = *A little that is given*. (S, O, K, art. قصد.) = See also قصيد.

قصد In the direction of, or towards, him, or it. Ex. قصدت قصده *I tended, repaired, betook myself, or directed my course, towards him, or it*: (S, Msb.) [like صددت صده, and حررت حرده, and شدا شدوه, &c.:] also signifying, [*I purposed his purpose, or*] *I pursued his (another's) way, or course, doing [and thinking] as he did*. (L, in art. وكذ.) أخذ قصد الوادي, and قصيده, [*He went towards the valley*]. (A.) — هو قصدك, and قصدك, *He is before thee, before thy face*. It is more commonly used as a subst. (M, L.)

قصد, and رُمح قصد, and قصيد, (M, L, K,) and اقصاد, (S, L,) which is one of the words [used as a sing. epithet] having a pl. form, (Akh, S,) *A spear broken*: (M, L:) [or, *broken in halves*:] or *broken in many pieces*. (K.)

قصة *A fragment; a piece of a thing that is broken*: (S, K:) and *any piece [of a thing]*: (TA:) pl. قصد. (S, K.) Ex. القنا قصد [*The spears are broken into fragments*]. (S.) — قصة *A piece of a bone; meaning, a third, or a quarter, of the thigh, or arm, or shin, or shoulder*: (M, L:) *less than the half; as much as the third, or quarter*. (IKtt.)

قصور *A camel having compact marrow*. (Ish, L.) See also قصيد.

قصيد and مقصود *Aimed at, sought, desired, intended, or purposed*. (L.) = *Fat marrow*: (K:) or *thick and fat marrow, that breaks in pieces (يتقصد) by reason of its fatness*: a piece thereof is termed قصيدة: (L:) or the former word and مقصود signify marrow inferior to that which is fat (A, O:) and قصيدة, *a piece of marrow that has come forth from the bone*. (L.) — And (L, K,) or ذو قصيد, (L,) *A bone containing marrow*. (L, K.) — *Dry, or tough, (يابس) fleshmeat*: (Lth, S, L, K;) as also قصد; and, as some say, *fat fleshmeat*. (L.) — *A fat she-camel, (L, K,) plump and corpulent, (L,) and having marrow in her bones; as also قصيدة*. (L, K.) — *A fat camel's hump*. (K.) = *A staff*: (L, K;) as also قصيدة; (K;) or the latter has not been heard: (TA:) pl. قصائد. (L.) = *Poetry, or a poem, trimmed, pruned, or free from faults, well executed, (K,) and composed with pre-*

meditation; (TA;) as also قصيدة: (TA:) [but the latter is used as a subst.] — *قصيد*, a gen. n., applied properly to poetry, and, by extension of the signification, to a single poem, for قصيدة; (IJ, L;) or it is pl. of قصيدة, like as سفين is of سفينة; (S, L;) and so is قصائد; (L;) [but properly, قصيد is a coll. gen. n., and قصيدة is its n. un., and قصائد is pl. of the latter;] *Poetry, or a poem, [or an ode, (for it was always designed to be chanted or sung,)] of which the bipartition (شطر) of the verses is complete; (M, L, K;) [i. e., of which the hemistichs are complete, not curtailed; (see الرمل);] consisting of three verses or more; (Akh, M, L, K;) or of sixteen or more; (M, L, K;) for it is usual to call that which consists of three verses, or ten, or fifteen, قطعة, and what consists of more than fifteen the Arabs call قصيدة: (IJ, M, L:) or, as Akh has once said, what is of the metre called الطويل, and البسيط that is complete, and الكامل that is complete, and المديد that is complete, by which he means the first species thereof, which is the most complete that is in use, and الوافر that is complete, by which, in like manner, he means the first species thereof, and الرجز that is complete, and الخفيف that is complete, and [any ode, or] any poem that is sung by persons riding; but, he adds, we have not heard them sing what is of the metre called الخفيف: (M, L:) such poetry is thus termed because composed with purpose and consideration, and earnest endeavour to make it excellent; from قصد as syn. with امر: or because composed with care, and trimmed with excellent expressions and choice meanings, from قصيد signifying "thick and fat marrow;" for the Arabs tropically apply to chaste, or eloquent, or excellent, language the epithet سمين, or "fat:" (L:) or because of its completeness, and the soundness of its measure. (M, L.) For the meanings of القصيد, see بيت; last sentence. = See also قصد.*

قصيد: see قصيد throughout.

قصد, (A,) and قاصدة, (M, L,) and طريق قاصد, (A, Msb.) *A direct, or right road, or way; a road, or way, having a direct, or right, tendency*: (A, L:) *an even, and a direct, or right, road, or way*: (M, L:) *an even road, or way*. (Msb.) — *An arrow rightly directed towards the animal at which it is shot*: pl. قواصد. (A.) — *Near*. (S, K.) — *An easy, short journey*: (TA:) [*a moderately easy and short journey*:] *a journey not difficult, nor extremely far*. (Ibn-'Arafah.) — *Between us and the water is an easy night's journey (S, K) without fatigue or tardiness*: (S:) pl. قواصد. (TA.) — *Water of which the herbage, or pasture, is near*. (IAar, TA, voce مطلب.)

اقصد [*A more, or most, direct road*]. (S, voce ارشد) — *Keep thou to that which is most right and most just*. (A.)

قصد: see اقصاد.

مقصود means the intended sense of the saying; the meaning thereof: (see معنى in art. معنى) being an inf. n. used as in the sense of the pass. part. n. of its verb, i. e. in the sense of مقصود; like as is generally said of its syn. معنى, of which مقصود is one of the explanations: hence it has a pl. مقاصد: in the CK in art. غزو it is erroneously written مقصد, which is the n. of place and of time from قصد. — And in like manner مقصد signifies also *A thing aimed at, intended, or purposed; an object of aim or pursuit*: see 1: and مقصد, tropically used, has the same meaning.]

مقصود, with kesr to the ص, *A place to, or towards, which one tends, repairs, or betakes himself; to which one directs his course; at which one aims; which one seeks, pursues, endeavours to reach, desires, or wishes for*: [pl. مقاصد.] Ex. *He has a specified place to which, or towards which, he tends, or repairs, &c.* (Msb.) بابك مقصدي *Thy door, or gate, is the place to which, or towards which, I tend, or repair, &c.* (A.) — *The right places to which roads tend*: i. q. مرادها. (S, L, K, art. رشد.) See also مقصد.

مقصود *One who falls sick and quickly dies*. (K.)

مقصود [*One who composes poems of the kind termed قصائد*: see 4: also,] and مقصد, *one who continues uninterruptedly, and prolongs, the composition of poems of the kind termed قصائد*. (M, L.)

مقصدة [lit., *A thing that causes people to repair to, or seek, or endeavour after, or desire, it*]. — *A woman great, and perfect, or complete, who pleases every one (K) that beholds her*. (TA.) — Also, (or, as some write it, مقصدة, TA,) *A woman inclining to shortness*. (K.)

مقصود: see قصد, قصيد, and مقصد.

مقصود: *A man neither corpulent nor thin; as also مقصود and قصد*: (L, K:) or *a man of moderate, or middle, stature*: (Ish, L;) *neither tall nor short, nor corpulent*: (IAth, L;) as also قصد: (Ish:) or *a man &c. neither corpulent nor short*. (Lth, L.) See مقصدة.

مقصود: see مقصد.

فلان مقصد في النفقة *Such a one acts in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in expense*. (S, L.) See 1. And see مقصد.

قصر

1. قصر, aor. ٢, inf. n. قصر (S, M, Msb, K, &c.) and قصر (IAar, M, K) and قصرارة, (Lh, M, K,) *It (a thing, S, Msb, i. e. anything, M) was, or became, short; contr. of طال*. (S, M, Msb, K.) — [*And It was, or became, too short*. And قصر عنه *It was, or became, too short for him, or*

it. — Hence, *قَصُرَتْ يَدُهُ*, and *قَصَرَ بَاعُهُ*, † *He had little, or no, power: and he was, or became, niggardly.* — And *قَصَرَ السَّهْمُ عَنِ الْهَدَفِ*, (S, M, Mṣb,) aor. ʔ, (Mṣb,) inf. n. *قُصِرَ*, (M, Mṣb,) *The arrow fell short of the butt; did not reach it;* (S, Mṣb;) *fell upon the ground without reaching the butt:* (M:) and *قَصَرَ عَنْ مَنَازِلِهِ* [*he fell short of his place of alighting or abode; did not reach it*]. (TA.) — [Hence,] *قَصَرَ عَنِ الْأَمْرِ*, (S, Mṣb, K,) [and *قَصَرَ دُونَهُ*,] aor. ʔ, (Mṣb, TA,) inf. n. *قُصِرَ*; (S, Mṣb, K;) and *اقصر*, (K,) inf. n. *اقْصِرْ*; (TA;) and *تَقَصَّرَ*, (K,) inf. n. *تَقْصِيرٌ*; (TA;) and *اقصر*; (K;) [*He fell, or stopped, or came, short of doing the thing, or affair; he failed of doing, or accomplishing, it;*] *he lacked power, or ability, to do, or accomplish, the thing, or affair;* (S, Mṣb, K;) *he could not attain to it:* (S:) or the first has this signification; (ISk, S, Mṣb;) and [in like manner] *قَصَرَ عَنْهُ*, (M, K,) inf. n. *تَقْصِيرٌ*, (TA,) *he left or relinquished it, or abstained from it, being unable to do or accomplish it:* (M, K:) but *اقصر* عَنْهُ, *he desisted or abstained from it, being able to do or accomplish it:* (ISk, S, M, Mṣb:) such, at least, is generally the case, though both sometimes occur in one and the same sense, that which *اقصر* generally bears: (TA:) and *قَصَرَ فِي الْأَمْرِ* [*he fell, or stopped, or came, short in the affair:* it signifies nearly the same as *اقصر* عَنْهُ, i. e., *he fell short of accomplishing the affair; he fell short of doing what was requisite, or due, or what he ought to have done,* (عَمَّا كَانَ يَنْبَغِي, or the like, being understood,) *in, or with respect to, the affair:* a meaning very common, and implied, though not expressed, in the M: and] *he flagged, or was remiss, in the affair;* syn. *تَوَانَى*, (S, TA:) or *قَصَرَ* signifies *he left, desisted from, neglected, or left undone, a thing, or part thereof, from inability:* but *اقصر*, *he left it, &c., or part thereof, with ability to do it.* (Kull p. 128.) [And *قَصَرَ دُونَهُ* *He fell short of reaching, or attaining, it:* see an ex. voce *يَعْقُوبُ*.] [Hence also,] *قَصُرَتْ بِنَا النَّفَقَةِ* *The money for expenses [fell short of what we required;] did not enable us to attain our object;* (Mṣb;) meaning, that they were unable to pay the expenses: (Mgh:) and *قَصَرَ بِهِ أَمَلُهُ* [*his hope fell short of what he required*]: Antarah says,

• قَالِيَوْمَ قَصَرَ عَنِ تَلْقَائِكَ الْأَمَلُ •

[*but to-day, hope hath fallen short of extending to the meeting with thee*]. (TA.) [And hence, app.,] *قَصُرَتْ بِكَذَا نَفْسُكَ* [*Thy mind, or wish, fell short of what was requisite with respect to such a thing*], said to him who has sought, or desired, little, and a mean share or lot. (TA.) And, *قَصَرَ بِفُلَانٍ* [*He fell short of what was required by such a one, or due to him; or*] *he acted meanly, and sparingly, with such a one, in a gift.* [&c.] (JK [see *مَقْصَرٌ*: and see two exs. of *قَصَرَ*

قَصَرَ عَنْ, in art. زرى. — [Also, *قَصَرَ عَنِ الْأَمْرِ*, (M, K,) aor. ʔ, (M,) inf. n. *قُصِرَ*; and *اقصر*; and *قَصَرَ*; and *تَقَصَّرَ*; (M, K;) *He refrained, abstained, or desisted, from the thing, or affair.* (M, K.) A poet says,

• إِذَا غَرَّ خِرْتَا الشَّمَالَةِ أَنْفَهُ •
• تَقَاصَرَ مِنْهَا لِلصَّرِيحِ فَاقْتَعَا •

[*When the froth of the water remaining in the drinking-trough covers his nose, he refrains from it, turning to the clear, and raises his head*]: or *قَصَرَ* here signifies *he contracts his neck from it:* and it is said that *قَصَرَ عَنْهُ* signifies as explained above, *he left or relinquished it, &c.* (M.) *قَصَرَ عَنِّي الْوَجَعُ*, and *الغضب*, (M, K,) aor. ʔ, inf. n. *قُصِرَ*, (M,) *The pain, and anger, ceased from me; quitted me;* (M, K;) as also *قَصَرَ*; (M, TA;) which latter is erroneously written in the copies of the K, *قَصَرَ*: (TA:) and *قَصُرْتُ أَنَا عَنْهُ* [*I ceased from it*]. (M.) And *قَدَّ قَصَرَ* *The rain left off.* (TA.) — *قَصَرَ الْعِشِيُّ*, aor. ʔ, inf. n. *قُصِرَ*, [The afternoon, or evening, has come,] is said when you enter upon the *مَسَاءُ* [i. e. afternoon, or evening]: (S:) or it means *has almost drawn near to night.* (TA.) [See also *قَصَرَ*, below.] — Hence, (S,) *قَصَرْنَا* and *اقْصَرْنَا* *We entered upon the عِشِيُّ* [i. e. afternoon, or evening]; (M, K;) the former signifies *أَمْسَيْنَا*; and the latter, *دَخَلْنَا فِي قَصْرِ الْعِشِيِّ*, like as you say *قَمِينَا* from *الْمَسَاءُ*: (S:) or the former, *we came to be in the last part of the day;* and the latter, *we entered upon the last part of the day.* (IKt.) — *قَصَرَهُ*, (Mṣb, K,) aor. ʔ, (Mṣb,) or ʔ, (K,) inf. n. *قُصِرَ*; (TA;) and *قَصَرَهُ*, (M, Mṣb, TA;) inf. n. *تَقْصِيرٌ*; (TA;) and *اقصره*; (Mṣb;) *He made it short;* (M, K, TA;) *he shortened it; took from its length.* (Mṣb.) You say *قَصَرَ الشَّعْرَ*, (M, Mṣb, K,) and *قَصَرَ مِنَ الشَّعْرِ*, (S,) aor. ʔ, (Mṣb,) or ʔ, (K;) and *قَصَرَهُ*, (Mgh, Mṣb, TA,) and *قَصَرَ مِنْهُ*; (S;) and *اقصره*; (Mṣb;) *He shortened the hair;* (M, K, TA;) *took from its length;* (Mṣb;) *cut its ends;* (Mgh;) *clipped, or shorn, it.* (TA.) And *قَصَرَ الصَّلَاةَ*, (M, Mṣb, TA,) and *قَصَرَ مِنَ الصَّلَاةِ*, (S, M, Mṣb,) aor. ʔ, inf. n. *قُصِرَ*; (S, M, Mṣb, TA;) and *قَصَرَهَا*, (M, Mṣb, TA,) and *قَصَرَ مِنْهَا*, (S, M,) inf. n. *تَقْصِيرٌ*; (S;) and *اقصرها*, (Mṣb, TA,) and *اقصرها*; (S;) but *اقصرها* is extr.; (TA;) *He curtailed [or contracted] the prayer;* (M;) *he performed a prayer of four rek'ahs (رُكْعَاتٍ) making it of two;* (Mgh;) in a journey. (Mgh, TA.) And *اقصر الخطبة* *He made the [form of words called] خطبة [delivered from the pulpit] short, or concise:* (Mgh, TA:*) the doing so being commanded. (Mgh.) *قَصَرَ* also signifies the contr. of *مَدَّ*; (M, K;) and the verb is *قَصَرَ* [*He contracted, or straitened*]. (M.) You say *قَصُرْتُ*

قَصُرْتُ لَهُ مِنْ قَيْدِهِ; (Mṣb;) and *قَصُرْتُ لَهُ مِنْ قَيْدِهِ*; (M;) aor. ʔ, inf. n. *قُصِرَ*; (M, Mṣb;) *I contracted the shackles of the camel;* syn. *عَيَّنْتُهُ*; (Mṣb;) and *I contracted his shackles;* syn. *قَارَبْتُ*. (M.) [And in like manner, *قَصَرَ الْعَطِيَّةَ*, inf. n. *تَقْصِيرٌ*, *He made the gift scanty, or mean: or, accord.* to the TK, *قَصَرَ فِي الْعَطِيَّةِ*, which properly signifies *he fell short of what he ought to have done with respect to the gift:* but, though each of these phrases is doubtless correct, the former expression I hold to be that which is indicated when it is said that] *التَّقْصِيرُ* signifies *إِخْسَاسُ الْعَطِيَّةِ*. (M, K.) — *قَصَرَهُ*, (S, M, Mṣb,) aor. ʔ, (S, M,) inf. n. *قُصِرَ*, (S, M, Mṣb, K,) *He confined, restricted, limited, kept within certain bounds or limits, restrained, withheld, hindered or prevented, him, or it;* syn. *حَبَسَهُ*. (S, M, Mṣb, K:*) It is said in a trad. of Mo'adh, *لَهُ مَا قَصَرَ فِي بَيْتِهِ* *To him belongeth what he hath held confined in, or kept within, his house or tent:* (TA:) or *what he hath held in possession &c.* (Az, TA in art. *خَيْرٌ*: see 10 in that art.) You say also *قَصُرْتُ الدَّارَ*, inf. n. as above, *I [confined and so] defended the house by walls.* (TA.) And *قَصَرَ الْجَارِيَةَ بِالْحِجَابِ* *He [confined and so] kept safe the girl by means of the veil, or covering, or the like:* and in like manner you say of a horse. (TA.) And in a trad. of 'Omar it is said, *قَصَرَ بِيَهُمُ اللَّيْلُ*, (TA,) or *قَصَرَ*, (L,) *The night withheld them; namely a company of riders upon camels on other beasts.* (L, TA.) You also say *قَصَرَ بِهِ* and *قَصَرَ بِهِ* [*and قَصَرَ بِهِ*] *He withheld the man from the thing, or affair, that he desired to do.* (TA.) [See an ex. in a verse cited voce *طَلَّعَ*.] And *قَصُرْتُ نَفْسِي عَنْ شَيْءٍ* *I withheld, or restrained, myself from a thing:* (JK, TA:*) and *I restrained myself from inordinate desire of a thing.* (TA.) Lebeed says

• فَلَسْتُ وَإِنْ أَقْصَرْتُ عَنْهُ بِمَقْصِرٍ •

meaning, *But although thou blame in order that I may be restrained, I do not refrain from that which I desire to do.* (El-Mázineeh, L.) Also, *قَصُرْتُ طَرْفِي* [*I restrained my eye, or eyes;*] *I did not raise my eye, or eyes, towards that at which I ought not to look.* (TA.) And *قَصَرَ الْبَصَرَ* *He turned away the eye.* (TA.) It is also said in a trad. of IAb, *قَصَرَ الرِّجَالُ عَلَى أَرْبَعٍ مِنْ أَجْلِ أَمْوَالِ الْيَتَامَى* *Men were restricted to marrying no more than four [because of the property of the orphans which they might leave].* (TA.) And one says *قَصُرْتُ نَفْسِي عَلَى الشَّيْءِ* *I confined, or restricted, myself to the thing, and obliged myself to do it.* (TA.) [See also 8.] Hence what is said of Thumámeh, in a trad., *قَاتَى أَنْ يُسَلِمَ قَصْرًا* *But he refused to become a Muslim by constraint and compulsion: or by force, as some say, from the قَصْرُ; the س being changed into ص, as is done in many other cases.* (TA.) You say also

قَصْرْتُ الشَّيْءَ عَلَى كَذَا *I restricted the thing to such a thing.* (S, TA.) And قَصْرَهُ عَلَى الْأَمْرِ, meaning, رَدَّهُ إِلَيْهِ, (M, K,) i. e., [He reduced him, to the thing, or affair; or] he appropriated him [or it, restrictively,] to the thing, or affair. (TK.) [Hence,] قَصْرْتُ اللَّحْمَةَ عَلَى فَرَسِي *I appropriated the milk of the milk-camel [restrictively] to my horse.* (S, TA.) [And hence,] قَصْرْتُ عَلَى نَفْسِي نَاقَةً *I retained for myself [restrictively] a she-camel, that I might drink her milk.* (Mḡb.) Aboo-Du-ád says, describing a horse,

فَقَصْرُنَ الشِّتَاءِ بَعْدَ عَلَيْهِ
وَهُوَ لِلدُّودِ أَنْ يُقْسَمَ جَارٌ

meaning, *So they were restricted to him, that he might drink their milk, during the severity of the winter, afterwards; and he is a protector to the few she-camels from their being suddenly attacked and divided in shares; مِنْ being understood before أَنْ.* (M.) — قَصْرُ الثَّوْبِ, (S, M, Mḡb,) aor. ٢, (S,) inf. n. قَصَرَ (S, Mḡh, Mḡb) and قَصَارَةٌ; (Sb, M, TA;) and قَصْرَةٌ, (S, M,) inf. n. تَقْصِرُ; (S;) *He beat, (S, TA,) washed, (Mḡh,) and whitened, (M, Mḡb, TA,) the cloth, or garment.* (S, M, &c.)

2: see 1, throughout.

4: see 1, throughout. — أَقْصَرْتُ *She brought forth short children: hence the saying, [Verily the tall woman sometimes brings forth short children, and verily the short woman sometimes brings forth tall children].* (S, K.) J is in error in saying that this is in a trad. (Sgh, K.) But I Ath also asserts it to be a trad. (MF in art. طول.)

6. اُقْصِرَ He feigned, or pretended, (أظهر,) shortness; (M, Sgh, K;) as also تَقَوَّصَرَ: (Sgh, K;) or, accord. to some, these two verbs have different significations: see the latter below. (TA.) — [And He contracted himself, or drew himself together. (See R. Q. 1 in art. فذ.)] — اُقْصِرَ + He (lit. his spirit, or soul,) became abject, mean, contemptible, or despicable; syn. تَضَاعَتْ. (M.) — تَقَاصَرَ الظِّلُّ; *The shade became contracted.* (M, TA.) — See also 1, in two places.

8. اِقْتَصَرَ عَلَى الْأَمْرِ He confined, restricted, or limited, himself to the thing, or affair; did not exceed it. (M, K.) — اِقْتَصَرَ عَلَى الشَّيْءِ, (S,) or كَذَا, (Mḡb,) [and بِكَذَا] He was satisfied, or content, (S, Mḡb,) with the thing, (S,) or with such a thing. (Mḡb.) — اِقْتَصَرَ عَلَى أَمْرِي He obeyed my command. (JK.)

10. اسْتَقْصَرَهُ He reckoned, or held, him, or it, to be short. (S.) — He reckoned him, or held him, to fall short of doing what he ought to do: or to flagg, or be remiss: عَدَهُ مَقْصَرًا. (S.)

Q. Q. 2. تَقَوَّصَرَ, said of a man, (M,) He became contracted; lit., one part of him entered into another part; (M, K;) as though he became like a قَوْصَرَةٌ, from which word the verb is derived. (Z, TA.) — See also 6.

قَصْرٌ and قَصْرًا and قَصْرَةٌ [like the inf. n. قَصُورٌ] The falling, or stopping, or coming, short of accomplishing an affair; or of doing what one ought, or is commanded, to do; or flagging, or remissness: you say to a man whom you have sent to accomplish some needful affair, and who has fallen short of doing what you commanded him to do, on account of heat or some other cause, مَا مَنَعَكَ أَنْ تَبْلُغَ الْمَكَانَ الَّذِي أَمَرْتُكَ بِهِ إِلَّا, أَنْ أُنْصِرَ [Nothing prevented thy reaching the place to which I commanded thee to go but thy loving to fall short &c.; or to flug, or be remiss]. (M, K.) And قَصْرَةٌ, (K,) or قَصْرًا, without ة, accord. to the Nawádir of IAqr, as cited in the L, and so in the handwriting of Sgh, (TA,) and قَصَارٌ, (K,) signify Laziness; slothfulness. (IAqr, Sgh, K.) An Arab of the desert is related to have said أَرَدْتُ أَنْ آتِيكَ فَمَنَعَنِي الْقَصَارُ [I desired to come to thee, but laziness prevented me]. (TA.) — قَصَارُكَ, (S, M, K,) and قَصَارُكَ, (S, M, K,) and قَصَارُكَ, (M, K,) and قَصِيرُكَ, (M, K,) *Thine utmost, or the utmost of thy power or of thine ability or of thy deed, (جهدك, M, K, [or app., جهدك, (see art. جهد,)] and غَايَتُكَ, S, M, K,) and the end of thy case, and that to which thou hast confined or restricted or limited thyself, (S, TA,) [or that to which thou art confined or restricted or limited,] is, or will be, thy doing such a thing.* (S, M, K.) It is from قَصَرَ signifying the “act of confining, restricting, limiting,” &c. (TA.) And قَصْرِي also signifies the end of an affair. (Sgh, TA.) A poet says

إِنَّمَا أَنْفُسُنَا عَارِيَةٌ
وَالْعَوَارِي قَصَارٌ أَنْ تَرُدَّ

[Our souls are only a loan: and the end of loans is their being given back; تَرُدُّ being for تَرُدُّ]. (S, TA.) You also say, كَلَّ بِلَاؤٍ وَشِدَّةٍ الْمَوْتُ قَصَارِي قَصَارِي [Death is the end of every trial and distress]. (TA, art. حبا.) — قَصْرٌ (S, M) and مَقْصَرٌ (K) and مَقْصَرَةٌ (M, K) The afternoon: or evening: syn. عَشِيٌّ: (S, M, K;) or the first signifies the last part of the day: (IKt:) or the time before the sun becomes yellow: (JK:) or the first and second signify the time of the approach of the عَشِيٌّ, a little before the عَصْرُ: (A, TA:) and the first (S, K) and second (A'Obeyd, TA) and third, (A'Obeyd, S, TA,) [the time of] the mixing of the darkness: (A'Obeyd, S, K, TA:) pl. of the second (TA) and third (S, M) and fourth, (M,) مَقَاصِرٌ (S, M) and مَقَاصِيرٌ, which latter is extr.; (M;) in the first sense, as signi-

fying عَشَايَا; (M;) or in the last sense; (S;) not signifying, as it is said to do in the K, العَشَايَا الأَجِيرَةُ; for this is a great mistake, app. occasioned by F's seeing the passage [in the T] of وَالْمَقَاصِرُ وَالْمَقَاصِيرُ العَشَايَا الأَجِيرَةُ نَادِرَةٌ considering it. (TA.) Sb says, that قَصْرٌ has no dim.; the Arabs being content to use in its stead the dim. of مَسَاءً. (M.) You say أَتَيْتُهُ قَصْرًا *I came to him in the afternoon, or evening; syn. عَشِيًّا.* (S.) And جِئْتُ قَصْرًا, and مَقْصَرًا, *I came at the approach of the عَشِيٌّ, a little before the عَصْرُ.* (A, TA.) And أَقْبَلْتُ مَقَاصِيرُ العَشَايَا [The times of the mixing of the darkness of night-fall came, or advanced]. (A, TA.) — قَصْرٌ [A palace: a pavilion, or kind of building wholly or for the most part isolated, sometimes on the top of a larger building, i. e., a belvedere, and sometimes projecting from a larger building, and generally consisting of one room if forming a part of a larger building or connected with another building; the same as the Turkish كوشك: to such buildings we find the appellation to have been applied from very early times to the present day:] a well-known kind of edifice: (M:) a mansion, or house; syn. مَنَزِلٌ: (Lh, M, K;) or any house or chamber (بَيْت) of stone; (M, K;) of the dial. of Kureysh: (M:) so called because a man's wives and the like are confined in it: (M:) pl. قَصُورٌ. (S, M, Mḡb.) قَصْرُ الْمَلِكِ [The palace, or pavilion, of the king]. (Mḡb.) — Also قَصْرٌ Large and dry, or large and thick, or dry, fire-wood; حَطَبٌ جَزَلٌ. (M, K.) So in the Kur, lxxvii. 32, accord. to El-Hasan, as related by Lh. (M.)

قَصْرٌ: see قَصْرٌ, in two places. — The necks of men, and of camels: (M, K:) a pl. [or rather coll. gen. n.], of which the sing. [or n. un.] is قَصْرَةٌ: (M:) [see an ex. in the first paragraph of art. سندر:] or [so accord. to the M, but in the K and] قَصْرَةٌ signifies the base of the neck; (S, M, K;) the base of the neck at the place where it is set upon the upper part of the back: (Nuṣeyr, TA:) or the base of the neck when thick; not otherwise: (Lh, M:) pl. [or coll. gen. n.] قَصْرٌ, and pl. pl. [or pl. of قَصْرٌ] أَقْصَارٌ: (M:) or this latter is pl. of قَصْرَةٌ, (M, K,) accord. to Kr, but this is extr., unless the augmentative letter in the sing. be disregarded in its formation. (M.) I'Ab reads كَانَتْ قَصْرًا, in the Kur, lxxvii. 32, (S, M, TA,) and explains it as meaning Like the thick bases of necks, (M, TA,) or as meaning كَقَصْرِ التَّخْلِ, i. e. الأَعْنَاقِ. (S.) [See the next signification.] You say ذَلَّتْ قَصْرَتُهُ [His neck or] the base of his neck became in a state of subjection. (TA.) And إِنَّهُ تَأَمَّرَ الْقَصْرَةَ *Verily he has a large, or thick, neck.* (Aboo-Mo'ádh the Grammarian.) — And hence, (Aboo-Mo'ádh,) اُقْصِرَ The trunks, or lower-parts, (أَصُولٌ, M, K, or أَعْنَاقٌ,

I'Ab, §,) of palm-trees: (§, M, K:) so explained in the Kur, ubi supra, (§, M,) by I'Ab: (§:) sing. [or n. un.] قَصْرَةٌ: the palm-tree is cut into pieces of the length of a cubit, to make fires therewith in the winter: (Abou-Mo'adh:) and [in the TA or] so of other trees: (M, K:) or of large trees: (Ed-Dahhák:) or [accord. to the M, but in the K and] the remains of trees. (M, K.)

قَصْرَةٌ: see قَصْرَةٌ.

قَصْرَةٌ: see قَصْرٌ. — هُوَ ابْنُ عَيْبِ قَصْرَةٌ. (§, M, K,) and قَصْرَةٌ, (K,) and مَقْصُورَةٌ, (§, M, K,) and قَصِيرَةٌ, (K,) [He is his cousin on the father's side,] nearly related; (§, M, K;) i. q. دُنْيَا (§, TA) and دُنْيَا: (TA:) and in like manner you say of the ابن العمة and ابن الخالة and ابن الخال. (Lh, M.)

قَصْرِي: see قَصْرٌ. — الْقَصْرِي (Az, §) and الْقَصِيرِي (A'Obeyd, Az, §) The rib that is next to the شَاكِلَةٌ [or flank], (A'Obeyd, Az, §,) also called الْوَاهِنَةُ, (§,) and ضِلْعُ الْخَلْفِ, (A'Obeyd,) at the bottom of the ribs, (§,) between the side and the belly: (Az:) or the former is the lowest of the ribs, and the latter is the highest of the ribs: (AHeyth:) or the latter is the lowest of the ribs: or the last rib in the side: or the قَصْرِيَانِ and قَصِيرِيَانِ are the two ribs that are next to the طَنْطَفَةٌ [or flank]: or that are next to the two collar-bones. (M, K.)

قَصْرَةٌ: see قَصْرٌ: — and قَصْرٌ, in two places: — and مَقْصُورَةٌ.

قَصْرٌ: and قَصَارُكَ and قَصَارُكَ: see قَصْرٌ.

قَصْرٌ, a subst., The shortening [or clipping] of the hair. (Th, M, K.*) Fr says, An Arab of the desert said to me in Minè, الْقِصَارُ أَحَبُّ إِلَيْكَ أَمْ الْحَلْقُ الْقِصَارُ, meaning, Is the shortening [or clipping] more pleasing to thee, or the shaving of the head? (M.)

قَصِيرٌ Short; and low, i. e. having little height; contr. of طَوِيلٌ; (§, M, Msh, K;) and so قَاصِرٌ, app. a kind of rel. or possessive n., not a verbal epithet: (M:) fem. of the former [and of the latter] with ة: (M, K:) pl. of the former, masc., (§, M, Msh, K,) and fem., (M, K,) قِصَارٌ, (§, M, &c.,) and pl. masc. [applied to rational beings,] قِصَارًا, (M, K,) and pl. fem. قِصَارَةٌ; (K;) ة being added by the Arabs to any pl. of the measure فِعَالٌ, as in جِبَالَةٌ and جِبَالَةٌ and دِكَارَةٌ and دِكَارَةٌ; (Fr;) or قِصَارَةٌ is syn. with قِصِيرَةٌ, and is extr. (Sgh, K.) — قِصِيرَةٌ مِنْ طَوِيلَةٍ. [lit. A short thing from a tall thing; meaning,] a date from a palm-tree: a proverb; alluding to the abridgment of speech or language. (K.) — هُوَ قِصِيرُ الْبَيْدِ, [and الْبَاعِ,] He has little, or no, power: or is niggardly: [and] لَمْ يَأْتِ قِصَارًا [they have little, or no, power: or are niggardly].

(TA.) — قِصِيرُ الْبَيْمَةِ [Having little ambition]. (O in art. بهج.) — إِنَّهُ لَقِصِيرُ الْعِلْمِ. [Verily he has little knowledge]. (M.) — قِصِيرُ النَّسَبِ [Having a short pedigree;] whose father is well known, so that when the son mentions him it is sufficient for him, without his extending his lineage to his grandfather. (K.) [See also a verse below, in this paragraph.] — حَدِيثٌ قِصِيرٌ, and مَقْتَصِرٌ, A [concise, or] comprehensive, and profitable, story, or narration. (TA.) = [I. q. مَقْصُورٌ and مَقْصُورَةٌ, Shortened; contracted: and confined; restricted; limited; &c.] — إِمْرَأَةٌ قِصِيرُ الْخَطَى, and مَقْصُورَةٌ الْخَطَى, [A woman whose steps are shortened, or contracted;] likened to one who is shackled, whose steps are shortened, or contracted, by the shackles. (Fr.) — فَرَسٌ قِصِيرٌ A mare that is brought near [to the tent or dwelling], and treated generously, and not left to seek for pasture, because she is precious: (§, K:) and a mare that is kept confined. (TA.) — قِصِيرَةٌ, [which is extr., for by rule it should be without ة,] and قِصُورَةٌ, (Az, §, M, K,) and مَقْصُورَةٌ, (K,) A woman confined in the house, or tent, not suffered to go forth: (§, M, K:) a woman kept behind, or within, the curtain: (TA, in explanation of the last of these three epithets:) a girl kept with care, that does not go out: (Az:) the pl. of قِصُورَةٌ is قِصَائِرٌ: [and so, app., of قِصِيرَةٌ:] when you mean short in stature, you say قِصِيرَةٌ [only], and the pl. is قِصَارٌ. (TA.) Kutheiyir says

- وَأَنْتِ الْبَتَى حَبِيبَتِ كُلِّ قِصِيرَةٍ
- إِلَيَّ وَمَا تَدْرِي بِذَلِكَ الْقِصَائِرِ
- عَنِتُّ قِصِيرَاتِ الْجَمَالِ وَتَرُّ أُرْدُ
- قِصَارُ الْخَطَى شَرُّ النَّسَاءِ الْبَحَائِرِ

(§, M) or, as Fr relates it, قِصُورَةٌ (§) [And thou art the person who hath made every female confined within the house to be an object of love to me, while the females confined within the house know not that: I mean those confined within the curtained canopies: I do not mean the short in step: the worst of women are the short and compressed]. And a poet says

- وَأَهْوَى مِنَ النِّسْوَانِ كُلِّ قِصِيرَةٍ
- لَهَا نَسَبٌ فِي الصَّالِحِينَ قِصِيرٌ

[And I love, of women, every one that is confined within the house, that has a short pedigree, among the good;] i. e., every مَقْصُورَةٌ, of whom it suffices to mention her descent from her father, because of his being well known. (M.) Hence, in the Kur, [lv. 72,] حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ [Damsels having eyes whereof the white is intensely white and the black intensely black,] confined in the pavilions, (Az, Msh,) which are of pearls, for their husbands; (Az;) concealed by curtains: (Az, Bd:) or confined to their husbands, and not raising their eyes to others: (Fr:) or having their eyes restricted to their

husbands. (Bd.) And نَاقَةٌ مَقْصُورَةٌ (TA,) or مَقْصُورَةٌ عَلَى الْعِيَالِ (Msh,) A she-camel retained [restrictively] for the household, that they [alone] may drink her milk. (Msh, TA.)* — See also قِصْرَةٌ.

قِصَارَةٌ: see مَقْصُورَةٌ.

قِصَارَةٌ The art of [beating and] washing (Mgh) and whitening (M, Msh) clothes. (M, Mgh, Msh.)

قِصُورَةٌ: see مَقْصُورَةٌ: and قِصِيرٌ.

قِصَارِي: see قِصَارَاكَ.

قِصِيرِي: see قِصِيرَاكَ. — See also قِصْرِي.

قِصَارٌ One who beats (§) and washes (Mgh) and whitens (M, Msh, K) clothes; (§, M, &c.;) as also مَقْصِرٌ. (M, K.)

إِمْرَأَةٌ قِصَارٌ: see قِصِيرٌ, first signification. — قِصَارَةُ الطَّرْفِ A woman restraining her eyes from looking at any but her husband. (§, K.) — قِصَارٌ قِصَارٌ Contracting shade. (TA.)

قِصُورَةٌ, and (sometimes, §,) قِصُورَةٌ, without teshdeed, A receptacle for dates, or for dried dates, (§, M, Mgh, Msh, K,) in which they are stored, made of mats, (§,) of reeds: (M, Mgh, Msh, K:) in common conventional language only so called as long as it contains dates: otherwise it is called زَبِيلٌ: (Mgh:) thought by IDrd to be not Arabic; (M;) and he doubts respecting the authenticity of a verse in which it is mentioned, ascribed to 'Alee: (TA:) pl. قِصَائِرٌ: (K, art. كِزْر; &c.:(§) the dim. is قِصِيرَةٌ and قِصُورَةٌ. (TA.) — A woman, or wife; (IAgr, K;) as also قَارُورَةٌ [q. v.]. (IAgr, TA.)

قِصْرِي More, and most, short: fem. قِصْرِي: (Mgh:) the pl. of قِصْرٌ is أَقْصَارٌ. (§, K.)

تَقْصَارٌ (§, M, K) and تَقْصَارَةٌ (§, K) A neck-lace, or collar, or the like, syn. فِلَادَةٌ, (§, M, K,) resembling a مِخْنَقَةٌ (§:) so called because it cleaves to the قَصْرَةٌ [or base] of the neck: (M:) or a مِخْنَقَةٌ proportioned to the قَصْرَةٌ [or base of the neck]: (A, TA:) pl. تَقْصَائِرٌ. (§, K.)

بِمَقْصِرٍ مِنْهُ, رَضِيَ بِمَقْصِرٍ مِنَ الْأَمْرِ, He was content with less than he was seeking, of the thing. (TA.) And رَضِيَ بِمَقْصِرٍ مِمَّا كَانَ يُحَاوِلُ, with kear to the ص, (§,) or بِمَقْصِرٍ مِنْهُ, (as in a copy of the M,) He was content with less than he was seeking. (§, M.) And رَضِيَتْ مِنْ فُلَانٍ بِمَقْصِرٍ, and رَضِيَتْ بِمَقْصِرٍ, I was content with an inferior thing from such a one. (M.) — See also قِصْرٌ.

قِصْرٌ: see مَقْصِرٌ: — and قِصْرٌ.

جَاءَ فُلَانٌ مَقْصِرًا Such a one came when the

afternoon, or evening, was almost drawing near to night. (TA.)

مَقْصَرَةٌ: see قَصْرٌ.

مَقْصَرَةٌ (M, K) and قَصْرَةٌ (M, TA) The wooden implement of the قَصَارِ, (M, K,) with which he beats clothes: (M:) and the latter, a piece of wood, (M, K,) of any kind; or of the jujube-tree, specially. (TA.)

قَصْرٌ act. part. n. of 2, q. v. and see قَصَارٌ. — [Deficient in liberality or bounty:] one who makes a gift scanty, or mean. (TA.) A poet says

فَقُلْتُ لَهُ قَدْ كُنْتُ فِيهَا مُقْصِرًا

[And I said to him Thou hast been deficient in liberality with respect to them; app. meaning she-camels or the like;] i. e., thou hast not given of them nor given to drink from them [of their milk]. (M.)

مَقْصُورٌ and مَقْصُورَةٌ: see قَصِيرٌ, in five places. — See also قَصْرَةٌ. مَقْصُورَةٌ An ample or a spacious [house or mansion such as is called a دار, which is defended by walls: (M, K, TA:) or it is less than a دار; (M, K;) as also قَصْرَةٌ; and is not entered by any but the owner: (K:) such a part of a house is called the مقصورة of a دار, and the قِصَارَةُ thereof: (Useyd, TA:) any apartment (نَاحِيَةٌ), by itself, of a دار, when the latter is ample, or spacious, and defended by walls: (Lth, TA:) a [chamber such as is called a حَجْرَةٌ, of a house: (Mgh, Mṣb:) pl. مَقَاصِيرٌ and مَقَاصِرٌ. See an ex. voce مَضْمُونَةٌ. (Lth, TA.) And المَقْصُورَةُ, (Lth,) and مَقْصُورَةٌ مَسْجِدٍ, (Mgh, Mṣb,) and مَقْصُورَةٌ جَامِعٍ, (S,) The part which is the station of the Imām [or Khaleefeh] in a mosque: (Lth, Mgh:) so called because confined [by a railing or screen]: (S:) or, accord. to some, مقصورة, thus applied, is changed from its original form, which is قَاصِرَةٌ, an act. part. n.: (Mṣb:) [and, as used in the present day, that part of a mosque which is the principal place of prayer, when it is partitioned off from the rest of the building: and the railing, or screen, which surrounds the oblong monument of stone or brick or wood over a grave in a mosque; sometimes enclosing a kind of baldachin over the monument. مَقْصُورَةٌ also signifies The chancel of a church: see مَذْبَحٌ.] And مَقْصُورَةٌ and قَصُورَةٌ A حَجَلَةٌ [or kind of curtained canopy or baldachin, such as is prepared for a bride]. (Lh, M, K.) And the former word, A piece of ground which none but the owner thereof is allowed to tread. (TA.)

مَقْصُورَةٌ: see مَقْصُورٌ.

قَصِيرٌ: see حَدِيثٌ مُقْصَرٌ.

قسطس

قُطَّاسٌ and قُطَّاسٌ dial. forms of قُطَّاسٌ and قُطَّاسٌ. [q. v.] (K.)

قَصَع

قَصَف

قَصَل

قَصَم

قَصَو

See Supplement.]

قَض

1. قَضٌ (S, M, A, &c.), aor. يَقْضِي, (S, M, Mṣb,) inf. n. قَضٌ, (M, Mṣb,) He bored, or perforated, a pearl, (S, M, A, K,) or a piece of wood. (Mṣb.) قَضٌ دَرَّةٌ is also used as signifying He broke through the shell of the pearl so as to disclose it, and extracted it. (TA.) — Also, (M, A, K,) aor. and inf. n. as above, (M,) He broke a thing: (M:) or he broke a stone with the مَقْضِ, q. v.: (A:) or he broke, brayed, crushed, or broke in pieces by beating, a thing; syn. دَقٌّ; (K;) as also قَضَّقَضٌ: (TA:) which latter also signifies he broke a thing in pieces [in any manner]. (M, TA.) You say also, قَضَّ الحَائِطَ, (A,) or الجِدَارَ, (TA,) meaning He threw down, pulled down, pulled to pieces, demolished, or destroyed, with violence, the wall. (A, TA.) And الأَسَدُ يَقْضِقُضُ The lion breaks the limbs and bones of his prey. (A.) And قَضَّ مِنْ صُلْبِهِ I severed his side from his back-bone. (Sh.) — [Hence,] قَضَّ عَلَيْهِمُ الخَيْلَ, (S, M, A [in the first and last قَضَّنا]) aor. as above, (M, A,) and so the inf. n., (M,) † He sent, or sent forth, (M, TA,) or impelled, (TA,) [or dispersed, (see 7,)] the horses, or horsemen, against them, or upon them. (M, TA.) — قَضَّ الوَتِدَ, (JK, O, K,) aor. and inf. n. as above, (TA,) He pulled out (قَلَعَ, in some copies of the K قَطَعَ,) the wooden pin or peg or stake. (JK, O, K, TA.) = قَضَّ السُّويْقَ, (Zj, K,) aor. and inf. n. as above, (Zj,) † He put into the سُوَيْقَ [i. e. meal of parched barley, or gruel made thereof,] something dry, or hard, such as sugar, or قَنْدَ [i. e. sugar-candy]; (Zj, K;) as also قَضَّهْ: (A, Sgh, K;) and قَضَّقَضٌ signifies † he put much sugar into his سُوَيْقَ. (IAgr.) = قَضَّضْتُ الطَّعَامَ, (TA,) and قَضَّضْتُ مِنْهُ, (S, M, K,) [aor. أَقَضَّ,] inf. n. قَضَّضٌ, (M, TA,) I found pebbles, (S, M, K,) or dust, (M, K,) between my teeth in eating the food. (S, M, K.) — قَضَّضْتُ الطَّعَامَ, aor. يَقْضِضُ, (S, A, K,) inf. n. قَضَّضٌ, (A, TA,) The food had in it pebbles, (S, A, K, TA,) or dust, (K, TA,) which got between the teeth of the eater: (S, K, TA:) from قَضَّضٌ [q. v.]: (S:) the verb is like عَلِمَ, in this sense as well as in that next preceding; intrans. as well as trans.: (TA:) and أَقَضَّضٌ signifies [in like manner] it (food) had in it pebbles and dust. (TA.) And قَضَّ اللِّحْمَ, (IAgr, M,) second pers. قَضَّضْتُ, [aor. يَقْضِضُ,] inf. n. قَضَّضٌ, (M,) The flesh-meat had in it قَضَّضٌ [q. v.], which got between the teeth of its eater, like small pebbles: (IAgr:)

or fell upon pebbles, or dust, which one consequently found in the eating of it. (M.) And قَضَّتْ البِضْعَةَ بالتُّرَابِ The piece of flesh-meat had some dust upon it; as also أَقَضَّتْ. (M, K.) An Arab of the desert, describing the effect of rains, said, لَوْ أَلْقَيْتَ بِضْعَةً مَا قَضَّتْ, i. e. [If thou wert to throw down a piece of flesh-meat,] it would not become dusty; meaning, by reason of the abundance of the herbage. (M.) You say also, قَضَّ المَكَانَ, aor. يَقْضِضُ, inf. n. قَضَّضٌ, The place had in it, or upon it, قَضَّضٌ [or small pebbles, or dust]; as also أَقَضَّ; (M, K;) and استَقْضِضَ. (K.) And قَضَّ الفِرَاشَ, aor. and inf. n. as in the next preceding instance, The bed became overspread with dust. (M.) And أَقَضَّ عَلَيْهِ المَضْجَعُ (S, M, A, K*) The bed, or place where he lay upon his side, was, or became, rough to him, and dusty: (S, K:*) or had قَضَّضٌ, or small pebbles, upon it: (TA:) or was, or became, uneasy to him; as also قَضَّ عَلَيْهِ: (M, TA:) or both signify he did not sleep: or his sleep was uneasy. (TA.) And [hence] أَقَضَّ عَلَيْهِ الهَمُّ + [Grief, or anxiety, disquieted him]. (A, TA.)

4: see 1, in six places; from قَضَّ السُّويْقَ to the end of the paragraph. = أَقَضَّ اللهُ عَلَيْهِ المَضْجَعُ God rendered the bed, or the place where he lay upon his side, rough to him, and dusty: thus the verb is trans. as well as intrans. (S, K:*) And أَقَضَّ الشَّيْءُ He left the thing [consisting of, or overspread with,] small pebbles. (K, TA.)

5. تَقَضَّى and تَقَضَّضٌ: see 7.

7. انْقَضَّ It (a thing) broke, or became broken. (Mṣb.) Said of a wall, it signifies the same: (T, Mṣb, TA:) or it became thrown down, pulled down, pulled to pieces, demolished, or destroyed, with violence: (A:) or it fell down: (S:) or it cracked, without falling down; (M, K;) as also انْقَاضٌ [from نَقَضَ]; inf. n. [of the former] انْقِاضٌ; (K;) [and انْقَاضٌ, inf. n. انْقِاضٌ;] but if it fall, you say, تَقَضَّضٌ, inf. n. تَقَضَّضٌ: so says AZ: (TA:) A'Obeyd and others reckon it a biliteral-radical word, belonging to this art.; (M;) or AZ reckons it as such; (TA;) but Aboo-Alee makes it a trilateral-radical, [like its syn. انْقَاضٌ,] from نَقَضَ, holding its measure to be اِنْفَعَلَ. (M, TA.) — It became cut in pieces. (TA.) — [And hence,] انْقَضَّتْ أَوْصَالُهُ † His connections became sundered, or separated. (TA.) [See also انْقَضَ.] — [And from انْقَضَ as explained above on the authority of the S, or of the A, is derived the phrase] انْقَضَ الطَّائِرُ (S, M, A, &c.) † The bird dropped down (S, M, Mgh, Mṣb, K) swiftly from the air, (Mgh,) in its flight, (S, Mṣb,) to alight (M, K, TA) upon a thing; (TA;) [i. e. pounced down, darted down, or made a stoop;] as also تَقَضَّضٌ and تَقَضَّضِي, (M, K,) the latter of which is formed by permutation; (M;) or only the latter of these two is used; (S;) or the latter of them is the more chaste;

(TA;) for the three dāds are found difficult of pronunciation, and therefore one of them is changed into yé, like as is the case in تَطَنَّى [for تَطَنَّن], from التَّنُّن (S, TA,) and تَمَطَّى for تَمَطَّن. (TA.) You say, انْقَضَ البَارِي عَلَى الصَّيْدِ. (TA.) *The hawk [made a stoop, or] flew down swiftly upon the prey, or quarry.* (TA.) — Hence, (S,) انْقَضَ said of a star, or an asterism, (S, A,) [It darted down: or] it dropped down. (TA.) — Hence also, (TA,) انْقَضَتْ عَلَيْهِمُ الخَيْلُ [The horses, or horsemen, rushed, or went swiftly, upon them, or against them: (S, TA:) or dispersed themselves, or became dispersed, against them, or upon them. (M, K.)]

8. اِقْتَضَى [He devirginated her; (S, M, A, Mgh, Mṣb, K;) namely a girl, (S, A, Mgh,) or a woman; (M;) or either, i. e. before and after puberty; whereas ابْتَكْرَهَا and ابْتَسَرَهَا and اخْتَضَرَهَا are only used as meaning before puberty: (Mṣb:) and افتَضَى, with ف, signifies the same as اِقْتَضَى. (TA.) — [Hence,] اِقْتَضَى الإِدَاوَةَ [He opened the head [or mouth] of the ادَاوَة [or water-skin]. (TA.)]

10: see 1, near the end. — اسْتَقَضَ مَضْجَعَهُ [He found his bed, or the place where he lay upon his side, to be rough. (S, K.)] — [And hence,] اسْتَقَضَ الهمَّ [He found grief, or anxiety, to be disquieting to him]. (A, TA.)

R. Q. 1. قَضَّضَ: see 1, first half, in four places: and see قَضَّضَةً, below.

R. Q. 2. تَقَضَّضَ It broke, or became broken, into pieces: (M:) it separated, or dispersed; or became separated, or dispersed; (K, TA;) said of a company of men, in a trad. (TA.)

قَضُّ A place in which are قَضَضٌ, (M, K,) meaning small pebbles, or dust; (M;) as also قَضِضٌ. (M, K.) And أَرْضٌ قَضَّةٌ, (M,) or قَضَّةٌ [alone, as though a subst.], (K,) and قَضَّةٌ, (S, K,) Land in which are pebbles: (S, M, K:) and land abounding with stones: (M:) or low, or depressed, land, the ground of which is sand, and by the side of which is plain, or hard, and elevated land: (Lth in explanation of the last of these words, and K:) pl. of the last, قَضَضٌ. (Lth.) Also, Food in which are pebbles and dust: (TA:) and flesh-meat that has fallen upon pebbles, or dust, (M,) or upon stones, or pebbles, (TA,) which one consequently finds in eating it: (M, TA:) and anything having dust in it, or upon it; as food, or a garment, &c.: (M, TA:) and [in like manner] قَضِضٌ, (S,) or قَضِضٌ, (K,) but when applied to a place, the author of the K writes it قَضِضٌ, (TA,) food containing pebbles, (S, K,) or dust, (K,) getting between the teeth of the eater. (S, K.) — See also قَضَّضَ, in two places.

قَضَّةٌ: see قَضَّةٌ, in four places. — Also, of a star, or an asterism, i. q. نَوْءٌ [here signifying The dawn-setting thereof; for it is] from انْقَضَ said of a star, or asterism. (TA.) So in the saying (TA) اِنْتَبَهْنَا عِنْدَ قَضَةِ الشَّجَرِ [We came at the dawn-

setting of the asterism, meaning the Pleiades. (A, TA.) And مُطِرْنَا بِقَضَّةِ الأَسَدِ [We were rained upon, or we had rain at, lit. by means of, the dawn-setting of the Lion]. (A, TA.) — See also قَضَّضَ, in three places. — And see قَضَّضَ.

قَضَّةٌ, (M, K,) or قَضَّةٌ, (A,) [Devirgination]; a subst. from اِقْتَضَى in the former of the two senses assigned to it above. (M, K.) You say, كَانَ ذَلِكَ عِنْدَ قَضَّتِهَا لَيْلَةٌ عَرَبِيًّا [That was on the occasion of her devirgination, on the night of her being conducted to her husband]. (A, TA.) — Also the former, (S, M, Mṣb,) or latter, (A, Mgh,) or both, (K); The virginity, or maidenhead, (S, M, Mgh, Mṣb, K,) of a girl, (S, Mgh, K,) or of a woman, (M,) or of both. (Mṣb.) You say, أَخَذَ قَضَّتَهَا, (Lh, M,) and ذَهَبَ بِقَضَّتِهَا, (A, Mgh,) [He took her virginity. (Lh, M, Mgh.)] — See also قَضَّضَ. — And see قَضَّضَ.

قَضَّضَ A thing broken, brayed, crushed, or broken in pieces by beating: (TA:) pebbles broken in pieces and crushed: (TA:) or, as also قَضَّةٌ, pebbles broken into small pieces: (K:) or small pebbles broken in pieces: (A:) or, accord. to some, the former is pl. [or rather a quasi-pl. n.] of the latter: (TA:) or both signify pebbles, and dust: (TA:) or the former signifies small pebbles; (S, M;) as also قَضَّةٌ, (S, K,) and قَضَّةٌ, (K,) and قَضِضٌ, accord. to IAqr, as is said by IAth and Sgh and the author of the L, not قَضُّ, as is said in the K, for this signifies large pebbles, accord. to IAqr, as is said by the three authors mentioned above as citing him, and the author of the K has erred in assigning this last meaning to قَضِضٌ: (TA:) or قَضُّ signifies pebbles; and قَضِضٌ is a pl. [or rather a quasi-pl. n.] thereof: (AHeyth, L:) and قَضَّضَ also signifies dust that overspreads a bed. (M, K.) You say, اِنْتَقَى القَضَّضَ فِي طَعَامِكَ, and القَضَّةَ, Beware thou of the pebbles and dust in thy food. (TA.) — See also قَضَّضَ.

قَضَّضَ: see قَضَّضَ, in two places.

قَضِضٌ: see قَضَّضَ, in three places. — Also, Small pieces of food; as being likened to small pebbles. (Kt.)

قَضَّضَةُ The sound of the breaking of bones. (S.) — [See also R. Q. 1., of which it is the inf. n.]

مَقَضٌ An instrument with which stones are broken, (JK, A, TA,) resembling a قَدُوم, q. v. (JK.)

قَضَا

1. قَضَى السَّقَا, (K,) or قَضَيْتِ القِرْبَةَ, aor. ٤, inf. n. قَضَا, (AZ, S, O, K,) The water-skin became rotten, and fell in pieces, (AZ, S, O, K, TA,) as is the case when it has been folded while damp. (TA.) You say قَضَى سَقَاً (TA) and قِرْبَةً قَضِيًّا. (A.) — See also 8, in

(AZ, S, O.) — And قَضَى said of a garment, (S, O, TA,) or of a rope, (K, TA,) It became old and worn out, and dissundered, (K, TA,) and rotten, (S, O, TA,) when said of a garment, (S, O,) from being long moist and folded: (S, O, TA:) or, said of a rope, it broke in pieces in consequence of its having been long buried in the earth. (K, TA.) — And قَضَيْتِ العَيْنَ, (K, TA,) aor. and inf. n. as above, (TA,) The eye became red, and flaccid in its inner angle, and in an unsound, or a corrupt, state, (K, TA,) ulcerated, or sore. (TA.) You say عَيْنٌ قَضِيَّةٌ. (TA.) And فِي عَيْنِهِ قَضَاٌ (S, O, TA) meaning In his eye is unsoundness, or corruptness [&c.]. (S, O.) — And قَضَى حَسْبَهُ, inf. n. قَضَا (K, TA) and قَضَاةٌ or قَضَاةٌ, (accord. to different copies of the K,) in the L the latter of these, and قَضُوهُ also, (TA,) His حَسَب [or grounds of pretension to respect or honour] were unsound, (K, TA,) and faulty. (TA.) — قَضَى, (El-Umawee, S, O, K,) aor. ٤, inf. n. قَضَّ, (El-Umawee, S, O,) [and the same is indicated in the K,] He ate (El-Umawee, S, O, K) a thing; said of a man. (El-Umawee, S, O.)

4. اِقْضَاهُ He gave him to eat; (S, O, K;) namely, a man: (S, O:) some say that it is with ف: (TA in this art. :) but Sh says that it is with ق, after mentioning اِقْضَاهُ as transmitted from A'Obeyd from Aq (TA in art. قضا.)

5. تَقَضُّوا مِنْهُ أَنْ يَزَوِّجُوهُ They accounted his grounds of pretension to respect or honour [too] low [for them to marry him], or [too] mean, (Ibn-Buzurj, K, TA,) and [too] faulty. (Ibn-Buzurj, TA.) — See also تَقَضُّوا.

قَضِيٌّ part. n. of قَضَى; and its fem, with ٥: see 1, in three places.

قَضَاةٌ: see the following paragraph.

مَا عَلَيْكَ فِي عَيْنِهِ قَضَاةٌ: see 1. — One says also, مَا عَلَيْكَ فِي هَذَا الأَمْرِ قَضَاةٌ [to be imputed to thee in, or in respect of, this affair]. (S, O.) And فِي حَسْبِهِ قَضَاةٌ (S, O, K) and قَضَاةٌ (K) [In his grounds of pretension to respect or honour is] faultiness, (S, O, K,) and unsoundness. (K.) And نَكَحَ فِي قَضَاةٍ (S, O, TA) He married in a disparaging manner. (TA.)

قَضَب

1. قَضَبَهُ, (S, M, A, &c.,) aor. ٤, (M, Mgh, Mṣb, K,) inf. n. قَضَبٌ, (M, Mgh, O, Mṣb, K;) He cut it, or cut it off; (S, M, A, Mgh, O, Mṣb, K;) as also قَضَبَهُ; (M, Mṣb, K;) and قَضَبَهُ; (M, K;) [or this last is used in an intensive sense, or in relation to a number of objects:] you say, قَضَبَ الغُصْنَ [He cut off the branch]; and قَضَبَ قَضَبًا مِنْ شَجَرَةٍ [He cut off a branch from a tree]; and قَضَبَ فُضُولَ أَغْصَانِ الشَّجَرِ [He cut off the redundant portions of the branches of the trees], inf. n. قَضَبٌ. (A.) — See also 8, in

two places. — And قَضِبَهُ (S, O, K, JM,) aor. in this case ⁴, (JM,) inf. n. قَضِبَ (S, TA,) *He struck him, or beat him, (i. e. a man, K,) with a قضيب, (S, O, K, JM,) i. e. a rod, or stick, or the like. (TA.)*

2: see the preceding paragraph, in two places. — [Hence,] قَضِبَ الكَرْمَ (S, M,) inf. n. تَقَضَّبَ (S,) *He cut (S, M) the branches, (S,) or some of the branches, (M,) of the grape-vine, [i. e. he pruned it,] in the days of the ربيع [or spring]. (S, M.)*

— And قَضَبَتِ الشَّمْسُ (M, O, K,) inf. n. as above; (O, K;) *The sun extended its rays, or beams, (M, O, K,) like قَضَبَانِ [or rods]; (M;) as also قَضَبَتْ: (M, O, K:) used by a rájiz in describing the sun when it had risen appearing like a shield, without rays, or beams. (IAar, M.)*

4. اقضبت الأرض (M, K, TA) *The land produced, (M, TA,) or produced abundantly, (K, [but SM states that he had not found it thus expl. in any lexicon except the K,]) the plant called قَضِبَ which is eaten when freshly cut. (M, K, TA.)*

5: see 7: — and see also 2.

7. انقضبت *It was, or became, cut, or cut off; (S, M, O, Mṣb, K;) and so تَقَضَّبَ [but app. in an intensive sense or said of a number of things]. (M, K.) — And [hence] †He became cut off, or separated, from his companions. (A.) — And, said of a star, †It darted down (TA) from its place. (S, A, O.) Dhu-r-Rummeh says, (S, A, O,) describing a wild bull [i. e. a bovine antelope], (O.)*

• كَانَهُ كَوَكَبٍ فِي إِثْرِ عَفْرِيَةٍ •
• مُسَوِّمٍ فِي سَوَادِ اللَّيْلِ مُنْقَضِبٌ •

[As though he were a star launched forth in the darkness of night, darting down after an evil demon]. (S, A, O.)

8: see 1, in two places. You say, اقْتَضَيْتَهُ, meaning *I cut it off from the thing. (S, O.)* — And [hence] one says, كَانَ يُحَدِّثُنَا فُلَانٌ فَجَاءَ، زَيْدٌ فَأَقْتَضَبَ حَدِيثَهُ، meaning اقْتَطَعَهُ and انْتَزَعَهُ [i. e. *Such a one was talking to us, and Zeyd came, and broke off his talk, and turned it to what was wholly different in subject, or to what had but little connection with the subject of the former discourse: an ex. of a common conventional usage of اقتضب, mentioned in rhetorical treatises &c.; as when a poet breaks off his نسيب to enter upon the main subject of his ode]. (A.) — And اقتضب †He extemporized, or uttered without having prepared it, (S, M, A, O,) speech, (S, A, O,) or a narrative, and poetry, or verses. (M.) — And †He rode (S, A, K) a beast, (S,) or a she-camel, (A,) before it, or she, was trained, or broken-in; (S, A, K;) and (S, K) so قَضِبَ (S, O, K,) aor. -. (K.) And (TA) †He took from the camels, and trained, one in an untrained state; (M, K;) as also قَضِبَ. (TA.) And †He rode a young camel for a night, before it*

was trained. (TA.) — And اقتضبه †He tasked him to do a deed, or work, before he was able to do it well. (M.) — And †He slaughtered him, namely, a camel, in a state of freedom from disease and in a fat and youthful condition. (A.)

قَضِبٌ *Such as are cut, and eaten in their fresh state, of plants, (M, Mṣb, K,) of any kind; as is said in the Bári; (Mṣb;) a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is قَضِبَةٌ: (K:) or it signifies, (S, O, Mṣb,) or signifies also, (K,) [a species of trefoil, or clover; i. e.] i. q. رَطْبَةٌ (S, O, Mṣb,) which is the same as فِضْفَضَةٌ (Mṣb,) or قَتٌّ, [which is also the same,] (K,) the name by which the people of Mekkeh call قَتَّ (Fr, TA,) and (K) called in Pers. (S, O) اِنْفِسْتِ (S, Mgh, K,) or اِسْبِسْتِ; (O;) as also قَضِبَةٌ; (S;) or this is the sing. [or rather n. un.] of قَضِبٌ, which signifies قَضَائِبُ [pl. of فِضْفَضَةٌ]; (M;) called قَضِبٌ because it is cut. (Mgh.) — And Any tree of which the branches grow long and lank: (K, TA:) بَسَطَتْ in the K is a mistranscription for سَبَطَتْ. (TA.) — And Certain trees from which bows are made; (En-Nadr, O, K;) said to be of the kind called نَبْعٌ. (O.) AHn says that قَضِبٌ [accord. to the L and TA app. قَضِبٌ, but accord. to a copy of the M قَضِبٌ, which I think a mistranscription,] is the name of Certain trees of the plains, or soft tracts, growing among collections of [other] trees; having leaves like those of the pear-tree, except that they are thinner, and more soft; and as trees [in general] resembling pear-trees: the camels feed upon its leaves and the extremities of its branches; but when the camel has become satiated therewith, he forsakes it for a time, for it sets his teeth on edge, and irritates his chest, and occasions him cough. (M, L, TA.) And قَضِبَةٌ [as n. un. of قَضِبٌ] signifies A tree from which arrows are made: one says سَهْرٌ قَضِبٌ [An arrow made from the species of tree called قَضِب]; like as one says سَهْرٌ نَبْعٌ &c. (Ish, TA. [See also قَضِبَةٌ below.]) — It is also a name applied to Portions that one has cut from branches to make thereof arrows or bows. (O, K.) — See also قَضِيبٌ.*

قَضِبٌ: see the next preceding paragraph.

قَضِبَةٌ: see قَضِبٌ, in three places. — Also i. q. قَضِيبٌ (K, TA) as meaning The bow thus called: (TA:) see the latter word: or an arrow-shaft from a tree of the species called نَبْعٌ, whereof (منه) [for which the CK has فيه] an arrow [in the complete state] is made: pl. قَضِيبَاتٌ. (M, K.) [In the TA, the pl. is said to be قَضِيبَاتٌ, with fet-ḥ and sukoon; but this, as pl. of a subst. of the class of قَضِيبَةٌ, is anomalous.]

قَضِبَةٌ *A portion of a herd of camels; and of a flock, or herd, of sheep or goats. (O, K.) — And Such as is slender, and light, or active; as an epithet applied to a she-camel, and in like manner to a man. (O, K.)*

قَضِيبٌ, as an epithet applied to a branch, i. q. مَقْضُوبٌ [i. e. Cut off]. (M voce فَنَنْ, and Mṣb.) — And [as a subst., A rod, stick, wand, branch, twig, switch, shoot, or stalk;] a غُصْنٌ [i. e. branch from the stem or from another branch, of a tree], (S, M, O, Mṣb, K,) [and particularly] that is cut off: (M, Mṣb:) pl. قَضِيبَانٌ (S, M, O, Mṣb, K) and قَضِيبَانٌ (M, O, Mṣb, K, but this is less approved, TA) and قَضِبٌ, and قَضِبٌ is a quasi-pl. n. (M, TA.) [Hence] one says, مَلَكَ البُرْدَةَ والقَضِيبَ, [lit. He became possessor of the burdeh and the rod], meaning اِسْتَحْلَفَ [i. e. he became a successor]. (A.) — And A bow made of a rod, or branch, (AHn, M, K) in its complete state: (AHn, M:) or one made of a rod, or branch, not split: (M, K:) also called قَضِبَةٌ. (TA.) — And †The quill of a feather. (TA voce بَطْنٌ.) — And †The virga, nervus, or yard, (AHát, T, K, TA,) of a bull, (AHát, TA,) or of a man, and of an animal other than man, (T, TA,) or of an ass, &c. (S, TA.) — And †A slender arrow: pl. قَضِيبٌ. (As, TA.) — And †A slender sword; contr. of صَفِيحَةٌ: pl. قَوَاصِبٌ and قَضِبٌ: (IAth, TA:) or †slender as an epithet applied to a sword; (M, A, K;) likened to the قَضِيبُ of the tree. (A.) — See also قَاضِبٌ. — Also †A she-camel that has not been trained, or broken-in: (S, K:) or that has been ridden (A, M) before she has been trained, (A,) or before she has been rendered gentle: (M:) or that has not acquired expertness in being trained: and applied also to the male. (M.)

قَضَابَةٌ شَجَرٌ (S, M, A, O,) and كَرْمٌ (A,) *What falls in consecutive portions, of the extremities of the branches of trees, when they are lopped, or pruned, (S, M, A, O,) and of a grape-vine: (A,) or you say قَضَابَةٌ شَيْءٌ, meaning what is [or are] cut off, of a thing. (M, K.)*

قَضَابٌ: see قَاضِبٌ. — Also One whose habitual work or occupation is that of cutting [app. in a general sense]. (Ham p. 490.)

قَضَابٌ *A certain plant. (Kr, M.)*

مَا فِي فَمِي قَضَابَةٌ: see قَاضِبٌ. — One says also, مَا فِي فَمِي قَضَابَةٌ *There is not in my mouth a tooth that will cut a thing so as to separate one half of it from the other half. (TA.) — And رَجُلٌ قَضَابَةٌ †A man who often exercises the faculty of deciding affairs; (S, M, A, K;) possessing ability to execute, or perform, them. (S, A.)*

قَضَابٌ and قَضِيبٌ (S, M, Mṣb, K) and قَضَابٌ and قَضَابَةٌ and قَضِيبٌ (M, K,) as epithets applied to a sword, *Very sharp, or sharply-cutting: (S, M, Mṣb, K:) or the first signifies [simply] cutting, or sharp: (O:) [and the last but one is doubly intensive, signifying very sharply-cutting:] the pl. (of the first, O) is قَوَاصِبٌ (S, O) and [of the second] قَضِبٌ. (S.)*

مِقْضَبٌ and مِقْضَابٌ i. q. مِنْجَلٌ [as meaning *A reaping-hook* and also *a pruning-hook*]. (O, K.) — For the former, see also قَاضِبٌ.

مَقْضَبَةٌ *A place in which grows [the species of trefoil, or clover, called] قَصَبٌ*, (T, S, M, * O, * K, *) i. e. (S, K) رَطْبَةٌ, which is called in Pers. (S) اِسْفِسْت: (S, K) and the like is said in the M.: pl. مَقْضَابٌ, and by poetic license مَقْضَابٌ. (O.) And *A place in which grow the trees called قَصَبٌ from which bows are made.* (K.)

مِقْضَابٌ *One whose craft, or occupation, is that of cutting [app. herbage &c.].* (Ham p. 490.) — See also مَقْضَبٌ. — And *Land that produces (M, K) abundantly (K) the herbage called قَصَبٌ which is eaten when freshly cut, (M, * K, TA,) i. e. [the species of trefoil, or clover, called] فِصْفِصَةٌ.* (TA.)

مَقْضُوبٌ [pass. part. n. of 1, q. v.; and see قَصِبٌ].

المِقْتَضَبُ *A certain metre of verse, (M, O,) the thirteenth, (O,) consisting of مُقْتَعَلُنٌ مُقْتَعَلُنٌ*, (M, O,) twice; (M;) originally مُسْتَفْعَلُنٌ مُسْتَفْعَلُنٌ: so called as though it were the مَسْرُوحُ with a foot, namely, مُسْتَفْعَلُنٌ, cut off. (O.) — مَقْتَضَبٌ applied to verse, or poetry, and a writing, means † *Extemporized.* (S, O.) — And مَقْتَضَبٌ فِي عَمَلٍ means † *Untrained in a work; (A;) or tasked to do it before he can do it well.* (IDrd, S.)

مَقْتَضَبٌ: see its verb, 7.

قَضَعُ
قَضَفُ
قَصِرُ
قَصِي

See Supplement.]

قط

1. قَطَّهٗ, aor. ٢, (S, M,) inf. n. قَطُّ, (M, K,) *He cut it, in a general sense: (M, K:) or he cut it, meaning a hard thing, such as a حَقَّةٌ [or box], (Lth, M, K,) and the like, (M,) in a good form, or fashion, like as a man cuts a reed upon a bone; (Lth;) and قَطَّطَهُ, also, [inf. n. of قَطَّطَهُ] signifies the cutting a حَقَّةٌ, (K, TA,) and making it even: (TA:) or قَطَّهٗ signifies he cut it breadthwise, across, or crosswise; (S, M, O, K;) he so separated it; (Kh, S;) opposed to قَدَّهٗ, (S, TA,) which signifies he cut it in halves lengthwise, like as one cuts a strap or thong: (TA:) and قَطَّطَهُ signifies the same. (M, K, *) You say, قَطَّ القَلَمَ, (S, M, K,) aor. as above, (K,) and so the inf. n., (M, K,) *He nibbed the reed for writing; cut off its head breadthwise, across, or crosswise.* (S, * M, K.) And قَطَّ البَيْطَارَ حَافِرَ الدَّابَّةِ *The farrier pared, and made even, the hoof of the beast of carriage.* (TA.) — قَطَّطَ الشَّعْرَ, (S, M, K,) with the reduplication made manifest, (S, M,) and قَطَّ, aor. يَقَطُّ, (M, M, K,) and, of the latter,*

يَقَطُّ also, [contr. to the general rule,] (M, K,) inf. n., of the former, قَطُّ, (M, TA,) which is extr., (M,) and of the latter, (M, TA,) قَطَّطَ and قَطَّطَةٌ, (M, K,) *The hair was, or became, [frizzled, or] very crisp, very curly, or much twisted, and contracted: (S, * M, K:) or like that of the زَنْجِيَّةِ: (M, K:) or crisp, curly, or twisted, and contracted, and short.* (M, K.) — يَقَطُّ الشَّعْرَ, (S, M, M, K,) aor. يَقَطُّ, (S, K,) with kesr, (S, TA,) or يَقَطُّ, (M, M, K,) the verb being co-ordinate to قَتَلَ, [contr. to the general rule,] (M, K) inf. n. قَطُّ (S, M, M, K) and قَطُوبٌ; (M, K;) as also قَطُّ, with damm; (Fr, K;) *The price was, or became, dear, (S, M, M, K,) and high: (M, K:) Sh thought this explanation to be wrong, and the meaning to be the price flugged; but Az says, that in this he was mistaken. (TA.) — قَطَّ اللهُ الشَّعْرَ* *God made the price to be, or become, dear.* (Fr. TA.)

2: see 1, first sentence.

7. قَطَّهٗ quasi-pass. of قَطَّهٗ as explained in the first sentence of this art.; *It was, or became, cut; &c.; and so قَاتَطَ.* (M, TA.)

8: see 1, first sentence: and see also 7.

R. Q. 1. قَطَّطَتِ السَّمَاءُ *The sky let fall rain, (AZ, S, M,) or hail, (M,) such as is termed قَطِيطٌ: (AZ, S, M:) or the sky rained.* (K.)

قَطُّ, signifying حَسْبٌ, [explained in exs. here following,] (Lth, S, M, M, K, Mughnee, K,) i. e., (S,) denoting the being satisfied, or content, (Sb, S, M, M, K,) with a thing, (M, K,) is thus written, with fet-h to the ق, and with the ط quiescent, (Sb, S, M, M, K, * Mughnee,) like عَنٌّ; (K;) and also, (Sb, M, K,) sometimes, (Sb, M,) قَطُّ, (Sb, M, K,) with tenween, mejroor; (K;) and قَطِيٌّ [distinguished from قَطِيٌّ in the next sentence]; (Sb, M, K;) but the term "mejroor" is here used contr. to the rules of grammar, as it denotes that قَطُّ is decl., whereas it is not. (MF.) It is used as a prefixed noun: you say, قَطُّكَ هَذَا الشَّيْءُ *Thy sufficiency [meaning sufficient for thee] is this thing; syn. حَسْبِكَ; (Lth, S, Mughnee;*) and like it is قَدُّ: (Lth:) and you also say, using it as a prefixed n., قَطِيٌّ My sufficiency; syn. حَسْبِي; (Lth, S, * Mughnee;) like قَدِّي; introducing ن, (Lth, S, TA,) as in قَدِّي and مَدِّي and لَدِّي, contr. to rule, for the reason which has been explained in treating of قَدُّ, (S, TA,) to preserve the original quiescence of the ط; (Mughnee;) and قَطِيٌّ; (S, M, M, K,) and قَطُّ; (S;) and قَطَّاطٌ, (S, M, K,) like قَطَّامٌ, (S, K,) indecl.; (M;) as signifying حَسْبِي: (S, M, M, K, Mughnee, K;) and, as is said in the Moo'ab, قَطُّ عَبْدِ اللهِ دِرْهَمٌ *The sufficiency of 'Abd-Allah is a dirhem; [and the like is said by Lth and in the Mughnee;] pausing**

upon the ط, and making قَطُّ to govern a gen. case [as it does virtually in the preceding instances]; and the Bagrees say, that this is the right mode, as meaning the like of حَسْبُ زَيْدٍ دِرْهَمٌ and حَسْبُ زَيْدٍ دِرْهَمٌ: (K:) or some say قَطُّ, with jezm; and some say قَطُّ, making it indel. with damm for its termination; each governing what follows it in the gen. case. (M.) — It is also a verbal noun, signifying يَكْفِي [It suffices, or will suffice; or it is, or will be, sufficient]; and when this is the case, you say, قَطَّنِي, (Mughnee, K,) like as you say, يَكْفِينِي [It suffices me, or will suffice me]; (Mughnee;) or كَفَانِي [which means, emphatically, it suffices me], accord. to the Koofees; (Lth;) which is also allowable when قَطُّ is equivalent to حَسْبٌ [as we have observed above]: (Mughnee;) and you say also, قَطَّنَكَ, meaning كَفَاكَ [emphatically It suffices thee]; and قَطَّنِي, meaning كَفَانِي [emphatically It suffices me]: (K:) so in the copies of the K; [in the CK, erroneously, قَطَّنِي;] but [it seems that it should be قَطَّنِي; for] it is said in the Mughnee and its Expositions, that in this last case the addition of the ن is indispensable: (MF:) and some say, قَطَّ عَبْدِ اللهِ دِرْهَمٌ [A dirhem suffices, or will suffice, 'Abd-Allah (in the CK, erroneously, قَطُّ)]; making it to govern the accus. case [as it does virtually in preceding instances]: and some add ن, saying, قَطَّنَ عَبْدِ اللهِ دِرْهَمٌ [meaning the same]: (Lth, K:) [hence,] some say, that قَطَّنِي in] قَطَّنِي is a word originally thus formed without any augmentation, like حَسْبِي in حَسْبِي; (M;) [but J says,] if the ن in قَطَّنِي belonged to the root of the word, they had said قَطَّنَكَ, which is not known. (S.) — It is also syn. with حَسْبٌ in the phrase مَا رَأَيْتَهُ إِلَّا مَرَّةً وَاحِدَةً فَقَطُّ [I have not seen him, or it, save once, and that was a thing sufficient or that was enough]: (S, M, K, *) or, as is said in the Muṭawwiel, قَطُّ in قَطُّ is a verbal noun, meaning abstain thou [from further questioning, or the like], as though it were the complement of a condition suppressed [such as "the case being so"]: or, as is said in the Mesáil of Ibn-Es-Seed, the ف is properly prefixed because the meaning is and I was satisfied, or content, therewith; so that the ف is a conjunction: (from a marginal note in a copy of the Mughnee:) [it therefore virtually signifies and no more; or only; and thus it may often be rendered: and this explains what here follows:] when قَطُّ is used to denote paucity, (M, K,) which is said by El-Hareere, in the Durrah, to be only in negative phrases, (MF,) it is [written قَطُّ,] with jezm, (M, K,) and without teshdeed: (M:) you say, مَا عِنْدَكَ إِلَّا هَذَا قَطُّ [which may be rendered Thou hast not save this only]: but when it is followed by a conjunctive ل, it is with kesr; [as in the saying,] مَا عَلِمْتُ إِلَّا هَذَا قَطُّ الْيَوْمَ [virtually mean-

ing *I knew not*, or, emphatically, *know not, save this only, to-day*: (K:) and also, (K,) when thus using it, (M,) you say, مَا لَهُ إِلَّا عَشْرَةٌ قَطُّ يَا قَتِي [likewise virtually meaning *He has not save ten only, O young man*], without teshdeed, and with jezm; and قَطُّ, with teshdeed and khafḍ; (Lh, M, K;) the kesreh of the latter, in a case of this kind, being to distinguish the قَطُّ which denotes [paucity of] number from قَطُّ which denotes time. (Lth.) = See also قَطُّ, first sentence.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ: = and see also قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ is an adv. noun, (Mughnee,) [generally] denoting time, (S, M, Mughnee,) or past time, (Mṣb, K,) used to include all past time; (Lth, Mughnee;) as also قَطُّ, (S, M, Mughnee, K,) the former vowel being assimilated to the latter; (S, Mughnee;) and قَطُّ, (S, M, Mughnee, K,) and قَطُّ; (S, Mughnee,* K;) and some say قَطُّ, (S, Mughnee,) whence قَطُّ is formed, by making its termination similar to that of the primary form قَطُّ, to show its origin; (S, M;) or th's would be better than قَطُّ; (M;) and قَطُّ, (S, M, Mughnee,*) like مُدُّ, which is rare: (S, M:) of all these, the first is the most chaste: (Mughnee:) when time is meant by it, it is always with refa, without tenween: (K:) or one says also قَطُّ, (M, Mughnee, K,) with kesr and teshdeed to the ط, (M, K,) accord. to IAḥr; (M;) and قَطُّ, with fet-ḥ and teshdeed to the ط; (M,* K;) as well as with ḍamm to the ط without teshdeed. (K [in some copies of which is here added, "and with refa to the ط;" to which is further added in the CK, "without teshdeed:" but I find two copies without any addition of this redundant kind: for by "refa" is here meant, as in a former instance, "ḍamm;" though improperly, as the word is indecl.]) You say, مَا رَأَيْتَهُ قَطُّ &c. [I have not seen him, or it, ever, or hitherto]; (S, M, K;) and مَا فَعَلْتَهُ قَطُّ [I have not done it ever, or hitherto]; (Mṣb, Mughnee;) i. e., in the time that is past; (Mṣb, K;) or in what has been cut off of my life; (Mughnee, K;) its derivation being from قَطَطْتُ meaning "I cut;" for the past is cut off from the present and the future; and it is indecl. because it implies the meaning of مُدُّ and إِلَى; its meaning being مُدُّ أَنْ خُلِقْتُ إِلَى الْآنَ [since my being created until now]; and with a vowel for its termination to prevent the occurrence of two quiescent letters together; (Mughnee;) and it is with

refa [meaning ḍamm for its termination] because it is like قَبْلُ and بَعْدُ: (Lth:) accord. to Ks, (S,) قَطُّ is a contraction of قَطَطُّ: (S, M:) Sb says, that it denotes الإِنْتِهَاء; [app. meaning that it signifies *abstain thou* from further questioning, or the like; for El-Hareere says, in the Durrah, that قَطُّ and قَطُّ both signify the same as حَسْبُ;] and that it is indecl., with ḍamm for its termination, like حَسْبُ. (M.) You say also, مَا فَعَلْتُمْ قَطُّ [app. meaning *I have not done this alone, nor ever*]: (K, TA: [in the CK قَطُّ قَطُّ, but]) the former قَطُّ is with jezm to the ط, and the latter is with teshdeed and ḍamm to the ط. (TA.) And مَا زَالَ عَلَى هَذَا مُدُّ قَطُّ يَا قَتِي [He, or it, has not ceased to be after this manner during all past time, O young man]; with ḍamm to the ق, and with teshdeed. (Lh, M.) It is used only in negative phrases relating to past time; the saying of the vulgar لَا أَفْعَلُهُ قَطُّ [meaning *I will not do it ever*] being incorrect; (Mughnee, K; [in the CK قَطُّ]) for with respect to the future you say عَوْضُ (TA) [or أَبَدًا]: or it is mostly so used, accord. to Ibn-Malik: (MF:) but it occurs after an affirmative phrase in places in El-Bukhāree, (K,) in his Ṣaḥeeḥ; (TA;) for ex., أَطْوَلُ صَلَاةً صَلَّيْتُهَا قَطُّ [The longest prayer which I have prayed ever]: and in the Sunan of Aboo-Dawood; تَوَضَّأَ ثَلَاثًا قَطُّ [He performed the three times ever]: and Ibn-Malik asserts it to be right, and says that it is one of the things which have been unperceived by many of the grammarians: (K:) El-Karmānee, however, interprets these instances as though they were negative. (TA.)

قَطُّ: see قَطُّ, near the end of the paragraph: = and see also قَطُّ, in the first sentence.

قَطُّ: see قَطُّ, in two places.

قَطَطُّ, and قَطَطُّ, (M, Mṣb, K,) and قَطَطُّ, (TA,) *Crisp, curly, or twisted and contracted, and short, hair*: (M, K:) or *hair that is very crisp, very curly, or much twisted and contracted*: or, accord. to the T, قَطَطُّ means *hair of the زَنْجِي*: (Mṣb:) or you say, جَعَدْتُ قَطَطُّ, meaning *very crisp, very curly, or much twisted and contracted*. (S.) — رَجُلٌ قَطُّ, and رَجُلٌ قَطُّ الشَّعْرُ, (Mṣb,) or رَجُلٌ قَطُّ الشَّعْرُ, (S, M, K,) *A man whose hair is crisp, curly, or twisted and contracted, and short*: (M, K:) or *whose hair is very crisp, very curly, or much twisted and contracted*; (S,* Mṣb;) as also قَطَطُّ: (K: accord. to some copies; but accord. to other copies, as a pl. in this sense: [the reading of the latter is more probably correct, and is that of the TA:]) or *beautifully crisp or curly or twisted and contracted*: (TA:) the pl. [of قَطُّ] is أَقَطَّاطُ [a pl. of pauc.] and قَطُونٌ and قَطَّاطُ; and [of قَطَطُّ] قَطَطُونٌ: (M, K:) the epithet applied to a woman is قَطَّةٌ, and قَطَّاطٌ without ة. (M, Mṣb.) = See also قَطُّ.

قَطُّ *A slice cut off* (شَقِيقَةٌ), of a melon or other thing. (A, TA.) — *A portion, share, or lot*, (M, A, Mṣb, K,) of gifts, (A, TA,) &c. (TA.) Hence the saying in the Kur, [xxxviii. 15.] رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ [O our Lord, hasten to us our portion before the day of reckoning]: accord. to some, *our portion of punishment*: but accord. to Sa'eed Ibn-Jubeyr, it means, *of Paradise*. (TA.) — *A writing*; (Fr, S, Mṣb;) [such as that of a man's works;] and hence, accord. to Fr, the words of the Kur cited above; those words being said in derision: (TA:) or *a writing of reckoning*: (M, K:) or *a written obligation*: (M:) or it signifies also *a written obligation binding one to give a gift or present*; (S, K, TA;) and hence the saying in the Kur cited above: (S:) pl. قَطُوطٌ: (S, M, Mṣb, K:) which Az explains as meaning *gifts, and stipends*; so called because they were issued written in the form of notes and statements of obligation upon cut pieces of paper or the like. (TA.) — *An hour, or a portion*, (سَاعَةٌ), of the night. (M, K.) You say مَضَى قَطُّ مِنَ اللَّيْلِ [An hour, or a portion, of the night passed]. (Th, M.) = *A male cat*: (S, M, Mṣb, K:) the female is called قِطَّةٌ: (Lth, S, M, Mṣb:) Kr disallowed this latter; and IDrd says, I do not think it to be genuine Arabic; (M;) but to this it is objected that it occurs in traditions: (MF:) the pl. is قِطَّاطٌ (S, M, Mṣb, K) and قِطَّةٌ, (M, K,) or قِطَّاطٌ. (Mṣb.)

قَطُّ: see قَطُّ, throughout.

قَطُّ: see قَطُّ.

قِطَّةٌ [A mode, or manner, of cutting a thing, such as the extremity of the nib of a writing-reed]: see an ex. voce سِنَّ (near the end of the paragraph).

قَطُنٌ }
قَطِي } see قَطُّ.
قَطَّاطٌ }

قَطُّ: see قَطُّ.

قَطَّاطٌ *A خَرَّاطٌ [q. v.] who makes [the small boxes of wood or the like called] حَقَقٌ [pl. of حَقَّة]*. (S, O, K.) [See 1, first sentence.]

قَطَطُّ *Small rain*; (M, K;) *resembling شَدْرٌ [q. v.]*: (M:) or the *smallest of rain*; the next above which is termed رَدَادٌ; the next above this, طَشٌّ; [but see this last term;] the next above this, بَغْسٌ; and the next above this, غَبِيَّةٌ: (AZ, S:) or *rain falling continuously, in large drops*: (Lth, K:) or *hail*: (K:) or *small hail*, (M, O, K,) which is imagined to be hail or rain. (O.)

قَطُّ *A dear price*; as also مَقَطُوطٌ, (M, K,) and قَطُّ, (K,) and قَطَّاطٌ. (IAḥr, K.)

You say, *وَرَدْنَا أَرْضًا قَاطًا بَعْرَمًا* We arrived at a land of dear prices. (S, TA.)

قَاطٌ : see قَاطِطٌ.

مَقَطٌ [in the CK erroneously مَقَطٌ] The place of ending of the extremities of the ribs of a horse: (M, K:) or the extremity of the rib, projecting over the belly: (K in art. شَرَفُ:) or the place of ending of the ribs of a horse: (TA:) مَقَاطٌ [is the pl., signifying, as explained in the S, in art. شَرَفُ, the extremities of the ribs, projecting over the belly: or it] signifies the two extremities of the belly of a horse, whereof one is at the sternum (القَصُّ), and the other at the pubes. (En-Nadr.)

مَقَطَةٌ The thing upon which the reed for writing is nibbed; (S;) [generally made of bone or ivory;] a small bone upon which the writer nibs his reeds for writing; (K;) a small bone which is found with the sellers of paper, upon which they cut the extremities of the reeds for writing. (Lth.)

مَقَطُوطٌ : see قَاطٌ.

سَمَاءٌ مُقَطِّطَةٌ A sky letting fall rain such as is called قَطِطٌ. (AZ, S.)

قطب

1. قَطَبٌ (K, TA,) aor. -, inf. n. قَطَبٌ (TA,) He collected a thing, brought it, gathered it, or drew it, together: (K, TA:) this is the primary signification. (O.) — [Hence] one says, قَطَبَ الحِمَارَ i. e. [The wild ass] collected [his herd of wild she-asses]. (A: there distinguished as tropical.) — And قَطَبَ القَوْمَ [انْفَسَمَ being app. understood,] and قَطَبَ القَوْمَ, †The people, or party, assembled themselves together, or congregated, (O, K, TA,) and were guests, and mixed together. (TA.) — And قَطَبَ (A, K,) aor. -, inf. n. قَطَبٌ and قَطُوبٌ (K, TA;) and قَطَبَ (K,) inf. n. تَقَطَّبَ (TA;) He contracted the part between his eyes; (A, K;) and grinned, or displayed his teeth, frowning, or contracting his face, and looking sternly, austerely, or morosely; (K, TA;) by reason of drink, &c.: (TA:) or قَطَبَ بَيْنَ عَيْنَيْهِ (S, O, Mṣb,) aor. -, inf. n. قَطَبَ (Mṣb,) he contracted the part between his eyes: (S, O, Mṣb:) and قَطَبَ وَجْهَهُ, inf. n. تَقَطَّبَ (S, O, Mṣb:) and did so much. (So accord. to a copy of the S.) — And قَطَبَ الشَّرَابَ (S, A, O, Mṣb, K,) aor. -, inf. n. قَطَبَ (Mṣb,) He mixed the wine, or beverage; (S, A, O, Mṣb, K;) as also قَطَبَهُ (S, O, K;) and قَطَبَهُ (O, K, TA,) inf. n. تَقَطَّبَ (TA.) — And قَطَبَ الإِنَاءَ He filled the vessel. (K.) — قَطَبَ الجِوَالِقَ (K, TA,) inf. n. قَطَبٌ (S, O,) He inserted one of the two loops of the [sack called] جِوَالِقٌ into the other, (S, O, K, TA,) on the occasion of making up a load, (TA,) then bent it (S, O, K) again, (S, O,) [this time, app., back and down,] and put them together [in order, it

seems, to insert a stick, so that the middle of one loop should be above the stick and the middle of the other should be beneath it]: (K, TA:) when he does not bend the loop, [app. meaning through the other and then a second time as described above,] the action is termed سَلَقٌ. (S, O. [See سَلَقَ الجِوَالِقَ, in art. سَلَقَ.] = قَطَبَهُ signifies also He angered him; (O, K;) aor. as above [and so, app., the inf. n.]. (O.) = And also, (K, TA,) aor. -, (TA,) inf. n. قَطَبٌ (S, O,) He cut it, or cut it off: (S, O, K:) but in this instance the ط is substituted for ض. (O.)

2: see above, in three places.

4: see the first paragraph, in two places.

قَطَبٌ : see the next paragraph, in two places.

قَطَبٌ (S, A, O, Mṣb, K) and قَطَبٌ and قَطَبٌ (S, A, O, K, but some reject the second and third of these, TA) and قَطَبٌ (A, K) and قَطَبَةٌ (so in some copies of the K,) or قَطَبَةٌ (so in other copies of the K, and thus accord. to the TA, as on the authority of Th,) The axis, or pivot, (T, A, Mṣb, K,) of iron, (A, K,) of a mill; (T, S, A, O, Mṣb, K;) the iron thing that is fixed in the middle of the nether stone of a mill; (IAth, TA;) the iron in the nether stone, around which revolves the upper stone, of a mill: (Ham p. 54:) pl. أَقْطَابٌ (A, IAth, O, TA) and قَطُوبٌ (IAth, TA) and قَطَبَةٌ (O.) — Hence, (TA,) القَطَبُ (S, O, Mṣb, K,) and accord. to some القَطَبُ and القَطَبُ (MF,); [The pole-star: or the pole of the celestial sphere:] a certain star, (K,) a small star, (ISd, TA,) according to which the kiblah is constructed: (ISd, K, TA:) a star between the جَدَى and the فَرْقَدَانَ, around which the celestial sphere, or firmament, revolves, (S, O, TA,) small and white, and never moving from its place: [but it seems that nebula should be here substituted for star:] Abou-Adnán says that the قَطَبُ is a small star always in the midst of the four [stars] of بَنَاتُ نَعَشٍ, [which is evidently a mistake,] never quitting its place, around which revolve the جَدَى and the فَرْقَدَانَ: but accord. to Ibn-Eṣ-Ṣalāḥ El-Moḥaddith, it is not a star, but a بَقْعَةٌ [meaning a spot, or a nebula,] in the sky, near the جَدَى, which latter is the [pole-] star whereby the kiblah is known in the northern countries. (TA.) — And [hence likewise,] القَطَبُ signifies also †The cause, or means, of the subsistence of a thing: and †the thing, or point, [or person,] upon which [or upon whom] a thing [such as an affair, and a question,] turns: pl. [as above, i. e.] قَطَبَةٌ and قَطُوبٌ and أَقْطَابٌ. (K, TA.) — And †The chief, or lord, of a people or tribe; (S, A, O, K;) قَطَبُ بَنِي فُلَانٍ meaning †the chief, or lord, of the sons of such a one, upon whom their state of affairs turns [i. e. depends, and by whose government their affairs are regulated]. (S, O, TA.) And قَطَبُ رَحَى الحَرْبِ [lit. The axis, or pivot, of the mill of war, or of the mill of the war,] means †the commander of the army. (S, O, TA.) — [In the conventional language of

the mystics, it is applied to †The hierarch of the saints of his generation, who is also called الغَوْثُ, and is supposed to be pre-eminently endued with sanctity, and with thaumaturgic faculties, and to be known as the قَطَبُ to none but his agents unless he make himself known: at his death, his place is believed to be filled by another.] = [قَطَبٌ also signifies A species of plant:] accord. to AHn, the قَطَبُ [is a species of plant that] extends upon the ground like ropes, and has a yellow, thorny, or prickly, blossom; when fit to be reaped, and dry, it hurts men to tread upon it; and is round like a pebble: n. un. قَطَبَةٌ (O:) [it is said in the K that قَطَبَةٌ is said to signify a certain plant: and the pl. is قَطَبٌ or قَطَبٌ: (thus accord. to different copies: in my MS. copy, the former; and in the CK, the latter, and there said to be like صُرْدٌ: if the former be right, it is a coll. gen. n.):] or قَطَبٌ and قَطَبَةٌ signify two species of plants: and the latter is said to be a certain herb, having a fruit, or produce, and berries (حَبٌّ) like those of the هَرَّاسُ [a tree that bears a kind of drupe]: Lh says that it [app. the قَطَبُ, the pronoun being masc.,] is a species of thorn, from which diverge three thorns, resembling a حَسَكٌ [here meaning caltrop: the leaves of its stem resemble those of the [species of trefoil called] نَقْلٌ and ذُرْقٌ, and قَطَبُ is the name of the fruit: and أَرْضُ قَطَبَةٍ [i. e., accord. to general analogy, قَطَبَةٌ, like قَصَبَةٌ &c.,] signifies Land in which this kind of plant grows. (TA.) = See also قَطَبَةٌ.

قَطَبٌ : see قَطَبٌ, first and second sentences.

قَطَبٌ, [app. an inf. n. of which the verb is not mentioned, (in the CK قَطَبٌ, but, as is said in the TA, it is مَحْرُوكَةٌ,) which is forbidden, is One's taking a thing [by measure or weight], and then taking the rest of the commodity by comparing it with the former portion, without measure or weight. (Kr, K, TA.)

قَطَبٌ : see قَطُوبٌ = and أَرْضُ قَطَبَةٍ : see قَطَبٌ, last sentence but one.

قَطَبٌ : } see قَطَبٌ, first sentence.
قَطَبَةٌ :

قَطَبَةٌ : see قَطَبٌ, first sentence: = and again, in the last quarter of the paragraph, in three places. = Also An arrow-head (S, O, K) of small size (O) with which one shoots at a butt: (S, O, K:) accord. to ISd, a small, short, four-sided head at the end of an arrow with which one shoots, to the utmost possible distance, at the butts: accord. to Th, the end of an arrow with which one shoots at the butt: accord. to AHn, it is of what are called المَرَامِيُّ [pl. of مَرْمَأَةٌ, q. v.]: (TA:) or an arrow with which one contends for superiority in shooting: (A:) [but] accord. to En-Nadr, it is not accounted an arrow: and قَطَبٌ signifies an arrow-head; occurring in a trad. in this sense. (TA.)

قَطْبَانٌ *A certain plant.* (K.)

قَطْبِيٌّ *A certain plant, of which is made rope of twisted strands, or well-twisted rope, (K, TA,) resembling that of the cocoa-nut, the price of which mounts to a hundred deenārs of ready money, (TA,) and which is better than that made of the fibres of the cocoa-nut.* (K, TA.)

قَطَابٌ *An admixture (Lth, S, O, K, TA) in what is drunk and what is not drunk. (Lth, TA.) — And القَطَابُ الجَنِيبُ, (S, A, O, K, *) from القَطْبُ meaning "the act of cutting," (S, TA,) or from the same as meaning "the act of bringing, or drawing, together" two things, (TA,) The opening that is cut out at the neck and bosom of a shirt or the like, for the head to enter into it: (O:) or {the part where the two sides of that opening unite: (A, * K, * TA:) or, as AAF says, the lower, or lowest, part of that opening. (TA.)*

قَطُوبٌ (S, O, K) and قَاتِبٌ (K) [and قَطِبٌ (occurring in the A in art. دَعِب, as opposed to دَعِبٌ and لَعِبٌ, to which it seems to be therefore assimilated in form.)] *Who contracts the part between his eyes; (S, O, K;) and grins, or displays his teeth, frowning, or contracting his face, and looking sternly, austerely, or morosely; (K;) [or rather the first signifies one who does so much:] applied to a man. (S.) — Hence, (TA,) القَطُوبُ and القَاتِبُ signify The lion. (O, K, TA.)*

قَطِيبٌ *Mixed wine or beverage [&c.]; as also مَقَطُوبٌ. (K.)*

قَطَابَةٌ *A piece of flesh: (Kr, K:) from قَطَبٌ signifying "he cut" a thing. (TA.)*

قَطِيبَةٌ *Anything mixed. (TA.) And [particularly] (TA) Camel's milk and sheeps' or goats' milk mixed together: (IAqr, S, O, K:) or goats' milk and sheeps' milk mixed together; (K;) which is also called نَحِيسَةٌ: (TA:) or fresh milk, or milk such as is termed حَقِيق [q. v.], mixed with إِهَانَةٌ [or melted fat, &c.]: and i. q. رَيْبَةٌ [q. v.]. (TA.) — See also قَاتِيبَةٌ.*

قَاتِبٌ: see قَطُوبٌ, in two places.

جَاوُوا قَاتِيبَةً † *They came all together: (S, A, * O, Mṣb, K:) قَاتِيبَةٌ being a noun denoting generality, (Sb, S, O,) not used but as a word descriptive of state, in the accus. case: (Sb, S, O, K:) its use otherwise is a vulgar corruption, though allowed by El-Khafájee: (MF:) or it may be regarded in a phrase such as that above as being in the accus. case as an inf. n.: (IAth, TA:) it is expl. in the T as meaning all together; mixed, one with another. (TA.) And جَاوُوا بِقَطِيبَتِهِمْ † means †They came with their [whole] company. (K.)*

المَقَطِبُ and المَقَطِبُ and المَقَطِبُ *The part between the eyebrows. (TA.)*

قَرَبَةٌ مَقَطُوبَةٌ: see قَطِيبٌ. — *A water-skin filled. (Lh, O, TA.)*

وَجْهٌ مُتَقَطِبٌ [A contracted face]. (K in art. بَسْر.)

قطر

1. قَطَرَ, (S, Mgh, Mṣb, K,) aor. ʔ, (S, Mṣb,) inf. n. قَطْرٌ and قَطْرَانٌ (S, Mgh, Mṣb, K) and تَقَطَّرَ; (K;) [and in an intensive sense, تَقَطَّرَ; (see a verse cited voce غَسَلَ);] and أَقْطَرُ; (AHn, TA;) and تَقَاطَرُ; (Mṣb, TA;) said of water, (S, Mgh, Mṣb, K,) and of tears, (K,) or other fluid, (S, * TA,) [It dropped, dripped, or fell in drops;] it flowed (Mgh, Mṣb, TA) drop by drop. (Mṣb.) — It occurs in a trad. as signifying قَطَرَ عَرَقًا, or بَوْلًا, [He let fall sweat, or urine, in drops,] in which each subst. is in the accus. case as a specificative: said of a person in intense awe or fear. (Mgh.) — قَطَرَ الصَّمْغَ مِنْ قَطْرِ الشَّجَرَةِ *The gum [exuded in drops or] came forth from the tree. (TA.) — مَصَلَتْ q. قَطَرَتْ أَسْتَهُ i. q. [His anus voided excrement in drops]. (K.) = قَطَرَ فِي الْأَرْضِ inf. n. قَطُورٌ, †He went away into the country, or in the land; (S, K, *) and hastened; (K, * TA;) as also مَطَرَ, inf. n. مَطُورٌ. (TA.) = قَطَرَهُ, (As, S, Mgh, Mṣb, K,) [aor. ʔ,] inf. n. قَطْرٌ; (Mgh;) and أَقْطَرَهُ, (Mgh, Mṣb, K,) inf. n. إِقْطَارٌ; (Mṣb;) or the latter but not the former accord. to AZ; (Mṣb;) and قَطَرَهُ, (S, Mgh, Mṣb, K,) inf. n. تَقَطَّرَ; (S, Mgh, Mṣb;) He (God, K, or a man, S, Mṣb) made it (namely water &c.) [to drop, drip, dribble, or fall in drops;] to flow (S, Mṣb, TA) drop by drop: (S, Mṣb:) he poured it out, or forth. (Mgh.) You say قَطَرْتَهُ الْمَاءَ فِي الْحَلْقِ, and أَقْطَرْتَهُ, and قَطَرْتَهُ, [He made the water to fall drop by drop into the throat.] (Mṣb.) — مَا قَطَرَكَ عَلَيْنَا †What hath poured thee (مَا صَبَّكَ) upon us? (TA.) — قَطَرَ قَاتِبًا, (Lth, K,) inf. n. قَطْرٌ, (Lth,) †He prostrated such a one with vehemence. (Lth, K.) [Perhaps this is from قَطْرٌ, signifying the "side;" and if so it is not tropical. See also 2.] — قَطَرَ الثَّوْبَ †He seved the garment, or piece of cloth. (IAqr, K.) = قَطَرَ الْإِبِلَ, (Mṣb, K,) aor. ʔ, (Mṣb,) inf. n. قَطْرٌ; (Mṣb, K;) and قَطَرَهَا, (S, Mṣb, K,) inf. n. تَقَطَّرَ; (S;) but this has an intensive signification; (Mṣb;) and أَقْطَرَهَا, (K;) but this [says SM] I do not find in the [other] lexicons; Az and ISd mention only the first and second; (TA;) He disposed the camels in a file, string, or series; (S, * Mṣb;) he placed the camels near, one to another, in a file, string, or series; (K;) [and tied the halter of each, except the first, to the tail of the next before it.] It is said in a proverb, النِّفَاضُ يَقْطِرُ الْجَلْبَ *The failure of provisions causes the camels, driven or brought from one place to another, to be disposed in files for sale. (S.) = قَطَرَ الْبَعِيرَ He smeared the camel with قَطِرَانٌ [or tar]. (S, Mṣb.)**

2. قَطَرَهُ: see 1. — *به تَقَطَّرَ [He has a drib-*

*bling of his urine] is said of a man who cannot retain his urine, (Mgh, K, *) by reason of cold affecting the bladder. (TA.) = قَطَرَ الْإِبِلَ: see 1. = طَعَنَهُ قَطْرَهُ (inf. n. تَقَطَّرَ, S) He pierced him [with his spear] and threw him down on one of his sides. (S, Mṣb.) And قَطَرَهُ قَرَسَهُ; in the copies of the K قَطَرَهُ عَلَى قَرَسِهِ, but this is a mistake; (TA;) and أَقْطَرَهُ; and تَقَطَّرَ به; (K;) vulgarly تَقَطَّرَ بِهِ; (TA;) His horse threw him down on one of his sides. (K, * TA.) See قَطْرٌ: see also 1. = قَطَرَ ثَوْبَهُ, inf. n. as above, He fumigated his garment with قَطْرٌ, i. e., aloes-wood. (K.)*

4. أَقْطَرُ: see 1. — *It was time for it to drop, drip, or fall in drops; it was ready, or near, to drop, &c.; expl. by أَنْ يَقْطُرَ (S,) and حَانَ أَنْ يَقْطُرَ. (K.) = أَقْطَرَهُ: see 1. = أَقْطَرُ الْإِبِلَ: see 1. = أَقْطَرَهُ قَرَسَهُ: see 2.*

5. تَقَطَّرَ, quasi-pass. of 2, [It was made to drop, drip, or fall in drops; &c. See an ex. in a verse cited voce تَسَقَّى. —] *He fell [upon his side]. (S.) — تَقَطَّرَتْ به قَرَسَهُ: see 2. = تَقَطَّرَتْ She fumigated herself with قَطْرٌ, i. e., aloes-wood. (K.)*

6: see 1. = تَقَاطَرُ الْقَوْمُ †The people came in consecutive companies; from قِطَارِ الْإِبِلِ. (S, TA.) And hence also, تَقَاطَرَتْ كُتُبٌ فَلَانٍ, [The books, or letters, of such a one followed one another in a regular series]. (TA.)

10. اسْتَقَطَرَهُ *He sought, or desired, its dropping, or dripping, or flowing; [endeavoured to make it drop, or drip;] expl. by رَامَ قَطْرَانَهُ, (K, TA,) i. e., سَيَلَانَهُ. (TA.) — اسْتَقَطَرَ مَعْرُوفًا [He sought, or demanded, bounty, as it were drop by drop]. (K in art. نَض.)*

Q. Q. 1. قَنْطَرٌ: } see art. قنطر.
Q. Q. 2. تَقَنْطَرٌ: }

قَطْرٌ [Drops;] pl. of قَطْرَةٌ: (S:) [or rather a coll. gen. n., having this signification; or] what drops, (K,) of water &c.: (TA:) n. un. قَطْرَةٌ; (K;) which signifies a drop: (Mṣb:) pl. of the former, قَطَارٌ: (K:) and of the latter, قَطْرَاتٌ. (Mṣb.) [See also قَطَارَةٌ.] You say سَالَ قَطْرَةٌ It flowed drop by drop. (Mṣb.) — Rain: (S, Mṣb:) n. un. قَطْرَةٌ [signifying a rain; a shower of rain]: (Mṣb:) pl. of the former, قَطَارٌ. (S.)

قَطْرٌ *A side, part, portion, quarter, tract, or region, (S, Mṣb, K,) of the heavens, and of the earth; (TA;) as also قَطْرٌ (S, K, art. قتر,) and قَطْرٌ: (K, ibid.) either side of a man: pl. قَطَارٌ. (S, Mṣb, K.) You say عَلَى أَحَدِ قَطْرَيْهِ He threw him down on one of his sides. (S, * Mṣb, * K, * TA.) And لَا أَدْرِي عَلَى أَيِّ قَطْرَيْهِ يَقَعُ [I know not on which of his two sides he will fall; i. e., what will be his final state]. (JK.) And the pl. signifies The outer parts or regions (نَوَاجِ)*

of a horse, and of a camel: the prominent parts of a horse, such as the withers (الكائبة) and the rump: the prominent parts of the upper portions of a camel, and of a mountain. (TA.) — قَطْرٌ دَائِرَةٌ [The diameter of a circle;] a straight line extending from one side of a circle to the other side so that its middle falls upon the centre. (KT.) [But this is app. post-classical.] = قَطْرٌ (S, K) and قَطْرٌ (S) Aloes-wood with which one fumigates. (S, K.)

قَطْرٌ (S, Mgh, Mṣb, K) and قَطْرٌ (ISk, TA) Copper, or brass: (S, Mgh, Mṣb:) so in the Kur [xiv. 51, accord. to one reading,] مِنْ قَطْرٍ أَنْ (S) or مِنْ قَطْرِ أَنْ, accord. to the reading of IAb, meaning, of copper, or brass, in the utmost state of heat: (TA:) [but the common reading is مِنْ قَطْرَانِ:] or copper, or brass, in a state of fusion: (K:) so in the Kur, xxxiv. 11 (TA) [and xviii. 95]: or a certain kind thereof: (K:) or molten iron: (Mgh, Mṣb:) and anything that drops or flows (يَقْطُرُ) by fusion or melting, like water. (Mgh.)

قَطْرٌ: see قَطْرٌ.

قَطْرٌ: see قَطْرٌ.

قَطْرَةٌ: see قَطْرٌ, in two places.

قَطْرَانٌ (S, Mṣb, K) and قَطْرَانٌ (Mṣb, K) and قَطْرَانٌ (K) [Tar, or liquid pitch;] what exudes from the tree called اُجْبَلٌ, [or juniper, or the species of juniper called savin, both of which have this name in the present day,] (Mṣb, K,* TA,) and from the اَزْرَجُ [or pine-tree], and the like, (K, TA,) when subjected to the action of fire; (lit. when cooked;) used for smearing [mangy] camels, (Mṣb, TA,) &c.; (Mṣb;) i. q. هَمَاءٌ. (S.) [See also زَفَتْ.]

قَطَارٌ A cloud, (K,) or rain, (TA,) having large drops. (K, TA.)

قَطَارٌ A file, string, or series, of camels; a number of camels disposed in one series; (JK, Mṣb, K;*) one behind another; (JK;) [the halter of each, except the first, being tied to the tail of the next before it:] and the poet Abu-n-Nejm speaks of a قَطَارٌ of ants: (S:) of the measure مَعْمُولٌ in the sense of the measure مَعْمُولٌ: (Mṣb:) pl. قَطَارٌ (S, Mṣb) and, (S,) or pl. pl., (Mṣb,) قَطَارَاتٌ; (S, Mṣb;) vulg. قَطَارَاتٌ. (TA.)

قَطَارٌ and مَقَطَارٌ A cloud having many drops, or much rain. (Th, AAF, K.)

قَطَارَةٌ What drops, or drips, (مَا قَطَرَ,) from a jar (حَبٌّ) and the like: (Lh, S:) or from a thing. (K.) See also قَطْرٌ. — A small quantity of water. (Lh, K.)* Ex. فِي الْإِنَاءِ قَطَارَةٌ مِنْ مَاءٍ. In the vessel is a little water. (Lh.)

قَطِيرٌ Any gum that exudes in drops, or comes

forth, (يَقْطُرُ,) from trees. (IDrd, K.)* — القَطِيرُ المَتِيُّ: see دَمُو in art. دَمُو. — A camel whose urine continually dribbles. (S, K.)

قَنْطَارٌ and قَنْطَرَةٌ: see art. قَنْطَر.

مِقْطَرَةٌ [A kind of stocks]: see عَيْبَةٌ and فَلَاقٌ.

مَقْطُورٌ — اَرْضٌ مَقْطُورَةٌ Land rained upon. (K, TA.) = بَعِيرٌ مَقْطُورٌ, and مَقْطُورٌ (S, K,) the latter after the form of the original [قَطْرَانٌ], (S, TA.) A camel smeared with قَطْرَانِ [or tar]. (S, K.)

مَقْطُورٌ: see مَقْطُورٌ.

قطرب

Q. 1. قَطْرَبٌ (K,) inf. n. قَطْرَبَةٌ (O,) He hastened, sped, or went quickly. (O, K.) = And قَطْرَبَهُ He threw him down, or prostrated him, on the ground: (O, K.)* and so قَطْرَبَهُ. (O.)

Q. 2. تَقَطَّرَبَ He (a man, TA) moved about his head: and made himself to resemble the قَطْرَبٌ: (K:) or became like the قَطْرَبٌ in some one of the senses assigned to it in what follows. (TA.)

قَطْرَبٌ A certain bird; (S, O, K;) [app. a species of owl; accord. to Dmr, as cited by Freytag, a bird that roves about by night and does not sleep; and hence rendered by him, and by Golius, strix. No other meaning of the word, as an appellative, is mentioned in the S.] — And A certain insect that rests not all the day, going about, or going about quickly, (O, K, TA,) or, as they used to assert in the Time of Ignorance, that never rests, (TA,) moving about on the surface of water. (KL.) Moḥammad Ibn-El-Mustaneer, (K, TA,) the grammarian, (TA,) was surnamed قَطْرَبٌ because he used to go early in the morning to Seebaweyh; so that the latter, whenever he opened his door, found him there; wherefore he said to him, مَا أَنْتَ إِلَّا قَطْرَبٌ لَيْلٍ [Thou art none other than a kuṭrub of night]. (K,* TA.) It is also expl. in the K as meaning Light, or active; and Th mentions that it signifies thus; and adds that one says, إِنَّهُ لَقَطْرَبٌ لَيْلٍ [Verily he is a kuṭrub of night]; but this shows that it means an insect [described above], and is not [properly speaking] an epithet. (TA.) To this insect is likened a man who labours during the day in accomplishing worldly wants and in the evening is fatigued so that he sleeps during the night until he enters upon the time of morning to betake himself to the like thereof, هَذَا جَيْفَةٌ لَيْلٍ قَطْرَبٌ هَذَا جَيْفَةٌ لَيْلٍ قَطْرَبٌ [lit. This is a corpse of the night, a kuṭrub of the day]. (O, from an explanation of a trad.) [See also Freytag's Arab. Prov. i. 329 and 643.] — And [hence, app.,] †A thief who is skilful, or active, in thievishness: (O, M, TA:) for اللِّصُّ القَطْرَبِيُّ الفَارَةُ فِي اللِّصُوفِيَّةِ, an explanation of القَطْرَبِيُّ given [in the O and] by IM and others, the copies of the K erroneously substitute اللِّصُّ وَالْفَارَةُ [as though قَطْرَبٌ had the significations of a thief and a rat or mouse]. (TA.) — And The male

(Lth, O, K, TA) of the [kind of demon called] بَعْلَاءَةٌ (Lth, TA) or of the غُولُ [which is said to signify the same as بَعْلَاءَةٌ]; as also قَطْرُوبٌ. (O, K, TA.) — And [app. A young, or little, jinn: thus قَطْرُوبٌ is expl. in the L: or j the young ones, or little ones, of the jinn. (K.) — And A young, or little, dog: (O:) or the young ones, or little ones, of dogs. (K.) — And A wolf such as is termed اُدْعَطُ [i. e. whose hair has fallen off, part after part, or has become scanty; or mischievous, or malignant]. (O, K.) — And An ignorant person, (O, K, TA,) who boasts by reason of his ignorance (يُظَهِّرُ بِجَهْلِهِ). (O, TA.) — And Cowardly, or a coward, (O, K, TA,) even if intelligent. (O, TA.) — And Lightwitted; syn. سَفِيهٌ; (O, K, TA;) as also قَطْرُوبٌ: and IAg has mentioned as a pl. in this sense, used by a poet, قَطَارِيْبٌ, which, ISd says, may be pl. of قَطْرُوبٌ or of a sing. of some other form requiring such a form of pl., or it may be used as a pl. of قَطْرُوبٌ by poetic license. (TA.) — And Thrown down, or prostrated, on the ground, syn. مَضْرُوعٌ, (O, K, TA,) by reason of diabolical possession or wrestling. (O,* TA.) = Also A species of melancholia; (O, K, TA;) a well-known disease, arising from the black bile; (TA;) mostly originating in the month of شَبَاطُ [February, O.S.]; vitiating, or disordering, the intellect, contracting the face, occasioning continual unhappiness, causing to wander about in the night, and rendering the face أَخْضَرُ [here app. meaning of a dark, or an ashy, dust-colour], the eyes sunken, and the body emaciated. (O.) [A more ample description is given by Avicenna (Ibn-Seenà), in book iii. pp. 315, et seq. SM states that he had not found this in any other lexicon than the K. Golius explains the word as signifying Lycanthropia, on the authority of Rhazes (Er-Rázec).]

قَطْرُوبٌ: see the next preceding paragraph, in two places.

[قطع

قطف

قطل

قطر

See Supplement.]

قطمر

قَطْمِيرٌ (S, K) and قَطْمَارٌ (K) The cleft (شَقٌّ) of a date-stone: (M, K:) or the integument (قَشْرَةٌ) that is upon it (فِيهَا): (K:) the thin skin (S, K) called فَوْقَةٌ, which is upon a date-stone, (S,) between the stone and the date itself: (K:) or the white point [i. e. the embryo] in the back of the date-stone, (S, K,) from which [when it is sown] the palm-tree grows forth. (S.) — [Hence,] †A small, mean, paltry, contemptible, thing. So the former signifies in the Kur, xxxv. 14. One says also مَا أَصَبْتُ مِنْهُ قَطْمِيرًا, meaning, †I obtained not of him, or it, anything. (TA.)

[قطن

قطو

See Supplement.]

قعب

2. تَقْعِبُ [as inf. n. of the pass. v. قَعِبَ], used in relation to a solid hoof, means †The being [drinking-cup, or bowl, called] قَعِبٌ. (K, TA.) [See also مُقْعَبٌ.] — And التَّقْعِيبُ signifies تَقْعِيبُ الْكَلَامِ; (K;) or تَقْعِيبُ الْكَلَامِ signifies تَقْعِيرُهُ; (S, O;) [or التَّقْعِيبُ فِي الْكَلَامِ signifies تَقْعِيرُهُ, i. e. †The speaking with a guttural voice, or from the furthest part of the fauces; or the doing thus, with a twisting of the sides of the mouth; and opening the mouth so that it becomes as though it were a cup such as is called قَعِبٌ: (see مُقْعَبٌ:)] you say, قَعِبَ فِي كَلَامِهِ and قَعَرَ; both meaning the same. (L, TA.)

Q. Q. 3. اِقْعَنِي He put his hands upon the ground, and sat in such a posture as to be ready to rise. (TA in art. قعن, from a trad.)

قَعِبٌ A deep wooden drinking-cup or bowl: (S, O:) or a large vessel like the [bowl called] قَصْعَةٌ: (Msb:) or a large, rude, drinking-cup or bowl: (A, K:) or one inclining more nearly to be small: (A, K:*) to which a solid hoof is likened: (TA:) or such as satisfies the thirst of a man: (A, K:) accord. to IAqr, the first [or smallest] of drinking-cups or bowls is that called the غَمْرُ, which does not hold enough to satisfy [a man's] thirst: next is the قَعِبُ, which is [a cup] large enough to satisfy the thirst of a man; and sometimes it satisfies the thirst of two men, and three: and then, the عَسُ: (TA:) the pl. is قَعَبَةٌ (S, O, K) and (K) قَعَابٌ and أَقْعَبٌ, (Msb, K,) the last a pl. of paucity. (TA.) — And †Depth of speech, or language. (O, K, TA.) One says, هَذَا كَلَامٌ لَهُ قَعِبٌ †This is speech, or language, having depth. (TA.) — And in the T, in art. قنع, the phrase اِقْعَانُ بِيضِ الْأَسْنَانِ is expl. as meaning قَعَابُ الْأَوْرَاقِ [app. for اِقْعَانُ مِنَ الْأَسْنَانِ i. e. The white in respect of the teeth, of the young; for الاوراق seems to be here used in a sense assigned to its sing., السورق, namely, الأحدث, pl. of الححدث, which is syn. with القتي, of which الاقْتَاءُ is pl.: but for this usage of قَعَابُ I am unable to account: I incline to think it a mistranscription, though I do not know any word resembling it for which it may have been substituted]. (TA.)

قَعْبَةٌ †A thing resembling [the end of receptacle called] a حَقَّةٌ, pertaining to a woman: or a covered حَقَّةٌ for سَوِيْقٌ [i. e. meal of parched barley or the like]: (K:) or a thing resembling a covered حَقَّةٌ in which is a woman's سَوِيْقٌ. (O.)

قَعْبَةٌ †A [hollow, or cavity, such as is termed] نَفْرَةٌ, in a mountain. (O, K.)

قَعِيبٌ A large number: (K:) or a number: and a large number or quantity. (O.)

قَاعِبٌ A wolf that howls much. (O, K.)

عَقَابٌ عَقْبَانَةٌ i. q. عَقَابٌ قَعْبَانَةٌ formed by transposition, meaning [An eagle] having sharp talons. (O. [See more in art. عقب.])

قَعِبٌ †A solid hoof likened to a قَعِبٌ; (S, O;) round like the قَعِبُ. (A.) — And سُرَةٌ مَقْعَبَةٌ †A navel resembling a قَعِبُ, (A, O, K,) sunk in the belly, and elevated in the part around it. (O.) — And حَجَرٌ مَقْعَبٌ †A stone in which is a hollow, or cavity, resembling the قَعِبُ. (A.)

فُلَانٌ مُقْعَبٌ مُقْعَرٌ †Such a one is a person who twists the sides of his mouth, and who speaks [with a guttural voice, or] with [or from] the furthest part of his fauces, and opens his mouth [making it to be] as though it were a [cup such as is called] قَعِبُ. (A, TA.)

قعت

1. قَعْتُ لَهُ قَعْتَةٌ, (S, O, K, TA,*) [accord. to which last, قَعْتَةٌ is an inf. n., as also قَعْتُ, but, if an inf. n., it is app. an inf. n. un.,] aor. قَعْتُ, (accord. to the TK, [but I think it is more probably ق, agreeably with a general rule, like the aor. of the same verb in the next sentence,]) means قَعْتُ لَهُ حَفْنَةٌ, (S, O,) i. e. I gave to him a small quantity, (S, O, K,*) مِنَ الشَّيْءِ [of the thing]. (TA.) = قَعْتُ الشَّيْءَ, aor. قَعْتُ, inf. n. قَعْتُ, (IDrd, O, L;) and (O) so قَعْتُهُ, inf. n. تَقْعِيبُ. (O, K.)

2: see what immediately precedes.

4. اِقْعَثَ فِي مَالِهِ He acted extravagantly in respect of his property. (ISk, S, O, K,*) — And اِقْعَثَ لَهُ الْعَطِيَّةَ He made the gift to him large; (S, O, K, TA;) and so اِقْعَثَهَا, and اِقْعَثَهُ [i. e. اِقْعَثَهُ الْعَطِيَّةَ]. (TA. See the verse cited voce مُقْعَتٌ; and the remark of Aq respecting it.)

7. اِنْقَعَتْ It was, or became, pulled out, or up, (Aq, S, O, TA,) from the foundation, or utterly; (Aq, S, TA;) it was, or became, eradicated, or uprooted. (K.) One says, ضْرَبَهُ فَاِنْقَعَتْ He struck it, and it became pulled out, or up, (Aq, S, O, TA,) from the foundation, or utterly. (Aq, S, TA.) — And اِنْقَعَتْ (a wall) fell down from its foundation: like اِنْقَعَفَ. (Aq, S, O.)

8. اِقْعَثَ He (a digger) took forth much earth from a well. (O, K.) — See also 4.

قَعْتٌ Muchness, or abundance. (TA. [See قَعِيبٌ.])

قَعْتَةٌ: see the first sentence of this art.

قَعَاتٌ A certain disorder in the noses of sheep, or goats: (O, K:) thus expl. by Aboo-Turáb. (O.)

قَعِيبٌ (O, K,) as expl. by Aq, (O,) Paltry, or little in quantity; syn. قِيبٌ and قِيبٌ. (O, K.)

[See also مُقْعَتٌ.] — And Abundant, or copious; applied to rain: (S, O, K:) and to a benefit, or benefaction, &c.: (TA:) and to a gift (سَيْبٌ): (O, TA:) and, (S, K, TA,) or as some say, (O,) to a torrent (سَيْلٌ), (S, O, K,) as meaning thus, (S, O,) or as meaning great: (K:) whence, in a verse of Ru-beh,

مَا شَاءَ مِنْ أَبْوَابِ كَسْبٍ مُقْعَتٌ

[What he will of the means of the attainment of abundant gain]; مُقْعَتٌ being of the measure مُقْعَلٌ from قَعِيبٌ as applied to rain &c. (O. [The word كَسْبٌ, of which the right reading is certainly as above, is there imperfectly written, more like كَسْبٌ than كَسِبٌ.])

مُقْعَتٌ [pass. part. n. of 4]. Ru-beh says,

أَقْعَنِي مِنْهُ بِسَيْبٍ مُقْعَتٌ

لَيْسَ بِمَنْزُورٍ وَلَا بِرَيْثٍ

[He gave me liberally thereof, or from him, a large gift, (lit., accord. to the explanation of the verb, a gift made large,) not such as was small, or not such as was obtained by importunity, nor such as was slow in coming]: (S, TA:) but Aq says that Ru-beh has done ill in using the phrase مُقْعَتٌ; for مُقْعَتٌ, he says, means paltry, or little in quantity; syn. قِيبٌ and قِيبٌ [like قَعِيبٌ, which is said to have this meaning and also the contr. thereof]. (TA. [Perhaps the right reading in the verse cited above is مُقْعَتٌ.]

قَعِيبٌ: see قَعِيبٌ. [See also what here immediately precedes.]

قعد

1. قَعَدَ, (S, K, &c.,) aor. قَعَدَ, (A, L,) inf. n. قَعْدٌ and مُقْعَدٌ (S, L, K) and قَعْدٌ, (L,) He sat; i. q. جَلَسَ [when the latter is used in its largest sense]; (S, A, L, K;) so accord. to 'Orweh Ibn-Zubeyr, a high authority; contr. of قَامَ: (L:) or it signifies he sat down; or sat after standing: and جلس, he sat after lying on his side or prostrating himself: (Kh, IKh, El-Harceree, K:) or, as some say, قعد signifies he sat for some length of time. (MF.) See also جَلَسَ. — [And hence, He remained.] قَامَ وَقَعَدَ; He experienced griefs which disquieted him so that he could not remain at rest, but stood up and sat down. (Mgh, art. قدم.) [See an ex. voce سَدَةٌ.] هَذَا شَيْءٌ يَقْعُدُ [This is a thing for which the enemy will be restless in his attempts against thee]. (A.) ضْرَبَهُ ضْرَبَةً أَبْنَةَ أَقْعَدِي وَقَوْمِي He beat him with a beating of a female slave: (IAqr, L, K:*) who is thus called because she sits and stands in the service of her masters, being ordered to do so. (IAqr, L.) — [قَعَدَ لَهُ, properly, He sat for him, often means He lay in wait for him, in the road, or way: see an ex. in a verse cited voce سَدٌ.] قَعَدَتِ الرَّحْمَةُ — [The

قَعْدَةٌ *I dug not in the ground save to the depth of a man sitting:* (Lh, L:) and مَرَرْتُ بِمَاءٍ قَعْدَةٍ رَجُلٍ *I passed by water of the depth of a man sitting.* (Sb, L.) — **قَعْدَةٌ** One's last child, male or female; and one's last children. (K.)

قَعْدَةٌ *A vehicle, or beast of carriage, (مَرْكَبٌ) for women:* so in the copies of the K in our hands; (S, M;) but accord. to the L, &c., of a man: and it is **قَعْدَةٌ** that bears the former signification. (TA.) — The [kind of carpet called] طَنْفَسَةٌ [q. v.] (L, K) upon which a man sits; and the like. (L.)

قُعْدَى see قَعْدَةٌ and قُعْدَى.

قُعْدَرُ: see the next paragraph.

قُعْدَرُ † *Nearness of relationship.* (L.) — **قُعْدَرُ** *A man nearly related to [the father of] the tribe.* (Lh.) [And] **قُعْدَرُ** and **قُعْدَرُ** (S, K) and **قُعْدَرُ** and **قُعْدَرُ** and **قُعْدَرُ** (L, K); † *A man near in lineage to the chief, or oldest, ancestor [of his family or tribe];* (S, L, K;) *contr. of طَرْفٌ and طَرْفٌ:* (S, M, K in art. طرف:) and the first, *The next of kin to the chief, or oldest, ancestor [of his family];* (Msb;) and *contr., remote in lineage therefrom:* (L, K;) [in the former sense, an epithet of praise: or, as some say, of praise: (TA:) or, in the first sense, it is an epithet of praise in one point of view, because dominion, or power, or authority, belong to the elder; and of dispraise in another point of view, because the person so termed is of the sons of the very old, and weakness is attributed to him. (S.) — **الْمِيرَاثُ الْقُعْدَرُ** † *The inheritance of him who is nearest of kin to the deceased.* (L.) — **قُعْدَرُ** † *A cowardly and ignoble man, who holds back, or abstains, from war and from generous actions;* (L, K;) as also **قُعْدَرُ**. (L.) — † *A man withheld from eminence, or nobility, by his lineage;* as also **قُعْدَرُ**. (Az, L.) — † *An obscure man;* (L, K;) *ignoble; of low rank;* as also **قُعْدَرُ**. (Az, L.)

قُعْدَى [A nearer degree in lineage to the chief, or oldest, ancestor, than طَرْفَى, q. v.]

قُعْدَى and **قُعْدَى**, and both with ة, and **قُعْدَى** and **قُعْدَى** (K,) and **قُعْدَى** and **قُعْدَى** (S, K,) *A man (S) who sits much and lies much upon his side:* (S, K;) or the last, *an impotent man, who does not earn that whereby he may subsist;* (A;) [and the first two] † *A man impotent; or lacking power, or ability;* (L, K;) as though preferring sitting: (L:) or *loving to sit in his house.* (A.)

قُعْدَى † *A man belonging to the sect called الْقَعْدَةُ*, (L,) or **الْقَعْدَةُ**; (A [see قَاعِدٌ];) *who holds the opinions of that sect.* (L, K.) — Also applied by a post-classical poet to † *A man who refuses to drink wine while he approves of others' drinking it.* (L.)

مَتَى أَصَابَكَ قَعَادٌ *Lameness in a man. You say*

هَذَا الْقَعَادُ *When did this lameness befall thee?* (S, L;); [and] **بِهِ قَعَادٌ**, (L, K,) and **إِقْعَادٌ**, (K,) and **أَقْعَادٌ**, (CK,) † *He has a disease which constrains him to remain sitting.* (L, K.) See **أَقْعَدُ**, and **مُقْعَدٌ**. — **قَعَادٌ** also signifies, (S, L, K,) and so **إِقْعَادٌ**, (S, L,) or **أَقْعَادٌ**, with fet-h, (accord. to the K,) *A certain disease which affects camels in their haunches, and makes them to incline (or as though their rumps inclined, IAAr) towards the ground:* (S, K;) or *a laxness of the haunches.* (IKht.)

قَعَادٌ: see قَعِيدٌ.

قَعَادٌ *A young weaned camel:* (L, K;) and *a young she-camel;* i. q. قَلْوُوسٌ: (K;) or this latter epithet is applied to a female and the former to a male young camel: (ISh, L, Msb;) so called because he is ridden: (Msb;) and *a young male camel, until he enters his sixth year:* (K;) or *a young male camel when it may be ridden, which is at the earliest when he is two years old, after which he is thus called until he enters his sixth year, when he is called جَمَلٌ:* the young she-camel is not called thus, but is termed قَلْوُوسٌ: (S, L;) Ks heard the term قَعَادَةٌ applied to the female; but this is rare. (Az, L.) — *A camel which the pastor rides, or uses, in every case of need;* (A'Obeyd, S, L, K;) called in Persian رَحْتٌ; (A'Obeyd, S, L;) as also **قَعَادَةٌ**, (K,) accord. to Lth, the only authority for it known to Az; but Kh says that this signifies *a camel which the pastor uses for carrying his utensils, &c.,* and that the ة is added to give intensiveness to the epithet; (TA;) or the former is masc. and the latter fem.; (Ks, L;) and **قَعَادَةٌ**: (S, K;) you say **نَعْمَرُ الْقَعَادَةَ هَذَا**, i. e. **الْبَقْعَادُ**, [an excellent camel for the pastor's ordinary riding, or use, is this]: (S, L;) or each of these words signifies *a camel which the pastor uses for riding and for carrying his provisions and utensils, &c.:* and **قَعَادَةٌ**, *a camel which a man rides whenever and wherever he will:* (L:) the pl. of **قَعَادٌ** is **أَقْعَادَةٌ** [a pl. of pauc.] and **قُعْدٌ** and **قُعْدَانٌ** and **قُعْدَانٌ**; (L, K;) and pl. pl. [i. e. pl. of **قُعْدَانٌ**] **قُعْدَانِيْنٌ**. (TA.) The dim of **قَعَادٌ** is **قُعْدِيْدٌ**. It is said in a proverb, **إِتَّخَذُوهُ قُعْدِيْدٌ** *They made him an ordinary servant for the performance of needful affairs.* (S, L.)

قَعِيدٌ *A companion in sitting:* (S, AHeyth, L, K;) of the measure **فَعِيلٌ** in the sense of the measure **مُفَاعِلٌ**. (J.) — *A preserver; a keeper; a guardian; a watcher.* (L, K.) [In some copies of the K, by the omission of و, this meaning is assigned to **مُقَاعِدٌ**.] It is used alike as sing. and pl. and masc. and fem. (L, K) and dual also. (L.) It is said in the Kur, [l. 16,] **عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ** [On the right and on the left a sitter, or guardian, or watcher]: respecting which it is observed, that **فَعِيلٌ** and **فَعُولٌ** are of the measures used alike as sing. and dual and pl.; as in **إِنَّا رَسُولُ رَبِّكَ**, [Kur xi. 83, accord. to

one reading,] and **وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ**, [Kur lxvi. 4:] (S, L:) or, as the grammarians say, **قَعِيدٌ** is understood after **الْيَمِينِ**. (L.) — [Hence,] **A father;** (A'Obeyd, K;) and **قَعِيدَةٌ** *A man's wife;* (S, L, K;) as also **قَعَادٌ**: (S, L:) and **قَعَادَةٌ** *a man's wife:* pl. **قُعْدَانٌ**. (L.) — **قَعْدَكَ اللَّهُ**, and **قَعْدَكَ اللَّهُ**, and **قَعْدَكَ اللَّهُ**, (K,) but the last was unknown to AHeyth, (L,) [By thy Watcher, or Keeper, God: **قَعِيدٌ** and **قَعِيدٌ** being epithets, put in the acc. case because of the prep. **بِ** understood: or] *I conjure thee by God;* syn. **نَسَدْتُكَ اللَّهُ**: some say, the meaning is, *as though God were sitting with thee, watching over thee, or keeping thee:* [in some copies of the K, for **بِحَفْظِهِ عَلَيْكَ**, the reading in the TA, we find **بِحَفْظِهِ عَلَيْكَ**:] or *by thy Companion, who is the Companion of every secret, [namely God]!* **قَعِيدَكَ لَا آتِيكَ**, and **قَعْدَكَ لَا آتِيكَ**; and **قَعِيدَكَ** and **قَعْدَكَ**; and **قَعْدَكَ لَا آتِيكَ**, and **قَعْدَكَ لَا آتِيكَ**; are forms of swearing used by the Arabs, in which **قَعِيدٌ** and **قَعِيدٌ** are inf. ns. put in the acc. case because of a verb understood; [or rather, as it appears to me, and as I have said above, they are epithets, put in the acc. case because of the prep. **بِ** understood;] and the meaning is, *By thy Companion, who is the Companion of every secret, [I will not come to thee; and by thy Companion, &c., or by thy Watcher, or Keeper, God, I will not come to thee;]* like as one says **نَسَدْتُكَ اللَّهُ**: (S, L:) some say, that **قَعِيدٌ** and **قَعِيدٌ** signify here a watcher, or an observer, and a preserver, a keeper, or a guardian, that God is meant by them, and that they are in the acc. case because **أَقْسَمُ** followed by the prep. **بِ** is understood; [the meaning being *I swear by thy Watcher, or Keeper, &c., God, &c.;* and this opinion is the more agreeable with the explanation given above, "By thy Companion &c.":] others say, that they are inf. ns., and that the meaning is, *I swear by thy regard, or fear, of God, بِمِرَاقَبَتِكَ اللَّهُ*: El-Mázinee and others, however, assert that **قَعِيدٌ** has no verb. (MF.) — Ks says that **قَعْدَكَ اللَّهُ** [الله being in the nom. case] signifies *God be with thee!* (L.) [or *God be thy Companion, or Watcher, or Keeper!*]; and so does **قَعِيدَكَ اللَّهُ**. (AHeyth, L.) [Or] **قَعْدَكَ اللَّهُ**, (IB, L, K,) and **قَعْدَكَ اللَّهُ**, (K,) and **قَعْدَكَ اللَّهُ**, (IB, L, TA,) [are] expressions of conciliation, not oaths, as they have not the complement of an oath: the former word in each is an inf. n. occupying the place of a verb, and therefore is put in the acc. case, as in **عَمَّرَكَ اللَّهُ**, which means **عَمَّرْتُكَ اللَّهُ**, i. e., *I beg God to prolong thy life:* in like manner, **قَعْدْتُكَ اللَّهُ** [in the K, **قَعْدَكَ**,] signifies, [and so the three first phrases above, of which it is the original form,] *I beg God to preserve, keep, guard, or watch, thee;* from the saying in the Kur, [l. 16,] **عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ**, i. e. **حَفِيزٌ**. (Aboo-Alee, IB, L, K.) **قَعِيدُكُمْ اللَّهُ** is used in interrogative phrases and in phrases conveying an oath, [and so is

قَعِيدَكَ اللَّهُ. You say, interrogatively, قَعِيدَكَ اللَّهُ [I beg God to preserve, keep, guard, or watch, thee. Was it not so and so?]: and in the other case, قَعِيدَكَ اللَّهُ لِكُرْمَتِكَ [By thy Watcher, or Keeper, God, I will assuredly pay thee honour!] (Th, L.) — [And from the signification of 'father' is derived] the phrase قَعِيدَكَ تَفَعَّلَنَّ, By thy father, thou shalt assuredly do such a thing. (K, TA.) = What comes to thee from behind thee, (S, L, K,) of gazelles or birds (L, K) or wild animals: contr. of نَطْمِيعُ: (S, L:) of evil omen. (L.) = The locust of which the wings are not yet perfectly formed. (S, K.)

قَعِيدَةٌ A thing like the [kind of receptacle called] عَيْبَةٌ (L, K,) woven by women, (L,) upon which one sits: (L, K:) pl. قَعَائِدُ. (L.) — See قَعْدَةٌ = A [sack of the kind called] غِرَارَةٌ: (S, K:) or the like thereof, in which are put قَدِيدٌ [or pieces of flesh-meat, q. v.] and كَعْكُ: (L, K:) pl. قَعَائِدُ. (S, L.) = A sand that is not of an oblong form: (S, L, K:) or a long tract of sand like a rope, cleaving to the ground: (L, K:) or a heap of sand collected together. (L.) = See also قَعِيدٌ.

قَعَادَةٌ A [seat, or couch, of the kind called] سَرِيرٌ: of the dial. of El-Yemen. (TA.)

قَاعِدٌ [act. part. n. of قَعَدَ] Sitting; sitting down; pl. قَعُودٌ (Mṣb) and قَعَادٌ and قَاعِدُونَ: (TA:) fem. قَاعِدَةٌ; pl. قَوَاعِدُ and قَاعِدَاتٌ. (Mṣb.) — † A sack full of grain; (IAḡr, K:) as though by reason of its fulness it were sitting. (IAḡr.) — [And from قَعَدَ in the third meaning,] قَاعِدٌ عَنِ الْغَزْوِ † A man holding back, or abstaining, from warring and plundering: pl. قَعَادٌ and قَاعِدُونَ; and quasi-pl. n. قَعْدٌ: (L:) which last is also explained as signifying those who have no دِيْوَانٌ [or register in which they are enrolled as soldiers and stipendiaries], (S, A, L, K,) and (as some say, L) who do not go forth to fight. (L, K.) — [And hence, the pl.] قَعْدٌ, [which is, properly speaking, a quasi-pl. n.,] like حَارِسٌ and حَرَسٌ, (S,) and خَادِمٌ and خَدَمٌ: (TA:) [The Abstainers, or Separatists:] the قَعْدُ (so in the S, L, K: in the A, and some copies of the K, † قَعْدَةٌ:) are † The [schismatics called] خَوَارِجُ: (K:) or certain of the خَوَارِجُ (قَعْدُوا) (S;) a people of the خَوَارِجُ who held back from aiding 'Alee, and from fighting against him; (A;) certain of the حَرَوِيَّةُ; (L;) the [schismatics called] حَرَوِيَّةُ, who hold the doctrine that government belongs only to God, but do not war; (IAḡr, L;) who hold the doctrine that government belongs only to God, but do not go forth to war against a people. (L.) — [And the sing.,] قَاعِدٌ † A woman who has ceased to bear children, (S, K,) and to have the menstrual dis-

charge, (ISk, S, K,) and to have a husband: (Zj, K:) or an old woman, advanced in years: (IAth:) pl. قَوَاعِدُ: (ISk, S:) when you mean "sitting," you say قَاعِدَةٌ. (ISk, IAth.) — قَاعِدَةٌ نَخْلَةٌ † A palm-tree bearing fruit one year and not another: (A, TA:) or, that has not borne fruit in its year. (IKṭṭ.) — Also, قَاعِدٌ, A palm-tree: or a young palm-tree: pl. [or rather quasi-pl. n.] قَعْدٌ, like as خَدَمٌ is of خَادِمٌ. (L.) — قَاعِدٌ † A young palm-tree having a trunk: (A, K:) or, [of] which [the branches] may be reached by the hand. (S, K.) Ex. فِي أَرْضِهِمْ كَذَا مِنَ الْقَاعِدِ In their land are so many young palm-trees having trunks. (A.) Thus it is used as a gen. n. (TA.) = رَحَى قَاعِدَةٌ A mill which one turns by the handle with the hand. (L.) = حَلَبٌ قَاعِدًا: see art. حَلَبٌ.

قَاعِدَةٌ A foundation, or basis, of a house: (Mṣb:) pl. قَوَاعِدُ: (S, Mṣb:) which signifies, accord. to Zj, the columns, or poles, (أَسَاطِينُ) of a structure, which support it. (L.) [Hence,] قَاعِدَتَا الْبَابِ [The two side-posts of the door]. (K, in art. سَوْمُ.) — بَنَى أَمْرَهُ عَلَى قَاعِدَةٍ, and عَلَى قَوَاعِدِ † [He built his affair upon a firm foundation, and, upon firm foundations]. And قَاعِدَةُ أَمْرِكَ وَاهِيَةٌ † [The foundation of thine affair is unsound]. (A.) — قَوَاعِدُ السَّحَابِ † The lower parts of clouds extending across the view in the horizon, likened to the foundations of a building: (A'Obeyd, L:) or clouds extending across the view, and lying low. (IAth, L.) — [Hence] قَوَاعِدُ الْهُودِجِ The four pieces of wood, (S, K,) placed transversely, [two across the other two, so as to form a square frame,] beneath the هُوْدِجُ (S, K,) which is fixed upon them. (K.) [See 1 in art. فِشَلُ.] = As a conventional term, i. q. ضَابِطٌ, i. e. † A universal, or general, rule, or canon. (Mṣb.) [See ضَابِطٌ.]

أَقْعَدُ A camel having a laziness and depression in the shank. See قَعْدٌ. (TA.) But see أَصْدَفٌ = فُلَانٌ أَقْعَدٌ مِنْ فُلَانٍ † Such a one is more nearly related to his chief, or oldest, ancestor than such a one. (IAḡr, IAth, L.) See also قَعْدٌ.

مُقْعَدٌ A place of sitting; a sitting-place; (L, Mṣb, K;) as also مُقْعَدَةٌ: (L, K:) pl. of the former مَقَاعِدُ, (Mṣb,) signifying sitting-places of people in the markets &c. (S.) [He is, with respect to me, as though in the sitting-place of the midwife;] i. e., in nearness; meaning he is sticking close to me, before me: (Sb, S:) denoting nearness of station. (Sb, L.) See also مَعْقِدٌ. — [Hence, † a place of abode,] تَرَكُوا مَقَاعِدَهُمْ † They left their places of abode. (A.) — A time of sitting. (MF.) — مُقْعَدَةٌ The anus [as is shown in the S and Mṣb, voce بَأْسُورٌ &c., and so

in modern Arabic; and app. also the posteriors, upon which one sits]: syn. السَّافِلَةُ. (S, Mṣb.)

مُقْعَدٌ † Having a disease which constrains him to remain sitting: (K:) or crippled, or deprived of the power of motion, by a disease in his body; (Mgh, L;) as though the disease constrained him to remain sitting: (Mgh:) or deprived of the power to stand, by protracted disease; as though constrained to remain sitting: (L:) or affected by a disease in his body depriving him of the power to walk: (Mṣb:) a lame man (S, L:) also, i. q. زَمِنٌ: (Mṣb:) accord. to the physicians, مُقْعَدٌ and زَمِنٌ are syn.; [see the second explanation above, which is that here indicated;] but some make a distinction, and say that the former signifies having the limbs contracted, and the latter, having a protracted disease; (Mgh;) [which is app. one of the two significations assigned to the former word in the Mṣb:] accord. to some, it is from قَعَادٌ signifying a disease which affects camels in their haunches: (L:) [and] مُقْعَدٌ [is applied to] a camel having this disease. (L.) — مُقْعَدُ النَّسَبِ, and مُقْعَدُ الْأَنْبِيَاءِ † A man of short lineage. (L.) — مُقْعَدُ الْحَسَبِ † A man without eminence, or nobility. (L.) See also قَعْدٌ. = مُقْعَدُ الْأَنْفِ † A man having wide nostrils: (K:) or having wide and short nostrils. (A, L.) مُقْعَدٌ تَدْنَى † A breast that is swelling, prominent, or protuberant, (S, A, L, K,) that fills the hand, (A,) and has not yet become folding. (S, L, K.) = بَيْتْرٌ مُقْعَدَةٌ A well that is partly dug, and then left before the water has come into it; (K;) i. q. مُسْبِئَةٌ. (TA.) = مُقْعَدَاتٌ † Young birds of the kind called قَمَطًا, before they rise (L, K) to fly. (L.) — † Frogs. (A, L, K.)

أَخَذَهُ الْمُقْعِدُ الْمُقْعِدُ † (A) Grievs took hold upon him, disquieting him so that he could not remain at rest, and making him to stand up and sit down: a phrase similar to مَا قَدَّمَ وَمَا قَدَّرْتُ, and مَا قَرَّبَ وَمَا بَعَدَ (Mgh, art. قَدَمُ.) = مُقْعِدٌ and مُقْعِدٌ † A servant. (IAḡr, L.)

مُقْعَدَةٌ and الْمُقْعَدَةُ: see مُقْعَدٌ.

مُقْعَدَةٌ and مُقْعَدَاتٌ: see مُقْعَدٌ.

مُقْعِدٌ: see مُقْعِدٌ.

قعد

1. قَعَّرَ الْبَيْتْرُ, aor. ʔ, inf. n. قَعَارَةٌ, The well was deep; had a deep bottom. (S, K.) = قَعَرَ الْبَيْتْرُ, (S, K,) aor. ʔ, inf. n. قَعْرٌ, (TA,) He reached the bottom of the well; (K;) he descended the well until he reached the bottom of it: (S:) or the same verb; (IAḡr, K;) or قَعَّرَهَا, (A,) inf. n.

تَفَعَّرَ; (S;) and أَفَعَّرَهَا; (A;) he made the well deep. (IAḡr, S, *A, K.) — قَعَرَ الْإِنَاءَ, (S, K,) or تَقَعَّرَهُ, (A,) † He drank what was in the vessel, (S, A, K,) or all that was in the vessel, (TA,) until he came to the bottom of it. (S, A, TA.) And in like manner, قَعَرَ الشَّرْبِيذَةَ † He ate the شَرْبِيذَةُ [or mess of crumbled bread moistened with broth] from the bottom of it. (K.) — قَعَرَ الشَّجَرَةَ, (S, A,) inf. n. قَعْرٌ, (S,) † He pulled out the tree from its root; uprooted it. (S, A.) And قَعَرَ قَعْرَةَ النَّخْلَةِ, aor. ʿ, † He cut down the palm-tree from its root. (K.) And قَعَرَهُ † He threw him down prostrate. (K.)

2: see 1. — قَعَرَ فِي كَلَامِهِ He twisted the sides of his mouth in his speaking, and spoke with the furthest part of his mouth; as also تَقَعَّرَ: (K:) or both signify, he spoke [gutturally, or] with the furthest part of his fauces: (TA:) [he was guttural in his speech, or spoke with a guttural voice.] See قَعَبَ.

4. اَفَعَرَ الْبَيْتَ He made a bottom to the well. (S, K.) — See also 1.

5. تَقَعَّرَ He went deep; syn. تَعَمَّقَ. (S.) See عَجْرِيَّةٌ. — † He, or it, became prostrated, and overturned. (TA.) [See also 7.] — تَقَعَّرَ الْإِنَاءَ: see 1.

7. انْقَعَرَتِ الشَّجَرَةُ, (S, A,) or النَّخْلَةُ, (K,) † The tree, (S, A,) or palm-tree, (K,) became uprooted, (S, A, K,) and fell prostrate; (TA;) it fell down: (K:) or, as some say, it went into the bottom [or depth] of the earth [and disappeared, leaving no mark nor trace: see the part. n., below]: (TA:) and, accord. to some, انْقَعَرَ, said of anything, signifies it became prostrated. (TA.) [See also 5.] — † انْقَعَرَ عَنْ مَالٍ لَهُ † He died, leaving property that belonged to him: (TA, from a trad. :) and انْقَعَرَ [simply] he died. (TA.)

قَعْرٌ The bottom, lowest depth, or extremity of the lower part, [of the interior,] of a thing; (Mḡb;) i. q. عَمَّقَ, of a well &c.; (S;) the remotest part of anything; (A, K;) [as, for instance,] of a river, (TA,) and of a vessel; (S, A;) pl. قَعُورٌ. (Mḡb, K.) You say جَلَسَ فِي قَعْرِ بَيْتِهِ, [lit., He sat in the innermost part of his house,] meaning † he kept in his house. (Mḡb.) And لَا أُدْخِلُ عَلَيْهِ, and قَعَرَ الْبَيْتَ, and قَعْرَتَهُ, and قَعْرَتَهُ, all signify the same [I will not go in to him in the innermost part of the house; or † I will not be an intimate in his house]. (TA.) — [Depth, properly and tropically. You say] ذَهَبَ فِي قَعْرِ الْأَرْضِ [It (a tree or the like) went into the depth of the earth]. (TA.) And فَلَانَ بَعِيدَ الْقَعْرِ (A, TA) † Such a one is deep and excellent in judgment; one who examines deeply. (TA.) And لَيْسَ لِكَلَامِهِ قَعْرٌ † [His speech, or language, has not depth]. (A, TA.) — The root, or lower or lowest part, of a

palm-tree [or the like]. (TA.) — A hollow in the ground, such as is called a جَوْبَةٌ, (K, TA,) the descent into which and the ascent from which are difficult; (TA;) as also قَعْرَةٌ. — A city, or town; syn. بَلَدٌ; (K;) such as El-Baḡrah or El-Koofeh. (AZ.) You say مَا فِي هَذَا الْقَعْرِ مِثْلُهُ There is not in this city, or town, the like of him. (K.) And مَا خَرَجَ مِنْ أَهْلِ هَذَا الْقَعْرِ أَحَدٌ مِثْلَهُ, like as you say مِنْ أَهْلِ هَذَا الْغَائِطِ, There came not forth, of the people of this city, or town, any one like him. (AZ.) — A [bowl, such as is called] جَفْنَةٌ. (Fr, IAḡr, K.)

قَعْرٌ Intellect, or intelligence: (K:) or full, or perfect, [or profound,] intellect or intelligence. (IAḡr, TA.) [See also قَعْرٌ.]

قَعْرَةٌ: see قَعْرٌ, in two places. — What covers the bottom of a bowl; as also قَعْرَةٌ. (K.) See قَعْرَانٌ.

قَعْرَةٌ: see قَعْرَةٌ.

قَعْرَةٌ: see قَعْرَةٌ. — قَعْرَانٌ: see قَعْرَةٌ.

قَعْرَانٌ A drinking-cup or bowl (قَدَحٌ) made deep; i. q. مَقْعَرٌ. (S.) — † A vessel nearly full: (A:) or a vessel having something in its bottom: (K:) fem. قَعْرِيٌّ: (TA:) and قَصْعَةٌ قَعْرِيٌّ, and قَعْرَةٌ, † a bowl having in it what covers its bottom. (K, TA.)

قَعُورٌ: see قَعِيرٌ, in two places.

قَعِيرٌ Deep; having a remote bottom; (A, K;) applied to a river; as also قَعُورٌ, accord. to the K; but this is not mentioned by any one before the author of the K, and is a mistake for قَعُورٌ, which occurs afterwards in the K. (TA.) You say بَيْتٌ قَعِيرَةٌ, (A,) and قَعُورٌ, (K, TA,) A deep well; (K, TA;) a well having a remote bottom. (TA.) And قَصْعَةٌ قَعِيرَةٌ (S, A) † A deep bowl. (TA.) قَعُورٌ is also applied as an epithet to a woman's vulva: (Ibn-Hābeeb, TA in art. خَجِيٌّ:) and, accord. to the K, to a woman. (TA in that art.)

شَفِيرَةٌ: see قَعْرٌ: — and قَعِيرٌ. — See also شَفِيرَةٌ.

قَعُورٌ: see قَعِيرٌ.

أَقْعَرٌ Deeper.]

مَقْعَرٌ, (so in a copy of the A,) or مَقْعَرٌ, like مَقْعَرٌ [in measure], (so in the TA,) [but the former I think the correct form, being agreeable with analogy,] A man who reaches the bottoms, or utmost points, of things, or affairs. (A, TA.)

مَقْعَرٌ: see قَعْرَانٌ: — and مَقْعَرٌ.

مَقْعَرٌ: see مَقْعَبٌ in art. قَعَبَ.

مِقْعَارٌ, applied to a [cup of the kind called] قَعَبٌ, Wide and deep. (K.)

مُقْعَرٌ Uprooted. So in the Kur, [liv. 20,] كَانَتْهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ As though they were the lower parts of palm-trees uprooted: (TA:) or the meaning is, extirpated, by going into the bottom [or depth] of the earth, so as to leave no mark nor trace. (El-Baḡair, TA.)

فعر

1. قَعَسَ, aor. ʿ, (TK,) inf. n. قَعْسٌ, (S, A, K,) He (a man, TK) had a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; قَعَسٌ being the contr. of حَدَبٌ. (S, A, K, TK.) [And in like manner,] قَعَسٌ in a bow is A bending outwards of its inner side, in its middle, and a bending inwards of its outer side. (TA.) — See also 6, in two places. — قَعَسَ الشَّيْءُ, [aor. ʿ,] inf. n. قَعْسٌ, He bent the thing; as also قَعَسَهُ. (TA.)

2: see 1, last signification.

5: see 6, in two places.

6. تَقَاعَسَ He made his [meaning his own] breast, or chest, to stick out. (A.) — He drew back, and became refractory, and made himself like him who has a hollow, or receding, back, and a protruding, or protuberant, breast, or chest. (Har, p. 17.) — † He drew back; held back; or hung back. (S, K.) You say, تَقَاعَسَ عَنِ الْأَمْرِ † He drew back, held back, or hung back, from the thing, or affair, and would not go forward in it; (S, TA;) as also قَعَسَ, inf. n. قَعْسٌ; and تَقَعَسَ: (TA:) in some copies of the S, instead of تَقَاعَسَ, in this phrase, we find تَقَعُوسٌ. (TA.) And [in like manner,] † اِقْعَنَسَ † He drew back; he receded, or went backwards. (S, K.) When a man draws water without a pulley, pulling the rope at the head of the well, his back pains him, and it is said to him, اِقْعِنْسِي وَأَجْذِبِ الدَّلْوُ † [Go thou backwards, and pull the bucket]. This verb is without idghām because it is quasi-coördinate to اِحْرَنْجِمِرَ. (S.) — † He (a horse, S, K) drew back, or held back, and would not go forward: (S;) or would not submit to his leader; (K;) [as also اِقْعِنَسَ; as appears from an explanation of its part. n., below.] You say also, تَقَعَسَتْ الدَّابَّةُ, and would not move from its place. (TA.) — † [He (a man) and] it (might or strength) was, or became, firm, or steady, and resisted; [as also اِقْعِنَسَ; as appears from an explanation of its part. n., below:] and اِقْعِنَسَ † he was, or became, firm, and did not bow his head: and قَعَسَ, inf. n. قَعْسٌ, † he (a man) was, or became, inaccessible, or unapproachable, and mighty, or strong, and firm, or steady. (TA.) — † It (the night) was, or became, long, or protracted; as though it did not quit its place; like بَرَكٌ. (A, TA.) See أَقْعَسَ.

Q. Q. 2. تَقَعُوسٌ: see 6.

R. Q. 3. اِقْعِنَسَ: see 6, in five places.

أَقْعَسَ : see قَعَسَ.

قُعَيْسٌ :
قُعَيْسٌ :
قُعَيْسٌ :
قُعَيْسٌ : } see مَقْعَسٌ.

أَقْعَسَ Having a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; (S, A, K;) as also قَعَسَ (S, K) and مَقْعَسٌ (S:) [or the last rather signifies making his breast, or chest, to stick out: see its verb:] fem. of the first, قَعْسَاءُ; (K;) applied to a woman [&c.]: and pl. قُعَيْسٌ: the dim. of the first is أَقْعَيْسٌ. (TA.) [See أَفْرَزَ and أَجْنَأَ.] — Applied to a horse, Having the صَهْوَةٌ [or place of the saddle], (K,) or the spine in that part, (S,) depressed, and the قَطَاةُ [or part next behind] elevated; (S, K;) [i.e., saddle-backed.] — Applied to a camel, Having the head and neck and back inclining: (K:) or having the head and neck inclining towards the back: (S:) the latter is the right explanation. (TA.) Hence the saying, أَفْرَزَ ابْنُ خَمْسِ عَشْرًا خَلْفَاتِ قُعَيْسٍ meaning, The tarrying of the moon five nights old until it sets is like the tarrying during the evening feed of pregnant camels having their heads and necks inclining towards their backs. (S, TA.) [See عَمِيَةٌ.] The same epithet applied to a camel also signifies Having a shortness in the hind legs, and a sloping in the withers. (TA.) — Also, the fem., قَعْسَاءُ, applied to an ant (نَمْلَةٌ), Raising its breast and its tail: (K:) pl. قَعْسَاوَاتٌ and قَعْسَاوَاتٌ. (TA.) — And applied to a bow (قَوْسٌ), Having a bending outwards of its inner side, in its middle, and a bending inwards of its outer side. (TA.) — Also أَقْعَسَ, applied to a man, † Inaccessible, or unapproachable, (S, K, TA,) and mighty, or strong, and firm, or steady. (TA.) You say also, عَزَّ أَقْعَسُ (A) and عَزَّةٌ قَعْسَاءُ (S, A) † Firm might or strength. (S.) [See also مَقْعَسٌ.] — لَيْلٌ أَقْعَسٌ † A long, or protracted, night; (A, K;) as though it did not quit its place. (S, A.) And سِنُونَ قُعَيْسٌ † Years lasting long. (TA.)

مَقْعَسٌ † Drawing back; holding back; or hanging back: [see its verb:] (TA:) or strong; powerful; mighty: (S, K, TA:) also anything drawing in his head upon his neck, like him who refrains, or defends himself, from a thing: a camel that resists being led: anything that resists, or withstands: might, or power, that resists, or withstands, injury. (TA.) [See also أَقْعَسَ.] The pl. is مَقْعَسٌ and مَقْعَيْسٌ; (S, K;) the addition of the ي being in this case optional. (S.) The dim. is مَقْعَيْسٌ, or مَقْعَيْسٌ, (Sb, S, K,) or قُعَيْسٌ and قُعَيْسِيٌّ, (TA,) or قُعَيْسِيٌّ, (S, TA,) or قُعَيْسِيٌّ: (TA: and so in some copies of the K:) Mbr objected to the first and second of these, as not agreeable with analogy; and preferred the third

and fourth, or, accord. to the S, the fifth, or, as some say, the last. (TA.)

أَقْعَسَ : see مَقْعَسٌ.

قعص

1. قَعَصَهُ : see 4, throughout. = قَعَصَتِ الْغَنَمُ The sheep, or goats, were seized, or affected, with the disease called قُعَاصٌ, q. v. (S, K.)

4. قَعَصَهُ He slew him on the spot; (S, A, K;) as also قَعَصَهُ, (A, K,) aor. -, (K,) inf. n. قَعَصٌ: (TK:) or both signify he slew him quickly: or the former signifies he struck, or shot at, it, (a thing, or an object of the chase,) and it died on the spot, before it was [struck or] shot: and he hastened and completed, or made sure or certain, his (a man's) slaughter: and قَعَصَةٌ is a subst. derived from it [app. signifying the act]. (L, TA.) You say also, اقعصه بالرمح, and قَعَصَهُ, He thrust him, or pierced him, with the spear, quickly: or from behind. (TA.)

7. انقعض He died. (K.)

قَعَصٌ A quick death: (S, A, K:) and a quick slaughter; as also قَعَصٌ. (TA.) You say, مَاتَ قَعَصًا He (a man, S, A) died on the spot, from a blow or a shot. (S, A, K.) And it is said in a trad., مَنْ خَرَجَ مُجَاهِدًا فِي سَبِيلِ اللَّهِ فَقَتِلَ قَعَصًا قَدَرٌ [Whoso goeth forth as a warrior in the cause of God, and is slain quickly, or suddenly, has a just claim to the permanent abode of happiness in the other world]: (S, TA:) alluding to the مَابَ mentioned in the Kur xxxviii. 24 and 39. (Az, TA.)

قَعَصٌ : see قَعَصٌ.

قَعَصَةٌ : see 4.

طَعْنَةٌ قَعَصًا A thrust, or wound, with a spear or the like, that kills quickly. (TA.)

قُعَاصٌ A certain disease which attacks sheep or goats, (S, A, K,) in consequence of which something flows from their noses, (TA,) killing them immediately, (S, A, K,) on the spot: (A:) and which kills men on the spot: (A:) and a certain disease in the breast, or chest, which is as though it broke the neck. (Lth, K.) It is said in a trad., وَمَوْتَانِ يَكُونُ فِي النَّاسِ كَقُعَاصِ الْغَنَمِ, [And a mortality which shall be among men, like the قُعَاصِ of sheep or goats]. (S.)

قُعَاصٌ : } see what next follows.
مَقْعَصٌ :

مَقْعَصٌ A lion that kills quickly; as also مَقْعَصٌ and مَقْعَصٌ. (K.) — See also what next follows.

غَنَمٌ مَقْعُوصَةٌ Sheep, or goats, seized, or affected, with the disease called قُعَاصٌ: (S, K:) accord. to

IAar, شَاةٌ مَقْعَاصٌ signifies a sheep, or goat, having the mortal disease so called. (TA.)

[قعط

قعف

ققعع

ققل

قعر

قعن

قعو

قف

See Supplement.]

قفا

1. قَفَيْتِ الْأَرْضَ, aor. -, inf. n. قَفٌ, The land was rained upon, and its herbage became altered and spoiled thereby: (K:) or قَفٌ [the inf. n.] signifies the falling of dust upon the herbs, or leguminous plants, (AHn, K, TA,) in consequence of which they are spoiled if the dust be not washed off. (AHn, TA.) [See قَفَاتٌ as said of the نَهْمَى]

8. اقفا الخرز is said in the K to be syn. with افتقاه [q. v.,] and is expl. by Lh as meaning He repeated the [kind of sewing termed] خُرَزٌ [i. e. the sewing of skins and the like by means of an awl], and added, between the two kulbehs, another kulbeh, as is done with reed-mats when they are re-sewed. (TA.) [The kulbeh (كُلْبَةٌ, q. v.) is here described as a thong, or a strand (طَاقَةٌ) of [the membranous fibres that grow at the base of the branches of the palm-tree and are called] لَيْفٌ, used in the same manner as the shoemaker's awl, &c., as in art. كَلَبٌ, q. v.; but what is here meant by this word is evidently, I think, a thong, or the like, with which a skin is sewed, agreeably with another explanation of it in art. كَلَبٌ.]

قفح

1. قَفَحَهُ, (S, L,) aor. -, (L,) inf. n. قَفْحٌ and قَفْحٌ, (S, L, K,) He struck him, or it: but the striking termed قفح is only on the head, or on something hollow, (S, L, K,) or on something hard [evidently a mistake for moist, or soft]; (L;) i. q. قَفَحَهُ, (K,) and used by the people of El-Yemen in the sense of صَفَعَهُ: (L:) he struck a person's head with a staff: (L:) he struck a person on the head with a staff. (As.) He broke a thing across: he broke the substance called عَرْمَضٌ upon the surface of water. (L.)

قعد

1. قَعَدَ, aor. -, inf. n. قَعْدٌ, He was, or became, أَقْعَدٌ, or characterized by what is termed قَعْدٌ, as explained below, [app. in all the senses of these two words]. (S, L, K, &c.) See صَدَفٌ = قَعْدٌ, (IKtt,) inf. n. قَعْدٌ (S, L, K) and قَعْدًا, (K,)

2: see what next precedes.

5. تَقْفَز [He put on, or wore, a pair of gloves; as also قَفَزَ, aor. 2, as appears from a quotation in the L, from Khálid Ibn-Jembeh, viz. الْقَفَازَانِ: تَقْفِزُهَا الْمِرَاةُ:] he (a sportsman [or falconer]) put on, or wore, hawking-gloves (قَفَازَانِ): (A:) or took or prepared for himself the reticulated iron thing upon which the falcon sits. (TA, as from Z.) See قَفَازَ. — تَقْفِزَتْ بِأَلْحِنَاءِ, said of a woman, (S, A,) †She dyed her hands (A, K) to the wrists, (A,) and her feet, (K,) with حِنَاءَ. (A, K.)

6. تَقَافِزُوا [They contended together, or vied, one with another, in leaping, jumping, springing, or bounding]. You say so of children playing at the game called قَفِيزِي. (A, K.)

[قَفْزَةٌ A leap, jump, spring, or bound.]

قَفِيزِي A leaping, jumping, springing, or bounding. (K.) You say, جَاءَتِ الْخَيْلُ تَعْدُو الْقَفِيزِي [The horses came running with a leaping, jumping, springing, or bounding, motion]; from الْقَفِيزِي [inf. n. of قَفَزَ]. (S, TA.)

قَفَازُ: see قَفُوزٌ.

قَفِيزٌ A certain measure of capacity, consisting of ten مَكَايِك [pl. of مَكُونٌ]; (S, Mṣb, K;) accord. to the people of El-'Irâk: (TA:) or twelve times what is termed مَن: (Mgh in art. ربع:) [see also جَرِيبٌ, in three places: and see صَاعٌ:] pl. [of pauc.] أَقْفِيزَةٌ, and [of mult.] قَفْزَانٌ (S, Mṣb, K) and قَفْزَانٌ. (Fr, Sgh.) [See كُرٌّ, throughout.] قَفِيزُ الطَّحَّانِ [The قَفِيزِ of the grinder] is when one says, "I will grind for so much and a قَفِيزِ of the flour itself:" so says Ibn-El-Mubáarak: or when one hires a man to grind for him a certain quantity of wheat for a قَفِيزِ of its flour, (TA,) or when one says, "I hire thee to grind this wheat for a pound of its flour," for instance; whether there be something else therewith or not: (Mṣb:) what is thus termed is forbidden. (Mṣb, TA.) — Also, A certain measure of land; (T, Mṣb, K;) namely, the tenth of a جَرِيب, q. v.: (Mṣb:) or a hundred and forty-four cubits. (K.)

قَفَازٌ That leaps, jumps, springs, or bounds, much, or often; (A, Mṣb;) [and so قَفُوزٌ, occurring in art. رَا, in the M and K, applied as an epithet to a gazelle.] — Hence, قَفَازَةٌ A female slave: because she seldom remains still. You say, يَا أَبْنَ الْقَفَازَةِ O son of the female slave. (A.)

قَفَازٌ A kind of glove; a thing which is made for the two hands, or hands and arms, stuffed with cotton, (S, L, K,) and having buttons which are buttoned upon the fore arms, (S, L,) worn by a woman as a protection from the cold; (S, L,

K;) they are made of skins, and of felt; are worn by the women of the Arabs of the desert; and extend to the bones of the elbow: (L, TA:) a pair of them is called قَفَازَانِ: (S, L:) or a thing which the women of the Arabs of the desert make for themselves, stuffed with cotton, covering a woman's two hands, with her fingers, and, some add, having buttons upon the fore arm; like what the carrier of the falcon wears: (Mṣb:) or a thing which those women make for themselves, covering the fingers and hand and arm: and a thing which the sportsman [meaning the falconer] wears upon each hand, or hand and arm, of skin, or of felt, or wool: (Mgh:) or a kind of women's ornament for the hands and feet, or the hands and arms and the feet and legs: and a reticulated iron thing (حَدِيدَةٌ مُشَبَّكَةٌ, accord. to the TA, as from the K, but in the CK مُشَبَّكَةٌ) upon which the falcon sits. (K.) — And [hence,] Whiteness in the أشاعر [or hairs next the hoof] of a horse. (K. [See also قَفَزَ, and قَفَزَ, and أَقْفَزَ.]

قَفِيزِي A certain game of children, who set up pieces of wood, or a piece of wood, (the former accord. to the A, and the latter accord. to the K) and leap over them, or it. (A, K, TA.)

قَافِيزٌ Leaping, jumping, springing, or bounding. (Mṣb.) — خَيْلٌ قَافِيزَةٌ, and قَوَافِيزٌ, Swift horses, that leap, jump, spring, or bound, in their running. (K.) — القَوَافِيزُ The frogs. (Sgh, K.)

أَقْفَزَ (S, K) and مُقْفِزٌ (S, A, K) †A horse whose whiteness of the lower parts of his fore legs extends as far as his مَرَقَانِ [properly signifying the elbows; but here, probably meaning, as it seems to do in some other instances, the knees], without his having the like in the hind legs; (S, K;) as though he had gloves (قَفَازَانِ) put upon him: (S:) or whose whiteness of the lower parts of the legs does not extend beyond the أشاعر [or hairs next the hoof]; as also مُنْعَلٌ. (A, TA.)

تَقْفِيزٌ A scattered whiteness intermingling in the shanks, as far as the knees, of a دَابَّةٌ [meaning, horse]: a signification wrongly assigned by Lth to تَقْفِيرٌ. (TA in art. فقر.)

أَقْفِيزٌ: see مُقْفِزٌ.

قفص

1. قَفَصَهُ, (S, M, A, Mṣb, K,) aor. 2, (TK,) inf. n. قَفَصٌ, (M, TA,) He collected it, gathered it, or put it, together; namely, a thing: (M, Mṣb:) or he put, or brought, one part, or parts, thereof near to another, or others: (K:) or he collected it, gathered it, or put it, together, and connected, or conjoined, one part, or parts, thereof with another, or others. (Jm, TA.) — He collected, or put, together his legs; namely, those of a beast of carriage: (Mṣb:) or he tied, or bound, his legs, and collected, or put, them to-

gether; namely, those of an antelope; (AA, A'Obeid, M, A, K;) and those of a beast of carriage; as also قَفَصَهُ. (L.) — He tied it, (namely, the يَعْسُوبُ, K, i. e., the male bee, TA,) in the hive, with a thread, that it might not go forth. (K.)

2: see 1.

4. اَقْفَصَ He (a man, TA) had a cage, or coop, (قَفَصٌ,) of birds. (K.)

5: see 6.

6. تَقَافِصَ It (a thing, M, A, meaning anything, TA) was, or became, complicated, or confused; [either properly, as when said of a cage or the like; or tropically, as when said of an affair of the mind;] (M, A, K, TA;) as also تَقَفَّصَ: (TA:) or the latter signifies it was, or became, collected, gathered, or put, together. (IF, K, TA.)

قَفَصٌ: } see what next follows.
قَفَصٌ: }

قَفَصٌ A cage, coop, or place of confinement, (A, K,) or thing made of canes or reeds, or of wood, (M, TA,) [or of palm-sticks, &c.,] for a bird or birds: (S, M, A, K:) said by some to be an arabicized word [from the Persian قَفَسَ]: by others, to be Arabic, from قَفَصَهُ in the first of the senses explained above: (Mṣb:) pl. أَقْفَاصٌ. (S, A, Mṣb.) — [It is also applied to The cage-formed structure of the bones of the thorax: (see ظَرِبَانَ:) and is used in this sense in the present day.] — Also, A certain implement for seed-produce; (K;) or a thing composed of two curved pieces of wood between which is a net; (M, L;) upon which wheat is conveyed to the heap where it is trodden out. (M, L, K.) — فِي قَفَصِ مِنَ فِي الْمَلَايِكَةِ (M, Mṣb,) or قَفَصِ مِنَ النُّورِ (M,) or قَفَصِ مِنَ النُّورِ, [so in several copies of the K, but accord. to the TA, قَفَصِ مِنَ النُّورِ, being there said to be in the former case with damm, and in the latter with fet-h,] and قَفَصِ (K,) occurring in a trad., (M, Mṣb, K,) means, †In an assemblage of angels: (Mṣb:) or in a confused assemblage of angels: and in a confused mixture of light. (M, Sgh, K.)

قَفَاصٌ A maker of cages or coops. (TA.)

رَجُلٌ مُقْفِصٌ طَيْرًا A man having a cage, or coop, of birds. (TA, from a trad.)

مُقْفِصٌ [in the L, and TA without any syll. signs: but in the latter said to be like مَكْرَمٌ, by which is generally meant مَكْرَمٌ: in the L, however, it is mentioned after قَفَصَ الظَّبْيِ as meaning "he tied, or bound, the legs of the antelope:" and this indicates that it is as I have written it:] HAVING his arms and legs, or fore legs and hind legs, tied, or bound. (L, TA.) — ثَوْبٌ مُقْفِصٌ A

garment, or piece of cloth, marked with lines in the form of a قَفَص. (K.)

[قفص]

قفص

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See Supplement.]

قفص

قَيْبَانٌ and قَيْبٌ A certain wood of which horses' saddles are made; (IDrd, S, O, K;) called in Pers. آزادِ دَرَحْتِ. (IDrd, S, O.) [See also قَيْبٌ, in art. قَب.] — And, both words, A horse's saddle itself. (IDrd, O, K.) [See, again, قَيْبٌ.] — And the former word signifies A strap, or thong, that surrounds the pommel and troussequin of a horse's saddle: (O, K;) or, as used by post-classical authors, a strap, or thong, that is put across behind the troussequin of a saddle. (IDrd, TA.) — And [The bit-mouth, or mouth-piece of a bit; also called the شَكِيمَة; i. e.] the part of a bit in the middle of which is the فَأْس. (O, K.)

قَيْبَابٌ The حَرَزَة [app. a polished stone, or a shell,] with which cloths are glazed. (O, K.) [See also قَيْبَابٌ, last sentence, in art. قَب.]

قَيْبَانٌ: see the first paragraph, above.

[قفص]

See Supplement.]

قلب

1. قَلْبَهُ (S, A, Mgh, O, Mṣb, K.) aor. -, (Mṣb, K.) inf. n. قَلَبٌ, (Mṣb.) He altered, or changed, its, or his, mode, or manner, of being; (A, Mgh, Mṣb, K;) and قَلَبَهُ signifies the same, (K,) or is like قَلْبَهُ in the sense expl. above and in other senses but denotes intensiveness and muchness; (Mṣb;) and قَلَبَهُ also signifies the same as قَلْبَهُ in the sense expl. above, (K,) on the authority of Lh, but is of weak authority. (TA.) Hence, (Mgh.) He inverted it; turned it upside-down; turned it so as to make its uppermost part its undermost; (S, A, Mgh, Mṣb;) namely, a thing; (S;) for instance, a [garment of the kind called] رِدَاءٌ: (A, Mgh;) and قَلْبَهُ has a similar meaning, but [properly] denotes intensiveness and muchness. (Mṣb. See two exs. of the latter verb voce قَلْبَهُ.) And, (A, K,) like قَلْبَهُ, [except that the latter properly denotes intensiveness and muchness,] (K,) it signifies حَوَلَهُ ظَهْرًا لِبَطْنٍ (A, K) [He turned it over, or upside-down as meaning so that the upper side became the under side; lit. back for belly; accord. to the TA, meaning back upon belly (ظَهْرًا عَلَى بَطْنٍ)]; but this is hardly conceivable; whereas the former explanation is obviously right in another case:

(see 5:) and another meaning of قَلْبَهُ and قَلَبَهُ, i. e. he turned it inside-out, is indicated in the TA by its being added, so that he knew what was in it]. — See an ex. voce قَلَابٌ. One says, قَلَبَ كَلَامًا, [meaning He altered, or changed, the order of the words of a sentence or the like, by inversion, or by any transposition]. (TA.) [And in like manner, قَلَبَ كَلِمَةً He altered, or changed, the order of the letters of a word, by inversion, or by any transposition.] Es-Sukhúwee says, in the Expos. of the Mufaṣṣal, that when they transpose [the letters of a word], they do not assign to the [transformed] derivative an inf. n., lest it should be confounded with the original, using only the inf. n. of the original that it may be an evidence of the originality [of the application of the latter to denote the signification common to both]: thus they say قَلَبُوا, inf. n. قَلْبٌ; and قَلَبُوا مِنْهُ is قَلَبُوا [i. e. formed by transposition, or metathesis, from it], and has no inf. n.: when the two inf. ns. exist, the grammarians decide that each of the two verbs is [to be regarded as] an original, and that neither is قَلَبُوا from the other, as in the case of جَدَّبَ and جَدَّبَ: but the lexicologists [in general] assert that all such are [of the class termed] مقلوب. (Mz, close of the 33rd نوع.) [And قَلَبُوا likewise signifies He changed, or converted, a letter into another letter; the verb in this sense being doubly trans.: for ex., one says, قَلَبَ الْوَاوَ قَلْبَ الْيَاءِ He changed, or converted, the و into ي.] — And [hence] one says, قَلَبَهُ عَنْ وَجْهِهِ + He turned him [from his manner, way, or course, of acting, or proceeding, &c.]: and Lh has mentioned قَلَبَهُ [in the same sense], but as being disapproved. (TA.) And قَلَبَ الصَّبِيَّانَ + He (the teacher) turned away [or dismissed] the boys to their dwellings: (Th, A, TA:) or sent them [away], and returned them, to their abodes: and Lh has mentioned قَلَبَهُ as a dial. var. of weak authority, saying that the former verb is that which is used by the Arabs in this and other [similar] cases. (TA.) And قَلَبَتِ الْقَوْمَ + I turned away [or dismissed] the people, or party; (Th, S, O;) like as you say صَرَفَتِ الصَّبِيَّانَ (Th, S.) And قَلَبَ اللَّهُ فُلَانًا إِلَيْهِ + [God translated such a one unto Himself, by death; meaning God took his soul]; as also قَلَبَهُ; (K, TA;) whence the saying of Anooširwán, قَلَبَ اللَّهُ مَقَلَبَ أَوْلِيَائِهِ + [May God translate you with the translating of his favourites (مَقَلَبٌ being here an inf. n.), meaning, as He translates his favourites]. (TA.) — And قَلَبَ عَيْنَهُ, and قَلَبَ حِمْلَاقَهُ, (TA,) or حِمْلَاقَ عَيْنِهِ, (A,) [He turned about, or rolled, his eye, and therefore the parts of his eye that are occasionally covered by the eyelids,] on the occasion of anger, (A, TA,) and of threatening. (TA.) — قَلَبَ, aor. -, inf. n. قَلَبٌ; and قَلَبَ likewise, but this is of weak authority, mentioned by Lh; signify also He turned over bread, and the like, when the upper part thereof was thoroughly baked, in order that the under side might become so. (TA.)

And you say, قَلَبْتُ الْإِنَاءَ عَلَى رَأْسِهِ [I turned over the vessel upon its head]. (Mṣb, in explanation of قَلَبْتُ الْإِنَاءَ.) And قَلَبْتُ الْأَرْضَ لِلزَّرَاعَةِ [I turned over the earth for sowing]: and قَلَبْتُهَا, also, I did so much. (Mṣb.) And قَلَبْتُ التُّرَابَ يَقْلِبُ بِالسُّفْرِ [The earth is turned over in digging]: whence قَلَبْتُ قَلْبِيَا means I dug a well. (A.) — And [hence also] one says, قَلَبْتُ الشَّيْءَ لِلزَّبْيَاعِ; I turned over the thing, or + I examined the several parts, or portions, of the thing, (تَصَفَّحْتُهُ,) [or I turned over the thing for the purpose of examining it,] with a view to purchasing, and saw its outer part or side, and its inner part or side: and قَلَبْتُهُ, also, I did so much. (Mṣb.) And قَلَبَ السَّلْعَةَ + He (a trafficker) examined the commodity, and scrutinized its condition: and قَلَبَهَا, also, he did so [much]. (A.) And قَلَبَ الدَّابَّةَ and قَلَبَ الْعِلْمَ + [He examined, &c., the beast, or horse, or the like, and the youth, or young man, or male slave]: (A:) and قَلَبَ الْمَمْلُوكَ, aor. -, inf. n. قَلَبٌ, + he uncovered and examined the male slave, to look at [or to see] his defects, on the occasion of purchasing. (O, TA.) And قَلَبْتُ الْأَمْرَ ظَهْرًا لِبَطْنٍ + I considered [or turned over in my mind] what might be the issues, or results, of the affair, or case: and قَلَبْتُهُ, also, I did so much. (Mṣb.) — قَلَبٌ signifies انْقِلَابٌ, (S, A, O, K, TA,) meaning A turning outward, (TK,) and being flabby, (TA,) of the lip, (S, A, O, K,) or of the upper lip, (TA,) of a man: (S, A, O, K, TA:) it is the inf. n. of قَلَبْتُ said of the lip (الشَّفَقَةُ); (TA;) [and also, accord. to the TK, of قَلَبٌ said of a man as meaning His lip had what is termed قَلَبٌ:] and hence قَلَبٌ as an epithet applied to a man; and [its fem.] قَلْبَاءٌ as an epithet applied to a lip. (S, A, O, K, TA.) — قَلْبَهُ, (S, A, O, K,) aor. - (Lh, K) and -, (K,) He (a man, S, O) hit his heart. (S, A, O, K.) And It (a disease) affected, or attached, his heart. (A.) And قَلَبَ He (a man) was affected, or attached, by a pain in his heart, (Fr, A, TA,) from which one hardly, or nowise, becomes free. (Fr, TA.) And قَلَبٌ said of a camel, (A, S, O, K, TA,) inf. n. قَلَابٌ, (A, S, TA,) He was attacked by the disease called قَلَابٌ expl. below: (A, S, O, K, TA:) or he was attacked suddenly by the [pestilence termed] غَدَّةٌ, and died in consequence. (A, TA.) — [Hence,] قَلَبَ الشَّخْلَةَ + He plucked out the قَلَب, or قَلْب, meaning heart, of the palm-tree. (S, A, O, K.) — And قَلَبَتِ الْبُسْرَةَ + The unripe date became red. (S, O, K.)

2: see 1, first quarter, in four places. You say, قَلَبْتُهُ بِيَدِي [I turned it over and over with my hand], inf. n. تَقْلِيْبٌ. (S.) [And hence several other significations mentioned above.] See, again, 1, latter half, in four places. — قَلَبَ, (A, O,) in the Kur [xviii 40],

(O,) means **فَاصْبِحْ يَقْلِبُ ظَهْرًا لِبَطْنٍ** [And he began to turn his hands upside-down, or to do so repeatedly,] in grief, or regret: (Bd:) or **he became in the state, or condition, of repenting, or grieving**: (Ksh, A, O:) for **تَقْلِبُ الْكَثِيفِينَ** is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like **عَضَّ الْكَفِّ** and **السُّقُوطُ** **تَقْلِبُ الْمَالِ لِغَرَضِ الرَّبْحِ** (Ksh.)—[**تَقْلِبُ الْمَالِ لِغَرَضِ الرَّبْحِ** occurs in the A, in art. **تَجَرَّ**, as an explanation of **التَّجَارَةُ**, meaning † *The employing of property, or turning it to use, in various ways, for the purpose of gain.*] And you say, **قَلَّبْتَهُ فِي الْأَمْرِ**, meaning **صَرَفْتَهُ** [i. e. † *I employed him to act in whatever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the affair: or I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair: and simply, I employed him in the managing of the affair.*] (K in art. **صرف**.) [And **قَلَّبَ الْفِكَرَ فِي أَمْرٍ** † *He turned over and over, or revolved repeatedly, in his mind, thoughts, considerations, or ideas, with a view to the attainment of some object, in relation to an affair.*] And **قَلَّبَ الْأُمُورَ**, (TA,) inf. n. **تَقْلِبٌ**, (S, K, TA,) † *He investigated, scrutinized, or examined, affairs, [or turned them over and over in his mind, meditating what he should do,] and considered what would be their results.* (TA.) **وَقَلَّبُوا لَكَ الْأُمُورَ** is a phrase occurring in the *Kur-án* [ix. 48,] (Msb,) and is tropical, (A,) meaning † [*And they turned over and over in their minds affairs, meditating what they should do to thee: or*] *they turned over [repeatedly in their minds] thoughts, or considerations, concerning the beguiling, or circumventing, thee, and the rendering thy religion ineffectual*: (Jel:) or *they meditated, or devised, in relation to thee, wiles, artifices, plots, or stratagems; and [more agreeably with the primary import of the verb] they revolved ideas, or opinions, respecting the frustrating of thy affair.* (Ksh, Bd.)

4: see 1, in six places. **اقْلِبُهُ**, said of God, also signifies † *He made him to return from a journey*: see an ex. in the first paragraph of art. **صحب**. (In the phrase **أَقْلَبْنَا بِذِمَّةٍ**, expl. in the TA in art. **دم** as meaning *Restore us to our family in safety*, **أَقْلَبْنَا** is a mistranscription for **أَقْلَبْنَا**.) **اقْلِبْ** as intrans., said of bread [and the like], *It became fit to be turned over [in order that the other side might become thoroughly baked]*. (S, O, K.)—And **اقْلِبِ الْعِنَبَ** *The grapes became dry, or tough, externally*, (K, TA,) and were therefore turned over, or shifted. (TA.)—Also *He had his camels attacked by the disease called قَلَابٌ*. (S, O, K.)

5. **تَقْلِبُ الشَّيْءِ ظَهْرًا لِبَطْنٍ** [*The thing turned over and over, or upside-down as meaning so that the upper side became the under side, (lit. back*

for belly,) doing so much, or repeatedly], like as does the serpent upon the ground vehemently heated by the sun. (S, O, TA.) **تَقْلَبَ** said of a man's face [&c.] signifies **تَصَرَّفَ** [i. e. *It turned about, properly meaning much, or in various ways or directions; or it was, or became, turned about, &c.*]. (Jel in ii. 139.) And **تَقَلَّبَ فِيهِ**, in the *Kur* [xxiv. 37], means *In which the hearts and the eyes shall be in a state of commotion, or agitation, by reason of fear, (Zj, Jel, TA,) and impatience; (Zj, TA;) the hearts between safety and perdition, and the eyes between the right side and the left.* (Jel.) And **فِي تَقْلِبِهِمْ**, in the *Kur* xvi. 48, means † *In their journeyings for traffic.* (Jel. [See also the *Kur* iii. 196, and xl. 4.]) You say, **تَقْلَبُ فِي الْبِلَادِ**, (TA,) and **فِي الْأُمُورِ**, (K, TA,) meaning **تَصَرَّفَ فِيهَا كَيْفَ شَاءَ** [i. e. † *He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: and simply, he employed himself in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: or تَقْلَبُ فِي الْأُمُورِ means he practised versatility, or used art or artifice or cunning, in the disposal, or management, of affairs.*] (K,* TA.) And **هُوَ يَتَقَلَّبُ فِي أَعْمَالِ السُّلْطَانِ** † *He acts as he pleases, &c., or simply he employs himself, in the offices of administration, or in the provinces, of the Sultán.* (A.)

7. **انقلب**, of which **مُنْقَلَبٌ** is an inf. n., (S, O, K, TA,) syn. with **انقلابٌ**, (TA,) and also a n. of place, (S, O, K, TA,) like **مُنْصَرَفٌ**, (S, O, TA,) is quasi-pass. of **قَلَبْتَهُ**: (S, O:) it signifies *It, or he, was, or became, altered, or changed, from its, or his, mode, or manner, of being*: (TA:) [and hence,] *it (a thing) became inverted, or turned upside-down [&c.: see 1].* (S.)—And [hence] **الْإِنْقِلَابُ إِلَى اللَّهِ** means † *The transition, and the being translated, or removed, to God, by death*: and [in like manner] **الْمُنْقَلَبُ** means *the transition [&c.], of men, to the final abode.* (TA. [See an ex. in p. 132, sec. col., from the *Kur* xxvi. last verse.])—And **الْإِنْقِلَابُ** means also † *The returning, in an absolute sense: and, as also الْمُنْقَلَبُ, particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying, مِنْ أَعُودُ بِكَ مِنْ كَابَةِ الْمُنْقَلَبِ † [*I seek protection by Thee from the being in an evil state in respect of the returning from my journeying to my home*]; i. e., from my returning to my dwelling and seeing what may grieve me. (TA.) The saying in the *Kur* xxii. 11 **وَأَنْ أَصَابَهُ فَتَنَةٌ أَنْقَلَبَ عَلَى وَجْهِهِ** means † *And if trial befall him, and [particularly such as] disease in himself and his cattle, he returns [to his former way, i. e., in this case,] to infidelity..* (Jel. [See also other exs. in the*

Kur in ii. 138 and iii. 138.]) And one says, **انقلب عن العَهدِ** [meaning † *He withdrew, or receded, from the covenant, compact, agreement, or engagement.*] (S in art. **عهد**.) [See also an ex. from the *Kur-án* (lxvii. 4) voce **خَابِسِي**.]

قَلْبٌ *The heart*; syn. **فُؤَادٌ**: (Lh, T, S, M, O, Msb, K, &c. :) or [accord. to some] it has a more special signification than the latter word: (O, K:) [for] some say that **فُؤَادٌ** signifies the “appendages of the **مَرِيءٍ** [or œsophagus], consisting of the liver and lungs and **قَلْبٌ** [or heart]:” (K in art. **فؤاد**:) [and, agreeably with this assertion,] it is said that the **قَلْبُ** is a lump of flesh, pertaining to the **فُؤَادُ**, suspended to the **بَيَاطٌ** [q. v.]: Az says, I have observed that some of the Arabs call the whole flesh of the **قَلْبُ**, its fat, and its **حِجَابٌ** [or septum?], **قَلْبٌ** and **فُؤَادٌ**; and I have not observed them to distinguish between the two [words]; but I do not deny that the [word] **قَلْبٌ** may be [applied by some to] the black clot of blood in its interior: MF mentions that **فُؤَادٌ** is said to signify the “receptacle,” or “covering,” of the heart, **وَعَاءُ الْقَلْبِ**, or **عَسَاؤُهُ**, [i. e. the pericardium,] or, accord. to some, its “interior:” the **قَلْبُ** is said to be so called from its **تَقْلِبٌ**: [see 5:] the word is of the masc. gender: and the pl. is **قُلُوبٌ**. (TA.) **بَنَاتُ الْقَلْبِ** means † *The several parts, or portions, [or, perhaps, appendances,] of the heart.* (TA in art. **بنى**.) [And **قَلْبٌ** is also used as meaning *The stomach*, which is often thus termed in the present day: so, for ex., in an explanation of **طَبِخٌ**, q. v.]—

قَلْبُ الْعَقْرَبِ (also called simply, **الْقَلْبُ**, Kzw) is † *A certain bright star, [the star a in Scorpio,] between two other stars, which is one of the Mansions of the Moon, (S, O,) namely, the Eighteenth Mansion; so called because it is in the heart of Scorpio: (MF:) [it rose aurorally, about the commencement of the era of the Flight, in Central Arabia, together with **النَّسْرُ الْوَقَعُ** (a of Libra) on the 25th of November, O. S.: (see **مَنَازِلُ الْقَمَرِ**, in art. **نزل**.)] the commencement of the period when the cattle breed in the desert is at the time of its [auroral] rising and the [auroral] rising of **النَّسْرُ الْوَقَعُ**; these two stars rising together, in the cold season: the Arabs say, **إِذَا صَدَعَ الْقَلْبُ جَاءَ الشِّتَاءُ كَأَنَّكَ تَلْبُ** [*When the heart of the Scorpion rises, the winter comes like the dog*]: and they regard its **نَوْءٌ** [q. v.] as unlucky; and dislike journeying when the moon is in Scorpio: at its **نَوْءٌ** [meaning auroral rising], the cold becomes vehement, cold winds blow, and the sap becomes stagnant in the trees: its **رَقِيبٌ** is **الدَّبْرَانُ** [q. v.] (Kzw.) There are also three similar appellations of other stars: these are **قَلْبُ الْأَسَدِ** † [*Cor Leonis, or Regulus, the star a of Leo*]: **قَلْبُ الثَّوْرِ**, an [improper] appellation of **الدَّبْرَانُ**: and **قَلْبُ الْحَوْتِ**, a name of **الرِّشَاءُ** [q. v.]. (TA.)—And **انقلب** is syn. with*

الضَّمِير [signifying + *The heart as meaning the mind or the secret thoughts*]. (Mṣb in art. ضمير.) — And + *The soul*. (TA.) — And + *The mind*, meaning *the intellect*, or *intelligence*. (Fr, Ṣ, O, Mṣb, K.) So in the Qur l. 36: (Fr, Ṣ, O, TA:) or it means *there endeavour to understand, and consideration*. (TA.) Accord. to Fr, you may say, مَا لَكَ قَلْبٌ + *Thou hast no intellect, or intelligence*: (TA:) and مَا قَلْبُكَ مَعَكَ + *Thine intellect is not present with thee*: (O, TA:) and أَينَ ذَهَبَ قَلْبُكَ + *Whither has thine intellect gone?* (TA.) [And hence, أَعْمَالُ الْقُلُوبِ + *The verbs significant of operations of the mind*; as ظَنَّ and the like.] — See also قَلْبُ الْحَيْشِ [قلب الحيش] means + *The main body of the army*; as distinguished from the van and the rear and the two wings: mentioned in the Ṣ and K in art. خمس &c.] — And قَلْبٌ signifies also + *The pure, or choice, or best, part of anything*. (L, K, TA.) It is said in a trad. إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ + [as though meaning, *Verily to everything there is a choice, or best, part*; and the choice, or best, part of the Qur-án is *Yá-Seen* (the Thirty-sixth Chapter)]: (A, O, L, TA:) it is a saying of the Prophet; [and may (perhaps better) be rendered, *verily to everything there is a pith*; and the pith &c.; from قَلْبٌ, as meaning, like قَلْبٌ, the "pith" of the palm-tree; but,] accord. to Lth, it is from what here immediately follows. (O.) One says, جِئْتُكَ بِهَذَا الْأَمْرِ قَلْبًا, meaning + *I have come to thee with this affair unmixed with any other thing*. (A, O, L, TA.) — Also + *A man genuine, or pure, in respect of origin, or lineage*; (Ṣ, A, O, K;) holding a middle place among his people; (A;) and قَلْبٌ signifies the same: (O, K;) the former is used alike as masc. and fem. and sing. and dual and pl.; but it is allowable to form the fem. and dual and pl. from it: (Ṣ, O:) one says عَرَبِيٌّ قَلْبٌ (Ṣ, A, O) and قَلْبٌ (O) + *a genuine Arabian man*, (Ṣ, A, O,) and قَلْبٌ امْرَأَةٌ (Ṣ, A, O) and قَلْبَةٌ (Ṣ, A, O) and قَلْبَةٌ (K) + *a woman genuine, or pure, in respect of origin, or lineage*: (Ṣ, A, O, K;) Sb says, they said هَذَا عَرَبِيٌّ قَلْبٌ and قَلْبًا + [This is an Arabian genuine, or pure, &c., and being genuine, or pure, &c.]; using the same word as an epithet and as an inf. n.: and it is said in a trad., كَانَ عَلِيٌّ قُرَشِيًّا قَلْبًا, meaning + *Ali was a Kurashite genuine, or pure, in respect of race*: or, as some say, the meaning is, *an intelligent manager of affairs*; from قَلْبٌ as used in the Qur l. 36. (L, TA.)

قَلْبٌ (Ṣ, A, Mgh, O, Mṣb, K) and قَلْبٌ (Ṣ, O, Mṣb, K) and قَلْبٌ (Ṣ, O, K) + *The heart*, (Ṣ, O,) or شَحْمَةٌ (A, K,) or حَمَارٌ (Mgh, Mṣb,) [i. e. *heart, or pith*], of the palm-tree; (Ṣ, A, Mgh, O, Mṣb, K;) which is a soft, white substance, that is eaten; it is in the midst of its uppermost part, and of a pleasant, or sweet, taste: (TA: [حَمَارٌ]) or the best of the leaves of the

palm-tree, (AHn, K [in which this explanation relates to all the three forms of the word, but accord. to AHn it relates only to the first of them], and TA,) and the whitest; which are the leaves next to the uppermost part thereof; and one of these is termed قَلْبَةٌ, with damm and sukoon: (AHn, TA:) or قَلْبٌ, with damm, signifies the branches of the palm-tree (سَعَفٌ [in my copy of the Mṣb سعفة]) that grow forth from the قلب [meaning heart]: (T, TA: [see العَوَاهِنُ and الخَوَافِي, pls. of عَاهِنٌ, or عَاهِنَةٌ, and خَافِيَةٌ:]) the pl. is قَلْبَةٌ (Ṣ, O, Mṣb, K,) which is of the second, (Mṣb,) [or of all,] and قَلُوبٌ (Mṣb, K,) a pl. of the second, (Mṣb,) and أَقْلَابٌ (Mṣb, K,) a pl. [of pauc.] of the first. (Mṣb.) — And قَلْبٌ signifies also + *A bracelet* (Ṣ, O, K, TA) that is worn by a woman, (K, TA,) such as is one قَلْبٌ (Ṣ, O, TA, but in the O, one قَلْبٌ,) [as though meaning such as is single, not double,] or such as is one قَلْدٌ, ('Eyn, T, MṢ, [and this is evidently the right reading, as will be shown by what follows,]) meaning such as is formed by twisting [or rather bending round] one طَاق [i. e. one wire (more or less thick), likened to a yarn, or strand], not of a double طَاق (MṢ); and they say سَوَارٌ قَلْبٌ (TA;) and قَلْبٌ قِصَّةٌ i. e. a [woman's] bracelet [of silver], (A, Mgh, Mṣb, TA,) such as is not twisted [like a cord, or rope, of two or more strands, as are many of the bracelets worn by Arab women]: (Mgh, Mṣb, TA:) so called as being likened to the قَلْبُ of the palm-tree because of its whiteness; (A, Mgh, Mṣb, TA;) or, as some say, the converse is the case. (Mgh.) — And + *A serpent*: (Ṣ, O:) or a white serpent: (A, K;) likened to the bracelet so called. (Ṣ, O.) = قَلْبٌ as an epithet, and its fem. قَلْبَةٌ: see قَلْبٌ, last sentence, in three places.

قَلْبٌ: see the next preceding paragraph.

قَلْبَةٌ, as a subst.: see قَلْبٌ, former half. = Also Redness. (IAṣr, O, K.)

قَلْبَةٌ مَا بِهِ قَلْبَةٌ (Ṣ, A, Mgh,) thus says IAṣr, adding, *for which he should be turned over (يُقَلَّبُ) and examined*, (Ṣ,) and in this sense it is said of a camel [and the like], (TA,) or on account of which he should turn over upon his bed: (A:) or there is not in him anything to disquiet him, so that he should turn over upon his bed: (Et-Tá-ee, TA:) or there is not in him any disease, and any fatigue, (K, TA,) and any pain: (TA:) or there is not in him anything; said of one who is sick; and the word is not used otherwise than in negative phrases: accord. to IAṣr, originally used in relation to a horse or the like, meaning *there is not in him any disease for which his hoof should be turned upside-down (يُقَلَّبُ) [to be examined]*: (TA:) or it is from القَلَابُ, (Fr, Ṣ, A, TA,) the disease, so termed, that attacks camels; (TA;) or from قَلْبٌ [q. v.] as said of a man, and means *there is not in*

him any disease on account of which one should fear for him. (Fr, TA.)

• أَوْدَى الشَّبَابُ وَنَحَبُ الْخَالَةِ الْخَلْبَةُ •
• وَقَدْ بَرِهَتْ فَمَا بِالْقَلْبِ مِنْ قَلْبَةٍ •

[Youthfulness has perished, and the love of the proud and self-conceited, the very deceitful, woman, (thus the two epithets are expl. in art. قلب in the Ṣ,) and I have recovered so that there is not in the heart any disease, &c.]; meaning I have recovered from the disease of love. (Ṣ, TA.)

قَلَابٌ [as used in the following instance is an attributive proper name like قَجَارٌ &c.]. اِقْلِبْ قَلَابٌ [Alter, O alterer,] is a prov. applied to him who turns his speech, or tongue, and applies it as he pleases: accord. to IAth, to him who has made a slip of the tongue, and repairs it by turning it to another meaning: يَا, he says, is suppressed before قَلَابٌ. (TA. [See also Freytag's Arab. Prov. ii. 247.]])

قَلَابٌ A certain disease of the heart. (Lh, K.) And (K) A disease that attacks the camel, (Aṣ, Ṣ, O, K,) occasioning complaint of the heart, (Aṣ, Ṣ, O,) and that kills him on the day of its befalling him: (Aṣ, Ṣ, O, K:) or a disease that attacks camels in the head, and turns it up. (Fr, TA.) [It is also mentioned as an inf. n. of قَلْبٌ, q. v.] Accord. to Kr, it is the only known word, signifying a disease, derived from the name of the member affected, except كَبَادٌ and نَكَافٌ. (TA in art. كبد.)

قَلِيمٌ: see قَلَابٌ.

قَلُوبٌ (O, K,) as an epithet applied to a man, (O, TA,) i. q. مَقَلَّبٌ كَثِيرُ التَّقَلُّبِ [app. meaning + *Who employs himself much in journeying, for traffic or otherwise, or in the disposal, or management, of affairs*: or *who practises much versatility, &c.*: see 5, last sentence but one]. (O, K.) — See also قَلِيمٌ. قَلُوبُ التَّجَرِّ means *What are soft, or tender, of succulent herbs*: these, and locusts, [it is said,] were eaten by John the son of Zachariah. (O.)

قَلِيمٌ (تُرَابٌ مَقْلُوبٌ) [app. an epithet in which the quality of a subst. is predominant:] this is the primary signification. (A.) — And hence, (A,) a masc. n., (A, Mṣb,) or masc. and fem., (Ṣ, O, K,) A well, (Mṣb, K, TA,) of whatever kind it be: (TA:) or a well before its interior is cased [with stones or bricks]: (Ṣ, A, Mgh, O:) or an ancient well, (A'Obeyd, Ṣ, O, K, TA,) of which neither the owner nor the digger is known, situate in a desert: (TA:) or an old well, whether cased within or not: (TA:) or a well, whether cased within or not, containing water or not, of the kind termed جَفْرٌ [q. v.] or not: (Ish, TA:) or a well, whether of recent formation or ancient: (Sh, TA:) so called because its earth is turned over (Sh, A, TA) in the digging: (A:) or a well in which is a spring; otherwise a well is not thus called: (IAṣr, TA:)

the pl. (of pauc., §, O) أَقْلِبَةٌ (§, O, K) and (of mult., §, O) قَلْبٌ (§, Mgh, O, K) and قَلَبٌ (O, K,) the first and last of which are said to be pls. in the dial. of such as make the sing. to be masc., and the second the pl. in the dial. of such as make the sing. to be fem., but the last, as MF has pointed out, is a contraction of the second like as رَسُلٌ is of رُسُلٌ, (TA,) and قَلْبَانٌ also is mentioned as a pl. of قَلِيبٌ on the authority of AO. (TA voce: بَدِيٌّ.) — El-A'jz has applied the pl. قَلْبٌ to †Wounds, by way of comparison. (§, O.)

قَلِيبٌ [dim. of قَلْبٌ: and hence, perhaps,] †أَخْرَجَةٌ [i. e. bead, or gem,] for captivating, fascinating, or restraining, by a kind of enchantment. (Lh, K.)

رَجُلٌ قَلْبٌ †A man who employs himself as he pleases in journeying, for traffic or otherwise, or in the disposal, or management, of affairs: or in practising versatility, or using art or artifice or cunning, in the disposal, or management, of affairs. (TA.) And حَوْلِي قَلْبٌ (§, O, K) and حَوْلٌ قَلْبٌ (TA.) and حَوْلِي قَلْبِي (O, K) or قَلْبٌ حَوْلٌ (A): One who exercises art, artifice, cunning, ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, with subtilty; knowing, skilful, or intelligent, in investigating, scrutinizing, or examining, affairs, [or turning them over and over in his mind,] and considering what will be their results. (§, A,* O, K, TA. [See also art. حَوْلٌ.])

قَلَابٌ: see قَلِيبٌ.

قَلُوبٌ and قَلُوبٌ: see what next follows.

قَلِيبٌ and قَلُوبٌ The wolf; (§, O, K;) as also قَلُوبٌ and قَلُوبٌ and قَلَابٌ, the last like كِتَابٌ (K,) or قَلَابٌ. (O: thus there written.) — And The lion. (O, in explanation of the first and second.)

قَالِبٌ, with fet-h to the ج, (§, MA, O, Mṣb, K, KL,) and قَالِبٌ (MA, O, Mṣb, K,) but the former is the more common, (Mṣb, K,) A model according to which the like thereof is made, or proportioned: (T in art. مَثَلٌ, MA, KL, MF:) the model [or last] (KL,) of a boot, (§, O, Mṣb, KL,) and of a shoe, (KL,) &c.: (O, Mṣb, KL:) and a mould into which metals are poured: (K:) قَالِبٌ is an arabicized word, as is shown by its form, which is not that of an Arabic word; though Esh-Shiháb, in his Expos. of the Shifè, denies this: its original is [the Pers. word] كَابٌ: (MF:) the pl. is قَوَالِبٌ, (MA,) and قَوَالِبٌ is used by El-Hāreere to assimilate it to أَسَالِبٌ. (Har p. 23.) [A fanciful and false derivation of قَالِبٌ used in relation to a boot &c., as though it were of Arabic origin, is given in the O, and in Har p. 23.] — قَدَرَدٌ قَالِبٌ الكَلَامِ [app. meaning †He has returned in reply the model, or pattern, of speech; and has hit the joint so as to

sever the limb; (that is to say, has hit aright, or hit upon, the argument, proof, or evidence, agreeably with an explanation in art. طَبِقُ;) and has put the tar upon the places of the scabs;] is mentioned by AZ as said of an eloquent man. (O, TA.* [The TA, in this art. and in art. طَبِقُ, has ورد (to which I cannot assign in this case any apposite meaning) instead of رَدٌ, the reading in the O.]) — And قَالِبٌ (O, L, TA,) with fet-h and with kesr to the ل, (L, TA,) signifies also A [clog, or] wooden sandal, (O, L, TA,) like the قَبَابٌ [q. v.]: in this sense likewise said to be an arabicized word: and قَوَالِبٌ is its pl., [properly قَوَالِبٌ,] occurring in a trad., in which it is said that the women of the Children of Israel used to wear the wooden sandals thus called: (L, TA:) it is related in a trad. of Ibn-Mes'ood that the woman used to wear a pair of the kind of sandals thus called in order thereby to elevate herself (O, L, TA) when the men and the women of that people used to pray together. (O.)

قَالِبٌ Red unripe dates: (§, O, Mṣb, K:) so in the dial. of Belhārith Ibn-Kaṣb: (El-Umawee, TA:) [app. an epithet in which the quality of a subst. is predominant; for بُسْرٌ قَالِبٌ:] or an unripe date when it has become wholly altered [in colour] is termed قَالِبٌ. (AHn, TA.) — And شَاةٌ قَالِبٌ نُونٌ A ewe, or she-goat, of a colour different from that of her mother: (O,* K, TA:) occurring in a trad. (O, TA.) = See also قَالِبٌ, in three places.

قَالِبَةٌ as an epithet applied to a man: and قَالِبَةٌ as an epithet applied to a lip (شَفَّةٌ): see 1, near the end.

إِقْلَابِيَةٌ [app. إِقْلَابِيَةٌ] A sort of wind, from which sailors on the sea suffer injury, and fear for their vessels. (TA.)

تَقَالِبَاتٌ †Vicissitudes of fortune or of time.]

مَقْلَبٌ The iron implement with which the earth is turned over for sowing. (§, O, K.)

مَقْلَبُ الْقُلُوبِ †[The Turner of hearts: an epithet applied to God]. (TA in art. حَرَكٌ, from a trad.)

مَقْلُوبٌ pass. part. n. of قَلَبَ الشَّيْءَ. (A, O.) You say حَجَرٌ مَقْلُوبٌ [generally meaning A stone turned upside-down]. (A.) And سُرِيرٌ مَقْلُوبٌ i. e. [A couch-frame] of which the legs are turned upwards. (Mgh.) And كَلَامٌ مَقْلُوبٌ [A sentence, or the like, altered, or changed, in the order of its words, by inversion, or by any transposition]. (A.) And in like manner مَقْلُوبٌ is applied to a word: see 1, former half. = Also a man attacked by a disease of the heart. (A.) And A camel attached by the disease termed قَلَابٌ [q. v.]: (§, O, K:) fem. with ة. (§.)

المَقْلُوبَةُ [A subst., rendered such by the affix ة,] The ear. (O, K.)

مُتَقَلِّبٌ i. q. مُتَصَرِّفٌ †[Place, or room, or scope,

for free action, &c.: see سَرَبٌ: and see an ex. voce سَبَخَ]. (Jel. in xlvi. 21.) — See also the following paragraph, in two places.

مُنْقَلَبٌ An inf. n. of 7 [q. v.]. (§, O, K, TA.) — And also a n. of place from the same [for which Freytag seems to have found in a copy of the § مُقَلَّبٌ, a mistranscription], (§, O, K, TA,) like مُنْصَرَّفٌ. (TA.) [As a n. of place it signifies A place in which a thing, or person, is, or becomes, altered, or changed, from its, or his, mode, or manner, of being: and hence, a place in which a thing becomes inverted, or turned upside-down, &c. — Hence, also, †The final place to which one is translated, or removed, by death; and so مُنْقَلَبٌ.] One says, كُلُّ أَحَدٍ يَصِيرُ إِلَى مُنْقَلَبِهِ and مُنْقَلَبِهِ †[Every one reaches, or will reach, his final place to which he is to be translated, or removed]. (A.) — [And A place to which one returns from a journey &c.]

قلت

1. قَلَتٌ, aor. ء, inf. n. قَلْتٌ (§,* Mgh, O,* Mṣb, K,) He, or it, perished, or died. (§, Mgh, O, Mṣb, K.) One says, مَا أَنْقَلْتُوا وَلَكِنْ قَلْتُوا [They did not escape, but they perished, or died]. (§, O. [Golius and Freytag appear to have read انقلتوا; for they have said, as on the authority of J, that the seventh form of the verb is not to be used for the first form.]

4. اَقْلَتَهُ He, or it, destroyed him; (K, TA;) said of God, and of a long journey: (TA:) or he (i. e. a man, O) exposed him to destruction; (O, K, TA;) and made him to be on the brink thereof. (TA.) = And اَقْلَتَتْ She was, or became, such as is termed مِقْلَاتٌ [q. v.]. (§, O, K, TA.)

قَلْتُ A [hollow, or cavity, such as is termed] نُقْرَةٌ, [generally meaning such as is small, or not large, or such as is round,] in a mountain, (T, §, O, Mṣb, K,) in which water stagnates, (T, §, O, Mṣb,) i. e. the water of the rain, (Mṣb,) when a torrent pours down; (TA;) similar to what is termed وَقْبٌ (T, TA:) in some instances so large as to be capable of containing a hundred times as much as the contents of the [leathern water-bag called] مِرْزَاةٌ: (Mṣb:) or a نُقْرَةٌ in a rock: (A:) and any نُقْرَةٌ in the ground, or in the body: of the fem. gender: (T, O, TA:) and [therefore] its dim. is قَلِيْتَةٌ: (O:) pl. قَلَاتٌ. (T, §, O, Mṣb.) Hence the saying, أَسْوَدُ مِنْ مَاءِ الْقَلْتِ [Blacker than the water of the قَلْت]. (A, TA.) — Also A round hollow, or cavity, which water dropping from the roof of a cavern forms in the course of ages in soft stone or in hard ground. (TA.) — [Hence,] قَلْتُ التَّرِيدَةَ †The hollow, or depression, of the mess of crumbled bread moistened with gravy, in which the gravy collects. (§, A, O, TA.) — And قَلْتُ signifies †Any small hollow, or depression, in a member. (A.) — And اَقْلَتُ [alone], (TA,) or قَلْتُ التَّرْقُوتَةَ, (A,)

† The hollow, or depression, that is between the collar-bone and the neck. (A,* TA.) And قَلَّتْ العَيْنُ † The cavity of the eye. (S, A, O.) And قَلَّتْ الصدغُ † [The depression of the temple.]. (S, O, TA.) And قَلَّتْ الإبهامُ † The hollow that is in the lower part of the thumb. (S, O, TA.) And قلت القتب [app. signifies the same;] † The part that is between the tendon of the thumb [i. e. of the flexor longus pollicis] and the fore finger; which is the middle part between these two [or between the thumb and the fore finger]. (TA.) And قلت الخاصرة † The depressed part of the flank: (AZ, TA:) or what is termed حُقُّ الورك [app. meaning the socket, or turning-place, of the head of the thigh-bone]. (A, TA.) And قلت الركبة † The عَيْنُ of the knee. (A, TA. [This, I should have thought, might mean the popliteal space, which is slightly depressed between the two hamstrings: but see عَيْنُ.]) And قلت (JK, TA) of the mouth (JK) of the horse (TA) is † What is between the لَهَوَات [app. meaning the furthest, or innermost, parts of the mouth], extending to the مُحَنَك [or place where the palate, or soft palate, is rubbed, or pierced, to make it bleed]. (JK, TA.)—Also A man having little flesh: and so قَلَّتْ. (Lh, O, K.)—And قَلَّتْ (JK, K, TA, in the CK قَلَّتْ, in the O قَلَّتْ,) A ewe or she-goat whose milk is not sweet. (JK, O, K.)

قَلَّتْ [inf. n. of 1: used as a simple subst.,] Perdition; a state of destruction; or death. (S, O, K.) An Arab of the desert said, *إِنَّ الْمَسَافِرَ فِي الدَّهْرِ وَالْمَتَاعَةَ لَعَلَى قَلَّتْ إِلَّا مَا وَفَى اللَّهُ* [Verily the traveller and his goods are in danger of destruction, except what God protects]. (S, O.) And one says, *قَلَّتْ عَلَى قَلَّتْ* i. e. [He became] on the brink of destruction: or in fear of a thing that beguiled him to venture upon an evil undertaking. (TA.) And *قَلَّتْ عَلَى قَلَّتْ* i. e. [He became] in a state of fear. (TA.)—Also The state, or condition, of such as is termed مَقَلَّتْ. (O, TA.)

قَلَّتْ: see قَلَّتْ, last sentence but one.

قَلَّتْ The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils: also called the خَنْجَبَة and نُوتَة and وَهْدَة and هَزْمَة and ثُومَة. (TA.)

قَلَّتْ dim. of قَلَّتْ: see the latter, first sentence.

مَقَلَّتْ: see مَقَلَّتْ.

مَقَلَّتْ: see مَقَلَّتْ.

مَقَلَّتْ A place of perdition or destruction or death; (S, O, Mgh, K;) as also مَقَلَّتْ. (MF.) And hence, A desert, or waterless desert. (Mgh.) And A place that is feared. (TA.)

مَقَلَّتْ (Lth, S, A, O, K) and مَقَلَّتْ (TA) A she-camel that brings forth one only, and does not conceive after: (Lth, S, O, K:) or whose young one has died; as also تَكْدَأُ: (L in art. نكد:) and a woman of whom no child lives: (S, A, O, K:) or, accord. to Lth, a woman who has only one child; but Az disallowed this explanation: (O:) or a woman who brings forth one child, and does not bring forth any after that: (TA:) or any female to which there has remained no offspring: (Lh, TA:) pl. of the former مَقَالِيَت. (S, A, O.) [See an ex. in a verse cited in the first paragraph or art. شح.] Bishr Ibn-Abee-Khazim says, (S,* O,) mentioning the slaughter of Makhzoom Ibn-Dabbā El-Asadee, (O,)

• تَطَّلُ مَقَالِيَتُ النِّسَاءِ يَطَّأُهُ
• يَقْنَنُ إِلَّا يَقْنَى عَلَى الْمَرْءِ مِثْرَرُ

[The women of whom no offspring lived, &c., passing the day treading upon him, saying, Shall not a waist-wrapper be thrown upon the man? for it seems that his body was indecently exposed]: in explanation of which it is said, the Arabs used to assert that when the مَقَلَات trod upon a noble, or generous, man, who had been slain perfidiously, her child lived. (S, O.)

قلح

1. قَلِحَتْ أَسْنَانُهُ, (A, Mgh, K,* aor. ٤, (Mgh, K,) inf. n. قَلِحَ, (A,* Mgh, K,* His (a man's, or other creature's, TA) teeth became yellow: (A, K:) or became altered by yellowness or خَضْرَاء [here meaning a dark, or an ashy, dust-colour; and in like manner are to be rendered similar words (primarily denoting "greenness") in this art.]: (Mgh:) or became discoloured by much yellowness, which thickened, and then became black, or of a dark, or an ashy, dust-colour: (L:) حَبْرٌ signifies yellowness in the teeth; and when this becomes much in quantity, and thick, and black, and of a dark, or an ashy, dust-colour, it is termed قَلِحَ: (Sh:) or his teeth became yellow, and incrustated with dirt, from long disuse of the tooth-stick which is employed for cleaning them: (A'Obeyd:) or, as some say, his (a man's) teeth became yellow; and his (a camel's) teeth became of a dark, or an ashy, dust-colour. (MF. [But this is said in the TA to be strange.])—And قَلِحَ الرَّجُلُ The man had yellowness [&c.] in his teeth. (S.)

2. قَلِحَتْ أَسْنَانُهُ I removed the قَلِحَ, i. e. yellowness [&c.] of his teeth. (A.)—And قَلِحَهُ He [cleansed and] cured of قَلِحَ [or yellowness &c.] his (a man's, and a camel's,) teeth: (TA:) a verb of the same class as قَرَدْتُ in the phrase قَرَدْتُ البَعِيرَ (S, K,) meaning "I plucked off the ticks from the camel." (S.) عَوْدٌ يَقْلِحُ An aged camel whose teeth are cleansed (S, K)

and cured of their yellowness [&c.] (S, A, K) is a prov.; (S, A;) applied to the aged that is disciplined and trained; (Meyd, A;*) or to one advanced in age with whom is done what is done with youths, or who does what do young men. (IHam p. 820.)

4. اقلح أسنانه, said of time, It rendered his teeth yellow [&c.: see 1]. (A.)

5. المَرْأَةُ إِذَا غَابَ زَوْجُهَا تَقَلَّحَتْ i. e. † [The woman when her husband is absent] becomes dirty in her clothes; does not pay frequent attention to the cleansing of her person and her clothes: a saying in a trad., which some relate otherwise, saying تَقَلَّحَتْ, with ف: (TA in this art.:) but El-Khattābee holds the former to be the right, and to be from the yellowness that comes upon the teeth. (TA in art. قَلِحَ.)—And تَقَلَّحَ الْبِلَادُ He applied himself to the earning, or gaining, of sustenance, or wealth, in the towns, or districts, in the case of drought, or barrenness of the earth. (K.)

قَلِحَ An ass [app. a wild ass] advanced in age: (K:) and so قَلِحَ. (Lth and K in art. قَلِحَ.) [See art. قَلِحَ for two other significations mentioned in this art. (one of them inexactly) by Golius and Freytag.]

قَلِحَ A dirty garment. (K.)

قَلِحَ (S, A, Mgh, Mgh, K) and قَلِحَ (Mgh, K,) the former being the inf. n. of قَلِحَ, and the latter a simple subst., (Mgh,) Yellowness in, or of, the teeth: (S, A, K:) or alteration of the teeth by yellowness or خَضْرَاء [here meaning, as expl. before, a dark, or an ashy, dust-colour]. (Mgh,* Mgh.) [See also 1.]

قَلِحَ: see أَقْلِحَ. — Also Clad with, or wearing, a dirty garment, which is termed قَلِحَ. (Sh, TA.)

قَلِحَ: see قَلِحَ.

أَقْلِحَ (S, A, Mgh, L, Mgh) and قَلِحَ (A,) applied to a man, (S, A, L, Mgh,) and to other than man, (L,) Having, in his teeth, what is termed قَلِحَ [expl. above as a yellowness, &c.]: (S, A, Mgh, L, Mgh:) fem. of the former قَلِحَاء: and pl. قَلِحَ. (Mgh.)—And الاقْلِحُ signifies The جَعَل [or species of black beetle called cantharus]; (A, K, TA;) because of the filthiness of its mouth: (A, TA:) an epithet in which the quality of a subst. is predominant. (TA.)

مُقْلِحٌ † Experienced, or expert, in affairs; whose qualities have been tried, or proved; (A, TA;) and rendered tractable, or submissive: applied to a man. (TA.)

قَلَح

1. قَلَحَ, (S, L, K,) aor. ق, (K,) inf. n. قَلْحُ (S, K) and قَلْحٌ (L) and قَلِيحٌ, (Sb, S, K,) *He* (a stallion-camel) *brayed*: (S, L, K:) or *began to bray*: or *brayed vehemently, as though he pulled out the sound from his chest*. (L.) — And قَلَحَ الشَّجَرَةَ *He pulled out, or up, the tree*: (K, TA:) the خ being substituted for ع. (TA.) = And قَلَحَ *He struck a dry thing upon, or against, a dry thing*. (K.)

2. قَلَحَهُ بِالسَّوِطِ, inf. n. تَقْلِيحٌ, *He struck him a most vehement stroke with the whip*. (K.) = And قَلَحَ النَّبْتُ *The plant, or herbage, became strong*. (K.)

قَلْحٌ A stallion-camel excited by lust, (K, TA,) when he is [braying vehemently, as though] pulling out the sound of braying [from his chest: see I]. (TA.) — And *An ass* [app. a wild ass] *advanced in age*: (K, TA:) and so قَلْحٌ; with ح as well as with خ. (TA; and K in art. قَلَح.) — Also, [or perhaps قَلْحٌ قَلْحٌ] *Hollow reeds or canes*. (K.)

قَلْحٌ قَلْحٌ (K, TA,) with the final letter quiescent, (TA,) *An expression uttered to the stallion-camel on the occasion of covering*. (K.)

قَلْحٌ: see قَلْحٌ. — Also *Large in the هَامَةٌ* [or head; or crown, or upper part, of the head]: and hence used as a proper name, with the article ال, of the poet El-Anbiree, and of others. (TA.)

قَلْحٌ and قَلْحٌ A braying stallion-camel: or one that brays vehemently. (L.)

قَلَد

1. قَلَدَ, (aor. ق, inf. n. قَلْدٌ, L.) *He twisted, wound, or wreathed, a thing* (or anything, L,) upon (على) another thing; (L, K;) as a قَلْبٌ (the ornament so called) upon another قَلْبٌ. (L.) — [Hence,] aor. and inf. n. as above (S, L) *He twisted a rope*. (S, L, K.) قَلْدٌ حَبْلٌ: *His rope was twisted*: said of an old man who has become weak in judgment by reason of age, and whose opinion is not regarded. (IAqr, L.) — [Hence, also,] *He made a piece of iron slender, and twisted, wound, or wreathed, it* (K) upon a similar piece, (TA.) or upon another thing. (K.) — قَلْدٌ الحَمَى, (aor. ق, inf. n. قَلْدٌ, L,) + *The fever seized him every day*. (L, K.) See قَلْدٌ. قَلْدٌ, (aor. ق, inf. n. قَلْدٌ, L,) *He irrigated growing corn*. (L, K.) = قَلْدٌ, aor. ق, (inf. n. قَلْدٌ, L,) *He collected water in a tank or cistern*, (L, K,) and milk in a skin, (IAqr, L, K,) *ladling each out with a bowl, and pouring it into the tank or the skin*, (AZ,) and clarified

butter in a skin, (L,) and beverage, or wine, in his belly. (L, K.) See also قَرَدٌ مِنْ — قَلْدٌ مِنَ الشَّرَابِ *He drank of the beverage, or wine*. (IKtt.)

2. قَلَدَهَا, inf. n. تَقْلِيدٌ; (S;) and قَلَدَهَا قَلَادَةً; (Msb, K;) *He put a قَلَادَةٌ [or necklace] upon her* (a woman's, S, Msb) neck; (S, *K;) *attired her therewith*. (Msb.) [And so,] قَلَدْتُهُ السَّيْفَ, *I hung upon him the sword, putting its suspensory belt or cord upon his neck or shoulder*. (A.) [And] قَلَدَ الْبِدَنَةَ, inf. n. تَقْلِيدٌ, *He hung upon the neck of the camel or cow or bull brought as an offering to Mekkeh for sacrifice something to show that it was such an offering*; (T, S, A, L, K, &c. ;) namely, an old worn-out sandal, (JK,) or a piece of a skin, (Msb,) or of a sandal, (T, Mgh,) or of a مَزَادَةٌ, (Mgh,) or the loop of a مَزَادَةٌ. (T.) The pagan Arabs used also to hang upon the necks of their camels pieces of the bark (لِحَاءُ) of the trees of the sacred territory of Mekkeh, as a means of protection against their enemies. (Zj, on verse 2 of ch. v. of the Kur.)

— Hence, قَلَدَ الْأَعْمَالَ: [The investing of prefects, or the like, with offices of administration]. (S, L, K.) You say, قَلَدَهُ عَمَلًا: [He invested him with an office of administration]. (A, L.) قَلَدَهُ نِعْمَةً: [He conferred upon him permanent badges of his favours]. (A.) [See قَلَادَةٌ: and see also طَوَّقٌ and طَوَّقَ.] — Hence, also, قَلَدَ فِي الدِّينِ: [The investing with authority in matters of religion]: (S, L:) التَّقْلِيدُ means a man's following another in that which he says or does, firmly believing him to be right therein, without regard or consideration of the proof, or evidence; as though the former made the saying or deed of the other a قَلَادَةٌ upon his neck. (KT.) = قَلَدَهُ الْأَمْرَ: *He obliged him, or constrained him, to do the thing, or affair*; he imposed upon him the thing, or affair. (L.) = قَلَدَ فُلَانٌ قَلَادَةً سَوْءًا: *Such a one was satirized with that which left upon him a lasting stigma*. (A.)

4. قَلَدَ الْبَحْرُ عَلَيْهِمْ: *The sea drowned them*. (K.) قَلَدَ الْبَحْرُ عَلَى خَلْقٍ كَثِيرٍ: *The sea drowned a great number of people*; as though it closed upon them: (S, L:) or, *closed upon them, and covered them, when they were drowned therein*. (A.)

5. تَقَلَّدَ قَلَادَةً, (S,) and تَقَلَّدَتْ, (K,) and تَقَلَّدَتْهَا, (Msb,) *He put on his neck, or attired himself with, a قَلَادَةٌ [or necklace], and she did the same*. (S, L, Msb, K.) — تَقَلَّدَ السَّيْفَ (S, A, L) *He hung upon himself the sword, putting its suspensory belt or cord upon his neck [or shoulder]*. (A.) A poet says,

• يَا لَيْتَ زَوْجِكَ قَدَ عَدَا
• مُتَقَلِّدًا سَيْفًا وَرُمْحًا

[*Would that thy husband had gone hanging upon*

him a sword and bearing a spear]: he means, (S, L.) [See a similar saying voce جَدَعَ.] — تَقَلَّدَ الْعَمَلَ: [He became invested with an office of administration, or a prefecture]. (A.) تَقَلَّدَ الْأَمْرَ: *He took, or imposed, upon himself, or undertook, the thing, or affair*; (L;) syn. اتَّزَمَهُ. (JK.) See Hum. p. 127.

مَقْلُودٌ: see قَلْدٌ.

قَلْدٌ A single strand, or twist; of a rope; (AHn, ISd;) and the like of a bracelet: (see قَلْبٌ:) pl. قَلْدٌ and قَلْدٌ. (AHn, ISd.) See مَقْلُودٌ. — The day on which a fever comes: (L, K:) or, on which a regular intermittent fever returns, seldom failing to do so at a particular time: (L:) or, on which a quartan fever comes: (S, L, K:*) pl. قَلْدٌ. (L.) — Hence, (S, L.) The caravans from Mekkeh to Juddeh. (S, L, K.) — Accord. to As, A man attacked by a quartan fever on the day of its attack. (L.) = Irrigation of growing corn: (Az, L:) as also قَلِيدٌ. (L.) — [And] قَلْدٌ signifies The day of irrigation. (L.) أَقَامَ قَلْدَهُ مِنَ الْمَاءِ *He performed the work of irrigating his land on the day appointed for his doing so*. (L, from a trad.) — + Irrigation by rain every week. (K.) You say, سَقَى السَّمَاءَ قَلْدًا فِي كُلِّ أُسْبُوعٍ: *The heaven rained upon us at a particular time every week*: (S, L:) from the قَلْدُ of a fever. (L.) — سَقَى إِبْنَهُ قَلْدًا: *He watered his camels every day at noon*. (Fr, L.) — كَيْفَ قَلْدٌ نَحَلٌ: [How is the watering of the palm-trees of the sons of such a one?] a question to which one may answer, They are watered (lit. they drink) once in every ten [nights]. (L.) — A portion of water: (L, K:) [pl. قَلْدٌ, occurring in the A.]: and قَلْدَةٌ a draught of water. (A.) = أَعْطَيْتُهُ قَلْدَ أَمْرِي: *I committed to him [the management of] my affair*. (A, K.)

قَلْدَةٌ i. q. قَشْدَةٌ; (S, L, K;) i. e., The dregs, or sediment, of clarified butter; also called كَدَادَةٌ. (L.) — Also, Dates, and meal of parched barley or wheat (سَوِيقٌ), with which butter is clarified. (L, K.) = And see قَلْدٌ.

قَلْدَةٌ [as also قَلْدَةٌ] i. q. خُضْبَةٌ and نُونَةٌ and عَرْتَمَةٌ and هَرْتَمَةٌ and وَهْدَةٌ and هَرْمَةٌ and نُومَةٌ and حَبْرَةٌ: so says IAqr; and Lth says, that the خُضْبَةُ is The part where the mustaches divide, against the partition between the two nostrils. (L.)

مَقْلُودٌ and قَلِيدٌ A twisted rope. (S, K.) = and see قَلْدٌ = and قَلِيدٌ.

قَلَادَةٌ [A necklace; a collar; and the like;] that which is upon the neck; (S;) what is put upon the neck (L, K) of a human being, and a horse, and a dog, and a camel or cow or bull that is brought as an offering to Mekkeh for sacrifice, [see 2,] and the like: (L:) Esh-Shiháb observes, in the 'Ináyeh, that the measure فِعَالَةٌ, in the case

of a word not an inf. n., denotes a thing that envelops, or that surrounds, another thing; as in the instances of *لِفَافَةٌ* and *عِيَامَةٌ* and *قِلَادَةٌ*: (TA:) pl. *قِلَادٌ*: (Mḡb:) *قِلَادٌ* also occurs, either as a pl. of *قِلَادَةٌ*, in which case the kesreh and l in the pl. are different from the kesreh and l in the sing., [being the proper characteristics of the pl.] or as a coll. gen. n., of which *قِلَادَةٌ* is the n. un. (ISd, L.) — *حَسْبِكَ مِنَ الْقِلَادَةِ مَا أَحَاطَ بِالْعُنُقِ* † [Sufficient for thee is the necklace that surrounds the neck]. A proverb. (TA.) Said by 'Oḳeiy Ibn-'Ullufeh, on his being asked why he did not censure his enemies in a longer satire. (Z.) — *ثِيَابُكَ نِعْمَتُكَ قِلَادَةٌ فِي عُنُقِي لَا يَفُكُّهَا الْهَوَانُ لِي فِي يَوْمٍ* † [Thy beneficence is a permanent badge upon my neck which day and night will not loose]. (A.) — *لِي فِي يَوْمٍ* † [To me are owing acknowledgments required by permanent badges of favours firmly fastened upon their necks: see 2]. (A.) [This use of *قِلَادَةٌ* in a good sense is more common than the meaning: A disgrace attacking constantly or a permanent badge of infamy: see Ham. p. 127.] — *مَقْلَدَاتُهُ*, (K,) and *قِلَادَةُ الشُّعْرِ*, (L, K,) † *Vernes, or poems, that last throughout time.* (L, K.) See 2. — *الْقِلَادَةُ* A certain asterism. (See *الْبَلْدَةُ*.)

مِقْلَادٌ: see *مِقْلَادٌ*.

إِقْلَادٌ: see *إِقْلَادٌ*.

أَقْلِيدُ: see *إِقْلِيدُ* = *أَقْلِيدُ*, or *أَقْلِيدُ*, [as in different copies of the A: perhaps mistakes for *أَقْلِيدُ*: I irrigated my land with my *قِلْدُ* [or portion of water]. (A, TA.)

إِقْلِيدُ, (S, L, K,) or *أَقْلِيدُ*, with fet-ḥ to the ., (A,) said to be of the dial. of El-Yemen, and said to be arabicized, (Mḡb, TA,) originally *كَلِيد* [i. e., *كَلِيد* or *كَلِيد*, which is Persian,] (TA) or originally *اِقْلِيدِس*, (Mḡb, MF,) which is Greek, [i. e., *κλειδος*, gen. of *κλεις*,] (MF,) A key; (S, A, L, Mḡb, K;) as also *مِقْلَدٌ* (L, K) and *مِقْلَادٌ* (K) and *إِقْلَادٌ* (AHeyth, L) and *إِقْلَادٌ*: (L:) pl. *أَقْلَائِدُ* (L, Mḡb, El-Baḡā'ir) and *مَقْلَائِدُ*, (Mḡb, El-Baḡā'ir,) the latter a pl. similar to *مَلَامِيحٌ* and *مَحَابِينٌ* and *مَشَابِهٌ* and *مَذَاكِيرٌ*, (El-Baḡā'ir,) or [rather] a [reg.] pl. of *مِقْلَادٌ* or *مِقْلِيدٌ* or *مِقْلَدٌ*, (Esh-Shiháb, in the 'Ináych,) or it has no [proper] sing.; (Aḡ;) [and pl. of *مِقْلَدٌ*, *مَقْلَادٌ*, of which see an ex. below]. [You say] *فَتَحَ الْبَابَ بِالْأَقْلِيدِ* † [He opened the door with the key. (A.) — *لَهُ مَقْلَائِدُ السَّمَوَاتِ وَالْأَرْضِ* [Kur xxxix. 63, and xlii. 10.] may signify † *To Him belong the keys of the heavens and of the earth:* (L, Mḡb:) Zj says, that the meaning is, God is the Creator, and the Opener of the door, of everything in the heavens and in the earth: (L:) some say that it may signify *to Him belong the treasures of the heavens and of the earth.* (Es-Suddee, L, Mḡb.) — *أَلْقَيْتُ إِلَيْهِ مَقْلَائِدَ الْأُمُورِ* —

*the keys of the affairs; meaning, I committed to him the disposal, or management, of the affairs]. (A.) — *ضَاقَتْ مَقْلَائِدُهُ*, and *مَقْلَادُهُ*, (K,) and *ضَاقَتْ عَلَيْهِ مَقْلَائِدُهُ*, (A,) † [His means, likened to keys, became straitened: or] his affairs became straitened, or difficult, to him: (A, K:) accord. to Esh-Shiháb, from *مِقْلَدٌ*, signifying a twisted rope: this he says considering *مَقْلَائِدٌ* as syn. with *قِلَادٌ*; but its use in this sense is not established. (TA.)*

مِقْلَدٌ A kind of key, like a reaping-hook, (S, L, K,) with which, sometimes, herbage is twisted, (*يُقْلَدُ*, i. e., *يُقْتَلُ*, *يُقْلَدُ*) like as [the kind of trefoil, or clover, called] *قَتٌ* is twisted when it is made into ropes; pl. *مَقْلَائِدُ*: (S:) a stick with a crooked head, (L, K,) which is used for that purpose: (L:) also, a reaping-hook with which *قَتٌ* is cut. (L.) See also *إِقْلِيدٌ*.

مِقْلَادٌ A repository, magazine, store-room, or treasury; (L, K;) as also *قَلِيدٌ*: (K:) pl. *مَقْلَائِدُ*. (L.) — And see *إِقْلِيدٌ*.

مَقْلُودٌ: see *قَلِيدٌ*. — A bracelet formed of two bracelets of the kind called *قَلْبٌ* twisted together: (L:) a twisted bracelet; as also *قَلْدٌ*: (L, K [the latter said in the K to be with fet-ḥ, but in the L written *قَلْدٌ*]:) and the latter, [in the S written *قَلْدٌ*,] a bracelet made of twisted silver. (S, L.)

مِقْلَدٌ The place of the *قِلَادَةٌ* [or necklace, or collar, upon the neck]; (K;) [the neck of a woman, and of a horse, &c.]. — The place of the suspensory belt or cord of the sword, upon the shoulders. (S, K.) — [Having a *قِلَادَةٌ* or the like put upon his neck]. — A horse which outstrips others, (S, L, K,) which has something put upon his neck in order that it may be known that he has outstripped. (S, L.) — A chief upon whom are imposed the affairs of his people. (Ham p. 127.)

قلس

1. *قَلَسَ*, aor. -, inf. n. *قَلَسَ*, He belched up, (S, * A, * Mḡb, K,) from his throat, (S, A, K,) or from his belly, to his mouth, (Mḡb,) as much as filled his mouth, or less, (S, A, Mḡb, K,) of [acid and undigested] food or drink, whether he cast it forth or returned it to his belly: when it overcomes [or is repeated (accord. to an explanation of *قَلَسَ* or *قَلَسَ* below,)] it [the action] is termed *قَلَسَ*: (Mḡb:) or he vomited (*قَاءَ*) as much as filled his mouth: (Mḡh:) or he, or it, vomited, or cast forth; syn. *قَذَفَ*. (S.) The act termed *قَلَسَ* is an impurity which necessitates the performance of the ablution termed *وَضُوءٌ*: (A, Mḡh:) so in a trad. (A.) — *قَلَسَتْ نَفْسُهُ*, (A, K,) aor. and inf. n. as above, (K,) His soul, or stomach, heaved; or became agitated by a tendency to vomit: (A, K:) [like *لَقَسَتْ*]. — [Hence,] *قَلَسَتْ بِالطَّعْنَةِ بِالذَّمِّ* † [The wound made with a spear or

the like belched forth blood]. (A.) — And *قَلَسَتْ السَّحَابَةُ بِالتَّدْيِ*: *The cloud cast forth moisture, or fine rain; not vehement rain.* (A, * TA.) — And *قَلَسَتْ الكَأْسُ*, (S, K, *) aor. and inf. n. as above, (K,) † *The cup of wine cast forth [or overflowed with] the beverage, in consequence of its being very full.* (S, K, *) — And *قَلَسَ البَحْرُ*, aor. and inf. n. as above, † *The sea, or great river, cast forth [or overflowed with] water, in consequence of its being very full.* (K, * TA.)

2: see Q. Q. 1.

5: see Q. Q. 2.

Q. Q. 1. *قَلَسَهُ* (S, K) and *قَلَسَهُ* (K) He attired him with a *قَلَسُوةٌ*; (S, K;) as also *قَلَسَهُ*, (A,) inf. n. *تَقْلِيسٌ*. (TA.)

Q. Q. 2. *تَقْلَسَ* and *تَقْلَسَ* He attired himself with, or wore, a *قَلَسُوةٌ*; (S, K;) as also *تَقْلَسَ*. (S, A.) [The last of these verbs is used by El-Imedhance transitively, as meaning, He attired himself with a cap of the kind called *دَبِيَّةٌ* as a *قَلَسُوةٌ*: (see De Sacy's Chrest. Arabe, sec. ed., T. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

قَلَسَ, (A, K, and so in a copy of the S,) or *قَلَسَ*, (A, Mḡh, Mḡb, TA, and so in a copy of the S,) the former being the inf. n., (Mḡh, Mḡb,) and *قَلَسَانٌ*, (TA,) [but this last is more like an inf. n.,] *What comes forth, (Kh [accord. to the S], or Lth, AZ [accord. to the TA], S, A, Mḡb, K,) from the throat, (Kh or Lth, S, A, K,) or from the belly, to the mouth, (AZ, Mḡb,) as much as fills the mouth, or less, (Kh or Lth, S, A, Mḡb, K,) of [undigested] food or drink, (AZ, Mḡb,) peculiarly, with acidity, and that acid humour itself, (Meyd, as cited by Golius,) whether the person cast it forth or return it to his belly: (AZ, Mḡb:) when it is repeated, (Kh, S, A, K,) or overcomes, (Lth, TA,) it is termed *قَلَسٌ*: (Kh or Lth, S, A, K:) or what comes forth, of vomit, being as much as fills the mouth: (Mḡh:) pl. *أَقْلَاسٌ*. (TA.)*

قَلَسَ: see *قَلَسَ*.

قَلَسَاةٌ: } see *قَلَسُوةٌ*.
قَلَسُوةٌ: }

قَلَسَانٌ: see *قَلَسَ*.

قَلَسُوةٌ (S, A, Mḡb, K) and *قَلَسِيَّةٌ* (S, K) and *قَلَسُوةٌ* and *قَلَسَاةٌ* (TA) A certain thing that is worn upon the head, (K, TA,) well known; (TA;) [a cap, generally high and pointed, but sometimes close-fitting, which was worn by the Arabs, sometimes alone, and sometimes beneath the turban: there was also one kind which was round, like a melon: (see *أَرْضُوصَةٌ*)] and a conl, or hood, of a pointed form: see *طُرُطُورٌ*, and *بُرُنْسٌ*, and *عَرَقِيَّةٌ*: 'Abd-El-Laṭcef applies the term *قَلَسُوةٌ نَحَاسٌ* to the cap of copper which covered the head of the

obelisk standing on the site of Heliopolis, now called El-Matareeyeh:] *the kind worn by the Companions [of the Prophet] was such as fitted close to the head, [not pointed, or] not going away into the air:* (K in art. *بطح*;) pl. *قَلَانِسُ* and *قَلَانِسِي* (S, Mṣb, K) and *قَلَانِسِي* and *قَلَانِسِي*, which last is [properly a coll. gen. n. of which *قَلْنَسُو* is the n. un., being] originally *قَلْنَسُو*, for there is no noun ending with an infirm letter preceded by a ḍammeh, wherefore the و is changed into ي, and the ḍammeh into a kesreh, and then the word becomes like *قَاضِي* [for *قَاضِي*]. (S, K.) The dim. is *قَلْنَسِيَّةٌ* and *قَلْنَسِيَّةٌ* and *قَلْنَسِيَّةٌ* and *قَلْنَسِيَّةٌ*: (S, K:) but not *قَلْنَسِيَّةٌ*; for the Arabs form no dim. of a word of five [or more] letters so as to preserve all the letters, unless the fourth be a letter of prolongation. (TA.)

قَلْنَسِيَّةٌ
قَلْنَسِيَّةٌ and *قَلْنَسِيَّةٌ*: } see *قَلْنَسُو*.
قَلْنَسِيَّةٌ and *قَلْنَسِيَّةٌ*: }
قَلَانِسِي: see *قَلَانِسِي*.

قَلَانِسِي: see *قَالَسِي*, in two places. = *A maker [or seller] of what is called قَلْنَسُو* [or rather of *قَلَانِسِي*, the pl.; and so *قَلَانِسِي*; or this latter is perhaps post-classical]. (TA.)

قَالَسِي act. part. n. of 1, in the first and subsequent senses. (S, A.) — You say, *طَعْنَةٌ قَالَسَةٌ* [A wound made with a spear or the like belching forth blood, and belching forth much blood]. (A.) And [in like manner], *بَحْرٌ قَلَانِسِي* † *A sea, or great river, casting forth [much water (see 1)] or froth or foam:* (S:) or *flowing with a very copious and high tide of water.* (K.)

قلص

1. *قَلَصَ*, (S, M, A, &c.) aor. ʾ, inf. n. *قَلْوَصٌ*, (S, M, Mṣb, K,) [has, among its significations, three which I mention together because two of them are assigned to it in one of the phrases here following, and all of them in another:] *It contracted, or shrank; or became contracted or shrank;* (S, M, Mgh, L, Mṣb, K;) as also *قَلَصَ*, (S, Mgh, K,) inf. n. *تَقْلِيصٌ*; (K;) and *تَقْلَصَ*: (S, M, Mgh, Mṣb, K;) and *i. q. اِرْتَفَعَ*; [which has two significations: *it rose, or became raised: and it went away:*] (S, M, A, Mgh, Mṣb, K;) as also *قَلَصَ*, and *تَقْلَصَ*. (A, Mgh.) You say, *قَلَصَ الظِّلُّ*, (S, M, A, Mgh, Mṣb, K,) and *قَلَصَ* (TA) and *تَقْلَصَ* (Mgh) and *اِقْلَصَ*, (Fr, TA,) *The shade contracted, or shrank,* (M, K, TA,) *قَلَصَ مِنْ عَنِي*: (M, K;) or *decreased:* (TA:) or *went away;* syn. *اِرْتَفَعَ*. (S, Mṣb, TA:) all of which explanations are correct. (TA.) And *قَلَصَتْ شَفْتُهُ* *His lip became contracted;* (S, M, Mṣb, K;) as also *تَقْلَصَتْ*: (Mṣb:) or *became contracted upwards.* (A, TA.) And *قَلَصَ الضَّرْعُ* *The udder became drawn together.* (TA.) And

قَلَصَ الثَّوْبُ بَعْدَ الْغَسْلِ *The garment, or piece of cloth, contracted, or shrank, after the washing.* (S, Mṣb, K.) And *قَلَصَ القَمِيصُ*, inf. n. *تَقْلِيصٌ*; (K, TA;) or *تَقْلَصَ*; (M, TA;) *The shirt became contracted, or raised, or tucked up:* (M, K, TA:) and in like manner, *قَلَصَتْ الدَّرْعُ*, and *تَقْلَصَتْ*, [the coat of mail became contracted,] most frequently meaning *upwards.* (TA.) — *It (water) collected in a well, and became abundant:* (IKtt, TA:) or *rose* (S, M, K) in a well; (S;) syn. *اِرْتَفَعَ*: (S, M, K:) or, when said of the water of a well, it signifies *اِرْتَفَعَ* as meaning *it went away:* and also as meaning *it rose by its becoming copious:* (A, TA:) thus it has two contr. significations: and it is also said that *قَلَصَتْ البِئْرُ* signifies *the water of the well rose to its upper part:* and *the well became nearly, or entirely, exhausted:* (TA:) and *قَلَصَ العَدِيرُ* *the water of the pool left by a torrent went away.* (M.) — *قَلَصَتْ نَفْسُهُ*, (M, K,) aor. ʾ, inf. n. *قَلَصٌ*, (M,) and *قَلَصَتْ*, (M, K,) with kesr; (K;) *His soul heaved; or became agitated by a tendency to vomit;* syn. *عَثَّتْ*: (M, K;) and a dial. form thereof is with س [i. e. *قَلَسَتْ*, and also *لَقَسَتْ*]. (TA.) — Also *قَلَصَ*, aor. ʾ, inf. n. *قَلْوَصٌ*, *He leaped, sprang, or bounded.* (AA, K.) — *قَلَصَتْ الإِبِلُ*; (so in a copy of the A;) and *قَلَصَتْ*, (M, K,) inf. n. *تَقْلِيصٌ*; (K;) [probably signify the same: or] the former signifies *The camels rose in their pace, or going:* (A:) and the latter, *they (the camels) were light, or active, and quick, or were vigorous,* (شَمَرَتْ,) in their pace, or going: (M:) or *went on in one regular, uniform, or constant, course.* (K.) — *قَلَصَ*, inf. n. *قَلْوَصٌ*, also signifies *He went away;* (IB, TA;) and so *قَلَصَ*, inf. n. *تَقْلِيصٌ*: (TA:) each likewise signifies the same, but the latter in an intensive sense, said of tears; and so the latter when said of anything: (TA:) and so *تَقْلَصَ* said of an animal's milk. (Mgh.) — Also *قَلَصَ القَوْمُ*, inf. n. *قَلْوَصٌ*, *The company of men took up their luggage,* (O, TS, K,) or *collected themselves together,* (L,) and *went, or departed:* (O, TS, L, K:) or *they became distant, or remote:* (TA:) or *removed, or migrated, quickly from the dwelling.* (A, TA.) — And *قَلَصَ العَلَامُ*, inf. n. as above, *The boy grew up and walked.* (TA.) See *قَلْوَصٌ*.

2: see 1, passim: — see also 4. = *قَلَصَ قَمِيصَهُ* *He contracted his shirt; he raised it, or tucked it up.* (M, K, TA.) Thus the verb is trans. as well as intrans. (K.) — *قَلَصَ بَيْنَ الرَّجُلَيْنِ* *He separated the two men, each from the other, in a case of reviling or fighting;* syn. *خَلَصَ*. (M.)

4. *اِقْلَصَ*: see 1, second sentence. — *It (a camel's hump) began to come forth:* (IKtt, TA:) and, said of a camel, *his hump appeared in some degree,* (ISK, S, K, TA,) and *rose:* (TA:) and in like manner *اِقْلَصَتْ* said of a she-camel: (TA:) or the latter signifies *she (a camel) became fat in her hump;* as also *قَلَصَتْ*; and in like

manner one says of a he-camel [*اِقْلَصَ* and *قَلَصَ*]: (M:) or *she became fat in the [season called] صَيْف:* (S, M, K:) or *i. q. غَارَتْ*; [so in the copies of the K, evidently a mistake for *غَارَتْ*, q. v.]; and *her milk went away, or became drawn up;* (K;) [a signification nearly agreeing with explanations of *غَارَتْ*;] opposed to *اُنزَلَتْ*. (TA.) See also *قَلَصَ*.

5: see 1, passim.

قَلَصَ *Abundance of water:* and, contr., *paucity* thereof: (TA:) and *قَلَصَةٌ* and *قَلَصَةٌ* have the former of these significations: (M:) or *قَلَصَةٌ* signifies *water of a well collecting therein and rising:* (S, K:) and so *قَلَصَةٌ*, accord. to some lexicologists, as mentioned by Ibn-El-Ajdúbec: (IB:) the pl. of *قَلَصَةٌ* is *قَلَصَاتٌ*: (S, K:) and the pl. [or rather quasi-pl. n.] of *قَلَصَةٌ* is *قَلَصٌ*. (IB.) An Arab of the desert is related to have said, *قَبَا وَجَدْتُ فِيهَا إِلَّا قَلَصَةً مِنَ المَاءِ*, meaning, *And I found not in it [i. e. the well] save a little quantity of water.* (TA.)

قَلَصَ: see *قَلَصَ*. = *The beginning of a she-camel's becoming fat;* as also *قَلْوَصٌ*. (M.) See 4.

قَلَصَةٌ and *قَلَصَةٌ*: see *قَلَصَ*, throughout.

قَلْوَصٌ *A young, or youthful, she-camel;* (S, M, Mṣb, K;) i. e. *among camels* (Mgh, Mṣb) *the like of a جَارِيَةٌ among women:* (S, Mgh, Mṣb:) or *such as endures journeying;* (Lth, K;) so called until her tush grows forth, [in her ninth year,] when she ceases to be so called: (Lth:) or *a young, or youthful, Arabian camel:* (TA:) or *a she-camel from the time when first ridden, until she sheds the central incisor, [in her sixth year,] when she is called نَاقَةٌ*: (El-Adawee, S, Sgh, K;) the he-camel during that period being called *قَعُودٌ*, and then *جَمَلٌ*: (El-Adawee, S, Sgh:) or *any she-camel from the time when she is ridden, whether she be a بِنْتُ لَبُونٍ or a حَقَّة*, until she becomes a *بُكْرَةٌ*, or until her tush grows forth: (M:) or *a she-camel in her sixth year:* or *in her second year:* (M:) and sometimes a *she-camel just born* is thus called: (M:) the *قَلْوَصُ* is so called because of the length of her legs, and her not being yet bulky in the body: (T, TA:) and *a long-legged she-camel* is so called, (S, K,) sometimes: (S:) the term is only applied to a female: (IDrd, K:) [dim. *قَلِيصَةٌ*, of the pl. of which (*قَلِيصَاتٌ*) see an ex. in a verse cited in art. ده:] pl. *قَلَانِسُ* and *قَلَصٌ* (S, M, A, Mgh, Mṣb, K) and *قَلَصَانٌ* (M, L) and (pl. pl., K, i. e. pl. of *قَلَصٌ*, S) *قَلَانِسُ*. (S, M, Mṣb, K.) [Hence,]

قَلَانِسُ السُّجُجِ; *The clouds that bring snow.* (A, TA.) [Hence also,] *قَلَانِسُ السُّجُجِ* [also called *القَلَانِسُ* and *القَلَانِسُ*] † *Twenty stars, which, as the Arabs assert, الدَّبْرَانُ drove before him in demanding in marriage الثَّرِيَا*; (TA;) *some small stars before الدَّبْرَانُ, following الثَّرِيَا*: (Mir-át ez-

Zemán:) [by some applied in the present day to the Hyades:] or the قَلَص are the stars around الذَّبْرَان. (Kzw.) — Also, †A young, or youthful, female of the ostrich-kind; like the قُلُوص of the camel-kind; (M, TA;) the female of رِثَال [or young ostriches, or young ostriches a year old]; i. e. a رَأْلَة; (TA;) a female of the ostrich-kind, of such as are termed رِثَال: (S:) or a female of the ostrich-kind: (A, O, K:) and of such as are termed رِثَال: (K:) or قُلُوصُ النِّعَام signifies the رِثَال of the ostrich: (IDrd, TA:) or قُلُوص [so in the TA, app. a mistake for قُلُوص,] signifies the offspring of the ostrich; its حَقَان and its رِثَال: so says IKh, on the authority of El-Azdec. (IB, TA.) — Also, †The young of the [species of bustard called] حُبَارَى: (K:) or the female of the حُبَارَى: or a little female حُبَارَى. (M.) — قُلُوص is also metonymically applied to signify †Young women; (K:) as also قَلَاتِص: (TA:) and the latter, to signify women [in a general sense]. (TA.) — بئر قُلُوص A well having abundance of water: pl. قَلَاتِص. (M.)

قُلُوص: see 1, (of which it is an inf. n.,) throughout: — and see قُلُوص.

قَلِص: }
قَلِص: } see قَالِص.

قَالِصٌ Shade [contracting, or shrinking, from one: (see 1:) or] decreasing: (S, TA:) [or going away.] شَفَّة قَالِصَةٌ A contracting lip: (S:) and رَجُلٌ قَالِصُ الشَّفَةِ a man having a contracting lip. (Msb.) قَوْبٌ قَالِصٌ A garment contracted and short: (Sh, TA:) and قَمِيصٌ مُقَلِّصٌ a short shirt: (A:) or a shirt contracted, or raised, or tucked up: and دَرَعٌ مُقَلِّصَةٌ [a coat of mail contracted]: most frequently meaning upwards. (TA.) — قَالِصٌ and قَلِصٌ and قَلِصٌ Water collecting and becoming abundant in a well: (TA:) or rising, or high, (S, M, K,) in a well: (S:) the pl. of قَلِصٌ is قُلُوص. (TA.) See also 1.

مُقَلِّصٌ: see قَالِصٌ, in two places. — Also, applied to a horse, Long in the legs, and contracted in the belly: (M, TA:) or light, or active, and quick, (مُسْتَبِرٌ) call, and long in the legs: (S, K:) or tall. (A.)

مُقَلِّصٌ A she-camel fat in the hump; and in like manner, a he-camel: (M:) or a she-camel that becomes fat in the [season called] صَيْف: (S, M:) and also, a she-camel that becomes fat and lean in the winter. (Ks, TA.)

[قلع]

قلف

قلق

See Supplement.]

قلس

قَلْقَاسٌ [The colocasia; or arum colocasia of Linnæus: or its root:] the root of a certain plant, which is eaten cooked, (AHn, K,) and used medicinally: (AHn:) the decoction thereof increases the venereal faculty, and fattens; but the taking it constantly engenders black bile. (AHn, K.) [See De Sacy's "Relation de l'Égypte par Abd-allatif," pp. 94—98.]

[قلم]

قلو

قلى

قمر

See Supplement.]

قما

1. قَمَاتِ المَاشِيَةِ, aor. قَمَاتِ; (AZ, S, O, K;) and قَمَوْتُ, (O, K,) aor. قَمْتُ; (K;) inf. n. قَمُوٌّ and قَمُوَّةٌ, (AZ, S, O, K) both of the former verb, (AZ, S, O,) and قَمَرٌ (K) and قَمَاءَةٌ, (O, K,) which is of the latter verb, (O, TA,) and قَمَاءٌ, (K,) also of the latter verb; (TA;) The cattle became fat, or plump; (AZ, S, O, K;) as also قَمَاتٌ: (K:) the first is expl. in the T as meaning the cattle became full with fatness: and the epithet applied to them is there said to be قَامِئَةٌ. (TA.) — And قَمَاتِ الإِبِلِ بِالمَكَانِ, (K, TA,) and قَمَوْتُ, (K,) The camels abode in the place, (K, TA,) and were pleased with it, (TA,) because of its abundant pasture, and became fat, or plump, (K, TA,) in it. (TA.) And قَمَاتِ المَاشِيَةِ مَكَانَ كَذَا حَتَّى سَمِنَتْ [The cattle abode in such a place until they became fat, or plump]. (TA.) See also 5. — And قَمَرٌ بِالمَكَانِ, (O, TA,) inf. n. قَمَرٌ, (TA,) I abode in the place: (O:) or I entered the place and abode in it. (TA.) And قَمَا إِلَى مَنزِلٍ He went into an abode. (TA.) — قَمَاءٌ is also syn. with قَمَعَةٌ [q. v.]: (K:) the latter is affirmed to be the original word: (MF:) you say قَمَاتِ الرَّجُلِ, meaning قَمَعَةٌ. (O.) — قَمُوٌّ, (S, O, K,) aor. قَمْتُ; and قَمَاءٌ, aor. قَمَاءٌ; (K;) inf. n. قَمَاءَةٌ (S, O, K) and قَمَاءٌ, both of the former verb, (S, O,) and قَمَرٌ and قَمَرٌ, (so in copies of the K,) or قَمَاءَةٌ and قَمَاءَةٌ, (so in the TK,) and قَمَاءَةٌ, (K,) which last is not an inf. n. un., (L, TA,) said of a man, (S, O, TA,) and of other than a man, (TA,) He was, or became, little and despicable (S, O, K, TA) in the eyes [of others]: (TA:) the former verb is the better known in this sense. (MF, TA.)

3. مَا قَامَاءٌ It (a thing, TA) did not suit him: (K, TA:) and so مَا قَانَاءٌ. (TA.)

4. اِقْمَاتِ المَاشِيَةِ: see 1, first sentence. — اِقْمَا القَوْمَ The people, or party, had their camels in a fat, or plump, state. (S, O, K.) — اِقْمَا المَرْعَى The pasture, or place of pasture, suited the

camels, (K, TA,) and rendered them fat, or plump. (TA, as from the K.) And اِقْمَاءٌ It (a thing, S, O, or a place, or pasture or a place of pasture, TA) pleased him. (S, O, K, TA.) — And اِقْمَاءٌ He rendered him little and despicable. (S, O, K.)

5. تَقَمَّ المَكَانَ (in the CK المَكَانُ) [He found that] the place suited him, and consequently he abode in it. (O, K.) — تَقَمَّ الشَّيْءَ He took the best of the thing. (Th, K.) — And He collected the thing little by little: (S, O:) and accord. to Z, تَقَمَّ الشَّيْءَ signifies He collected the thing. (TA.)

8: see what immediately precedes.

قَمْرٌ A place in which a she-camel, and a he-camel, and a woman, and a man, abides until she, or he, becomes fat, or plump. (TA.)

قَمَاءَةٌ Abundance of herbage, or of the goods, conveniences, and comforts, of life; and ease, repose, or freedom from trouble or inconvenience or from toil or fatigue; as also قَمَاءَةٌ. (K.) — Also, and مَقْمَاءَةٌ and مَقْمُوَّةٌ, (like مَقْمَأٌ [a mistranscription for مَقْمَاءَةٌ] and مَقْمُوَّةٌ, TA,) A place on which the sun does not come: (O, K:) pl. of the first word قَمَاءَةٌ. (TA.)

قَمَاءَةٌ: see the next preceding paragraph.

قَمِيٌّ Little and despicable (S, O, K, TA) in the eyes [of others]; fem. قَمِيئَةٌ: (TA:) pl. قَمَاءَةٌ and قَمَاءٌ; (K;) the latter of a [very] rare form. (TA.)

قَامِئَةٌ, fem. of قَامِيٌّ: see 1, first sentence.

قَمَاءَةٌ and مَقْمُوَّةٌ: see قَمَاءَةٌ.

قمح

1. قَمِحَةٌ, (S, A, L, K,) aor. قَمَحْتُ, (K,) inf. n. قَمَحٌ; (S;) and اِقْتَمِحَهُ; (S, A, L, K;) He ate it, or took it into his mouth, (S, K,) namely, meal of parched barley or wheat, &c., (S, A, L,) not bread nor dates nor the like, but only what is eaten in the manner termed سَفٌّ, (L,) without moistening it, or kneading it with water &c.; syn. اِسْتَمَحَهُ; (S, K;) he took it in the palm of his hand (A, L) [and conveyed it] to his mouth (A) or licked it up. (L.) And اِقْتَمَحْتُ قَمِحَةً مِنْهُ [I so ate a mouthful thereof, i. e. of what is eaten in the manner described above]. (A.) — And قَمِحَةٌ likewise signifies, (L, K,) as also قَمِحَةٌ, (L,) He drank it, namely, what is called نَبِيذٌ, (L, K,) and شَرَابٌ [app. as meaning wine], and water, and milk. (L.) — And, from قَمِحَةٌ signifying as expl. above, you say, قَمَحَ عَنِ المَاءِ, (A,) or [simply] قَمَحَ, (S, L, K,) with fet-ḥ, (S,) aor. قَمَحْتُ, (L,) inf. n. قَمَحٌ; (S, L, K;) as also قَمَحَةٌ, aor. قَمَحْتُ, inf. n. قَمَحَةٌ; (L;) and قَامَحَ, (A, L,) inf. n. قَامَاحَةٌ and قَمَاحٌ; (A;) and قَمَحَ, and

انقمح; (S, L, K;) *He* (a camel) *raised his head* (S, A, K) *from the water* (A) or *at the watering-trough, and refused to drink*, (S, K,) *his thirst being satisfied*, (S, A,) or *by reason of loathing, or of the coldness of the water, or of some disease*. (A.) And *الإبل قامت* *The camels came to the water and did not drink*, (S, K,) *but raised their heads*, (S,) *by reason of disease, or of cold*, (S, K,) *or of the coldness of the water, or because their thirst was satisfied*. (TA.) And *شرب فقمح* and *أقمح* [*He drank*] and *raised his head and left drinking by reason of his thirst's being satisfied*. (S.) And *فقلان من الماء* *Such a one drank water, or the water, with dislike, or loathing*. (AZ.) *أشرب فاقمخ*, said by Umm-Zarā, means †[*I drink*] and *I satisfy my thirst until I am not able to drink more, so I raise my head like the [camel that is said to be]* *مقامح*: (A, TA:*) Az says that *التقمح* primarily relates to water, but is metaphorically used by her in relation to milk: she means that she satisfied her thirst with milk until she raised her head from drinking it like as does the camel when he dislikes drinking water: (TA:) or, as some relate her words, she said, *فاتقمخ*, (A, TA,*) which [likewise] means, “and I raise my head in consequence of the being satisfied with drinking.” (A.) [See also art. *قمح* — *قمح*, aor. قَمَح, inf. n. قَمُوح, is also expl. by Lth as signifying *He* (a camel) *became very languid by reason of vehement thirst*: but accord. to Az, this is wrong. (L.)

2. *قمحه*, (A, K,) inf. n. *تقميح*, (K,) † *He repelled him* (i. e. his companion, A) *with a small and paltry thing, in lieu of much that was due to him*; (A, K;*) like as the wronging commander does to him who engages with him in a warring, or warring and plundering, expedition, by doling to him the least, or meanest, thing, and choosing for himself in preference to him in the partition of the spoil. (A, TA.)

3: see 1, near the middle, in two places. — Hence, (S, A,) *شهرًا قماج*, (S, A, K,) also called *شهرًا قماج*, (K,) *The two coldest*, (S, K,) or *two of the coldest*, (A,) *months* (S, A, K) *of winter*; (A;) said by Sh to be *شيبان* and *ملكان*; (TA; [in which it is also here said that they are the two months whereof each is called *كانون*: if so, corresponding to December and January O.S.: but see *شيبان*, in art. *شيب*]) so called because the camels, when they come therein to water, find its coldness hurtful to them, and therefore raise their heads from it. (S.)

4. *أقمح*, (MA,) [in my MS. copy of the K indefinitely written *اقمخ*, and in the CK *اقمخ*, but it is correctly *أقمح*, as is shown by its being added, after the explanation, in the TA, “whence *مقمحون* in the K_{ur}” (xxxvi. 7,) and by explanations of this epithet in several of the

expositions of the K_{ur}-án, and the like is also indicated in the S,] inf. n. *إقمح*, (S,) said of a camel, (MA,) or of a man, and [in this case, but not when said of a camel,] tropical, (TA,) *He raised his head, and contracted his eyes*: (S, MA, K, TA:) [or he was made to raise his head and to contract his eyes:] it is expl. by Z as in the K. (TA.) — [Hence,] one says, (S,) *أقمحه* *الغل* † *The غل* [i. e. the ring, or collar, of iron, for the neck, or the shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron,] *caused his* (i. e. a captive's K) *head to be raised, by reason of the straitness thereof*; (S, K, TA;) meaning that the bar of the *غل*, which [by its projecting above the ring around the neck] pricked his chin, did not let him lower his head; as is said in the A. (TA.) — *الإقمح* [as inf. n. of *أقمح*, like *أضح* (with ك and ح) in form and in meaning,] also signifies † *The elevating of the head by reason of pride*: and so *الإقمح*. (L and TA in art. *قمح*: but in the CK, in that art, *الإقمح*, with ح.) And *قمح* *بأنفه* [i. e. *أقمح*] signifies *شمخ* [i. e. *بأنفه*], † *He magnified, or exalted, himself; was proud; behaved proudly, or disdainfully; or elevated his nose, from pride*; (K, TA;) and *raised his head, scarcely ever, or never, lowering it*: as though the verb had two contr. significations. (TA.) — *اقمخ* said of thirst is expl. by Lth as signifying *It rendered a camel very languid*: but accord. to Az, this is wrong. (L.) — *اقمخ* *السنبيل* *The ears [of wheat] became pervaded by the farinaceous substance*. (K.) — And *اقمخ* *البر*, so in the T and L and other lexicons, but in all the copies of the K *البر* *اقمخ*, *The wheat becomes mature* *قمح*. (TA.)

5: see 1, near the middle, in four places.

7: see 1, near the middle, in two places.

8: see 1, first quarter, in three places: — and see also 4, last sentence.

قمح *Wheat*, syn. *بر*, (S, A, Mgh, L, Msh, K,) and *حنطة*, and *طعام*, (Msh,) *when the farinaceous substance pervades the ears, or from the time when it has attained its full growth to the time when it has become compact*: (L:) [and the grain of wheat; as also *بر* and *حنطة* and *طعام*:] a word of the dial. of Syria. and sometimes used by the people of El-Hijáz; or, as some say, a Coptic word; but the former assertion is the more correct: (TA:) the word *بر* is more chaste: (S in art. *بر*.) *أقمح* signifies a single grain thereof. (Msh.) — *جرى القمخ* *في السنبيل* means *The farinaceous substance pervaded the ears [of wheat]*. (L.)

قمحة: see the next preceding paragraph.

قمحة A mouthful of *قمحة* [q. v.]: (S, K:)

or, as more than one have said, *of water*. (TA.) — See also *القمان*.

قمة القمحة and *القمحة* *The قمة* [q. v., generally meaning the glans of the penis]. (K.)

قمة القمحة *The part between the قمة* [or occiput] and what is termed *القفا* [which is the small hollow in the back of the neck]. (K.)

القمان, thus accord. to the Basrees, (TA,) and *القمان*, and *القمة*, (K,) *The [plant called] ورس* [q. v.]: (S, K, TA:) or [the kind of perfume called] *الذريرة*: (TA:) or (so accord. to the K and TA, but in the S “also,”) *a substance that comes upon the surface of wine, like the ذريرة*: (S, K, TA:) it is the froth, or scum, thereof: (L, TA:) or, as some say, (TA, but in the K “and,”) *saffron*: (K, TA:) or *a certain perfume*: or *a white substance that overspreads wine resembling the ذريرة*: this last is said to be what is meant in the following verse by En-Nábigah [Edh-Dhubyánee], the only poet known by AHn to have mentioned *القمان*:

• إذا فضت خواتمه علاه
• يبس القمان من الهدام

[When its seals are broken, what is exsiccated of the white substance resembling particles of calamus aromaticus of the wine comes, or appears, upon its surface]. (L, TA.)

قماح, a subst. from *قمح* or *قامح*, *Aversion of a camel from drinking, by reason of the thirst's being satisfied, or of loathing, or of the coldness of the water, or of some disease*. (L. [See also *شهرًا قماج*]) Hence *شهرًا قماج*, also called *شهرًا قماج*: see 3.

إنه قموح للنبيذ *Verily he is a great drinker of the beverage called nebedh*. (ISh.)

قمحة a subst. signifying *What is eaten in the manner termed إقمح*, [see *قمح*], (S, L,) *of the meal of parched barley or wheat, &c.*, (L,) or *such as a digestive stomachic* [جوارش] [often written *جوارش*], &c.: (S:) expl. in the K by the word *جوارش* [only], in some copies with the addition of a final ن [evidently a mistake for ت, since its original in the Pers. *گوارش* or *گوارشت*]: (TA:) app. from *القمخ* meaning *البر*. (S.) — [Hence] one says, *ما أصابت الإبل إلا قمحة من كلب*, *The camels obtained not [aught] save somewhat of dry herbage which they took into the mouth unmoistened, or licked up*. (A, TA.)

قماح A camel raising his head (S, A, K) from the water (A) or at the watering-trough, and refusing to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness

قمر - قمع

of the water, or of some disease: (A:) and disliking water from any cause: (K:) and قَمَائِحُ signifies the same, applied to a he-camel, (A, S, A,) and to a she-camel: (A, S, K:) pl. of the former قَمَائِحُ; (S, K;) and of the latter قَمَائِحُ, which is anomalous, (S,) or this is pl. of قَمَائِحُ, or it is [an inf. n.] syn. with مُقَامَعَةٌ, used as an epithet; you say إِبِلٌ قَمَائِحٌ; (A;) and إِبِلٌ مُقَامِعَةٌ. (S.) — Also, (K,) as expl. by Lth, and so قَمَائِحُ, but, accord. to Az, wrongly, (L,) A camel very languid by reason of vehement thirst. (L, K.)

مُقَمَّحُونَ: see 4, first sentence.

قَمَائِحُ, and its fem.: see قَمَائِحُ, in three places.

قمد

القَمْدُ What is behind the head; (S, in art. قمد; and Mṣb;) that is to say, (Mṣb,) the [occiput or] hinder part of the back of the head; (T, Mṣb, K;) i. e., the surface between the ذُؤَابَةٌ [here app. meaning the hair that surrounds the round part of the head] and what is termed قَائِسُ القَعَا [or the small protuberance above the back of the neck]: (T:) also, the protuberance above the back of the neck, (L, K,) between the ذُؤَابَةٌ [see above] and the back of the neck, sloping down from the هَامَةٌ [or middle, or crown, or top, of the head]; it is the part of the head which touches the ground when a man lies on his back: (L:) also, the upper part of the back of the head: (L, K:) or that part of the bone of the head which projects over the back of the neck; the هَامَةٌ being above it; and the قَدَالُ, below it, next the part of the back of the neck that is between the ears: (AZ, L:) pl. قَمَائِدُ (S, L, K, &c.) and قَمَائِدَاتُ and قَمَائِدَاتُ. (L.) Accord. to J and AHei, the م is an augmentative letter; but others hold it to be a radical; and F says, that J's mentioning this word in art. قمد requires consideration. (TA.)

قمد

1. قَمِيدٌ, aor. ق, (TA,) inf. n. قَمِيدٌ, (K,) He, or it, was, or became, tall, or long: or he was, or became, large and long in the neck. (K, TA.)

Q. Q. 4. إِقْمِيدٌ [in which the ه is an augmentative letter accord. to J, is said by F to be improperly assigned by J to this art.] see art. قمد.

قَمِيدٌ (Lth, S, L, K) and قَمِيدٌ (K) or قَمِيدٌ (L) and قَمِيدٌ (Lth, L) and قَمِيدٌ and قَمِيدٌ and قَمِيدٌ (K) and قَمِيدَانٌ and قَمِيدَانِي (L, K) Strong: (Lth, S, K:) or strong and hard or hardy: (L:) or gross, thick, coarse, or rude, (K,) and hard, or hardy: (TA:) applied to a

man: (L, K:) fem. قَمِيدَةٌ (S) and قَمِيدَانَةٌ and قَمِيدَانِيَّةٌ. (L.) — إِنَّهُ لَقَمِيدٌ قَمِيدٌ Verily he is very strong. (Lth, L.) — ذَكَرَ قَمِيدٌ Penis vehementer se erigens, (L, K,) or القَمِيدُ is a name of the penis. (L.) — See also أَقْمِدُ.

أَقْمِدُ, fem. قَمِيدَةٌ, (L, K,) and قَمِيدٌ and [fem.? see قَمِيدٌ above] قَمِيدَةٌ and قَمِيدَانِيَّةٌ, (K,) Large and long in the neck: or tall, (L, K,) in a general sense: applied to a human being. (L.) — نَحْنُ قَمِيدٌ We are thick-necked. (L.) — See also قَمِيدٌ.

قمر

1. قَمِيرٌ, aor. ق, (S, A, K,) inf. n. قَمِيرٌ, (S,) He, (a man, S, A, K, and an antelope, and a bird, TA,) and it, (a man's sight, A,) became dazzled (S, A, K) in the moonlight, (A,) or by snow, (S, A, K,) so that he could not see: (S, A:) he (an antelope) became deprived of his sight by the light of the moon, so that he was perplexed, and unable to see his right course. (IKtt.) — قَمِيرٌ, aor. ق, (K,) inf. n. as above, (TA,) He (a man, TA,) was, or became, sleepless in the moonlight. (K.) — See also 3, throughout.

3. قَمِيرَةٌ, inf. n. قَمِيرٌ (S, A, Mṣb, K) and مُقَامِرَةٌ, (S, K,) : He contended with him for stakes, or wagers, laid by both of them to be taken by the winner; syn. رَاهَنَهُ. (K;) [he contended with him in a game of hazard, such as that called المَيْسِرُ, or the like: (see Bḍ and Jel, ii. 216:)] in common modern conventional language, he played with him at a game in which it is generally made a condition that the winner shall receive something of the loser: (so accord. to an explanation which I find in several copies of the KT:) from قَمِيرَةٌ signifying "he deceived him;" because قَمِيرٌ is [often] deception. (A.) You say قَامِرَةٌ قَمِيرَةٌ, aor. of the latter ق (JK, S, A, Mṣb, K) and ق, (JK,) inf. n. قَمِيرٌ, (S, Mṣb,) : He contended with him for stakes, or wagers, &c., (S, K,) and overcame him therein; (S, A, Mṣb, K;) and قَامِرَةٌ قَمِيرَةٌ signifies the same: (K:) or قَمِيرٌ signifies he overcame him who contended with him in the contest termed قَمِيرٌ: and قَمِيرَةٌ, aor. ق, inf. n. قَمِيرٌ, he played with him in the manner termed قَمِيرٌ and overcame him: (S:) or قَمِيرَةٌ, inf. n. قَمِيرٌ, he overcame him in play; and so قَمِيرَةٌ: (IKtt:) or قَمِيرٌ, aor. ق, (K,) inf. n. قَمِيرٌ, (TA,) i. q. قَامِرٌ, (K, *TK,) and is transitive: (TA:) you say قَمِيرٌ بِالْقَدَاحِ, and بِالرُّودِ, [he contended for stakes, or wagers, &c., with the gaming-arrows, and with the apparatus for trictrac or backgammon]: (A:) and قَمِيرَةٌ [as syn. with قَامِرَةٌ]: (TA:) and قَمِيرَةٌ المَالُ, aor. ق, [so in a copy of the A, doubly trans., app. meaning I contended with him in a game of hazard for the property: or I so contended with him for the property and overcame him.]

4. اقمر الهلال The new moon became what is termed قَمِيرٌ, in the third night. (A.) — اقمرت Our night became bright [with light of the moon]. (S, TA.) — اقمرنا [We entered upon the time of moonlight;] the moon rose upon us. (S, TA.) — اقمر He (a man, TA) watched, or waited, for the rising of the moon. (K.) — See also 3.

5. تقمره He came to him in the moonlight. (S.) — تقمر الطير, (A, TA,) and التقير, (TA,) He hunted, or pursued, the antelopes, (A, TA,) and the birds, (TA,) in the moonlight, so that their sight was dazzled. (A, TA.) — تقمر الأسد The lion went forth in the moonlight in quest of prey. (S, K,*) — تقمره He deceived, beguiled, or circumvented, him; desired to do him some evil action without his knowing whence it proceeded. (A.) — See also 3, in two places.

6. تقامروا They played [together] in the manner termed قَمِيرٌ: (S:) they contended together for stakes, or wagers, &c.; (K:) [they contended together in a game of hazard, such as that called المَيْسِرُ, or the like: see 3.]

القَمِيرُ The moon in its third night [and after]: (ISd, A, K:) or the moon during the interval between the first two and last two nights: (AHeith:) or after three nights until the end of the month: (S:) [and the moon, absolutely, in many instances:] so called because of its whiteness, (S, Mṣb, TA,) from القَمِيرَةُ: (TA:) of the masc. gender: pl. قَمَائِرٌ. (TA.) The dim., قَمِيرٌ, is found to occur: (S:) and is applied to The moon at the time called مُحَاق [which is generally said to be applied to the last three nights of the month]: you say غَابَ قَمِيرٌ [The moon at the time called مُحَاق set, or disappeared]. (A, TA.) — اِسْتَرْعَيْتُ مَالِي القَمِيرَ I left my cattle to pasture without a pastor to take care of them in the night: and [in like manner,] اِسْتَرْعَيْتُهُ الشَّمْسُ, in the day. (TA.) — القَمِيرَانُ The sun and the moon: one of them [namely the latter] being made predominant. (TA.)

أَقْمِرُ: fem. with ة: see أَقْمِرُ.

قَمِيرَةٌ A colour inclining to greenness: (A, K:) or whiteness inclining to dinginess or duskiness: (A:) or whiteness in which is a dinginess or duskiness: (K:) or clear, or pure, whiteness. (TA.) See also أَقْمِرُ.

قَمِيرِي [Of, or relating to, the moon; lunar]. Ex. السَّنَةُ القَمِيرِيَّةُ The lunar year. (Mgh, art. شمس.)

قَمِيرِي is a rel. n. from قَمِيرٌ: and قَمِيرٌ is either pl. of أَقْمِرُ, like as حَمْرٌ is of أَحْمَرٌ, or pl. [or rather coll. gen. n.] of قَمِيرِي, like as رُومِي is of رُومِي (S, Mṣb:) or قَمِيرِي is a rel. n. from the name of a mountain, or of a place, or some other thing, accord. to different authors: or its ي is

added to give intensiveness to its signification : (TA:) the قَمْرِي is [A bird] of the [species called] فَوَاحِت [pl. of فَاخِئَة]; (Msb;) a certain species of bird; so called because أَقْمَر [q. v.] in colour, like the فَاخِئَة in *El-Hijáz*; (JK;) [a species of collared turtle-dove, of a dull white colour marked with a black collar: such I have seen in Egypt, caged; but they are rare there; and, I believe, are brought from Arabia:] the قَمْرِيَة is a species of حَمَام (K,) حَمَائِر [i. e. pigeons]: (M, TA:) or قَمْرِيَة is applied to the female; and the male is called سَاقُ حَرِّ قَمْرِيَة: (S, Msb, K: see سَاقُ حَرِّ in art. سَوَق): and the pl. is قَمَارِي, (S, Msb, K,) imperf. decl.; (S;) and accord. to some, قَمَارِي; (TA;) and قَمْر. (K.)

قَمَار: see 3. [It is often used as a subst., signifying † A game of hazard, such as that called المَيْسِر, and the like.]

قَمِير † An antagonist in the contention termed قِمَار: (IJ, K:) pl. أَقْمَار, (IJ, K,) which is anomalous, like أَنْصَار, pl. of نَصِير. (TA.)

أَقْمَر Of a colour inclining to خَضْرَة or of a dull or dingy or dusky white: (K:) and white: (S, Msb, K:) or intensely white: (IKt:) fem. قَمْرَاء: (S, K:) pl. قَمْر. (S, Msb.) You say قَمْرَ حِمَار (S, A, Msb, K) An ass of the colour termed قَمْرَة: (K:) or a white ass: (S, A, Msb:) and أَتَانُ قَمْرَاءَ a she-ass of the colour termed قَمْرَة: (K:) or a white she-ass. (S.) The Arabs say, that when the sky appears of the hue of the belly of a she-ass of this colour, it is most abundant in rain. (TA.) Also قَمْرَاءُ قَمْرٍ A moon-coloured horse. (Mgh.) And سَحَابٌ أَقْمَرٌ A cloud, or clouds, of a white colour: (S:) or intensely bright, by reason of the abundance of water therein: and [hence] full [of water]. (TA.) — نَيْلَةُ قَمْرَاءَ (S, A, K,) and مَقْمَرَةٌ (A, Msb, K,) and مَقْمَرٌ (K,) and قَمْرَةٌ (IAar, K,) which last is held by ISd, to be a kind of rel. n., or possessive epithet, (TA.) A moon-lit night; a night in which the moon shines: (A, K:) or a light, or bright, night: (S:) or a white night. (Msb.) IAar, mentions نَيْلُ قَمْرَاءَ; but ISd, says this is strange, and I think, he adds, that by لَيْل he means لَيْلَة, or that he makes لَيْل fem. as a pl. (TA.) You also say نَيْلَةُ الْقَمْرَاءِ, meaning The night of moonlight: (Lth, A, Mgh:) for الْقَمْرَاءُ also signifies the moonlight. (Lth, A, Mgh, K.) And قَعَدْنَا فِي الْقَمْرَاءِ We sat in the moonlight. (A.) And أَتَيْتُهُ فِي الْقَمْرَاءِ [I came to him in the moonlight]. (S.) — وَجْهٌ أَقْمَرٌ A face likened to the moon (K, TA) in respect of whiteness. (TA.)

إِنَّ اللَّيْلَ طَوِيلٌ وَأَنْتَ مُقْمِرٌ. أَقْمَرُ: see مُقْمِر. [Verily the night is long, and thou hast the light

of the moon: a proverb:] meaning, Wait thou patiently for the accomplishment of thy want. (JK.) [See Freytag's Arab. Prov., i. 45.]

قمس

1. قَمَسَ, (S, K,) aor. ʾ and ʾ, (K,) inf. n. قَمْسٌ (S, A, K) and قَمُوسٌ, (TA,) He, or it, (i. e. anything, TA,) dived, or plunged, (S, A, K,) in water: (TA:) he, or it, dived, or plunged, or became immersed, therein, and then rose: (TA:) he (a man) disappeared in water: (Sh:) and قَمَسَ [signifies the same as قَمَسَ: or] he, or it, became immersed, in water: (S:) and this latter, he leaped into a well. (Sh.) — [Hence,] It (a child, or foetus,) was, or became, in a state of commotion in the belly (S, K) of its mother: (S:) or in the membrane which enclosed it in the belly. (TA.) = قَمَسَهُ, (S, A,) [aor., app., as above,] inf. n. قَمَسٌ, (K,) He immersed, dipped, plunged, or sunk, him or it, (S, A, K, [in the CK الْقَمْسُ is put by mistake for الْقَمْسُ,]) in water; (S, A;) as also قَمَسَهُ, (S,) inf. n. إِقْمَاسٌ. (K.) See also قَمَسْتُ بِهِ فِي الْبُئْرِ I cast him into the well. (Sh.) — قَامَسْتُهُ فَقَمَسْتُهُ: see 3.

3. قَامَسَهُ, (K,) inf. n. مَقَامَسَةٌ, (TA,) He vied, or contended, with him in diving. (K, TA.) You say, قَامَسْتُهُ قَمَسْتُهُ, (S,) [aor. of the latter, accord. to rule, ʾ only,] inf. n. قَمَسٌ, (K,) I vied, or contended, with him in diving, (TA,) and I overcame him therein. (K, TA.) You say of him who contends, disputes, or litigates, with an adversary, (A,) or who disputes with one more knowing than himself, (S, K,) فَلَانَ يَقَامِسُ حَوْتًا † [Such a one vies, or contends, in diving with a fish]. (S, A, K.) You say also, فَلَانَ يَقَامِسُ فِي سِرِّهِ, meaning, † Such a one hides himself at one time and appears at another. (TA.)

4. قَامَسَ: see 7. = قَامَسَهُ: see 6.

6. الصَّبِيَانُ يَتَقَامَسُونَ فِي الْبَحْرِ The children vie, or contend, one with another, in diving in the sea, or great river; syn. يَتَغَاطُونَ. (A.)

7. انْقَمَسَ: see قَمَسَ, in two places. — † It (a star) set, or descended in the west; (S, K;) as also انْقَمَسَ. (TA.)

قَامُوسٌ: see قَمِيْسٌ.

قَامِسٌ: see قَمِيْسٌ.

قَامِسٌ (TA) and قَمِيْسٌ, (S, TA,) [but the former is a simple epithet, and the latter intensive,] A diver: (S, TA:) a diver for pearls. (TA.)

قَامُوسٌ: see قَمُوسٌ.

قَامُوسٌ The sea; syn. بَحْرٌ; (IDrd, K;) as also قَمِيْسٌ: (O:) or the deepest part thereof:

(A'Obeyd, A, K:) or the main body of the water thereof; as also قَمُوسٌ: (K, A, TA:) or the middle, and main body, thereof. (S.)

قَمِيْسٌ The time of a star's setting at dawn. (S, TA.)

قماش

1. قَمَشَ, aor. ʾ, (M, TA,) inf. n. قَمَشٌ, (S, M, K,) He collected (S, M, K) a thing, (S,) or قَمَاشٌ, (M, K,) meaning small rubbish, or broken particles of things, on the surface of the ground, (K,) hence and thence; (S, TA:) as also قَمَشٌ, inf. n. تَقْمِيْشٌ. (S, TA.) Hence, قَمَشُ الرِّيْحِ التُّرَابَ [The wind's collecting the dust]. (TA.)

2: see 1.

5. تَقْمَشَ, (K,) or تَقْمَشَ الْقَمَاشَ, and اِقْتَمَشَهُ, (M, TA,) He ate what he found, (K, TA,) hence and thence, (TA,) even though it might be vile: (K, TA:) or he ate what is termed قماش, hence and thence. (M.)

8: see 5.

قَمَشٌ The bad [or refuse] of anything: pl. قَمَاشٌ; like as عَرَاقٌ is pl. of عَرَقٌ; (Yaqqoob, ISk, M;) and قَمَاشَةٌ is like it: (TA:) and قَمَاشٌ is also a sing., like قَمَشٌ. (M, TA.) قَمَاشٌ also signifies What is collected hence and thence: (S:) or small particles, or fragments, of anything; as also قَمَاشَةٌ; (M, IKt:) and so قَمَاشَةٌ: (IKt, TA:) or small rubbish, or broken particles of things, on the surface of the ground. (K.) You say, مَا أُعْطَانِي إِلَّا قَمَاشًا He gave me not aught save the worst of what he found. (K.) [Hence,] قَمَاشُ الْبَيْتِ Household goods, or utensils and furniture. (S.) [Hence also,] قَمَاشُ النَّاسِ The refuse, or meanest sort, of the people, or of mankind. (K, TA.) [The application of قَمَاشٌ to Any kind of woven stuff, whether linen, cotton, or silk, &c., is post-classical. Its pl. is أَقْمِشَةٌ.]

قَمَاشٌ: see قَمَشٌ, throughout.

قَمَاشَةٌ: see قَمَشٌ, in two places.

قَمَاشٌ One who sells household goods, or furniture and utensils. (TA.)

قمص

1. قَمَصَ, aor. ʾ (S, M, A, Msb, K) and ʾ, (S, M, Msb, K,) inf. n. قَمَصٌ (S, Msb, K) and قَمَاصٌ, (S, M, A, K, or this is a simple subst., Msb,) and قَمَاصٌ, (M, K, or this last is not allowable, S,) He (a horse or other animal, S, A, K, or a camel, Msb) raised his fore legs together and put them down together, (S, A, Msb, K,) on being mounted or ridden, (Msb,) and beat the ground (عَجَنَ) with his hind feet; (S, K;) like اِسْتَنَّ; (S;) as also قَمَصَ: (A:) or قَمَاصٌ, with damm,

is the inf. n. when it signifies he did so usually: (K:) and, inf. n. قِمَاصٌ and قِمَاصٌ, he pranced, leaped, sprang, or bounded: (M, K:) and, inf. n. قِمَاصٌ, †he was, or became, restless, unquiet, or unsteady, (K, TA,) and took fright, and ran away at random, or shied: (TA:) and, inf. n. قِمَاصٌ, †it (a bird of the kind called نَعْرٌ) remained not steadily in a place, but leaped from its place impatiently: and, inf. n. قِمَاصٌ, †he took fright, and ran away at random, or shied, and turned aside or away. (TA.) You say, قِمَاصٌ, †هَذِهِ الدَّابَّةُ فِيهَا قِمَاصٌ; you should not say قِمَاصٌ; (S;) or you say قِمَاصٌ also; (TA;) and قِمَاصٌ, which last is the most chaste; (L, TA;) This beast has in her a property of raising and putting down her fore legs together, and beating the ground with her hind legs. (S.) And it is said in a proverb, (S,) مَا بِالْعَبْرِ مِنْ قِمَاصٍ (S, A, K,) and قِمَاصٍ; (Sgh, TA; and so, as well as قِمَاصٍ, in two copies of the S;) i. e. الْحِمَارُ; (S;) [There is not in the ass any power of raising and putting down his fore legs together, &c.]; applied to him who has become low, or mean, after being high, in rank, or condition; (S, A, K;) and to a weak man, in whom is no activity: (A, K:) or, as the proverb is related by Sb, أَفَلَا قِمَاصٌ بِالْعَبْرِ &c. in the ass? (M, TA.) And in a trad., قِمَاصَتْ بِهِ فُصْرَعَتُهُ And it leaped, or sprang, or bounded, and took fright, and ran away at random, or shied, with him, and threw him down. (TA.) You also say, قِمَاصَتْ السَّاقَةَ بِالرِّدْفِ †The she-camel went briskly with the rider upon the hinder part. (A.) And قِمَاصَ الْبَحْرَ بِالسَّيْفِ †The sea put the ship in a state of commotion (S, A, K) by the waves (S, A) thereof. (A.) And it is said in a trad., قِمَاصَ الْأَرْضِ بِكُرِّ النَّعْرِ †Verily the earth shall be in a state of commotion with you [like the commotion of the kind of bird called نَعْرٌ]. (TA.) You say also, أَخَذَهُ الْقِمَاصُ †Restlessness, or inquietude, or unsteadiness, seized him. (A, TA.) And, of a horse whose sciatic vein or nerve is contracted, (شَجَّ, [not شَجَّ as in Freytag's Lexicon,]) قِمَاصَتْ رِجْلَهُ [app. meaning, His hind leg became twitched up, as in springhalt]: in which case you also say of him, إِنَّهُ لِقَامِصٌ الْعُرْقُوبِ †[as though meaning, verily he has a twitching up of the hock]. (S, TA.) [See also عَسَافٌ.]

2: see 1, in three places. — قِمِصَةٌ قِمِصًا He clad him with a قميص [or shirt]: (S, Mgh, K:) and قِمِصَةٌ تَوْبًا [he clad him with a garment as a shirt]. (A.) [Hence] you say, قِمِصَةَ اللَّهِ وَشَى قِمِصَةَ اللَّهِ †[God invested him with the variegated robe of the office of Khaleefeh]. (A.) And it is said in a trad., (K, TA,) that Moḥammad said to 'Othmān, (TA,) إِنَّ اللَّهَ سَيَقِمُكَ قِمِصًا, meaning †Verily God will invest thee with the apparel

of the office of Khaleefeh, (K, TA,) and will ennoble and adorn thee like as he is ennobled and adorned who has a robe of honour conferred upon him. (TA.) — قِمِصَ التَّوْبِ (inf. n. تَقْمِصٌ, TA,) He cut out a قميص [or shirt] from the piece of cloth. (Lh, M, A, TA.)

5. تَقْمِصَ فِي النَّهْرِ He turned over, and became immersed, in the river. (TA.) = تَقْمِصَ (K,) or تَقْمِصَ قِمِصًا (S, M, A, Mgh,) He clad himself with a قميص [or shirt]. (S, M, A, Mgh, K.) [Hence] you say, تَقْمِصَ الْإِمَارَةَ and الْوِلَايَةَ †[He became invested with the office of commander, prefect, or the like]. (TA.) And تَقْمِصَ لِبَاسَ الْعِزِّ †[He became invested with might, or nobility. (A, TA.)

6. تَقَامِصَ الصِّبْيَانَ [app., The boys contended in leaping, springing, or bounding, raising both the legs together and putting them down together]: and بَيْنَهُمْ مَقَامِصَةٌ [between them is a contending in leaping, &c.]. (A, TA.)

إِنَّهُ لَحَسَنُ الْقِمِصَةِ [Verily he has a good mode of attiring himself with the shirt]. (Lh, M.)

قِمِصَى i. q. قِمَاصٌ, i. e. A leaping, springing, or bounding: (Kr, M:) or i. q. قِمِصَى (K,) i. e. a quick run. (Fr, TA.)

قِمَاصٌ and قِمَاصٌ and قِمَاصٌ: see 1, passim.

قَمُوصٌ A beast of carriage that leaps, springs, or bounds, (تَقْمِصٌ, K, i. e. تَشَبَّ, TA,) with its master; as also قِمِصٌ; (K;) likewise signifying a hackney (بُرْدُونٌ) that leaps, &c., much. (TA.) — †Restless; unquiet; that does not remain steadily in a place. (K, TA.) — †The lion: (IKh, L:) because he goes about in search of his prey. (TA.) — إِنَّهُ لَقَمُوصُ الْحَنْجَرَةِ †Verily he is a liar; (Kr, M, A;) as also غَمُوصٌ. (TA.)

قِمِصٌ: see قَمُوصٌ. — [A shirt; a shift;] a certain thing that is worn, (S,) well known; (M, K;) accord. to El-K̄ciyim Ibn-El-Jezree, and others, a sewed garment with two sleeves, not opened [down the front], worn beneath the [other] clothes; (TA;) accord. to El-Ḥulwānee, that of which the slit is towards, or to, the shoulder-joint; thus differing from a woman's دِرْعٌ, of which the opening for the head to pass through extends towards, or to, the bosom; but this [says M̄tr] I find not in the lexicons: (Mgh, art. دِرْعٌ:) "or," as in some copies of the K, but in others "and," (TA,) only of cotton, (K,) or of linen; (TA;) not of wool: (Sgh, K:) or by this is app. meant that such is generally the case: (Ibn-El-Hajar El-Mekkee, TA:) accord. to some, it may be from the skin [so called] which is the pericardium; [but accord. to Z, the reverse is the case;] or from تَقْمِصٌ signifying "he turned

himself over:" (TA:) sometimes fem.: (K:) or masc.; but sometimes meaning a coat of mail (دِرْعٌ), and then it is fem.: (M, TA:) pl. [of pauc.] أَقْمِصَةٌ (S, M, K) and [of mult.] قِمِصَانٌ (S, M, Mgh, K) and قِمِصٌ. (M, Mgh, K.) In a trad. mentioned above, (see 2,) it is used tropically. (TA.) — †The membrane that encloses a child in the womb. (Sgh, K.) — Also, (K,) or قِمِصُ الْقَلْبِ (A,) †The pericardium: (IAar, K:) or the latter signifies the fat of the heart; app. as being likened to the garment above mentioned: (M:) [and, by a synecdoche, the heart itself, with its appertences: see an ex. in a verse cited in art. سَوْدٌ, conj. 9.] You say, هَتَكَ الْخَوْفُ قِمِصَ قَلْبِهِ †[Fear rent open his pericardium, or the fat of his heart]. (A, TA.)

قِمَاصٌ A seller of قِمِصَانٌ [or shirts]. (TA.)

قَامِصٌ: see 1, of which it is the act. part. n.: and see an ex. voce مَوْقُوسٌ. — Kicking; striking with the foot. (TA.) — قَامِصُ الْعُرْقُوبِ: see 1, last signification.

قمط

1. قَمِطٌ, aor. ٴ (S, M, Mgh, Mgh, K) and ٴ, (M, K,) inf. n. قَمِطٌ (S, M, Mgh, Mgh,) He bound a child (S, Mgh) in the cradle, and a sheep or goat on the occasion of slaughtering it, (S,) with the قِمَاطِ [q. v.]: (S, Mgh:) or قَمِطُهُ signifies he bound his arms and legs, or hands and feet, together, like as is done with a child in the cradle, (K, TA,) and elsewhere, putting his limbs [or arms] next to the body, and then winding upon him the قِمَاطِ: (TA:) and he bound his (a captive's, Mgh, Mgh, K, or others', Mgh) arms and legs, or hands and feet, together, (Mgh, Mgh, K,*) with a rope; (Mgh, Mgh;) as also قَمِطُهُ (M, K,) inf. n. تَقْمِيطٌ (M, TA:) and قَمِطٌ he (a captive) was thus bound. (S, TA.) — قَمِطَ الْإِبِلَ (TA,) inf. n. as above, (K,) He disposed the camels in a file, string, or series. (K, TA.)

2: see 1.

قِمِطٌ: see قِمَاطٌ, in two places.

قِمَاطٌ The thing, (S,) or wide piece of rag, (Mgh,) with which a child is bound (S, Mgh) in the cradle: (S:) or the piece of rag, (Mgh, K,) or wide piece of rag, (TA,) which is wound upon a child (M, K, TA) when he is bound in the cradle: (Mgh, TA:*) pl. قِمِطٌ. (Mgh, Mgh.) — A rope with which the legs of a sheep or goat are bound (S, Mgh, K) on the occasion of the slaughtering; (S, K;) as also قَمِطٌ: (K:) or a rope with which the arms and legs, or hands and feet, of a captive are bound together: (Mgh, K:) pl. as above; (Mgh;) and the pl. of قَمِطٌ [probably a mistranscription for قِمِطٌ] is أَقِمَاطٌ. (TA.) — قَمِطٌ also signifies The شُرُطُ (Mgh, Mgh,) meaning wide woven ropes, (Mgh,) of fibres or leaves of the palm-tree, by which a booth of reeds

or canes is bound: or, as some say, the pieces of wood that are upon the outside of a booth of reeds or canes, or in its inside, to which are bound the bundles of reeds or canes that form the roof: (Mgh, Mṣb:) or the heads [or extremities] thereof: (Mṣb:) or قَمَط, with damm, [app. meaning قَمَط, with damm to the second letter as well as the first, or قَمَط as a contraction of قَمَط, like as كُنْب, accord. to some, is a contraction of كُنْب,] as I Ath says, on the authority of Hr, (TA,) or قَمَط, with kesr, (S, K,) signifies the thing, (S,) or rope, (K, TA,) of fibres or leaves of the palm-tree, (TA,) with which booths of reeds or canes are bound: (S, K, TA:) and hence مَعَاقِدُ القَمَطِ [the places where such ropes are tied]. (S.) — Also قَمَاطُ †The snares by which one snares men: and [its pl.] قَمِطٌ, accord. to the A, †the cords of stratagems or tricks. (TA.) [Hence,] وَقَعْتُ عَلَى قَمَاطِهِ †I became acquainted with his stratagems, or tricks, (Lth, K,) or his snares by which he snares men. (TA.) [The explanation of this phrase by Lth is وَقَعْتُ عَلَى بُنُودِهِ: that in the K, قَطِنْتُ بُنُودَهُ: another explanation is given in the TA, which is, قَطِنْتُ لَهُ فِي تَوَدِّهِ: in the JK, قَطِنْتُ: the right reading in the K and JK seems to be قَطِنْتُ بُنُودَهُ: and that of the explanation in the TA mentioned in this sentence is most probably, I think, قَطِنْتُ لَهُ فِي بُنُودِهِ I understood him in his stratagems, &c.]

قَمَاطٌ A maker of قَمِط [pl. of قَمَاط] for children. (TA.) — A rope-maker. (TA.)

قَمِطَرٌ

Q. 4. اِقْمِطِرْ It (a day, S) was, or became, distressful, or calamitous. (S, K.)

قَمِطِرٌ: see قَمِطِرٌ.

قَمِطِرٌ and قَمِطِرَةٌ (S, Mṣb, K) and with tesh-deed, [i. e. قَمِطِرٌ and قَمِطِرَةٌ,] but this pronunciation is extr., (K,) or, accord. to Yaḥkoob, (S,) or ISK, (TA,) not allowable, (S, TA,) A repository for books or writings, (S, Mṣb, K, TA,) resembling a سَطَط, [q. v., (in the TA, سقط, which is evidently a mistake,)] made of reeds woven together: (TA:) the first word is fem., like the second, as well as masc.: (Mṣb:) pl. قَمَاطِرٌ. (S, Mṣb.)

قَمِطِرٌ and قَمِطِرَةٌ, (S, K,) and قَمِطِرٌ, (TA,) A distressful, or calamitous, day: (S, K:) or a day that makes one knit the brow, or contract the skin between the eyes: so the first is explained by some as occurring in the Kur lxxvi. 10. (TA.) — شَرُّ قَمِطِرٍ, (TA,) and قَمِطِرٌ, (Lth, TA,) and قَمِطِرٌ, (TA,) Intense evil. (Lth, TA.)

قَمَاطِرٌ: } see قَمِطِرٌ, in two places.
قَمِطِرٌ: }

قنب — قَمِط

[قَمِع]

قَمِل

قَمِن

See Supplement.]

قَمِهْدٌ

Q. 4. اِقْمِهْدْ He (a man, L, and a camel, S, L,) raised his head. (S, L, K.) Mentioned by J in art. قَمِد, q. v.

[قَن]

See Supplement.]

قَنَاءٌ

1. قَنَاءٌ, aor. -, inf. n. قَنُوْا, It (a thing, TA) was, or became, intensely red: (K:) and قَنَاءٌ, without -, is a dial. var. thereof, (TA in this art.,) aor. يَقْنُوْ, inf. n. قَنُوْ. (TA in art. قَنُو.) You say, قَنَاتٌ لِحَيْتِهِ, aor. and inf. n. as above, His beard was, or became, intensely red from the dye: (S, O:) or, was, or became, black with the dye. (TA.) And قَنَاتُ اطْرَافِ الجَارِيَةِ بِالْحِنَّاءِ The extremities of the girl, or young woman, were, or became, black, or, accord. to the T, intensely red, with the hinnà. (TA.) And قَنَاتُ البُسْرَةِ The full-grown unripe date began to have its redness intermixed with blackness. (M in art. نَشْر.) —

See also 2. = قَنَاءٌ He mixed it, i. e. milk (O, K, TA) with water. (TA.) = And, (O, K, TA,) aor. -, (TA,) inf. n. قَنُوْ, (O, TA,) He killed him: (O, K, TA:) or he incited him, or induced him, to kill him; as also قَنَاءٌ, (K, TA,) inf. n. اِقْنَاءٌ: (TA:) [but this is a strange rendering of a verb with a single objective complement; and it appears that قَنَاءٌ should be followed by عَلَيْهِ, to give this sense; and so should قَنَاءٌ, if used in the same sense; for, accord. to Sgh,] اِقْنَاءُهُ عَلَيْهِ signifies I incited him, or induced him, to kill him. (O.) = قَنَاءُ الجُنْدِ, (AHn, K, TA,) [if not a mistranscription, for قَنِيْنٌ, as seems to be probably the case from what follows,] inf. n. قَنُوْ, (AHn, TA,) The skin was thrown into the tan, (AHn, K, TA,) after the removal of its hair and dirt: and قَنَاءُ صَاحِبِهِ [Its owner threw it into the tan, &c.]. (AHn, TA.) = قَنِيْنٌ, (O, K, TA,) aor. -, inf. n. قَنُوْ, (TA,) He died. (O, K.) One says, ضَرَبْتُهُ حَتَّى قَنِيْنٌ I beat him until he died. (TA.) — And قَنِيْنٌ said of a hide, It became spoiled, or rendered unsound. (O, K.)

2. قَنَاءٌ, (S, O, K,) inf. n. تَقْنِيْنَةٌ, (S, O,) or تَقْنِيْنٌ, (K,) He rendered (S, O, K) a thing, (K,) or his beard, (S, O,) intensely red (S, O, K) with dye. (S, O.) And He dyed his beard black; as also قَنَاءٌ. (K.)

3. مَا قَنَاءَهُ It (a thing) did not suit him; i. q. مَا قَامَاهُ. (TA in art. قَمَا.) [See also قَانِي in art. قَنِي.]

4. اِقْنَأْ He spoiled a hide, or rendered it unsound. (O, K.) = اِقْنَانِي الشَّيْءُ The thing became possible to me, or within my power, (K, TA,) and near to me. (TA.) = See also I, in two places.

قَنَاءَةٌ [or قَنَاءَةٌ]: see مَقْنَاءَةٌ.

قَنِيْنٌ شَيْءٌ أَحْمَرٌ قَانِيْنٌ A thing intensely red. (S, O.)

See an ex. of the fem. قَانِيْنَةٌ, applied to the sun, by a poet who was drinking, or watering, with a party, and was prevented by them from taking his share of the water until the sun became red. (TA.)

مَقْنَاءَةٌ and مَقْنُوْةٌ (S, K) i. q. مَقْمَاءَةٌ [and مَقْمُوْةٌ], (K,) A place on which the sun does not come; (AA, S, TA;) as also قَنَاءَةٌ [perhaps a mistranscription for قَنَاءَةٌ like its syn. قَمَاءَةٌ]: (TA:) some say that مَقْمَاءَةٌ and مَقْمُوْةٌ, [thus] without -, signify the contr. of مَضْحَاءَةٌ [which means a place from which the sun is hardly ever, or never, absent]. (S, TA.)

قَنْبٌ

1. قَنْبٌ فِيهِ, (JK, A, O, K,) aor. -, (JK, O,) inf. n. قَنْبُوْ, (JK,) †He entered into it, (JK, A, O, K,) namely, his house, or tent; as also قَنْبٌ. (JK, A.) — And قَنْبَتِ الشَّمْسُ, (A, K,) aor. as above, (TA,) and so the inf. n., (K,) †The sun set, (A, K, TA,) so that nothing thereof remained. (TA.) — قَنْبٌ بِمِخْلَبِهِ, aor. -, inf. n. قَنْبٌ, He (a lion) withdrew his claw into its receptacle. (O.) = قَنْبٌ الكَوْمِ, (A,) or العَنْبِ, (JK, K,) inf. n. قَنْبٌ, (JK,) He cut off from the grape-vine what would be injurious (A, K) to its produce; (K;) as also قَنْبُهُ: (A:) or he cut off from its upper part what would not bear and what would perhaps injure its produce: (En-Nadr, TA:) or he cut off some of the shoots thereof in order to thin it and that others might receive the whole of its strength. (AHn, TA.) = قَنْبُ الزَّهْرِ The flowers, or blossoms, came forth from their calyxes. (K.)

2. قَنْبُ الزَّرْوَعِ, (IDrd, S, O, K,) inf. n. تَقْنِيْبٌ, (IDrd, S, K,) The seed-produce put forth the قَنَابَةٌ [or قَنَابٌ i. e. the leaves enclosing the ears of corn]; (K;) i. q. أُعْصَفُ [i. e. put forth its عَصَف, here meaning the leaves of the ears of corn]. (IDrd, S, O.) = قَنْبُوا, (O, K,) inf. n. as above, (K,) They became a [troop such as is termed] مَقْنَبٌ; as also اِقْنَبُوا; (O, K;) and so تَقْنَبُوا. (A, O, K.) — And قَنْبُوا is said to mean They journeyed, or travelled, far: (O:) [or] so اِقْنَبُوا: (T, TA:) and نَحْوُ قَوْمٍ تَقْنَبُوا They journeyed towards a people, or party. (JK.) = See also I.

4: see 2, in two places. = اِقْنَبْ also signifies †He hid himself from a creditor, or from a Sultan. (O, K.) = And It (a plant) put forth the calyxes of its flowers, or blossoms. (AHn, O, TA.)

5: see 1, first sentence: — and see 2, in two places.

قَنْبُ The sheath of the penis (S, A, O, K) of a beast, or of a solid-hoofed animal, (K,) [i. e.] of the horse, (S, A, O,) and of other than the horse (S, O) among the solid-hoofed; (S;) or originally, of the solid-hoofed, and afterwards used in relation to others, as of the camel. (TA.) — [Hence,] **قَنْبُ الأَسَدِ**, i. e. †The sheath of the penis of the Lion, is a name by which the Arabs call the star [β] upon the hinder part of the tail of Leo: [this, it should be observed, is the place of the star in the figure of Leo commonly known; but the ancient Arabs, or many of them, extended the figure of that constellation (as they did also that of Scorpio) far beyond the limits which we assign to it: (see **الدَّرَاعُ**):] another meaning of **قَنْبُ** in relation to a lion, which will be found below, may perhaps be intended in this case, but I think it unlikely:] the Arabs also called the same star **قَنْبُ الصَّرْفَةِ** [q. v.]. (Kzw.) — [Hence, likewise,] **قَنْبُ** signifies also †The **بَهْرُ** of a woman; (K;) [meaning the *prepuce of the clitoris*; as being likened to a **قَنْبُ** properly so called; i. e.] it is metonymically [thus] applied to the *part that is circumcised*, of a woman. (JK, A.) — See also **قَنْبُ**, in two places. — Also *A large sail*, (O, K,) *one of the greatest of the sails of a ship*. (O.)

قَنْبُ: see **قَنْبَةُ**.

قَنْبُ The claw of the lion; as also **قَنْبُ** and **مِقْنَبُ** and **مِقْنَابُ**: (K:) or the *claw of the lion in its covering*; (O, TA;) as also **مِقْنَبُ**: or this last signifies the *fore paw of the lion*: and **قَنْبُ**, of which the pl. is **قُنُوبُ**, signifies the *part of the fore paw of the lion into which the claws enter [or are withdrawn]*; as also **مِقْنَابُ**; and in like manner this word [or app. each of these words] is used in relation to the hawk and falcon. (TA.) — Also (i. e. **قَنْبُ**) The *string of a bow*. (K.) — And i. q. **قَنْبَةُ**, q. v. (K.) — See also **قَنْبُ**.

قُنُوبُ [mentioned in the next preceding paragraph as pl. of **قَنْبُ**] signifies [also] The *calyxes of the flowers of a plant*. (AHn, O, K.°)

قَنِيبُ Companies of men. (S, O, K.) — And hence, as being likened thereto, (TA,) †Clouds (O, K, TA) such as are dense, or compact. (TA.)

قَنْبَةُ: see **قَنْبَةُ**.

قَنْبُ (S, Mgh, O, Mṣb, K) and **قَنْبُ** (K) [*Cannabis*, or *hemp*]; i. q. **أَبُو** [a less-known word]; a genuine Arabic word; (S, O;) or, accord. to AHn, a Pers. word [**كَنْبُ**] which has become current in the language of the Arabs; (Mgh;) vulgarly pronounced **قَنْبُ**; (TA;) [loosely expl. as] a sort of **كَتَانُ** [or *flax*], (K, TA,) i. e. the *coarse [sort]*, of which are made ropes and the like; (TA;) a plant of which the skin, or rind, is twisted into ropes; (Mṣb;) its stems are bruised

until the culm becomes strewn in fragments and the rind thereof becomes detached; and one says **جِبَالُ القَنْبِ** [the ropes of hemp]: (AHn, Mgh:) it has a grain called **شَهْدَانِجُ** [q. v.]: (Mgh, Mṣb:) **قَنْبُ**, [thus without teshdeed,] occurring in a verse of Aboo-Heiyeh En-Numeyree, is said to signify the same as **قَنْبُ**; but whether it be a dial. var. or altered therefrom [by poetic license] is doubtful. (L, TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 269.]

قَنْبَةُ, (O, K,) like **رَمَانَةٌ**, (K,) or **قَنْبَةُ**, (S, [thus in my copies, without teshdeed,]) The combined leaves in which are the ears of corn; (S, O, K;) also called **عَصِيفَةٌ**: (S, O:) so says IDrd: (S:) and [it is said that] **قَنْبُ**, with damm, (O, K,) as also **قَنْبُ**, with kesr, (K,) signifies the leaves surrounding the heads of growing corn, (O, K, TA,) i. e. the ears, (TA,) in the beginning of its fruit-bearing: (O, K, TA:) by which explanation is meant the same that is meant by the explanation immediately preceding. (TA.)

قَانِبُ The howling wolf. (O, K.) See also **مَقَانِبُ**. — And *A quick, or brisk*, **فَيْحُ** [i. e. foot-messenger, or courier who journeys on foot]; as also **قَيْنَابُ**. (O, K.) [In the CK, **الفَيْحُ** is put for **القَيْنُجُ**.] — And **وَادِ قَانِبُ** [A valley, or water-course,] of which the torrent comes from afar. (O.)

قَيْنَابُ: see the next preceding paragraph.

مِقْنَبُ A thing that the sportsman has with him, (S,) his bag, (**خَرِيْطَةٌ**, O, or **وَعَاءُ**, K,) or a thing resembling a **مِخْلَاةُ** or a **خَرِيْطَةٌ**, (TA,) in which he puts the game that he takes. (S, O, TA.) — See also **قَنْبُ**, in two places. — Also *A ring of gold*. (JK.) — And *A troop of horses or horsemen*, (S, O, K,) or of both, (TA,) from thirty to forty, (S, O, K, TA,) or less than a hundred, (TA,) or as many as three hundred: (Lth, O, K, TA:) or a troop of horses or horsemen that assemble for a hostile, or predatory, incursion: pl. **مِقْنَابُ**. (Kf, TA.)

مِقْنَابُ: see **قَنْبُ**, in two places.

مَقَانِبُ Rapacious, or ravening, wolves: (O, K, TA:) a pl. without a sing.; or it is an irreg. pl. of **قَانِبُ** [q. v.]. (TA.) — It is also pl. of **مِقْنَبُ** [q. v.]. (Kf, TA.)

قنبر

قَنْبَرٌ and **قَنْبَرَةٌ** A species of the [kind of bird called] **حَمْرٌ**: (TA:) [or resembling the **حَمْرٌ**]: i. q. **قَنْبَرٌ** [i. e., the lark]: (S, K, art. **قنبر**): n. un. **قَنْبَرَةٌ**, (S, Mṣb, art. **قنبر**): also pronounced **قَنْبَرَةٌ**: (Mṣb, ibid.): pl. **قَنْبَارٍ**. (TA.) See **قَنْبَرٌ**.

قنبط

قَنْبِطُ [Cauliflower]; the thickest species of

قَنْبِطُ; (K;) called in the dial. of Egypt **قَنْبِطُ**; mentioned in the S in art. **قبط**; [but only as a thing well known;] the author of the S regarding the ن as augmentative: (TA:) it renders the breath stinking; and causes a thickness, or grossness, [app. of the humours;] and she who uses its seed in the manner of a suppository in the vagina will not become pregnant: (K:) so say the physicians. (TA.)

قنت

1. **قُنُوتٌ** is the inf. n. of **قَنَّتَ**, (MA, Mṣb,) aor. 2, (Mṣb,) and signifies The being obedient: (S, M, MA, Mgh, K, TA:) or the being constantly obedient: (IAmb, O, TA:) the former is the primary meaning: and hence, in the Kur [xxxiii. 35], **وَالْقَانِتِينَ وَالْقَانِتَاتِ** [And the obedient men and the obedient women]. (S, M, TA.) One says, **قَنَّتَ اللهُ**, (MA,) and **قَنَّتَ اللهُ**, (TA,) [but this latter is unusual, the former only being authorized by the Kur-án (in iii. 38 and xxxiii. 31),] meaning *He was obedient to God*. (MA, TA.) And it is said in the Kur [ii. 110 and xxx. 25], **كُلُّ لَه فَاتِيُونَ** i. e. *All are obedient unto Him*: but the meaning here is, that the beings in heaven [and earth] are created by the will of God, and that none of them can alter the form in which it is created; the obedience here spoken of being obedience to the will [of God], not the obedience of religious service; some of them being obedient [in this sense], and others being disobedient. (L, TA.) [It is said that] the proper signification of **القَانِتُ** [or the signification that implies all the meanings of the word] is *The performer of the command of God*. (L, TA.) — It signifies also The act of standing; (Mgh, TA;) mentioned by Th, and asserted by him to be the primary meaning. (TA.) And (TA) The standing long. (IAmb, O, TA.) And (TA) The standing in the performance of the divinely-appointed act of prayer. (S, Mṣb, K, TA.) [See also 4.] Hence, (Mgh, Mṣb, TA,) it is said in a trad. (S, TA) of the Prophet, as a reply given by him to the question **أَيُّ الصَّلَاةِ أَفْضَلُ** (S, Mgh, Mṣb, TA) i. e. [The most excellent characteristic of the performance of the divinely-appointed act of prayer is] the long continuance of the standing. (Mgh, Mṣb, TA.) And hence, **قُنُوتُ الوِثْرِ**; (S; [see art. **وتر**];) or [as it is also termed] **دُعَاُ القُنُوتِ**, which means *The supplication of the standing*; (Mṣb;) for one utters the supplication standing: (TA:) and what is thus termed **دُعَاُ القُنُوتِ** is as follows: **اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْنِي عَلَيْكَ الخَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ يَاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ** i. e. *O God, verily we beg of Thee aid to be obedient and to forsake disobedience, and we beg of Thee forgiveness of sins, [and we believe in Thee, and we rely*

upon Thee,] and we laud Thee well, and we will not be unthankful to Thee for Thy favour, and we cast off and forsake him who disobeys Thee: [O God, Thee we worship, and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves;] and we are quick in working for Thee and in serving Thee: we hope for Thy merry, and we dread Thy punishment: verily Thy punishment overtakes the unbelievers; thus this clause is expl. on the authority of Ks: or, as some say, it means, causes others to overtake, or become associated with, the unbelievers. (Mgh. [See also art. لحن.]) It is said of the Prophet, قَنَّتْ شَهْرًا فِي صَلَاةِ الصُّبْحِ بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِغْلِ وَذُكُوانَ [He stood during a month, in the prayer of day-break, after (the prayers of) the رُكُوعِ (pl. of رُكْعٌ, q. v.), cursing (the tribes of) Rial and Dhakmān]. (TA.) — Also The act of supplicating [God]: (Zj, Mgh, O, Mṣb, K, TA:) this is the signification [most] commonly known. (Zj, Mgh, O, TA.) And [particularly, accord. to general usage,] The supplicating God [by addressing Him with the form of words mentioned above as used in what is termed القنوت], doing so standing. (TA.) — And The divinely-appointed act of prayer; syn. صَلَاة. (IAmb, O, TA.) — And The being silent; (O, Mṣb, K, TA;) by which is meant (O, TA) the withholding oneself from talking; (O, TA) in, or during, [the prayer called] الصَّلَاة. (O, Mṣb, TA.) Hence, (O, Mṣb, TA,) accord. to a trad., (O, TA,) the saying in the Kūr [ii. 239], وَقُومُوا لِلَّهِ قَانِتِينَ [And stand ye unto God, in the divinely-appointed act of prayer, refraining from talking]. (O, Mṣb, TA.) — And The serving of God. (TA.) — And The continuing of the performance of the pilgrimage. (TA.) One says, [قَنَّتْ and] قَانَتْ, meaning He continued the performance of the pilgrimage. (IAḡr, O, K, TA.) — And The prolonging of engaging in warring, or warring and plundering. (TA.) One says, [قَنَّتْ and] قَانَتْ, meaning He prolonged the engaging in warring, or warring and plundering. (IAḡr, O, K, TA.) — And The confessing, or acknowledging, one's being in the condition of a servant [to God]. (TA.) — And The being lonely, humble, or submissive: (A, TA:) or the heaping to obedience [to God], with loneliness, humility, or submissiveness. (Er-Rāghib, TA.) One says, قَنَّتْ لَهُ He was, or became, lonely, humble, or submissive, to him. (TA.) And قَنَّتِ الْمَرَاةَ لِرُؤُوسِهَا, (A,) or لِبُعْلِهَا, (TA,) The woman was, or became, lonely, humble, or submissive, and obedient, to her husband: (A:) or was, or became, quiet and submissive; syn. أَقَرَّتْ. (TA.) [See also 4, and 8.] قَنَانَةٌ [is an inf. n., of which the verb is قَنَّتْ, like قَنَّنَ, and] signifies The eating little [like قَنَانَةٌ]. (K.)

4. قَانَتْ He stood long in the performance of the divinely-appointed act of prayer. (O, K.) [And قَنَّتْ has the same, or nearly the same, meaning; as is shown above.] — Also, [like قَنَّتْ عَلَى عَدُوِّهِ,] He cursed his enemy. (IAḡr,

O, K.) — See also 1, last quarter, in two places. — Also He lowered, humbled, or submitted, himself to God. (IAḡr, O, K.)

8. اِقْتَنَتْ He was, or became, tractable, or submissive. (TA.) [And اِكْتَنَتْ has a similar meaning.]

قُنُوتٌ A woman lonely, humble, or submissive, and obedient [to her husband]. (A.)

قَنِيَتْ A woman who eats little: (O, K:) as also قَنِيَنَ. (O.) — مَسِيكٌ i. q. قَنِيَتْ, so in a copy of the K, meaning [A skin] that retains the water; and this is the right explanation: (TA:) but accord. to AZ and Z, the word مَسِيكٌ thus used is like أَمِيرٌ; and مَسِيكٌ is expl. by Z as meaning [a skin] that does not exude, and by AZ as meaning [a skin] that retains the water so that it does not exude: (TA in art. مَسِكَ:) in the present art., in some of the copies of the K, مَسِيكٌ, the act. part. n. from أَسَالَ الْمَاءَ; and thus in a copy of the Tekmilch. (TA in the present art.: in the O, in this art., it is مَسِيلٌ.)

قَانَتْ [part. n. of قَنَّتْ in all its senses]: see three exs. in the first quarter of the first paragraph, and another ex. in the last quarter: its [broken] pl., in all its senses is قَانَتْ. (ISd, TA.)

قنح

1. قَنَحَهُ, (S, K, TA,) aor. -, (K, TA,) inf. n. قَنَحَ, (S, TA,) He bent it, or curved it, (S, K, TA,) i. e. a thing, (S,) or a stick, or branch, (TA,) [at the end,] like a مِخْجَنَ, (S, K, TA,) or صَوْلَجَانَ. (TA.) — And قَنَحَ الْبَابَ He hewed, or cut out, a wooden implement, (called a قَنَاحَةٌ [q. v.], L,) and with it raised [and opened] the door; as also اِقْنَحَهُ: (T, L, K, TA:) or [simply] he raised [and opened] the door with the wooden implement called a قَنَاحَةٌ; and so قَنَحَهُ: (A:) [or] قَنَحَ الْبَابَ, (S, K,) inf. n. تَقْنِيحٌ, (K,) He adjusted (أَصْلَحَ) a قَنَاحَةٌ to the door. (S, K.) = And قَنَحَ, (K, TA,) aor. and inf. n. as above, (TA,) said of one drinking, He satisfied his thirst, and, by reason thereof, raised his head; and showed, or expressed, dislike of drinking (تَكَارَهَ عَلَى الشَّرْبِ); like تَقْنَحَ, (K, TA;) which is the more approved [and to which, as well as to the former verb, both of the clauses of the explanation above relate, as will be shown by what follows]: in some of the copies [of the K] like قَنَحَ مِنَ الشَّرَابِ, one says, accord. to AHn, one says, قَنَحَ قَنَحًا, aor. and inf. n. as above, meaning he sipped [of the wine or beverage]; and accord. to Az, تَقْنَحَتْ مِنَ الشَّرَابِ, which, he says, is the prevailing expression: hence the saying of Umm-Zarā, أَشْرَبْتُ وَأَقْنَحْتُ, i. e. I [drink, and] stop, or interrupt, drinking, and proceed leisurely therein: or, I drink after the satisfying of thirst: which latter explanation, mentioned on the authority of AZ,

is that which is approved by Sh and Az, in opposition to Aboo-Abd-Allah Et-Ṭuwāl, who thought it to mean I drink by little and little. (TA. [See also this saying of Umm-Zarā, with another reading of it, in the last sentence but one of art. قنح.])

2: see above, second sentence, in two places: = and see also the third sentence.

4: see 1, second sentence.

5: see 1, third sentence, in three places.

قَنَحَ [thus accord. to the L] is expl. in the 'Eyn as meaning Thy making a قَنَاحَةٌ with which thou wilt fasten (تَشُدُّ) the side-post of thy door and the like; termed by the Persians قَانَه [app. a mis-transcription for قَانَهُ, a wooden peg, which, dropping into the bolt of a lock, or the like, prevents its being opened until the said peg is pulled up]; but ISd says, I know not how this is, for the explanation is not good; and I think قَنَحَ here is a dial. var. of قَنَاحَ [q. v.]. (L.)

قَنَاحٌ and قَنَاحَةٌ [thus in the L, but app. the ق should be with damm in both words,] A stick, or branch, bent, or curved, [at the end,] like a صَوْلَجَانَ [q. v.]. (L.)

قَنَاحٌ A bar (مَتْرُسٌ [or مَتْرُسٌ]) of a door. (IAḡr, L.)

قَنَاحَةٌ: see قَنَاحٌ.

قَنَاحَةٌ A crooked, or curved, long مِفْتَاحٌ [or instrument for opening a door]: (S, L, K:) [from what here follows, it seems to be a kind of wooden lever, with a crooked, or curved, end, with which a door is raised and opened: (see also 1:)] a wooden implement with which a door is raised [and opened, app. by lifting the lower pivot (which serves as a hinge) out of its socket]: (A, L:) and any piece of wood that is inserted beneath another [as a lever] in order to move it. (L.)

قند

4. اِقْنَدَ السَّوِيْقَ He put قُنْدٌ into the سَوِيْقَ [or meal of parched barley or wheat]. (IKtt.)

قُنْدٌ (S, A, L, Mṣb, K) and قُنْدَةٌ and قُنْدِيدٌ (L, K) The honey (or expressed juice, TA) of the sugar-cane, (S, A, L, K,) when it has become concrete, (L, K,) or when it has been rendered concrete; (as in some copies of the K;) [or sugar-candy;] see also طَبْرَزْدٌ; with which قُنْدٌ is made: (L:) or that of which sugar is made; so that sugar is to قُنْدٌ like clarified butter to fresh butter: the pl. of قُنْدٌ is قُنُودٌ: (Mṣb:) it is (as some say, Mṣb) an arabicized word, (Mṣb, K,) from [the Pers.] كُنْدٌ [or قُنْدٌ]. (TA.)

قُنْدَةٌ: see قُنْدٌ.

قُنْدِيدٌ: see قُنْدِيدٌ.

قنديد: see قند. — Wine: (AA, IAar, S, L, K:) or it is not wine, (As, S, IJ,) but like *إسْفُظ*, i. e., (As, S,) *expressed juice* (As, T, S, L, K) of grapes, (T, L,) *boiled*, (As, T, S, L,) *with aromatics put in it*, (As, T, S, L, K,) and then rendered more fragrant by an admixture of other perfumes: [so I render *يَقْتَقِي*:] (T, L, K:) or *beverage*, or *wine*, (*شَرَاب*), *made of قند*: (A:) pl. *قنَادِيد*. (IAar, L.) — *Ambergris*. (Kr, L, K.) — *Camphor*. (K.) — *Musk*. (K.) — *A perfume made with saffron*, (K,) or *with [the plant called] ورس*. (TA.) — [The plant called] *ورس*: (K:) or *excellent ورس*. (L.) — The state, or condition, of a man, *whether good or bad*; as also *قنديد*: (K:) pl. of the former *قنَادِيد*. (IAar.) — *He did the thing* [He did the thing] in its [proper] manner. (K.)

قنداو is mentioned among the words whose last radical letter is *ء*. (K.) Aboo-Malik says, that *رجل قنداوة*, of the measure *فَعْلَاوَة*, signifies *A light, or active, man*: and *ناقة قنداوة* a *swift she-camel*: (S:) and a *bold she-camel*: (Fr, S:) and the epithet is with and without *ء*: (Fr:) and *جمل قنداو* a *swift he-camel*: and *قندوم قنداوة* a *sharp adz*: but others say *قنداوة*, with *ف*. (S.)

مقندي: see the next paragraph.

مقنود, and *مقند*, (S, A, L, Mṣb, K,) and *مقندي*, (K,) [*Meal of parched barley or wheat*] prepared [or sweetened] with *قند*. (L, Mṣb.) [See an ex. in art. *جلق*]. — *كلام مقنود*, and *مقند*, † [*Sugared speech*]. (A.)

مقند: see the preceding paragraph in two places.

قنص

1. *قنصه*, (S, M, A, K,) aor. -, (M, A, K,) inf. n. *قنص* (S, M,) and *قنص*; (M;) and *قنصه*; and *قنصه*; (S, M, A, K;) *He took, captured, or caught, it; made it his prey; snared, insnared, or entrapped, it; hunted, or chased, it; or sought to take, capture, or catch, it*; syns. *صاده*, (S, M, A, K,) and *اصطاده*, (S, K,) and *قنصه*; (S;) namely, a wild animal, or a number of wild animals. (M, A.) [Hence] you say, *هو يقنص الفرسان*, and *يقنصهم*, † *He captures the horsemen*. (TA.)

5: see 1.

8: see 1, in two places. — As being likened to "the taking" of the object of the chase, *الاقنص* signifies † *The taking anything quickly*. (Kull.) — [And hence, † *The apprehending quickly*.]

قنص [originally an inf. n.] *What is taken, captured, caught, insnared, entrapped, hunted, or chased, of wild animals or the like*; as also *قنص*. (S, M, A, K.)

قنص: see *قنص*: = and *قنص*, in two places.

قنص: see *قنص*.

قنص *One who takes, captures, catches, insnares, entraps, hunts, or chases, wild animals or the like*; as also *قنص* (S, M, A, K) and *قنص*: (S, M, K:) or *قنص* signifies *persons who do so, collectively*; and is [a quasi-pl. n.] similar to *كليب* and *معيبر* and *حبيبر*: (IJ, TA:) the pl. of *قنص* is *قنص*: (A, TA:) and *قنصة* signifies the same as the pl.: and also *low, vile*; or *mean, persons*. (TA.) [See also *طمرور*, in an explanation of which the sing. *قنص* is app. used in like manner.] You say, *جاء القنص بالقنص*, *The sportsman came with the game taken*. (A.) And it is said in a trad., *فتخرج النار عليهم قنص*, † [*And the fire of hell shall send forth against them snatchers*]; meaning, it shall snatch them in pieces like as the beast or bird of prey snatches its prey: the sing. is *قنصة*: (K, TA:) or, as some say, the meaning is, sparks like the *قنص* of birds, i. e., their *حواصل*. (TA.) See what follows.

قنصة: see *قنص*, in two places. — Also, sing. of *قنص*, which signifies [The intestines, or bowels, of a bird, into which the food passes from the stomach;] in a bird, *what the مصارين are in other creatures*: (S, K:) or the pl. [or sing. (K, art. *جرا*)] signifies *i. q. جريئة*: (L, TA:) or the *قنصة* is, in a bird, *like the حوصلة* [or lower part of the belly] in a man: (M, TA:) or [the stomach, or triple stomach, or the crop, or craw, of a bird;] in a bird, *like the كرش* [in other creatures]: (TA:) [see *الجريئة*]: or a thing like a little burrow in the belly of a bird: (T, A, L:) [in the present day it is applied to the gizzard, or true stomach, which is perhaps meant by the last of the preceding explanations; and is also pronounced *قونصة*:] or the pl., in relation to a bird, signifies *i. q. حواصل* [pl. of *حوصلة*]: (TA:) the word is also written with *س*; but is better with *ص*. (TA.)

قنط

1. *قنط*, aor. -; and *قنط*, aor. -; and *قنط*, aor. -; (S, Mṣb, K;) and *قنط*, aor. -; (K;) and *قنط*, aor. -; and *قنط*, aor. -; each of the last two being a mixture of two dialects; (Akh, S, K;) inf. n. *قنط*, (S, Mṣb, K,) which is of the first and second, (S, K, TA,) and of the fourth and sixth also; (K;) [but this is doubtful;] and *قنط*, which is of the third; (S, K;) and *قنط*, which is also of the third, (S, K,) or [more probably, agreeably with analogy,] of the fourth; (TK;) *He despaired* (S, Mṣb, K) of (من) the mercy of God, (Mṣb,) or, as in the T, of good: or, as some say, *he despaired most vehemently of a thing*. (TA.) It is said in the Kur, [xv. 56,] accord. to different readings, *ومن يقنط من رحمة ربه إلا الضالون* (Bd) [*And who despaireth of the mercy of his*

Lord except those who are in error?] *قنط* is also syn. with *منع*. (K.) You say, *قنط ماءه عنا*, *He withheld, kept, or debarred, his water from us*. (Sgh on the authority of Ibn-'Abbád.)

2. *قنطه*, (Mṣb, K,) inf. n. *تقنيط*, (K,) *He made him to despair*; (Mṣb, K;) as also *قنطه*. (Mṣb.) You say, *شر الناس الذين يقنطون الناس*, *The worst of men are those who make men to despair of the mercy of God*. (TA.)

4: see 2.

قنط: } see what follows.
قنوط: }

قنط (S, Mṣb) and *قنط* (S, TA) and *قنوط*, (Mṣb, TA,) but the last has an intensive signification, (Bd, xli. 49,) *Despairing*: (S, Mṣb, TA:) pl. of the first with *ون*; (Kur xv. 55, accord. to the prevailing reading;) and so of the second. (S, TA.)

قنط

Q. 1. *قنط الشيء*, *i. q. عقده وأحكمه* [*He tied, or knit, the thing; or, agreeably with modern usage, he arched, or vaulted, it; and made it firm, or strong*]. (Zj.) Hence what is called a *قنطرة* is thus called because of its being firmly, or strongly, knit together, or arched, or vaulted, *إحكام عقدها*. (MF.) [It seems to signify *He compacted the thing*. — Also, *He collected the thing together into one aggregate; he aggregated it*. See the pass. part. n., below.] *قنط* *He* (a man, TA) *possessed property by the قنطار*: (K:) or *became possessed of a قنطار of property*: (TA:) or *possessed large property*, as though it were weighed by the *قنطار*. (ISd, TA.)

2. *قنطه*: see *قنطه به*, for *تقنطه به قنطه*.

قنطرة [accord. to the Mṣb, of the measure *فنعلة*, belonging to art. *قنط*, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is mentioned in the S and some other lexicons; but accord. to the K, the ن is a radical letter; *A bridge*;] *what is built over water, for crossing or passing over* (Mgh, Mṣb) upon it; (Mṣb;) an *أزج* [or oblong arched or vaulted structure], built with baked bricks or with stones, over water, upon which to cross or pass over: (Az, TA:) or *i. q. جسر*: (S, K:) or this latter is a more common term; (Mgh, *Mṣb;) for it signifies that which is built and that which is not built: (Mṣb:) a *lofty structure*: (K:) [pl. *قناطر*]. See 1.

قنطار [accord. to the Mṣb, of the measure *فنعال*, belonging to art. *قنط*, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is

mentioned in the § and some other lexicons; but accord. to the K, the ن is a radical letter;] *A certain معيار [or standard of weight or measure]:* (§, TA:) or, accord. to some, *a quantity of no determinate weight:* (Msb:) or *a large unknown quantity or aggregate, of property:* (TA:) or *much property heaped up:* (Msb:) or *four thousand deenars:* (Th, Msb:) this is what most of the Arabs hold to be the truth: (Th:) or *four thousand dirhems:* (Th:) or *one thousand two hundred ookeyehs:* (A'Obeyd, §, K:) so accord. to Mo'adh Ibn-Jebel: (§:) or [which is the same] *a hundred riils:* (Msb:) [this is its weight in the present day; i. e., a hundredweight, or a hundred pounds:] or *a hundred riils of gold or of silver:* (Es-Suddee, K:) or *a hundred and twenty riils:* (§, L:) or *a thousand ookeyehs of gold:* or of silver: (Th:) or *twelve thousand ookeyehs,* accord. to Aboo-Hureyreh, on the authority of the Prophet: (TA:) or *a hundred ookeyehs of gold:* or of silver: (Th:) or *a hundred mithkals;* (I'Ab, Msb, TA;) the mithkal being twenty keerats: (I'Ab, TA:) or *forty ookeyehs of gold:* (K:) or *one thousand two hundred deenars:* (K:) or *one thousand one hundred deenars:* (L:) or *seventy thousand deenars:* (K:) or, in the language of Barbar, *a thousand mithkals of gold or of silver:* (TA:) or *eighty thousand dirhems:* (I'Ab, K:) or *a hundred dirhems:* (Msb:) or *a hundred mennis:* (Msb:) or *a quantity of gold,* (§, K,) or of silver, (K,) *sufficient to fill a bull's hide:* (§, K:) so in the Syriac language, accord. to Es-Suddee: (TA:) and there are other definitions of the word: (§:) pl. قناطر. (§.)

مقنطر Collected together into one aggregate; aggregated; made up; or completed; syn. مكنن. (K.) You say قناطر مقنطرة (§), meaning, *Much riches collected together:* (Jel. in iii. 12:) the latter word is a corroborative. (Bd. ibid.)

قنح

قنف

See Supplement.]

قنفذ

قنفذ i. q. قنفذ. (K, Tr, Kr, K.)

قنفذ, or, accord. to some, قنفذ

قنفذ and قنفذ [The male hedge-hog;] (§, L, Msb, K;) i. q. شمير. (M, L, K:) or the male and female: (Msb:) or the fem. is with ة, (§, L, Msb, K,) sometimes; and the male is called شمير and دئل. (Msb:) pl. قنفاذ. (§.) Some hold that the ن is an augmentative letter: others, that it is a radical. (TA.)

قنو

See Supplement.]

قهب

1. قهب, aor. ٔ, (K, TA,) inf. n. قهب, (TA,) *He, or it, was, or became, of the colour termed قهبة* [q. v.]. (K, TA.)

4. اقبه عن الطعام *He abstained from food, or the food, and did not desire it.* (O, K.)

قهب [and اقهب] *White overspread with duskiness:* (A'Obeyd, §, O, K:) fem. [of the former] قهبة and [of the latter] قهباء, (§,) [and] قهبة is a fem. epithet having the same meaning: (K, TA:) or *white:* (TA;) and so قهب and قهباء; (Lth, O, K, TA;) or all signify thus in respect of skin, or hide: (Az, TA:) or قهب signifies thus as an epithet applied to the young of goats and oxen, (Lth, O, TA,) and the like thereof, and in respect of skin, or hide: (Lth, O:) and قهب signifies *dust-coloured with an inclining to blackness:* (As, §, O:) or *red with an intermixture of dust-colour:* (IAar, §, O:) or *a dusky white:* (§, O:) or *having a colour inclining to duskiness, with whiteness or blackness* [مع البياض للسواد [which I suppose to be a mistake for مع البياض او السواد]]. (TA.) = Also [or app. جبل قهب] *A great mountain;* (§, K;) accord. to AA: (§:) or, accord. to him, *a long mountain:* (O:) pl. قهباء: or this [or قهباء?] signifies *mountains of a black colour intermixed with redness.* (TA.) — And *Advanced in age;* (O, TA;) applied to an elder; like قهب and قنبر: (TA:) and *old in respect of origin;* used in this sense by Ru-beh: (O, TA:) or [جبل قهب] signifies *a camel advanced in age* (K, TA) *beyond such as is termed بازل:* (TA:) or *a great camel.* (AA, TA.)

قهب The colour of that which is termed قهب; i. e. *whiteness overspread with duskiness:* (K:) or the colour of that which is termed اقهب; i. e. *a dusky whiteness:* or, accord. to As, *dust-colour inclining to blackness:* or, accord. to IAar, *redness with an intermixture of dust-colour:* (§, O:) or, accord. to IAar, *blackness inclining to خضرة* [by which word is here app. meant a dark, or an ashy, dust-colour]. (TA voce حسبة.)

قهب: see قهب, first sentence.

قهبى The يعقوب; (Lth, O, K;) i. e. the male partridge. (Lth, O.)

قهباء: see قهب, first sentence.

قهبة: see قهبة.

قهبوة (K accord. to the TA,) or قهبوة, (O, and so in the CK and in my MS. copy of the K,) like قهبوة, (O,) and قهبوة, (O, K, TA, [in the O, in which it is restricted to the last of the following meanings, carelessly written قهبوة, but there said to be with fet-h to the ة, and with ة, by which is

meant ة,]) accord. to MF with damm to the ف, but this is a mistake, (TA,) *An arrow-head* (O, K) *having three شعب [i. e. barbs]:* (O, K:) and in some instances *having two pieces, or two small pieces of iron,* (حديدتان, O, or حديدتان, TA,) *which sometimes contract, and sometimes diverge, or open:* (O, TA:) or *a small arrow, that hits the butt:* (K:) or قهبوات, which is the pl., signifies *short arrows, that hit the butt:* this is said by Az to be the right explanation: and IDrd has mentioned قهبوة as signifying *broad heads of arrows or the like:* (O:) accord. to Sb, (TA,) there is no other instance [than قهبوة] of a word of which the [primitive] measure is فعولى. (K, TA. [شجوى and similar words are of the measure فعول.]

قهبية, (thus accord. to SM's copy of the K,) in the form of a dim.; accord. to another copy of the K, قهبية; [accord. to another copy, قهبية; accord. to the CK, قهبية;] and accord. to the L, قهب [app. a coll. gen. n. of which قهبية is the n. un.]; (TA;) *A certain bird, (K, TA,) found in Tihameh, in which are whiteness and خضرة* [here app. meaning, as in an instance mentioned above, a dark, or an ashy, dust-colour]; a species of partridge. (TA.)

قهبى: see قهب, first sentence.

اقهب, and its fem. قهباء: see قهب, first sentence, in three places. — الأقبان means *The elephant and the buffalo:* (§, A, O, K:) each of them is termed اقهب because of his colour, (O, TA,) or because of his greatness. (A, TA.)

قهد

قهد Clear in colour. (L, K.) — *White;* as also قهب: (A'Obeyd, L:) by some specially applied to the young of antelopes and cows: (L:) or of a dingy, or dusky, white; as also قهب. (§, L.)

قهر

1. قهره, (aor. ٔ, A, K,) inf. n. قهر, *He overcame, conquered, subdued, subjected, subjugated, overbore, overpowered, mastered, or prevailed or predominated over, him, or it; he was, or became, superior in power or force, to him, or it.* (§, A, Msb, K, TA.) — [He abased him. (See 4.) — He oppressed him. So in the Kur., xciii. 9, فَمَا اليتيم فَلَا تَقهر] [Therefore, happen what may, the orphan thou shalt not oppress; i. e., as explained in the Expos. of the Jel., by taking his property, or otherwise.] — *He forced, compelled, or constrained, him.* So in the following ex. قهره على [He forced, compelled, or constrained, him to do the thing]. (§, K, art. قسر.) — [He coerced him.] — *He took him [by force;] against his will, or approval; and so قهرا* (A, TA.) = قهر اللحم: *The flesh-meat became,* (§,) or

hegan to be, (A, TA,) affected, or acted upon, (lit. taken,) by the fire, so that its juice flowed. (S, A, TA.)

4. اقهر He became in a state in which to be overcome, conquered, subdued, subjected, subjugated, overborne, overpowered, mastered, or prevailed over: (Msb:) his case became that of one overcome, &c. (S, TA.) — His companions became overcome, conquered, subdued, &c., (K, TA,) and abased. (TA.) = اقهره He found him to be overcome, conquered, subdued, overpowered, mastered, or prevailed over. (S, Msb, K.)

7. انقهر [quasi-pass. of قهره; He was, or became, overcome, &c.]. (TA in art. ضغط.)

قَهْرًا with damm to each, [a form of imprecation, meaning, *May he, or they, be overcome and subdued*]. (TA.)

فَلَانٌ قَهْرًا لِلنَّاسِ Such a one is a person to be overcome, conquered, subdued, &c., by everyone. (A.) — أَخَذْتُ فَلَانًا قَهْرًا I took such a one by constraint, or compulsion. (S.)

قَهْرَةٌ A woman abounding in evil, injustice, or corruptness; very evil or bad, unjust, or corrupt: (K, TA:) pl. قَهْرَاتٌ. (TA.)

قَاهِرٌ: see قَهْرٌ.

قَاهِرٌ One who overcomes, conquers, subdues, &c.: and قَهْرًا signifies the same in an intensive sense. (Msb.) — الْقَاهِرُ (TA) and الْقَهَّارُ (K, TA) epithets applied to God, (K, TA,) meaning, *The Subduer of his creatures by his sovereign authority and power, and the Disposer of them as He pleaseth, with and against their will*: (TA:) or the former, *the Overcomer, or Subduer, of all created beings*. (IAth, TA.) — [القاهر The planet Mars.] — جِبَالٌ قَوَاهِرٌ † *Lofty mountains*. (A.)

أَقْبَرُ [More, and most, subduing, &c.: and, abasing]. (K voce أُخْنَعُ, q. v.)

قهر

Q. 1. قَهَرَ (K, TA,) inf. n. قَهْرَةٌ (TA,) *H* (a man) returned by the way by which he had come: (TA:) or i. q. رَجَعَ الْقَهْرَى (K,) i. e., [he returned backwards; or] he retired, going backwards, without turning his face towards the direction in which he went; (TA;) as also تَقَهَّرَ. (K, TA.) Some hold, [contr. to the general opinion,] that this verb belongs to art. قهر. (TA.)

Q. 2: see 1.

قَهْرَى A returning backwards; (S, K;) a retiring, going backwards, without turning the face towards the direction in which one goes: (TA:) the dual is قَهْرَانِ; (IAmb, K;) like as the dual of خَوَزَلَى is خَوَزَلَانِ; (TA;) without ي, (K,) because this letter is deemed difficult to pronounce with the l and the ي of the dual.

(TA.) When you say رَجَعْتُ الْقَهْرَى [I returned backwards; &c.], it is as though you said I returned with the returning which is known by this name; for القهري is a mode of returning.

(S.) — مَسَى الْقَهْرَى He reverted from the state in which he was, or from the course which he was following; revolted; apostatized. (Az, from a trad.)

[قبل

قهر

See Supplement.]

قوب

1. قَوَّبَ الْأَرْضَ, aor. يَقْوِبُهَا (S, O,) inf. n. قَوَّبٌ (K;) and قَوَّبَهَا (S, O,) inf. n. تَقْوِيبٌ (S, O, K;) *He dug, or made a hollow in, the ground*: (K:) or *he dug a round hollow in the ground*; (S, O, TA;) thus both phrases are expl. by ISd. (TA.) — And قَابَ بَيْضَهُ (S, O,) inf. n. as above, (K,) *It (a bird) broke asunder its eggs*. (S, O, K.) = تَقَوَّبَ is also intrans., signifying جَلَدَهُ [app. *His skin became pitted, or marked with small hollows*: see an explanation of 2, of which تَقَوَّبَ is quasi-pass.]. (O.) — قَابَتِ الْبَيْضَةُ: see 7. = Also (قَاب) *He was, or became, near; drew near; or approached*: and *He fled*: (O, K, TA:) inf. n. قَوَّبٌ: (TA:) thus it has two contr. significations. (K, TA.)

2: see above, first sentence. — One says also, قَوَّبْتُ الْأَرْضَ meaning *I made impressions, marks, or traces, upon the ground*, (O, K, TA,) by treading; and *made indications [thereby, or thereof,] at its drinking-places*. (TA.) And قَوَّبُوا الْأَرْضَ (A, TA,) or فِي الْأَرْضِ (O,) *They (i. e. persons alighting, A, TA) made impressions, marks, or traces, upon the ground*, (A, O, TA,) by their treading and their alighting. (O.) — And قَوَّبَ الْجَرَبَ جِلْدَ الْبَعِيرِ *The mange, or scab, made pits, or small hollows, bare of fur, in the skin of the camel*. (Lth, TA.) See also 5. — أَغْبَرَ قَوَّبَ مِنَ الْعَبَارِ means أَغْبَرَ [i. e., app., *He, or it, became sullied with dust*]. (Th, TA.) — And قَوَّبَهُ, inf. n. تَقْوِيبٌ, *He pulled it out or up, by the root; eradicated, or uprooted, it*. (K, TA.)

5. تَقَوَّبَ جِلْدَهُ: see 7. — تَقَوَّبَتِ الْأَرْضُ: see 1. — تَقَوَّبَ also signifies *It became peeled, or excoriated, or became so in several, or many, places*. (TA.) One says, تَقَوَّبَ مِنْ رَأْيِهِ مَوَاضِعَ *Some places in his head became excoriated*. (S.) In the saying of Dhn-r-Rummeh,

• تَقَوَّبَ عَنْ غِرْبَانٍ أَوْ رَاكِبًا الْخَطْرُ •
تَقَوَّبَ may be for قَوَّبَ [q. v.]: or the phrase may be inverted, for غِرْبَانَهَا عَنِ الْخَطْرِ. (S) [See غَرَابٌ, in art. غرب.] — It is also said of a place as meaning *It became, in parts, stripped of trees and herbage*; and so انقَاب. (TA.) — And it signifies also *It*

was pulled out or up, by the root; was eradicated, or uprooted. (S, O, K.) — تَقَوَّبَتِ الْبَيْضَةُ: see the next paragraph.

7. انقابت الأرض The ground was hollowed out in a round form; (S, ISd, O, TA;) as also تَقَوَّبَتِ. (ISd, TA.) — See also 5. — انقابت البَيْضَةُ, and تَقَوَّبَتِ, (S, A, O, K, TA,) and قَابَتِ, (TA,) *The egg broke asunder*, (S, A, O, K, TA,) and *disclosed the young bird within it*. (TA.) [Hence] one says فُلَانٌ بَنَى فُلَانٍ انقابت بَيْضَةُ بَنَى فُلَانٍ [lit. *The egg of the sons of such a one broke asunder, and disclosed their affair, case, or state*]: meaning † *the sons of such a one revealed, or manifested, their affair, case, or state*; a phrase like أَفْرَحَتْ بَيْضَتَهُمْ. (A, TA.)

8. ائقابه He chose, made choice of, selected, elected, or preferred, him, or it. (O, K.)

قَابٌ The portion, of a bow, that is between the part that is grasped by the hand and the curved extremity: to every bow there are قَابَانِ: (S, O, Msb, K:) or, accord. to El-Khafajee, it is [the space] between the string and the part that is grasped by the hand, of the bow; as also قَيْبٌ: (TA:) in the Kur [liii. 9], فَكَانَ قَابَ قَوْسَيْنِ accord. to some, is an inverted phrase, meaning فَكَانَ قَابِي قَوْسٍ [i. e. *And he was at the distance of the measure of the two portions between the part that is grasped by the hand and each of the curved extremities of a bow*]: (S, O:) [but] قَابٌ signifies also a measure, or space; and so قَيْبٌ: (S, O, K:) one says, قَابٌ قَوْسٍ and قَيْبٌ قَوْسٍ, [Between them two is the measure of a bow], and likewise قَادٌ قَوْسٍ and قَيْدٌ قَوْسٍ: (S, O:*) and it is said that قَابٌ قَوْسَيْنِ [in the case mentioned above] means at [the distance of] the length of two bows: or as Fr says, at [the distance of] the measure of two Arabian bows. (TA.) [قَابٌ قَوْسٍ is also a term often used in astronomy to denote the distance between two stars; and seems to be syn. with ذِرَاعٌ (q. v.) as so used, thus meaning *A cubit*; which is the measure of each قَاب of a bow, or nearly so.]

قَوْبٌ A young bird; (S, A, O, K;) as also قَابَةٌ and قَابَةٌ: (K:) or قَابَةٌ signifies, (S, A, O,) or signifies also, (K,) an egg; (S, A, O, K;) and so does قَابَةٌ: (K;) قَابَةٌ is used in the latter sense as meaning ذَاتُ قَوْبٍ, i. e. رَاضِيَةٌ (Az, O, TA:*) or it is like رَاضِيَةٌ in the phrase عَيْشَةٌ رَاضِيَةٌ [meaning مَرَضِيَةٌ]: (A:) [or as being originally the part. n. of قَابَتِ in the phrase قَابَتِ الْبَيْضَةُ: and it may be used in the former sense as being originally the act. part. n. of قَابَتِ in the phrase قَابَتِ الْبَيْضَةَ said of a hen-bird:] and قَاوِبَةٌ signifies an egg from which the young bird has come forth: (Az, TA:) or قَوْبٌ signifies an egg: and قَابَةٌ, a young bird: (AHeyth, TA:) the pl. of قَوْبٌ is أَقْوَابٌ. (K.)

It is said in a prov., **بَرِئَتْ قَائِبَةٌ** **مِنْ قُوبٍ**, (S, A, O,) or **تَخَلَّصَتْ قَائِبَةٌ** **مِنْ قُوبٍ**, (K,) or **قَائِبَةٌ** **مِنْ قُوبٍ**, **↓** *An egg became or has become, freed from a young bird [that was in it]:* (S, A, O, K:) or *a young bird, from an egg:* (AHeyth, TA:) applied to him who has become separated from his companion. (A, K.) An Arab of the desert, of the tribe of Asad, (S,) or Asd, (O,) said to a merchant who asked him to be his safe-guard, **إِذَا بَلَغْتَ بِكَ مَكَانَ كَذَا بَرِئَتْ قَائِبَةٌ** **مِنْ قُوبٍ**, meaning † [When I shall have reached with thee such a place,] *I shall be clear of obligation to protect thee.* (S, O.) El-Kumeyt says

- **لَهْنٌ وَلِلْمَشِيبِ وَمَنْ عَلاَهُ**
- **مِنْ الْأَمْثَالِ قَائِبَةٌ وَقُوبٌ**

[To them (i. e. women), and to hoariness and him upon whom it has come, relates, among the proverbs, "An egg and a young bird": he likens the fleeing of women from old men to the fleeing of the قوب, or young bird, from the قَائِبَةُ, or egg; and [virtually] says that the beautiful woman will not return to the old man, like as the young bird will not return to the egg. (TA.) And Aboo-'Alee El-Kálee mentions the saying, **لَا وَالَّذِي أَخْرَجَ قَائِبَةٌ** **مِنْ قُوبٍ**, as meaning [No, by Him who has produced] *a young bird from an egg:* but Aboo-'Obeyd El-Bekree says that this is inverted. (MF, TA.) — **أَمُّ قُوبٍ** [in the TA said to be **بِالْفَتْحِ**, a mistranscription for **بِالضَّمِّ**,] *Calamity, or misfortune.* (O, K.)

قُوبٌ [in the two phrases here following is probably pl. of **قُوبَةٌ**]. You say, **فِي الْأَرْضِ قُوبٌ**, *In the ground are hollows* [app. meaning round hollows: see 1, first sentence]. (A.) And **فِي رَأْسِهِ قُوبٌ**, *In his head and his skin are pits.* (A, TA.) — And hence **الْقُوبَاءُ**. (A.) See **قُوبَاءُ**, in two places. — It signifies [also] *Egg-shells.* (O, K.)

قَيْبٌ: see **قَابٌ**, in three places.

قَائِبَةٌ: see **قُوبٌ**: in four places.

قُوبَةٌ: see **قُوبٌ**: — and see also **قُوبَاءُ**, in three places.

قُوبَةٌ: see **قُوبَاءُ**, in three places. — Also, (K,) applied to a man such as is termed **مَلِيٌّ** [app. as meaning "rich," or "wealthy"], *One who remains constantly in his abode,* (S, K,) *not quitting it.* (S.)

قُوبَاءُ, (S, O, Mṣb, K,) fem., and imperfectly decl., (S, O,) and **قُوبَاةٌ**, (S, O, Mṣb, K,) which is masc., and perfectly decl., as quasi-coordinate to **قُرْطَاسٌ**, said by ISk to be the only word of the measure **فُعْلَانٌ** except **خُشَاءٌ**, (S, O,) both originally of the measure **فُعْلَانٌ**, (O,) but to these may be added **مَرَاةٌ**, (S, O,) [and perhaps some other instances,] and **قُوبَةٌ** and **قُوبَةٌ**, (O, K,) both of which are said by Fr to signify the same as

قُوبَاءُ, (O,) [Ringworm, or tetter; so called in the present day;] *a well-known disease,* (S, O, Mṣb,) *characterized by excoriation and spreading, and cured by spittle,* (S, O, TA,) or *by the spittle of one who is fasting or hungry;* (TA; [see an ex. in a verse cited voce **فُلُقٌ**];) *a cutaneous eruption, in which scabs peel off from the skin, and the hair comes off:* (K, TA:) see **قُوبٌ**, above: **قُوبٌ** is [also] pl. of **قُوبَاءُ** [like as **نُفْسٌ** is of **نُفَسَاءُ**], (S,) [and] so is **قُوبَائِيٌّ**: (KL:) ISd says, accord. to IAḡr, **قُوبَاءُ** is sing. of **قُوبَةٌ** and **قُوبَةٌ**; but I know not how this can be: and he [i. e. IAḡr] also says that **قُوبٌ** is pl. of **قُوبَةٌ** and **قُوبَةٌ**; and this is clear. (TA.) The dim. of **قُوبَاءُ** is **قُوبِيَّاءُ**; and that of **قُوبَاءُ** is **قُوبِيَّاءُ**. (S, O.)

قُوبِيٌّ Fond of, or addicted to, the eating of young birds, (O, K, TA,) which are termed **أَقُوبٌ** [pl. of **قُوبٌ**]. (TA.)

قُوبِيٌّ and **قُوبِيَّاءُ**: see **قُوبَاءُ**, concluding sentence.

قَائِبَةٌ and **قَائِبَةٌ**: see **قُوبٌ**; the former in eight places, and the latter in one place. **قَائِبَةٌ قُوبٌ** means *An empty egg*: to such, in a trad., Mekkeh is likened when devoid of pilgrims. (O.)

مُقُوبَةٌ or **مُقُوبَةٌ**, being written without any syll. signs,] *Land upon which rain has fallen, and in consequence thereof, in some places, trees that were in it formerly have been carried away:* mentioned by AHn. (TA.)

مُقُوبٌ Peeled, or excoriated; or so in several, or many, places. (K.) — And *One from whose skin scabs have peeled off,* (A, K, TA,) *leaving upon it marks,* (A,) and *whose hair has come off [at those places].* (K, TA.) — And *A serpent* (S, O, K) of the species termed **أَسُودٌ** (S, O) that has cast off its skin. (S, O, K.)

قوت

1. **قَاتٌ**, (S, Mgh, O, Mṣb, K,) aor. **يَقُوتُ**, (S, O, Mṣb,) inf. n. **قُوتٌ** (S, O, Mṣb, K) and **قُوتٌ** (Sb, K) and **قِيَاتَةٌ**, (S, O, K,) the last originally **قُوتَةٌ**, (O,) *He fed, nourished, or sustained,* (S, Mṣb, TA,) or *fed with what would sustain the body,* (S, O, K, TA,) [or *with food sufficient to sustain life,*] or *with a small supply of the means of subsistence,* (TA,) him, (Mṣb, TA,) or them, (K, TA,) or his family; (S, O;) *he gave him [or them] what is termed قُوتٌ* [q. v.]: (Mṣb:) and **قَاتَةٌ** signifies [in like manner] *he gave him his قُوتٌ*. (TA.) It is said in a trad., **كَفَى بِالْمَرْءِ قُوتٌ** **إِنَّمَا أَنْ يُضَيِّعَ مَنْ يَقُوتُ** **أَقَاتَهُ**, *It suffices the man as a sin, or crime, that he destroy him whom he is bound to sustain, of his family and household and slaves: or, as some relate it, مَنْ يَقِيئُهُ; using a dial. var. [of **يقوت**]. (TA.) [And **قَاتٌ** app. signifies, primarily, *He supplied to him food.* (See this verb below, near the end of the paragraph.)] — And **قَاتٌ** and **قُوتٌ** and **أَقَاتٌ** and **أَقُوتٌ** [sometimes] signify *He**

straitened his household, by reason of niggardliness or poverty. (TA in art. **زَنَقٌ**) — **قُوتُوا طَعَامَكُمْ** = **يُبَارِكُ لَكُمْ فِيهِ**, a trad., thus related by some, by others **قُوتُوا**, [loosely expl. in the TA,] means, accord. to some, *Measure ye your corn,* [and] *He will bless you in it:* or, accord. to others, *make ye small round cakes (أَقْرَاصُ) of your corn,* &c. (El-Jámi' eṣ-Ṣagheer, and scholia thereon.) — See also 8, in the middle of the paragraph.

2: see the preceding paragraph, in two places.

4. **أَقَاتَهُ**: see 1, first and second sentences. — Also *He kept, preserved, guarded, or protected, him.* (TA.) = And **أَقَاتَ عَلَى الشَّيْءِ**, (S, O, K, *) and **أَقَاتَهُ**, (K,) *He had power, or ability, to do, effect, accomplish, attain, or compass, the thing.* (S, O, K.) = See, again, 1, latter half, in two places.

5. **فُلَانٌ يَتَّقُوتُ بِكَذَا** [Such a one feeds, nourishes, or sustains, himself with such a thing], (S, O,) or **بِالْقَلِيلِ** [with that which is little]: (Mṣb:) or **قُوتٌ** **تَقُوتُ بِالشَّيْءِ** *he made the thing his قُوتٌ* [or food]; and **أَقَاتَهُ** and **أَقَاتَ بِهِ** and **أَقَاتَ بِهِ** signify thus likewise: (TA:) or **أَقَاتَ بِهِ** signifies *he ate it;* (Mṣb;) and so does **أَقَاتَهُ**. (TA.)

8. **أَقَاتَ** signifies *He was, or became, fed, nourished, or sustained;* being quasi-pass. of **قَاتٌ** signifying as expl. in the beginning of this art. (S, A, Mgh, O, K, TA.) — And it is trans. by means of **بِ**, and by itself: see 5, in four places.

One says, **هُمُ يَقْتَاتُونَ الحَبَّ** [They feed upon, or eat, grain]. (A.) — The saying, of Ṭufeyl,

يَقْتَاتُ فَضْلَ سَنَامِهَا الرَّحْلُ

is held by ISd to mean, † *The saddle [as it were] eats the remainder of her hump, [as though] making it to be food for itself:* accord. to IAḡr, he says, the meaning is, *takes it away thing after thing [or piecemeal];* but I have not heard this [meaning] in any other instance: hence, says IAḡr, the oath sworn one day by El-'Oḳeylee, [said in the A to be an oath of the Arabs of the desert,] **لَا وَقَائِتٌ نَفْسِي البَصِيرَ مَا فَعَلْتُ**, for, he says, **القُوتُ** [the inf. n. of **أَقَاتَ**] and **القُوتُ** [inf. n. of **قَاتٌ**] are one [in signification]; and AM says that the meaning of this is, [No, by] *him who takes my spirit, breath after breath, until He has taken it wholly, [the All-seeing, I did not that thing:]* and the saying of Ṭufeyl means *the saddle, while I am riding upon it, takes by little and little the fat of her hump until there remains not of it aught.* (TA.) — One says also, **الْحَرْبُ تَقْتَاتُ الإِبِلَ**, [War makes the camels to be food]; meaning that [in consequence of war] the camels are given in payment of bloodwits. (A.) — And **فُلَانٌ يَقْتَاتُ الكَلَامَ** [Such a one retrenches, or curtails, speech, or talk; [said of one who speaks, or talks, little;] syn. **يَقْلُهُ**. (A.)] — See also 1, latter half. [Hence,] one says, **أَقْتَتُ لِنَارِكَ قَيْتَةً** [Supply to thy fire ali-

ment;] *feed thy fire with fuel.* (§, O, K.) And **أَنْفَخَ فِي النَّارِ نَفْخًا**, and **أَقْتَتَ لِلنَّارِ نَفْخَكَ قَبْتَةً** **فُوتًا**, † *Blow thou the fire with thy blowing, and with a blowing, gently and little [as an aliment].* (L.)

10. **اسْتَقَاتَهُ** *He asked of him قُوت* [i. e. *food, or victuals.*] (§, A, O, K.)

[**قَات** *A species of tree, of the class Pentandria, order Monogynia, of the Linnæan system; belonging to the natural order of Celastraceæ; mentioned in botanical works under the name of Catha edulis; and fully described by Forskål in his Flora Ægypt. Arab., pp. 63, 64; in the latter page of which he says: "In Yemen colitur iisdem hortis cum Coffea. Stipitibus plantatur. Arabes folia viridia avide edunt, multum eorum vires venditantes, qui copiosius comederit, vel totam vigilet noctem: asseverant quoque pestem ea loca non intrare ubi hæc colitur arbor:" &c. — And in the same work, p. cxviii., Forskål mentions الرعيان قات (by which is meant قَات الرعيان) as the name of A species of lettuce, lactuca inermis. — Respecting the former plant, see also De Sacy's Chrest. Arabe, sec. ed., i. 462, 463.]*

قُوت *Food, aliment, nutriment, victuals, or provisions, by means of which the body of man is sustained; (§, A, O, K;*) as also قَيْتٌ and قَيْتَةٌ, (§, O, K,) as used in phrases here following, (§, O,) with kear to the ق, and the و changed into ي, (§, S,) and قَائِتٌ and قُوتٌ, (K,) the last mentioned, but not expl., by Lh, and thought by ISd to be from قُوتٌ: (TA:) what is eaten for the purpose of retaining the remains of life; (A, O, Mṣb, TA;*) thus expl. by Az and IF: (Mṣb:) or food sufficient to sustain life: (TA:) pl. أَقْوَاتٌ. (Mṣb, TA.) One says, مَا عِنْدَهُ قُوتٌ نَيْلَةٌ and قَيْتٌ نَيْلَةٌ and قَيْتَةٌ نَيْلَةٌ (S, O, TA) He has not a night's food sufficient to sustain life. (TA.) And جَدُّ أَمْرِي فِي قَائِتِهِ, a prov., meaning A man's lot in life is manifest in his food. (Meyd.) — See also 8, last sentence.*

قَيْتٌ: see **قُوتٌ**, in two places.

قَيْتَةٌ: see **قُوتٌ**, in two places: — and see also 8, last two sentences.

قُوتٌ: see **قُوتٌ**, first sentence.

قَائِتٌ [act. part. n. of **قَات**; *Feeding, &c. — And hence, Sufficing.*] **القَائِتُ مِنَ العَيْشِ** means *What is sufficient [of the means of subsistence].* (K.) And one says, **هُوَ فِي قَائِتِ مِنَ العَيْشِ** *He is in a state of sufficiency [in respect of the means of subsistence].* (S. O.) — See also **قُوتٌ**, in two places. — See also 8, former half. — **القَائِتُ** is an appellation of *The lion.* (O, K.)

مُقَيْتٌ [*Gi. in. or a river of, food, nourishment, or sustenance.* (See 1, first sentence.) — And hence,] *Keeping, preserving, guarding, or protecting; or a keeper, &c.; syn. حَافِظٌ [as signify-*

ing thus; and app. as signifying also watching; or a watcher]: (§, A, O, Mṣb, K:) and witnessing; or a witness; syn. شَاهِدٌ, (§, O, Mṣb, K;) or شَيْهَدٌ: (A:) and AO says that it signifies, with the Arabs, one acquainted (مَوْفُوفٌ) with a thing (عَلَى شَيْءٍ). (TA.) Th cites the following verses (of Es-Semow'al Ibn-Ádiyā, O):

• لَيْتَ شِعْرِي وَأَشْعُرَنَّ إِذَا مَا
• قَرَّبُوهُمَا مَنْشُورَةً وَدَعَيْتُ
• أَلْبِي الْفِضْلُ أَمْ عَلَيَّ إِذَا حَو
• سَبَتْ إِنِّي عَلَى الْحِسَابِ مُقَيْتُ

[*meaning Would that I knew, but I shall assuredly know when they shall have set it (namely, the صحيفة, or record, of my actions,) near, unfolded, and I am summoned, whether superiority be for me or against me when I am reckoned with: verily I shall be a watcher, or a witness, of the reckoning, or, accord. to some, as is said in the TA, acquainted with the reckoning]: i. e. I shall know what evil I have done; for [as is said in the Kur lxxv. 14] man shall be a witness against himself: (§, O, TA:) IB says that, accord. to Seer, the correct reading is, رَبِّي عَلَى الْحِسَابِ مُقَيْتُ [meaning my Lord is able to make the reckoning] because he who is submissive to his Lord does not describe himself by this epithet: but IB adds that Seer has founded this remark upon the assumption that مُقَيْتٌ is here used as meaning مُتَقَدِّرٌ; and that if it be understood as syn. with حَافِظٌ and شَاهِدٌ, the former reading is not objectionable. (TA.) — المُقَيْتُ is one of the best names of God: (TA:) and [as such] signifies *The Possessor of power; (Fr, Zj, S, O, Mṣb, K, TA;) as He who gives to every man his قُوت [or food], (F, S, O, K, TA,) and likewise to everything: (TA:) or (as one of those names, TA) the Preserver, or Protector, (Zj, TA,) who gives to everything such preservation, or protection, as is needful. (TA.) It is said in the Kur [iv. 87], وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقَيْتًا, (§, O,) meaning [For God is] a possessor of power [over everything, or is omnipotent], (Ksh, Bd, Jel,) so He will requite everyone for what he has done: (Jel:) or a witness, [and] a preserver, or protector, or watcher. (Ksh, Bd.)**

قوح

1. **قَاحٌ**, aor. **يَقْوُحُ**, said of a wound, i. q. **قَاحٌ**, inf. n. **قَاحٌ**, q. v.; as also **تَقْوُحٌ**. (K.) = And **قَاحٌ**, (K, TA,) inf. n. **قَوْحٌ**, (TA,) *He swept a house, or chamber; (K, TA;) a dial. var. of قَاحٌ; mentioned by Kr; (TA;) as also قَوْحٌ. (K, TA.)*

2: see what next precedes.

4. **اِقَاحٌ** *He (a man, TA) kept constantly, or perseveringly, to refusing, after the act of asking, or begging; (K, TA;) mentioned by IAar, but in art. قَمَح. (TA.)*

5: see 1, first sentence.

قَاحَةٌ *The court of a house; a spacious vacant part, or portion, thereof, in which is no building; syn. سَاحَةٌ; (§ in art. قَمَح, and L, K, in the present art.) and بَاحَةٌ, ق and ب being interchangeable in this case, as in طِينٌ لَزِيْبٌ and لَزِيْقٌ, and in نَبِيئَةُ البَيْتِ and نَبِيئَتُهَا: and the middle of a house: (TA:) pl. قَوْحٌ; (K, TA;) like [its syn.] مَنْ مَلَأَ عَيْنَهُ مِنْ قَاحَةٍ بَيْتٍ قَبْلَ أَنْ يُوْذَنَ لَهُ فَقَدْ فَجَرَ [He who satisfies his eye by the sight of what is in the court of a house before permission is given to him to enter verily transgresses]. (TA.) And [the pl.] signifies *Lands giving growth to nothing.* (TA.)*

قود

1. **قَادَةٌ**, aor. **يَقْوُدُ**, inf. n. **قُودٌ** (§, Mgh, L, Mṣb, K) and **قِيَادَةٌ** (Mgh, Mṣb) and **قِيَادَةٌ** (Mṣb, K) and **قِيَادَةٌ** and **قِيَادَةٌ** (§, L, K) [originally **قِيَادَةٌ**, of the measure **فَيْعُولَةٌ**, like **دَيْمُومَةٌ** &c.] and **تَقْوَادٌ**, (K,) [an intensive form; or, accord. to some, inf. n. of **قُودٌ**;] *He led him; (namely, a horse &c., L;) contr. of سَاقَةٌ; القُودُ being from before, and السَّوْقُ from behind; (Kh, L, Mṣb, K;) he drew him (a camel) after him; (L;) as also قَاتَادَةٌ; (§, L, K;) and قُودَةٌ, inf. n. تَقْوِيدٌ; (K;) or اقتادَهُ signifies he led him for himself: (Mṣb:) and قُودَهُ, he led him much: (§, A, L:) you say قُودَ فَرَسَهُ he led his horse much. (A.) [One says also قَادَ بِهِ; app. by poetic license: see a verse of Jereer cited in the first paragraph of art. رَضَع.] — أَصْبَحْتُ يَقَادُ بِي البَعِيرُ — [lit., I have become in such a state that the camel is led with me; i. e.,] *I have become old and decrepit. (A.) — قَادَتِ الرِّيحُ السَّحَابَ* *The wind led on the cloud, or clouds. (L.) — قَادٌ*, inf. n. **قِيَادَةٌ** (Mgh, Mṣb) and **قُودٌ**, (L,) † *He led an army. (Mgh, L, Mṣb.) — اقتادَ الثَّبْتُ الشَّوْرَ* [The herbage attracted the bull by its odour;] he perceived its odour and rushed upon it. (A.) — **قَادٌ**, aor. **يَقْوُدُ**, inf. n. **قِيَادَةٌ**, † *He acted the part, or performed the office, of a pimp, or band; or, of a pimp to his own wife, or of a contented cuckold. (Mṣb.) Ex. قَادَ عَلَى الفَاجِرَةِ*, inf. n. as above, [He acted the part, or performed the office, of a pimp to the adulteress, or fornicatress]. (A. [Not given there as tropical.]) = **قَادٌ**, aor. **يَقْوُدُ**, inf. n. **قِيَادَةٌ**, † *It extended along the surface of the ground; said of a mountain, and of a dyke [&c.]: (T, L:) and so قَادٌ; said of a mountain, (the Lexicons passim,) and of a tract of land, (L,) and of sand; (TA;) and قَادٌ and قَادٌ. (L.) You say, ظَهَرَ مِنَ الأَرْضِ يَقْوُدٌ كَذَا وَكَذَا مَيْلًا, and يَقَادٌ, and يَقَادٌ, A rugged and elevated tract of**

land that extends such and such a number of miles. And هَذَا مَكَانٌ يَفُودُ مِنَ الْأَرْضِ كَذَا وَكَذَا This is a place which stretches along (بجانب) such and such measures of ground. (L.) = قَوْدُ, [aor. يَفُودُ,] (L,) inf. n. قَوْدٌ, (S, L, K,) † He (a camel, and a horse, S, L, or other beast of carriage, and a man, L) had a long back and neck. (S, L, K.) See قَيْدٌ = أَقْوَدُ It (flour) became compacted together in a mass; syn. تَكَتَلٌ and تَكَبَّبٌ. (K.) [See also art. قيد, to which it probably belongs.]

2: see 1.

3. مَرَّ وَفُلَانٌ يُقَاوِدُهُ وَيَسَاوِقُهُ [He passed by, or along, such a one vying, or contending, with him in leading on and in driving on]. (A.) [See also 6 in art. سوق.]

4. اِقَادَهُ خَيْلًا He gave him horses to lead: (S, L, K:) and in like manner, مَالًا [camels]. (TA.) — اِقَادَ الْغَيْثُ † The rain spread wide: (L, K:) or, had a cloud, or clouds, leading it on. (L.) — † He (a man) advanced; went forward: (L, K:) as though he gave the means of leading him to the ground and it attained thereby its want. (L.) = اِقَادَنِي, (L,) and اِقَادَنِي مِنَ الْقَاتِلِ, (Msb,) He retaliated for me upon the slayer. (L, Msb.) اِقَادَهُ السُّلْطَانُ مِنْ أُخِيهِ [The Sultan retaliated for him upon his brother]. (S.) — اِقَادَ الْقَاتِلَ بِالْقَاتِلِ, (inf. n. اِقَادَةٌ, TA,) He slew the slayer for the slain. (S, L, K.)

6. تَقَاوَدَا † They two went away quickly: as though each of them led the other. (L.) [See also 6 in art. سوق] = اِقَادُوا † It (a place) became even. (A.) See also 1.

7. اِنْقَادُ, [inf. n. اِنْقِيَادُ,] He (a beast) suffered himself to be led; (Msb, K;) as also اِقْتَادُ (K) and اِسْتِقَادُ. (A, TA.) You say اِنْقَادِي لِي, and اِسْتِقَادِي لِي, He was, or became, tractable to me; gave me the means of leading him. (S, L.) — اِنْقَادُ, (A, K,) inf. n. اِنْقِيَادُ, (S, L,) † He was, or became, submissive, resigned, manageable, easy, humble, or lowly; (S, L, A, K;) as also اِسْتِقَادُ. (TA.) — اِنْقَادُ السَّحَابِ, and اِسْتِقَادُ لِلرِّيحِ † The cloud, or clouds, became led on by the wind. (A.) — اِنْقَادُ † It (a road) was easy and direct. (TA.) — اِنْقَادُ لِي الطَّرِيقِ اِلَيْهِ † The road to him, or it, was, or became, plain, or obvious, or manifest, to me. (L, K.) — اِنْقَادَاتُ اِيْتِهِ الْمَوَارِدُ † The roads, or ways, continued uninterruptedly to it. (As, AM; from a verse of Dhu-r-Rummeh.) See also 1.

8: see 1 in three places. — And see 7.

10: see 7 in three places = اِسْتِقَادَ الْأَمْرَيْنِ He retaliated the thing upon him. (Lth, L.) — اِسْتِقَادَهُ He asked him (namely a judge, or governor,) to retaliate upon a slayer; to slay the slayer for the slain. (S, L, Msb.)

Bk. I.

قَادٌ: see قَيْدٌ.

قَوْدٌ Horses: (S, L, K:) or a number of horses together: (A:) or led horses; horses led by their leading-ropes, not ridden, (Az, L, Msb, K,) but prepared for the time of want. (L.) You say, مَرَّ بِنَا قَوْدٌ [A number of horses together, or of led horses, passed by us]. (S, L.)

قَيْدٌ, contr. from قَيْدٌ, see مُنْقَادٌ.

قَيْدٌ [originally قَوْدٌ, if belonging to this art.,] and قَادٌ, Measure; syn. قَدْرٌ. (L, art. قيد; and K in the present art.) Ex. هُوَ مِثْنِي قَيْدُ رُمْحٍ, and قَادٌ رُمْحٍ, He is [distant] from me the measure of a spear. (L, art. قيد.)

قَوْدٌ The slaying of the slayer for the slain: (Lth, L:) or i. q. قِصَاصٌ [which signifies the retaliation of slaughter, and of wounding, and of mutilation;] (S, L, Msb, K;) or slaughter for slaughter, and wounding for wounding. (TA, art. قص.) Ex. طَلَبَ الْقَوْدَ مِنَ الْقَاتِلِ [He sought retaliation upon the slayer]. (A.)

قَوْدٌ — قَتَلَهُ بِهِ قَوْدًا He slew him for him. (i. e. for the slain) in retaliation. (Msb.)

قِيَادٌ see مِقْوَدٌ in three places.

مُنْقَادٌ and قَوْوَدٌ see مُنْقَادٌ.

قِيَادَةٌ Tractableness; † submissiveness; easiness; in a horse or camel. (L.)

قَيْدٌ: see مُنْقَادٌ.

قَوَادٌ † A pimp; a bawd: fem. with ة: (Msb:) a pimp to his own wife; or a contented cuckold; syn. دَيْبُوْتُ. (Msb, TA.) = الْقَوَادُ The nose; in the dial. of Himyer. (K.) — In the following words of Ru-beh,

* اَنْلَعُ يَسُو بِتَلِيلِ قَوَادٍ * [Long-necked, elevating himself, with advancing neck], قَوَادٌ is explained as signifying مُتَقَدِّمٌ. (L.)

قَيْدَةٌ A camel whereby a man conceals himself from the animal that he would shoot, previously to his shooting at it; (ISd;) i. q. دَرِيئَةٌ; (A, L;) as also سَيْقَةٌ. (A.)

قَائِدٌ A leader of horses: (L:) and † of an army: (Mgh, Msb:) pl. قَوَادٌ and قَادَةٌ (S, Mgh, L, Msb, K) and قَوْدٌ; (K;) and pl. of قَادَةٌ, قَادَاتٌ. (Mgh.) — قَائِدَةٌ [A she-camel] that precedes the other camels [or leads them on,] and with which the young ones keep company. (L.) — سَحَابٌ قَائِدٌ † A cloud, or clouds, leading on rain. (L.) — قَائِدَةٌ † A wind [ريح] leading on a cloud, or clouds. (A.) = قَائِدٌ † Extending along the surface of the ground; applied to a mountain, and

a dyke, (T, L,) and a tract of land [&c.]: (K:) and so مُنْقَادٌ, applied to a mountain, (the Lexicons passim,) and a tract of land, and of sand. (L.) — A prominent part of a mountain (JK, L, K) extending upon the surface of the ground. (JK.) — قَائِدَةٌ A hill of the kind termed أَكْمَةٌ extending upon the surface of the ground: (L, K:) or a hill cleaving to the ground. (IAar, in TA, art. خَشَعٌ) = قَائِدٌ The largest of the channels for irrigation (فُلْجَان) of a land ploughed for sowing. (L, K.) [In the CK, الْحَارِثُ is put for الْحَرْثُ.] ISd says, that he assigns it to this art. only because و is more common than ي. (L.) [Pl. قَوَائِدُ, occurring in the L and TA, voce اَعْرَافُ.] = الْقَائِدُ The last star [η] in the tail of Ursa Major, نَبَاتِ نَعَشِ الْكُبْرَى in the K, الصُّغْرَى, but this is a mistake. (TA.) [The star (κ) which is the middle one of the three in the tail of that constellation is called الْعَنَاقُ, and by the side of it is the obscure star called السَّهَى, and also called الصَّيْدُقُ, and, as is said in the TA, نَعِيشٌ; and the third of those three, next the body, is called الْحَوْرُ. In the K, a strange description is given of these stars: it is there said, و [القَائِدُ] الْأَوَّلُ مِنْ بَنَاتِ نَعَشِ الصُّغْرَى الَّذِي هُوَ أَحْرَمًا قَائِدٌ وَالثَّانِي عَنَاقٌ وَإِلَى جَانِبِهِ قَائِدٌ صَغِيرٌ وَثَانِيهِ عَنَاقٌ وَإِلَى جَانِبِهِ الصَّيْدُقُ وَهُوَ السَّهَى وَالثَّلَاثُ الْحَوْرُ.] — The قَوَائِدُ, among the northern stars, are, it is said, four stars forming an irregular quadrilateral figure, distant one from another, [as though ε, ζ, η and π, of Hercules,] in the midst of which is an obscure star, resembling a soil, and called الرَّبِيعُ, they being likened to she-camels with a young one such as is called رَبِيعٌ: they are on the left of النَّسْرِ الْوَاقِعِ [a Lyrae], between it and بَنَاتِ نَعَشِ. (TA.) [But قَوَائِدُ, here, is evidently a mistake for عَوَائِدُ.]

قَيْدُوْدٌ, originally قَيْوْدُوْدٌ because from قَادٌ, aor. قَوْدٌ accord. to the Baḡrees; or, accord. to the Koofees, it is of the measure فَعْلُوْلَةٌ, and the ي is substituted for و; A mare easy to be led. (IKt, MF.) = قَيْدُوْدٌ † A long, or tall, she-ass, (S, L, K,) &c.: (K:) pl. قِيَادِيْدٌ. (S, L, K.) See also art. قَيْدُوْدٌ † A mare having a long and curved neck: (L:) not applied to a male. (ISd, L.)

أَقْوَدٌ A man (S, L) strong-necked: (S, L, K:) so called because he seldom turns his face aside. (S, L.) — Hence, † One who is niggardly, or tenacious, of his travelling-provision: (S, L, K:) because he does not turn aside his face in eating, lest he should see a man and be obliged to invite him. (S, L.) — † A man who does not turn aside his face. (L.) — † A tall, or high, mountain; (S, L, K;*) as also مَقْوَدٌ. (K.) — قَوْدًا † A road of a difficult place of ascent of a mountain (ثَبَاتٌ) extending to a great length upwards, (S, L,) or, reaching high. (K.) — قَلَّةٌ قَوْدًا † A tall

mountain-top. (A.) — أَقْوَدُ + A man who, when he applies himself to a thing, can hardly turn his face away from it. (T, L, A, K,*) — + A camel, and a horse, (S, L,) or other beast of carriage, and a man, (L,) having a long back and neck: (S, L:) or a long-necked horse, (A,) or camel: (R:) or long, or tall, absolutely, applied to a camel: (R, TA:) fem. قَوْدَاءُ; and pl. قُودٌ: (S, L:) or a horse having a long and large neck. (Ish.) See شَغَبٌ. — See also مُنْقَادٌ. — More, or most, addicted to the conduct of a pimp, or bawd; or, of a pimp to his own wife, or a contented cuckold. (Msb.)

جَعَلْتَهُ مَقَادَ الْمَهْرِ + I placed him on the right hand: (L, K:) because the colt (مهر) is in most instances led (يُقَادُ) on the right hand. (L.)

مَقْوَدٌ A leading-rope; (L, Msb;) that with which one leads [a horse &c.]; (K;) a rope or the like with which one leads [a horse &c.]; (Mgh;) a rope upon the neck, for leading [a horse &c.]: (A:) as also قَبَادٌ; (L, Mgh, Msb, K;) a rope that is tied to the cord of the nose-ring of a camel, or to the bit of a horse or the like, by which a beast is led; (S, L;) a cord, or a thong or strap, attached to the neck of a beast or of a dog, by which the animal is led: (L:) pl. مَقَاوِدُ.

(A, Msb.) — أَعْطَى الْقَبَادَ † [lit., He gave the leading-rope; i. e.] he was, or became, submissive, or obedient, willingly or unwillingly. (Msb.) — فَلَانَ † سَلِسَ الْقَبَادَ † [lit., Such a one has an easy leading-rope; i. e.,] such a one will follow thee agreeably with thy desire; (A;) [is submissive, obsequious, or obedient]: and صَعَبَ الْقَبَادَ † [signifying having a difficult leading-rope; i. e., refractory]. (L.)

مَقْوُودٌ and مَقْوُودٌ (the latter extr. [with respect to form], and of the dial. of Temecm, TA.) A beast of carriage led. (K.)

غَيْثٌ مُقِيدٌ † Wide-spreading rain: or rain having a cloud, or clouds, leading it on. (L.)

أَقْوَدُ: see مَقْوُودٌ.

أَعْطَاهُ مَقَادَتَهُ He gave him the means of leading him; he was, or became, tractable to him. (S, L, K.)

مَقْوُودٌ: see مَقْوُودٌ.

قَوُودٌ and قَوُودٌ (S, L, K) and قَوُودٌ, without (Ks,) and قَيْدٌ and قَيْدٌ, [the last but one originally قَبِيدٌ, and the last contracted from it,] like مَيْتٌ and مَيْتٌ, and أَقْوَدٌ, (L, K,) A horse, (Ks, S, L, K,) and a camel, (Ks, L,) tractable; [submissive; easy. (Ks, S, L, K.)] Ex. اجْعَلْ فِي أَوَّلِ قَطَارِكَ بَعِيرًا قَيْدًا [Place thou at the head of thy string of camels a camel that is tractable]. (A.) — مُنْقَادٌ: see قَائِدٌ. — † A direct road. (A.)

قور

1. قُورٌ, aor. يَغُورُ, inf. n. قُورٌ, It (a thing) was,

or became, wide: whence دَارٌ قُورًا, q. v. (JK.) — قَارَةٌ, (A, K,) aor. يَغُورُ, inf. n. قُورٌ; (TA;) and قُورَةٌ, (S, A, Mgh, Msb, K,) inf. n. تَقْوِيرٌ; (Mgh, Msb;) and اِقْتَارَةٌ; and اِقْتَارَةٌ; (S, K;) [of all which the second is the most common;] He cut a round hole in the middle of it; (A, Mgh, Msb, K;) as one cuts a جَيْبٌ [or the opening at the neck and bosom of a shirt], (TA,) and a melon: (Mgh, Msb:) [he hollowed it out; he scooped it out; he cut out a piece of it, generally meaning in a round form:] he cut it in a round form. (S.) You say قُورٌ الْجَيْبِ [He cut out, or hollowed out, the opening at the neck and bosom of the shirt]. (TA.) And قُرْتُ قُورَةً, and قُورَتَهَا, [I cut a round hole in the melon]. (TA.) And قُرْتُ حُفَّ الْبَعِيرِ, and قُورَتَهُ, and اِقْتَرْتُهُ, [I cut a round hollow in the foot of the camel]. (TA.) — قُرْتُ عَيْنَهُ, and قُرْتُهُ, I put out, or pulled out, [or scooped out,] his eye; syn. قَطَعْتُ عَيْنَهُ. (TA.) — قَارَ الْمَرْءَ He circumcised the woman. (L, K.)

2. قُورٌ He widened a house; made it wide. (A, TA.) — See also 1, in four places.

5. تَقْوَرٌ It (a cloud) became dissundered, and separated into round portions. (TA, from a trad.) See also 7.

7. انقارٌ It (the side of a cloud) became as though a portion fell from it, by reason of much water pouring [from it]. (TA.) See also 5.

8. اِقْتَارَةٌ and اِقْتَارَةٌ: see 1, in two places.

قَارٌ i. q. قَبِيرٌ [Tar: or pitch]. (S, K.) See مَقْوُورٌ.

قَارَةٌ A small mountain separate from other mountains: (K:) or a small mountain upon another mountain: such [or a knoll of a mountain] seems to be meant by قَارَةٌ جَبَلٌ: (TA:) or the smallest of mountains: (A:) or a small, black, isolated mountain, resembling an أَكْمَةٌ: or a black أَكْمَةٌ: (TA:) or i. q. أَكْمَةٌ [i. e. a hill, or mound, &c.]: (S:) or the smallest of mountains and the largest of أَكَامٌ; scattered, rough, and abounding with stones: (Lth:) or a small mountain, slender, compact, and lofty, not extending along the surface of the ground, as though it were a collection of stones, and [sometimes] great, and round: (Ish:) or a great rock, (K,) smaller than a mountain: (TA:) or a black rock: (K:) or a tract of ground containing black stones; (K, TA;) i. e., a حَرَّةٌ: (TA:) pl. قَارٌ, (S, K,) [or rather this is a coll. gen. n.,] and قَارَاتٌ (K) and قُورٌ (Lth, S, A, K) and قَيْرَانٌ. (Lth, K.)

مَا قُورٌ What is cut in a round form (مَا قُورٌ) from a garment or piece of cloth, &c.; (K;) as the قَوَارَةُ of a shirt, (S, A, Msb,) and of a جَيْبٌ [or the opening at the neck and bosom of a

shirt], (TA, [but there written, by mistake, جَنْب]) and of a melon: (S, A:) or particularly from a hide, or tanned hide; (Lh, K;) what is cut in a round form (مَا قُورٌ) from the middle of a hide, or tanned hide, for a target to shoot at, like the قَوَارَةُ of a جَيْبٌ. (JK.) — Also, What one cuts from the sides of a thing (K, TA) that is مَقْوُورٌ [or cut in a round form]. (TA.) — And, contr., A thing of which the sides have been cut. (K.)

قُورًا: fem. قُورًا: Wide in the inside; capacious. [A house that is wide (S, K, TA) in the inside. (TA.)

مَقْوُورٌ [Having a round hole cut in its middle: hollowed out; scooped out: cut in a round form. See 1.] — A camel smeared with قَطِرَانٌ [or tar]. (Sgh, K.) See قَارٌ.

مَقْوُورٌ A youth who hollows out the cakes of bread, eating the middle parts and leaving the edges. (A, TA.)

قوس

1. يَغُورُهُ, aor. عَلَى غَيْرِهِ, and قَاسَ الشَّيْءَ بِغَيْرِهِ, inf. n. قُوسٌ (S, K*) and قِيَاسٌ (S,) i. q. نَاسَهُ, aor. يَقِيْسُهُ, inf. n. قَيْسٌ (S, K*) and قِيَاسٌ (S;) i. e., He measured the thing by another thing like it; [both in the proper sense and mentally; but the latter verb is the more common, though the former, accord. to the JK, is the original;] (S, TA;) and so اِقْتَسَمَ الشَّيْءَ بِغَيْرِهِ (S, K:*) but you should not say اِقْتَسَمَهُ for اِقْتَسَمَهُ or قَسَمَهُ. (S.) — قُوسٌ: see 5.

2: see 5, in two places. — قُوسُهُ, inf. n. تَقْوِيْسٌ, He made it bowed, or bent. (KL.)

4: see 1: — and see 5.

5. تَقْوَسٌ It (a thing) became bowed, or bent; as also اِسْتَقْوَسَ: (TA:) the latter is also said, tropically, of the moon when near the change [&c.]. (A, TA.) — He (an old man, S, A) became bowed, or bent; (A, K;) as also قُوسٌ, inf. n. تَقْوِيْسٌ; (S, A, Msb, K;) and اِسْتَقْوَسَ; (S;) and اِقْوَسَ: (A:) or he became bowed, or bent, in the back; as also قُوسٌ; and اِسْتَقْوَسَ; (TA;) and so قُوسٌ, aor. -, inf. n. قُوسٌ. (K.) — تَقْوَسَ قُوسَهُ He put his bow upon his back. (TA.)

8: see 1. — يَتَقْوَسُ بِأَبِيهِ (S, K,) inf. n. اِقْتِيَاسٌ (S,) + He follows the way of his father, and imitates him. (S, K.)

10: see 5, in four places.

قَيْسٌ رَمِيحٌ: see قَاسٌ رَمِيحٌ.

قُوسٌ [A bow;] a certain thing, well known, (A, K,) with which one shoots: (M, TA:) of the fem. gender: (IAmb, M, Msb:) or masc. and

fem.: (S, Mṣb:) or sometimes masc.: (A, K:) pl. [of pauc.] أَقْوَاسُ (IAmb, S, A, Mṣb, K) and أَقْيَاسُ, (TA, and so in some copies of the K, in the place of the former,) the ي being interchangeable with the و, (TA,) and [of mult.] قَيْسِي, (S, A, Mṣb, K,) originally قُووسُ, (S, TA,) which is not used, (TA,) of the measure فَعُولُ, (S, Mṣb,) first changed to قُسُوُ, of the measure فُلُوُعُ, and then to قَيْسِي, of the measure فَيْلِيغُ, like عَيْسِي, (S,) and قَيْسِي, (Fr, Sgh, K,) from the same original, (TA,) [like عَيْسِي,] and قَيْاسُ, (IAmb, S, A, Mṣb, K,) which is more agreeable with analogy than قَيْسِي. (TA.) The dim. is قُوَيْسِي, (IAmb, M, Mṣb, K,) without ة, contr. to rule, as the word is fem., (M, TA,) and قُوَيْسَةٌ, (IAmb, Mṣb, K,) sometimes: (IAmb, Mṣb:) or the former accord. to those who make قوس to be masc., (S,) and the latter accord. to those who make it to be fem. (S, Mṣb.) It is prefixed to another word to give it a special signification. Thus you say, قَوْسُ نَشَابٍ *An Arabian bow.* And قَوْسُ نَشَابٍ *A Persian bow.* And قَوْسُ حُسْبَانٍ [*A bow for shooting a certain kind of short arrows.*] And قَوْسُ جَلَاهِي *[A cross-bow.]* And قَوْسُ نَذْفٍ [*A bow for loosening and separating cotton.*] (Mṣb.) — [Hence the saying,] فَلَانَ لَا يَمُدُّ قَوْسَهُ أَحَدٌ [Such a one, no one will pull his bow;] i. e., †no one will vie with him, or compete with him. (A, TA.) And رَمُونًا عَنْ قَوْسٍ وَاحِدَةٍ, (A, TA,) or وَاحِدَةً, (Mgh,) [lit., They shot at us from one bow: meaning, †they were unanimous against us;] a proverb denoting agreement. (Mgh.) [In the Mṣb, رَمَوْهُمْ and وَاحِدَةً.] And هُوَ مِنْ هَوْمِينَ; (S, L, K;) except that in the L and K, for قويس, we find قويس; †[He is of the best of a little bow, as an arrow; i. e., he is one of the best arrows of a little bow;] or صَارَ خَيْرَ قَوْسٍ سَهْمًا (A, K) †[He became the best of a little bow, as an arrow; i. e., he became the best arrow of a little bow:] a proverb [See Arab. Prov. i. 718] applied to him who has become mighty after being of mean condition: (A:) or to him who opposeth thee and then returns to doing what thou likest. (A, K.) [Hence also the phrase in the Kur, liii. 9,] فَكَانَ قَابَ قَوْسَيْنِ [*And he was at the distance of two Arabian bows: or two cubits*] [this is app. an explanation by one who holds قَابَ قَوْسَيْنِ to be for قَوْسٍ قَابِي: (K:) or the meaning is, قَابِي قَوْسٍ, i. e., [at the distance of the measure of] the two portions between the part of a bow that is grasped by the hand and each of the curved extremities. (TA.) See also art. قوب. — القوسُ †[The Sign of Sagittarius; also called الرامي;] one of the signs of the zodiac; (S, K;) namely, the ninth thereof. (TA.) — قَوْسُ قُزَحٍ *The rainbow:* the two words are inseparable. (TA.) See قوس الرجل.

† *The bowed, or bent, part of the back of a man.* (IAar.) — أَقْوَاسُ البَعِيرِ † *The anterior ribs of the camel.* (A.) — Also قَوْسٌ; *What remains, of dates, (S, A, * K,) in the [receptacle called] حَلَّة, (S,) or in the bottom thereof, (K,) or in the sides thereof, like a bow: (A:) or, accord. to Zeyd Ibn-Kutlweh, the fourth part of the حَلَّة, of dates; like رِزْمَةٌ: (TA in art. رزم:) in this sense, also, it is fem.: or a number of dates collected together: pl. as above. (TA in the present art.)* = Also, *A cubit: (S, K:) sometimes used in this sense: (S:) because a thing is measured (يُقَاسُ) with it. (K.)*

قاس رُمج and قيس رُمج *The measure of a spear.* (Mṣb, in this art.; and S, K, in art. قيس.)

قَوَّاسٌ *A hewer, or fashioner, of bows; and so, perhaps, قَيَّاسٌ. (TA.)*

قَوَّسِي is the rel. n. from قَيْسِي, [pl. of قَوْسٌ,] because it is [before its last change] of the measure فُلُوُعُ changed from the measure فَعُولُ. (S.)

قَوَّسٌ *Having a bowed, or bent, back. (S, K.)* — Sand that is elevated (K, TA) like a hoop or ring. (TA.)

مَقْوَسٌ *A bow-case. (S, K.) = A horse-course; a race-ground: (Ibn-Abbād, K:) a place whence horses run (K) for a race; (TA;) i. e., (so in the K accord. to the TA,) a rope at which the horses are placed in a row (S, A, K) on the occasion of racing, (S, K,) in the place whence they run: (A:) or the extended rope from which the horses are started: (JK:) also called مَقْيَسُ: the pl. is مَقَاوِسُ. (TA.) Hence the saying, عَرِضَ فَلَانَ عَلَى المَقْوَسِ [*Such a one has been put to the starting-rope;* meaning, †such a one has been tried, or proved, by use, practice, or experience. (A, TA.) And فَلَانَ عَلَى مَقْوَسٍ, i. e., عَلَى حِفَاطٍ [app. meaning, †Such a one is intent upon defeating his honour or the like]. (Lth, L.)*

مَقْوَسٌ and مَقْوَسٌ: see مَقْوَسٌ.

مَقْوَسٌ † *An eyebrow [or other thing] likened to a bow; as also مُسَقْوَسٌ (K) and مَقْوَسٌ: (TA:)* † the second of these epithets is also applied, in the same sense, or like a bow, to a gutter round a tent, and the like. (TA.) — Also, *A man bowed, or bent; and so مَقْوَسٌ. (TA.) = Also, (K,) or مَقْوَسٌ قَوْسَهُ, (S,) A man having with him his bow. (S, K.)*

مَسَقْوَسٌ: see مَقْوَسٌ, in two places.

قوض

1: see 2: and see also 1 in art. قبيض.
2. قَوْضُهُ, (S, A, Mṣb, K,) inf. n. تَقْوِيضٌ, (Mṣb, K,) *He demolished it; destroyed it; threw it down; namely a building; as also قَاضُهُ, (K,)*

aor. يَقْوِضُ, inf. n. قَوْضٌ: (TA:) or *he took it to pieces, without demolishing or destroying or throwing down; (S, A, Mṣb, K;) namely a building, (S, A, Mṣb,) and a tent. (A:) or he pulled up, or out, its poles, or pieces of wood, and its tent-ropes: (IDrd, K:) or he pulled it up, and removed it; namely a tent. (TA.)* — [Hence,] قَوْضُ الصُّفُوفِ, and المَجَانِسُ, (A, TA,) *: He separated, or dispersed, the ranks, and the assemblies. (TA.)* — [Hence also,] بَنَى فَلَانٌ ثَمَرًا قَوْضًا [lit. Such a one built, then demolished, or took to pieces]; i. e. †did well, then did ill. (A, TA.)

5. تَقْوِضُ *It (a house, and a tent, TA) became demolished, destroyed, or thrown down; (S* in art. قبيض; and K;) and in like manner تَقْوِزُ; (TA;) as also انْقَاضٌ [which see also in art. قبيض: (K; and in a copy of the S in art. قبيض:)] or it was, or became, taken to pieces, without being demolished or destroyed or thrown down: (A, TA:) and انْقَاضَتْ, said of a well (بئر), it fell; fell in ruins, or to pieces; or collapsed. (Mṣb: see also art. قبيض.)* — [Hence,] تَقْوِضُ المَجَالِسِ, (A,) and تَقْوِضُ الحَلَقِ, (S, TA,) and الصُّفُوفِ, (S, Mṣb, TA,) *: [The assembly, and] the rings of men, (S, TA,) and the ranks, became separated, or dispersed. (S, Mṣb, * TA.)* — Also, † *He (a man, K, and a bird, Az, TA) came and went, (Az, K, TA,) and would not be still, or remain at rest. (Az, TA.)*

7: see 5, in two places.

هَذَا بَدَا قَوْضًا بِقَوْضٍ *This is for that, as a substitute for a substitute. (K.)* And هُمَا قَوْضَانِ [They two are substitutes, each for the other]: mentioned by Sgh: but Z says, هُمَا قَيْضَانِ [q. v. in art. قبيض: (TA:) or both signify they are ex-changers, each with the other. (JK.)

مَقْوِضٌ *Anything demolished, destroyed, or thrown down: [&c.: see 2.] (TA.)*

- قوع
- قوف
- قول
- قوم
- قوى

See Supplement.]

قولنج

قَوْلَنْجٌ, (Mṣb, * K,) with fet-h to the J, (Mṣb,) and sometimes قَوْلَنْجٌ, with kesr to the J, or thus and قَوْلَنْجٌ, i. e. with kesr to the J and with fet-h and dainm to the ق, (K,) a foreign word, (TA,) [from the Greek κολικός, The colic;] *a certain painful intestinal disease, in which the egress of the feces and wind is attended with difficulty; (K;) a violent griping in the intestine called the colon. (Mṣb.)*

قيا

1. قَيٌّ, aor. يَقِي, inf. n. قَيْ: (S, Mgh, O, Mṣb,

K, &c.,) *He vomited* (Mgh, TA) what he had eaten. (Mgh, Mṣb, TA.) — [Hence one says,] قَاءَ نَفْسَهُ [lit. *He vomited his soul*], meaning † *he died*: like لَفَّظَ نَفْسَهُ. (A, TA.) And قَاءَتِ الطَّعْنَةُ الدَّمَ † [The wound made with a spear or the like spouted forth the blood]. (A, TA.) And ثَوَّبَ الصَّبِغَ † *A garment that is saturated with the dye*. (S, A, O, K.) And تَقَى الْأَرْضَ أَفْلَاذَ كَبِدِهَا [lit. *The earth will vomit the pieces of her liver*], meaning † *the earth will cast forth upon her surface her treasures*. (TA, from a trad.) And قَاءَتِ الْأَرْضُ أَكْلِهَا [lit. *the earth vomited her food*], meaning † *the earth disclosed her herbage and her treasures*. (TA, from a saying of 'Alishah.) And تَقَى الْأَرْضَ تَقَى النَّدَى [The earth exudes the moisture]. (TA.)

2. قَبَاهُ *He*, (a man, S, Mgh, O, Mṣb,) or *it*, (medicine, K,) *caused him to vomit*; (S, * Mgh, O, * Mṣb, K, *) and قَاهَهُ signifies the same. (S, O, K.)

4: see what immediately precedes.

5. تَقَى *He constrained himself to vomit*; (S, Mgh, O, Mṣb, TA;) and *he vomited intentionally*. (TA.) See also 10, in two places. = And تَقَاتَتْ *She addressed, or presented, herself to her husband, and threw herself upon him*: (K:) or, accord. to Lth, *she affected languor, or languidness, to her husband, and threw herself upon him*: but in the opinion of Az, the verb with ق in this sense is a mistranscription, and is correctly تَقَاتَتْ, [q. v.,] with ف. (TA.)

10. اسْتَقَى (S, Mgh, Mṣb, K, TA,) or اسْتَقَى, (thus in the O, in which the former is not mentioned, [and it seems from an ex. in a verse there cited that this may be a dial. var.,]) and تَقَى, (S, Mgh, O, Mṣb, K, TA,) *He constrained himself to vomit*: (S, Mgh, O, Mṣb: [see the latter verb above: in the K neither is expl.]) or the former is an instance of اسْتَفْعَلَ from الْقَى [i. e. it signifies *he desired to vomit*]: and † the latter signifies more than the former, i. e. *he made what was in the جَوْف* [here meaning *stomach*] *to come forth, intentionally*. (TA.) It is said in a trad., [If the person drinking in a standing posture knew what would be the effect upon him, he would desire to vomit what he had drunk: for the drinking and the eating in that posture are forbidden in more than one trad.]. (TA.)

قَى originally an inf. n.: then applied to signify *Vomit*; i. e. *vomited food*. (Mṣb.) It is said in a trad., الرَّاجِعُ فِي هَيْبَتِهِ كَالرَّاجِعِ فِي قَيْبِهِ [He who takes back his gift is like him who swallows back his vomit]. (S.)

قَا a subst. (K, TA) similar to عَطَاسٌ and دَوَارٌ [and many other words of the same form applied to maladies; indicating that it signifies *A complaint that causes much, or frequent, vomiting*]. (TA.) One says, بِهِ قَا, meaning [In him is a

complaint in consequence of which he is vomiting much, or frequently. (ISk, S, O.)

قَى One (a man, IAar) *who vomits much, or frequently*; as also قَى; (IAar, K, TA;) the latter formed from the former, like مَقْرُو from مَقْرُو. (L, TA.) — Also, [دَوَاءٌ قَى,] *Medicine that is taken to cause vomiting*; (ISk, S, O;) and so دَوَاءٌ مَقَى (K, TA) and مَقَى. (TA.)

مَقَى and مَقَى: see what immediately precedes.

قبح

1. قَاحٌ, said of a wound, (S, A, Mṣb, K, &c.,) aor. يَقِيعُ, (S, Mṣb,) inf. n. قَيْعُ; (Mṣb, K;) like قَاحٌ, aor. يَقْوَعُ; (K;) and قَاحٌ, (S, A, Mṣb, K,) inf. n. تَقْيِيعُ; (A;) and قَاحٌ; (A, Mṣb, K;) and تَقْوَعُ; (S, A, Mṣb, K;) and تَقْوَعُ; (Mṣb, K;) [It suppurated;] it became in the state of containing [or generating] matter, such as is termed قَيْع [meaning as expl. below]: (S, * A, * K in art. قَوْح, and Mṣb in explanation of قَيْع:) or its قَيْع ran, or flowed: or became in a state of readiness [to do so]. (Mṣb in explanation of قَاحٌ and قَاحٌ and تَقْوَعُ.)

2 and 4 and 5: see the preceding paragraph.

قَيْعٌ *Thick purulent matter* (مَدَّةٌ) *unmixed with blood*; (S, A, L, K;) *white, thick [matter], unmixed with blood*: (Mṣb:) or, as some say, [contr. to the generality of the lexicographers,] *thin matter* (صَدِيدٌ) *like water, in which is a شَكْلَةٌ* [or *small admixture, or tinge of the red and white hue,*] of blood. (L.)

قَاحَةٌ, mentioned in this art. in the S, see in art. قَوْح.

قيد

1. قَيْدٌ: see 2.

2. قَيْدُهُ, inf. n. تَقْيِيدُهُ. *He put a قَيْد* [or pair of shackles] upon his (a horse's) [fore-]legs; he shackled his [fore-]legs. (Mṣb.) قَيْدَتُ الدَّابَّةَ [I shackled the fore-legs of the beast; hobbled him: and, in a general sense, bound him.] (S.) قَيْدٌ (inf. n. قَيْدٌ, TA) and قَيْدٌ signify the same, [He had shackles put upon his fore-legs; he had his fore-legs shackled]. (K.) See also 5. — قَيْدُهُ بِالْأَيْدِي [Bind thou him by oath]: said when one has not given thee thy right or due. (TA in art. الت.) — أَقَيْدُ جَمَلِي, (inf. n. تَقْيِيدٌ, K.) [lit., I shackle the fore-legs of my camel; meaning,] † I fascinate my husband so as to prevent him from going to other women; as though I shackled his legs. (IAth, L, K, * from a trad.) — † It (fatigue) kept a she-camel from action. (A.) — † It (beneficence) shackled, or restrained, a person. (A.) — قَيْدُ الْإِيمَانِ الْفَتْكُ † [The giving assurance of

safety] inhibits assassinating, or assaulting, the مَوْمَن [i. e. the person to whom assurance of safety has been given (بِالْمَوْمَن in the CK is a mistranscription for بِالْمَوْمَن)]; like as shackles inhibit the mischievous animal from doing mischief. (L, K, * from a trad. [See also 1 in art. فَتَكَ; where this trad. is cited in full.]) — قَيْدٌ, (inf. n. تَقْيِيدٌ, K.) † *He pointed a writing with the syllabical signs, or signs which point out the pronunciation and division of syllables*: (S, A, L, K:) he pointed a letter: (L:) he restricted a word or phrase [in its signification or application] by that which preceded equivocation and removed ambiguity. (Mṣb.) = † *He registered, or recorded, a matter of science [&c.] in a book or the like; i. q. ضَبَطَ*. (L.)

5. قَيْدٌ quasi-pass. of قَيْدٌ [He had shackles put upon his legs; he had his legs shackled: see also 2]. (A.)

قَيْدٌ: see قَيْدٌ.

قَيْدٌ [A shackle; or fetter: or, generally, a pair of shackles for the fore-legs of a beast, and generally made of rope, but some are of iron; a pair of hobbles; a pair of fetters]: (S, K, &c.:) pl. [of pauc.] أَقْيَادٌ (L, Mṣb, K) and [of mult.] قَيْوَدٌ. (S, L, Mṣb, K.) — *إِنَّ قَيْوَدَ الْأَيْدِي أَوْثَقُ الْأَقْيَادِ* † [Verily the shackles of benefactions are the firmest of shackles]. (A.) [الْأَيْدِي is for الْأَيْدِي.] — *What binds together [the two pieces of wood in a camel's saddle which are called] the عَضْدَانِ of [the two broad pieces of wood called] the مَوْخَرَتَانِ, (L, K [in the former of which, however, instead of مَوْخَرَتَانِ من العَضْدَيْنِ, the reading in the K, is put مَوْخَرَتَيْنِ, which I suppose to be a mistake]) at their upper part, being a thong. (L.) — A plaited thong between [the two pieces of wood called] the جَنْوَانِ of a camel's saddle of the kind called رَحْلٌ, at the upper part; and sometimes, of a horse's saddle. (L.) — The thong that binds together [the two pieces of wood called] the عَرْفَوَتَانِ of a camel's saddle of the kind called قَتَبٌ. (S, L, K.) — Anything that binds one part of a thing to another part. (L.) — The extended thing at the lower extremities of the suspensory cords or strings of a sword, which is held by [the rings called] the بَكَرَاتِ. (L, K.) — قَيْدَا الْبَايِزِي The jesses of the hawk or falcon; syn. سَبَاقَاهُ (S, O, K, all in art. سبق.) — قَيْدُ الْإِنْسَانِ The gum wherein the teeth are set: (K:) قَيْوَدُ الْإِنْسَانِ the gums; (L:) or the portions of the flesh of the gums that rise between the teeth; likened to the red قَيْوَدٌ which are marks upon camels, made with a hot iron. (ISd, L.) — قَيْدُ الْفَرَسِ A certain mark made with a hot iron upon the neck of a camel, (S, ISd, L, K,) and upon its face, and thigh, of an oblong shape, (ISd, L,) in the form of a قَيْدٌ [for the legs], (S, L,) or of two rings with a line extending between them. (Nh, L.) —*

قَيْدُ الْأَوَابِدِ [lit. *Shackles upon the legs of the wild animals which shun, and take fright at, mankind &c.; or, accord. to the L, of the wild asses*]: indeterminate in signification, though determinate in its grammatical form: (Sb, L:) an appellation given to a horse, (K,) or to a fleet, or swift, and excellent horse, because, by its swiftness, it overtakes the wild beasts, (T, K.) and prevents their escaping. (T, S.) قيد is here a proper subst. used as an epithet because it imports the attribute of a verb; or it is for تَقْيِيد. (IJ, L.) [See also art. ابد and Ham, p. 455.] — مَا عَلَى هَذَا غُلٌّ (TA.) — A wife: as also غُلٌّ. (TA.) — القَيْدُ وَالرَّتْعَةُ (A.) — a prov.: see art. رتغ. — See also قيد.

قَيْدٌ A whip made of skin. (MF.) = قَيْدٌ and قَادٌ (S, L, K) and قَيْدٌ (K) Measure. (S, L, K.) Ex. بَيْنَهُمَا قَيْدٌ رَمَجٌ, and قَادٌ رَمَجٌ, Between them two is the measure of a spear. (S.) See also art. قود.

قَيْادٌ A leading-rope (S, K) for a beast of carriage. (S, K.) [But this belongs to art. قود, q. v.]

قَيْدٌ Tractable; easy to be led. (S, K.) [But this belongs to art. قود, q. v.]

قَيْدَةٌ: see art. قود.

مَقْيِيدٌ: see مَقْيِيدٌ.

مَقْيِيدٌ The place of the قَيْد in the leg of a horse; (S, K;) [i. e., the pastern]. Ex. فَرَسٌ عَيْلٌ الْمَقْيِيدِ [A horse large in the place of the shackle, or pastern; long in the place of the collar, or neck]. (A.) — The place of the anklet in [the leg of] a woman; (S, K;) [i. e., the ankle]. — مَقْيِيدٌ [and مَقْيِيدٌ] A camel, or the like, having his legs shackled; having shackles upon his legs: pl. [of the latter] مَقْيِيدَاتٌ. (K.) You say هُوَلَاءُ نَاقَةٌ مَقْيِيدَةٌ [These are camels having their legs shackled]. (S.) — نَاقَةٌ مَقْيِيدَةٌ [A juded she-camel that will not be roused to action. (A.) — And مَقْيِيدٌ A place in which a camel is left with his legs shackled. (L, K.) Hence applied to a place abounding with herbage, or pasture. (L.)

مَقْيِيدَةُ الْحِمَارِ (L) [in the CK, مَقْيِيدَةُ الْحِمَارِ, and in most copies of the K, accord. to the TA, الْحِمَارِ,] + A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَّةٌ: (L, K: [in a copy of the K, حَرَّةٌ] so called because it impedes the ass, [in the TA, art. حمر, the wild ass,] as though it shackled him. (L.) — Hence, (L,) بَنُو مَقْيِيدَةِ الْحِمَارِ (L,) in the K, بَنُو مَقْيِيدَةِ [with fet-h to the ح, and without الحمار], (TA,) [and in the

CK, بَنُو مَقْيِيدِ,] + Scorpions: (L, K:) so called because they are in a tract such as is called مَقْيِيدَةُ الْحِمَارِ. (L.) [See an ex. in some verses cited voce رَمَجٌ].

تَقْيِيدٌ A note which determines the correct reading or meaning of a word or phrase or the like: and hence, any marginal note: pl. تَقْيِيدَاتٌ.

قير

2. قِيرٌ He smeared a ship, or boat, (S, A, Mḡb,) or a jar [for wine], and a skin for wine or the like, (K,) with قِيرٍ or قَارٍ. (S, A, Mḡb, K.)

قِيرٌ i. q. قَارٌ [Tar: or pitch]: (S, A, Mḡb, K:) a certain black thing with which are smeared ships, (K, TA,) to prevent the water from entering, (TA,) and camels, also, (K, TA,) for the mange, or scab, and whereof there is a species with which anklets and bracelets are filled: it is extracted by melting from [the] صَعْدٌ: (TA:) [صَعْدٌ is the name of a certain tree from which tar is melted forth: (L, art. صعد:)] or i. q. زَفْتٌ: (A, K, TA:) and the best thereof is of the colour termed شُقْرَةٌ. (TA.) [See also كَفْرٌ.]

قَارٌ A possessor, (K,) or seller, (A,) of قِيرٍ or قَارٍ: (A, K;) or a maker of it. (So in a copy of the S, but not mentioned in another copy.)

قَارَةٌ A place where قَارٍ is generated. (Mḡh, in art. نغط.)

قَيْرَوَانٌ, an arabicized word, (K,) from [the Persian] كَارَوَانٌ, (TA,) and signifying A caravan; a company, or an assemblage of persons, travelling together; syn. قَافَلَةٌ: (K:) or the main part of a قَافَلَةٌ: and of an army: (A, I Ath, and so in a copy of the S:) or of [such a collection of soldiers as is called] a كَتَيْبَةٌ: (ISk:) and the companions and assistants of the devil. (I Ath.) It has the last of these significations in a trad. of Mujáhid, in which it is said, يَغْدُو الشَّيْطَانُ بِقَيْرَوَانِهِ إِلَى السُّوقِ فَلَا يَزَالُ يَبْتَرُّ الْعَرُشُ [The devil goeth in the morning with his companions and assistants to the market-place, and the empyrean ceaseth not to shake in consequence of the assertions that God knoweth what He knoweth not]: meaning, that the devil incites men to say "God knoweth such a thing," of things whereof God knoweth the contrary: [as for instance, "God knoweth that such a commodity cost me (the seller) such a sum of money:"] being a form of asseveration. (I Ath.) [قيروان is written قَيْرَوَانٌ in some copies of the S and K. It is mentioned in this art., and in art. قرو, in the K: in the S, only in the latter art., and part of the above trad. is there cited.]

قيس

1. عَلَى غَيْرِهِ, and قَاسَ الشَّيْءَ بِغَيْرِهِ. (S, A, Mḡb, K:) the first and last in this art. and in art. قيسه. (A, TA,) aor. يَقْيِسُهُ, and قَوْسٌ: (S, A, Mḡb, K,) inf. n. قَيْسٌ (S, A, Mḡb, K) and قَيْاسٌ (S, A, K,) [which latter is the more common,] He measured the thing (S, A, Mḡb, K) by another thing (S, Mḡb, K) like it; (S, K;) [both in the proper sense and mentally; often meaning he compared the thing with another thing;] as also قَاسَهُ, aor. يَقْوِسُهُ, inf. n. قَوْسٌ (S, Mḡb, K; the first and last in art. قوس;) and قَيْاسٌ; (S;) [the latter of which verbs, though the less common, is, accord. to the JK, the original;] and so قَاسَهُ; (A, K;) and قَيْسَهُ; (TA;) and so قَاسَهُ بِهٖ, (Mḡb,) and إِلَيْهِ, (TA,) inf. n. مَقْيَاسَةٌ and قَيْاسٌ: (Mḡb:) the first of these verbs is said to be trans. by means of عَلَى because implying the meaning of founding [a thing upon another thing]; and by means of إِلَى because implying the meaning of adjoining or conjoining and collecting [a thing to another thing]. (MF.) You say, قَاسَهُ بِالْمَقْيَاسِ [He measured it with the measure]. (A.) And قَاسَ الشَّحَّةَ, (TA,) and قَاسَ الطَّبِيبُ قَعْرَ الْجِرَاحَةِ, (A,) inf. n. قَيْسٌ, (TA,) The physician measured the depth of the wound, (TA,) and the depth of the mound in the head, (A,) بِالْمَقْيَاسِ with the probe. (A, TA.) And تَخَطُّو قَيْسًا; A damsel that steps with even, or equal, steps: (A:) or قَيْسًا signifies with measured-steps, at a moderate and just pace, as though with equal steps: (IAth:) or قَيْسٌ signifies the walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K.) And فُلَانٌ يَأْتِي بِمَا يَأْتِي قَيْسًا; [Such a one does what he does, or says what he says, by measure, or by rule]. (A.) — [Hence, + He determined, or judged of, the thing by comparing it with another thing; i. e., by analogy: and he compared the thing with another thing. And قَاسَ عَلَيْهِ He judged by comparison therewith. And He copied it as a model.]

2: see 1.

3. قَبَّرَ, and إِلَيْهِ: see 1. You say, قَبَّرَ اللَّهُ قَوْمًا يُسَوِّدُونَكَ وَيَقَابِسُونَ بِرَأْيِكَ [May God remove far from prosperity a people who make thee lord, or chief, and who measure things by thy judgment, or by thine opinion]. (A, TA.) — قَابَسْتُ بَيْنَ الْأَمْرَيْنِ (S, K,) or الْقَابَسَيْنِ, (A,) inf. n. مَقْيَاسَةٌ and قَيْاسٌ, (S,) I measured, or compared, the two things, or cases, together; syn. قَابَسْتُهُ — قَادَرْتُ بَيْنَهُمَا (L.) — قَادَرْتُهُ فِي الْقَيْاسِ i. q. قَابَسْتُ فَلَانًا, (K,) [I vied, or contended, with him, namely, such a one, in measuring, or comparing; app. meaning, in measuring, or comparing, myself, or my abilities, with him, or his: see قَادَرْتُهُ]. — [This verb is mentioned in the S in art. قوس.]

6. تَقَاسَى الْقَوْمُ The people mentioned [and app. compared] their several wants (مَأْرَبَتُهُمْ) [but I

think it probable that this is a mistranscription for *مَاتِرُهُمْ* their generous qualities or the like]. (TA.)

7. انقاس *It was, or became, measured by another thing like it.* (S, in art. قوس; and K, in the present art.) — † [It was, or became, determined, or judged of, by comparison, or analogy.] You say, *هَذِهِ مَسْئَلَةٌ لَا تَنْقَاسُ* † [This is a question not to be determined, or judged of, by comparison, or analogy]. (A, TA.)

8: see 1. — *هُوَ يُقْتَسُ بِأَبِيهِ* *He follows the way of his father, and imitates him.* (S, K, in art. قوس; and mentioned in the K in the present art. also.) The medial radical is both و and ي. (K.)

قيس رُمج: see قاس رُمج.

قيس رُمج *Between them two is the measure of a spear:* (S, A, K*) and قاس رُمج (S, K) like قَاد رُمج (TA) [and قَاد رُمج (S, K:*)]. And *هَذِهِ الخَشْبَةُ قَيْسٌ إِصْبَعٌ* *This piece of wood is of the measure of a finger.* (A, TA.) [Both are said in the A to be tropical; but wherefore, I see not.]

قياس: see 1 and 3. — [Used as a simple subst., *Measurement.* — *Comparison.* — *Ratiocination.* — The premises of a syllogism, taken together: and also applied to a syllogism entire. — *Analogy: rule.* You say, *هَذَا عَلَى القِيَّاسِ* *This is according to analogy, or to rule.* And *هَذَا عَلَى غَيْرِ قِيَّاسٍ* *This is contrary to analogy, or to rule.* And *عَلَى قِيَّاسِ كَذَا* *After the manner of such a thing.*]

[*Mensural.* — *Comparative.* — *Ratiocinative* — *Relating, or belonging, to the premises of a syllogism:* and also, *sylogistic.* — *Analogous: regular:* as also *مَقْيَسٌ*, improperly written by some European scholars *مَقْيَسٌ*.]

قياس *A man who practises قياس [i. e. measurement, or comparison, &c.,] much, or often.* (TA.) = Also, *i. q. قَوَّاسٌ*, *q. v.* (TA.)

قائس act. part. n. of 1. — *One who measures the depth of a wound in the head [&c.] with a probe.* (TA.)

هو مقيس pass. part. n. of 1. You say, *هُوَ مَقْيَسٌ* [and *به*, meaning, *He, or it, is a person, or thing, whereby others are measured; to which others are compared; an object of imitation; a model, an exemplar, or a standard.*] (A, TA.) — See also قياسي.

مقياس *A measure, or thing with which anything is measured; syn. مَقْدَارٌ:* (S, Mgh, K:) pl. مَقْيَاسٍ. (A.) You say, *قَاسَهُ بِالمَقْيَاسِ* [He measured it with the measuring-instrument]. (A.) And *قَصَرَ مَقْيَاسَكَ فِي مَقْيَاسِي* *Thy measure*

fell short of my measure. (TA.) — *A probe with which the depth of a wound is measured.* (A, TA.) — *مَقْيَاسُ التَّيْلِ* *The Nilometer.* (TA.)

قيص

1. قاص, inf. n. قَيْصٌ: see 7, in two places.

5: see 7, in three places.

7. انقاص, said of sand, (A, K,) and of dust, or earth, (K,) *It poured forth, or down:* (K:) or *it fell, fell down, or collapsed;* and so when said of a building; (A;) and so انقاصت said of a well (بئر); (S, A, K;) *it fell; fell down; fell in ruins, or to pieces; or collapsed;* (S, A, K;) as also انقاصت, with ض; (TA;) and † *انقاصت:* (A, K:) which † last also signifies it (a well) *inclined, and became demolished, or fell in ruins;* and in like manner [انقاصت said of] a wall. (TA.) — *انقاصت السن* *The tooth became broken:* (A:) or *became cracked, or split, lengthwise:* (TA:) or *fell out:* (Lth, K:) and † *انقاصت:* (TA,) inf. n. قَيْصٌ, (S, K,) *it fell out from its root;* (S, K, TA;) and so with ض: (S, TA:) and انقاص الضرس, and † *انقاصت:* the tooth became cracked lengthwise, and fell out. (TA.) — *انقاص الماء في البئر* *The water became abundant in the well (K, TA) so that it nearly demolished it.* (TA.)

بئر قياصة *A well that has collapsed.* (A.) And *بئر قياصة الجول* *A well having its wall, or casing, or sides, demolished.* (Ibn-'Abbád, K.)

منقاص signifies *Uprooted;* (S, K;) and منقاص, with the pointed ض, *cracked or split, lengthwise;* so says As.: but AA says, that both signify the same. (S, O.)

قيص

1. قاص, (A, TA,) [aor. يَقِيصُ] inf. n. قَيْصٌ, (K,) *He clave, or broke or rent asunder.* (A, K, TA.) You say, *قَاصَ البَيْضَةَ* *He (a young bird) clave, or broke asunder, the egg:* and he (a bird) *clave, or broke asunder, the egg from over the young one.* (Lth, A, TA.) And it is said in a trad, respecting the day of resurrection, *فَإِذَا كَانَ كَذَلِكَ قَبِضَتْ هَذِهِ السَّمَاءُ الدُّنْيَا عَنْ أَهْلِهَا*, i. e., [And when it shall be thus, this lowest heaven] shall be cleft, or rent asunder, from over its inhabitants, meaning the inhabitants of the earth (الأرض), which is previously mentioned in the trad.:] or, as Sh says, *shall be dissolved.* (TA.) — Also, first pers. قَضْتُ, (AZ, S,) or قَضْتُ, (IAth,) *He cracked a glass bottle, without separation of the parts.* (AZ, S, IAth.) — And *قَضْتُ البِنَاءَ* is a dial. form of قَضْتُ [meaning *I demolished, destroyed, or threw down, the building.*] (Sgh.) = Also, inf. n. as above, *It became*

cleft, or broken or rent asunder. (K, in which only the inf. n. is mentioned.) You say, *قَاصَتْ البَيْضَةَ* *The egg became cleft, or broken asunder.* (TK.) [See also 7.] — And *قَاصَتْ السن*, inf. n. as above, *The tooth fell out from its root;* as also with ض. (S, TA in art. قيص.) = Also, (TA,) inf. n. as above, (K,) *He hollowed out a well (K, TA) in a rock.* (TA.) And *قَيْصٌ* signifies *It was dug.* (TA.) = Also, (TK) inf. n. as above, (K,) *He likened, or assimilated.* (K, TK.) You say, *قَاصَهُ بِهِ* *He likened, or assimilated, him, or it, to him, or it.* (TK.) [See also 5; and see قَيْصٌ, below.] = See also 3, in two places.

2. قَيْصٌ لَهُ كَذَا *He (God, Mgh) ordained, or appointed, for him such a thing.* (Mgh, Msh.) And *قَيْصَ اللَّهِ فَلَانًا لِعُلَانٍ*, (S, A, K,) in [some of] the copies of the K, *بِعُلَانٍ*, which is a mistake, (TA,) *God ordained, or appointed, or prepared, such a one for such a one:* (A:) or *brought such a one to such a one, and ordained, or appointed, or prepared, him for him.* (S, K.) Hence the saying in the Kur, [xli. 24,] (S,) *وَقَيْصًا لَهُمْ قُرْنَاءَ*, (S, K) *And we have appointed, or prepared, for them associates (A, Bd, K, TA) whence they do not expect, (A, K, TA,) which shall have possession of them like as the قَيْصُ, or shell, has possession of the egg.* (Bd.) And so in the same, [xlili. 35,] *وَقَيْصًا لَهُ شَيْطَانًا* *We will appoint, or prepare, for him a devil [as an associate].* (Zj.) Accord. to some, the verb is used only as relating to evil; but this is not true, as is shown by the saying of *مَا أَكْرَمَ شَابٌ شَيْخًا لَيْسَ إِلَّا قَيْصُ اللَّهِ*, *God hath not honoured an aged man for his age but God hath appointed for him in his age such as shall honour him.* (TA.)

3. مَقَايِصَةٌ (S, A, K, &c.) inf. n. قَايِصَةٌ (S, Mgh) and قِيَّاصٌ, (A,) *He bartered, or exchanged commodities, with him;* syn. *عَارَضَهُ*, (S, O, I, and so in a copy of the K,) *بِمَتَاعٍ*; (S;) or *عَاوَضَهُ*; (A, and so in some copies of the K; in the CK, *عَايَضَهُ*;) and *بَادَلَهُ*; (A, K;) i. e. *he gave him a commodity and took another commodity in its stead:* (TA:) [as also *قَابَضَهُ*, with ب:] and † *قَايِصَةٌ*, aor. يَقِيصُ, *he gave him a thing in exchange.* (TA.) You say, *قَايِصُهُ بِكَذَا* [He gave him in exchange for such a thing]. (Mgh.) Hence, *بَيْعُ المَقَايِصَةِ* *The selling a commodity for another commodity.* (Mgh.) And hence the saying of *مُحَمَّدٌ، إِنَّ شَيْئًا قَايِصُكَ بِهِ المِخْتَارَةُ مِنْ دُرُوعِ* *He gave him a horse for two horses in exchange.* (TA.) You say also, *أَعْطَيْتُهُ فَرَسًا بِفَرَسَيْنِ مَقَايِصَةً*, [I gave him a horse for two horses in exchange]. (JK.) And *مَا أَقَايِصُ بِكَ أَحَدًا*! [I do not give, or take, in exchange for thee any one]. (A, TA.)

لو أعطيت مثل الدنهاء رجلاً قياضاً بفلانٍ ما رضىتمهم [If I were given what would fill the desert of men, in exchange for such a one, I would not accept them]: (A, TA:) and the like occurs in a trad. of Mo'áwiyeh, as said by him, with reference to Yezeed. (TA.)

5. تقيضت البيضة The egg became broken into pieces; and in like manner, القارورة the glass bottle. (AZ, S.) [See also 7.] — تقيض الجدار The wall fell to pieces, or in ruins, or became a ruin, and broke down; syn. انهدم, and انهار; as also انقضت (K:) or the former signifies the wall broke in pieces, and fell down: but the latter has a different signification, which see in its place below. (AZ, S.) = تقيض له It (a thing, TA) became ordained, appointed, or prepared, for him. (K.) = تقيض أباه He resembled his father; (AZ, S, K;) as also تقيله. (TA.) [See قبيض.]

6. تقابضا [They two bartered, or exchanged commodities, each with the other; like تقابضا: see 3]. (JK.)

7. انقضت البيضة The egg cracked, without splitting apart; and in like manner, القارورة the glass bottle. (AZ, S.) [See also 1.] — انقاض الجدار i. q. تقيض (K:) or the wall fell to pieces, or in ruins, from its place, without being pulled to pieces: (Lth:) or cracked, without falling: but if it have fallen, you say, تقيض: (AZ, S:) — Accord. to AA, as related by El-Mundhree, انقاض and انقاض both signify It split, or cracked, lengthwise: but see منقاض. (TA.) You say, accord. to Aq, انقضت السن The tooth split, or cracked, lengthwise; and in like manner, الركية the well: (S:) or it (the well) became broken in pieces: or fell; fell in ruins, or to pieces; or collapsed; (TA;) as also انقضت. (S, A, K, in art. قبيض.) انقاض belongs both to this art. and to art. قوض. (TA.)

8. اقتاضه He extirpated it; destroyed it utterly. (K, TA.) = [Also, He received it, or took it, in exchange; like عتاضه: see مقتاض; and see also 3.]

قيض [An egg-shell;] the upper hard covering that is upon an egg: (K:) or [an egg-shell cracked in pieces;] what is cracked in pieces of the upper covering of an egg: (S, IB:) or one from which the young bird, or the fluid, has gone forth. (Lth, K.) = A compensation, or substitute; a thing given, or received, or put, or done, instead of, in the place of, or in exchange for, another thing. (K.) You say, باعه قره باعاً قرضاً [He sold to him a horse for two horses as substitutes]. (TA.) — هما قيسان They

two are likes; they two are like each other; (A'Obeyd, A;) each of them is fit to be a substitute for the other. (A, TA.) [See also هما قيسان] — هذا قيس له, and قياض له This is equal, or equivalent, to it. (O, K.)

قيضة A small piece of bone: (AA, K:) pl., accord. to the K, قبيض; but correctly, accord. to AA, قبيض. (TA.)

قيض A barterer, or an exchanger of commodities: (S, Msh:) of the measure قبيض. (Msh.) You say, هما قيسان They two are barterers, or exchangers of commodities; like as you say بيعان. (S.)

قياض: see قبيض.

مقيض The place in which is [an egg-shell, or an egg-shell cracked in pieces, or empty, or] the part of an egg called قبيض. (K, TA.) = بيضة بئر مقيضة An egg cleft, or split. (TA.) — بئر مقيضة A well abounding with water, having been hollowed out, (K, TA,) or cleft. (TA.)

المقتاض in the following verse of Abu-sh-Shees,

• بدلت من برد الشباب ملاءة •
• خلقت وبشس مئوبة المقتاض •

[I have been given in exchange, for the mantle of youth, an old worn-out covering; and very evil is the recompense of the receiver in exchange] is from قبيض as signifying the "bartering," or "exchanging commodities," (TA,) [or rather the "giving in exchange:" see 3.]

بيضة منقاضة An egg cracked, without being split apart; and in like manner, قارورة a glass bottle. (AZ, S.) Aq says, that منقاض signifies uprooted; and منقاض, with the pointed ض, cracked, or split, lengthwise; but AA says, that both signify the same. (S, O, in art. قبيض.)

قيظ

1. قاط بالمكان (S, Msh, K,) aor. يقيظ, inf. n. قَيِّظ; (Msh;) and تقيظ به (S, K;) and قَيِّظ به (K;) and اقتاظ (TA;) He, (a man, Msh,) or it, (a people, K,) remained, or abode, in the place during the season called قَيِّظ, (K, TA,) during the summer, (S,) or during the days of heat. (Msh.) Dhu-r-Rummeh makes the second of these verbs trans. by itself, [without a preposition,] saying الرَّمْلُ تَقَيِّظُ [He remained, or abode, during the summer, or hot season, in the sands]. (TA.) — قاط يومنا Our day became vehemently, or intensely, hot. (S, Sgh, K.) — See also 3. = قَيِّظُوا They were

rained upon by the rain of the season called القَيْظ; similar to قَبِلُوا and رُبِعُوا. (TA.)

2: see 1. = قَيْظُهُ (S, K,) inf. n. تَقَيِّظُ (K,) It (a thing, S, K, such as food, and a garment, TA) sufficed him for his [season called] قَيْظ; (S, K;) similar to صَيِّغُهُ and شَتَاهُ. (TA.)

3. قايظه, inf. n. مَقَايِظُهُ, He remained, or abode, during the season called قَيْظ with him. (AHn.) — عَامَلَهُ مَقَايِظُهُ, and قَيَّاطًا, and قَيُّوْطًا, with damm, which last is extr., (K, TA,) not being an inf. n. of this verb, (TA,) [but, by rule, of قاط] He made an engagement, or a contract, with him for the season called قَيْظ: (TA:) from القَيْظُ, like مُشَاهَرَةٌ from الشَّهْرُ. (K, TA.) And قَيَّاطًا, and قَيَّاطًا, He hired him, or took him as a hired man, or hireling, for the season so called. (TA.)

5: see 1, in two places.

8: see 1.

قَيْظُ The most vehement, or intense, heat of summer; (S, K;) from the [auroral] rising of the Pleiades, [which, at the commencement of the era of the Flight, was about the 13th of May, O. S.,] to the [auroral] rising of Canopus, [which, at the same period, was about the 4th of August, O. S.]: (K:) or vehemence, or intensesness, of heat: (Msh:) pl. [of pauc.] أَقْيَاطُ and [of mult.] قَيُّوْطُ. (K.) — Also, The quarter which people [commonly] call the صَيْف; (Msh;) the summer-quarter, commencing when the sun enters the sign of Cancer; so termed by some, who called the spring-quarter the صَيْف, and the autumnal-quarter the ربيع; others [in later times] calling the summer-quarter the صَيْف, the spring-quarter the ربيع, and the autumnal-quarter the حَرِيف; but agreeing with the former in calling the winter-quarter the شِتَاء: (Mir-át ez-Zemán:) the Arabs say, that the year consists of four seasons, every one of these being three months; namely, the quarter called the صَيْف, which is that called ربيع, consisting of [the Syrian months] Áldhár and Neysán and Eiyár [or March and April and May, O. S.]; then, the quarter called the قَيْظ, consisting of Hazeerán and Temmooz and Áb [or June and July and August, O. S.]; then, the quarter called the حَرِيف, consisting of Eylool and the two Tishreens [or September and October and November, O. S.]; and then, the quarter called the شِتَاء, consisting of the two Kánoons and Shubát [or December and January and February, O. S.]. (AZ, TA.) — لَا تَقُومُ السَّاعَةُ — حَتَّى يَكُونَ الْوَلَدُ غَيْظًا وَالْمَطَرُ قَيْظًا, a saying of Moḥammad, meaning [The resurrection, or the time thereof, will not come to pass until the birth of a child be an occasion of wrath, or rage, and] rain be accompanied by air like the قَيْظ [or most vehement heat of summer]. (TA.) — اجتمع

القَيْظُ is an elliptical and abridged phrase, meaning *The people, or company of men, assembled themselves in the قَيْظُ* [or summer]. (TA.)

قَيْظِي *What is brought forth [of sheep or goats] in the season called the قَيْظُ.* (K, TA.) [See also صَفْرِي, in three places.]

قَيْظٌ Seed-produce [or wheat] that is sown in the autumn and the beginning of winter [so as to be reaped in summer]. (JK, TA.)

يَوْمٌ قَائِظٌ *A day vehemently, or intensely, hot:* and قَيْظٌ قَائِظٌ *a summer vehement, or intense [in heat].* (TA.)

مَقَيْظٌ *A place where people remain, or abide, in the summer; (IAqr, S, K;) as also مَقَيْظٌ.* (K.) And *A place of pasturing in summer.* (IAqr.)

— Also, (JK,) or مَقَيْظَةٌ, (K,) *A plant, or herbage, that remains green until the قَيْظُ [or summer], (Lih, JK, K,) although the land and leguminous plants be dried up, (Lth, TA,) being*

a means of subsistence for the camels when other herbage has become dry. (Lth, JK, K.)

مَقَيْظَةٌ: see مَقَيْظٌ.

مُقَيْظٌ *A thing that suffices one for the [season called] قَيْظُ.* (S.)

[قَيْل

قَيْن

See Supplement.]

ك

[The twenty-second letter of the Alphabet, called كَاف. It is one of the letters termed مَهْمُوسَةٌ, or non-vocal, i.e. pronounced with the breath only, without the voice; and it also belongs to the class called شَجَرِيَّةٌ. It is a radical letter. — As a numeral it denotes twenty. = ك, as a pronominal suffix, as a preposition, and as a particle of allocution, see Supplement.]

كَا

R. Q. 1. كَاكًا, (K,) inf. n. كَاكَاةٌ; (TA;) and كَاكًا, (S, K,) as also تَكَعَع; (S;) He drew back, or retired, and was cowardly. (S, K.) — كَاكًا, inf. n. كَاكَاةٌ, [respecting the form of which see عَطَاةٌ,] He was very impatiently cowardly. (AA, K.) [In the CK., in the explanation of the inf. n., الْجَبِينُ is put for الْجَبِينُ.] — Also, inf. n. as above, He (a thief) ran away. (K, TA.) = See R. Q. 2.

R. Q. 2. تَكَأٌ He was prevented, or hindered. (Lth.) — تَكَأٌ فِي كَلَامِهِ He hesitated in his speech, and was unable to speak. (K.) = تَكَأَ عَلَيْهِ النَّاسُ, (S, K, °) and كَاكًا, (K,) The people collected around him; (S, K;) crowded, or pressed, upon him. (TA.) = And see R. Q. 1.

مَتَكَأَنِ Short. (S, K.)

كَاب

1. كَابٌ, aor. ك, inf. n. كَابَةٌ and كَابَةٌ; (S, K) and كَابٌ (K) and كَابًا; (TA;) and كَاتَبٌ; (S, K;) He was in an evil state, and broken [in spirit] by grief, or mourning; (S, K;) he was in grief, unhappy, sorrowful, or sad. (K.) See also 4.

4. كَابَهُ He caused him to grieve, or mourn, or to be unhappy, sorrowful, or sad; (K;) threw him into grief, or mourning, &c. (TA.) — كَاتَبٌ He was in grief, or mourning; was unhappy, sorrowful, or sad: (K:) or he entered upon a state of grief, mourning, unhappiness, sorrow, or sadness; or a state of being changed and broken

in spirit by reason of intense anxiety. (TA.) See also 1. = He fell into destruction, or ruin. (K.)

8. اِكْتَابَ وَجْهَ الْأَرْضِ † [The face of the earth, or land, became of sad aspect]. (TA.) See 1.

كَيْبٌ: see كَيْبٌ.

كَايَةٌ Grief, mourning, unhappiness, sorrow, or sadness: (K:) [in which sense the inf. n. كَابَةٌ is more commonly used:] or intense grief, &c.: used both as an inf. n. and as an epithet. (TA.) See كَيْبٌ.

مَا بِهِ كُوبَةٌ i. q. تُوْبَةٌ, in the following phrase كُوبَةٌ There is nothing in him for which he should be ashamed. (K.)

كَيْبٌ (S, K) and كَيْبٌ and مُكْتَيْبٌ (K) A man in an evil state, and broken [in spirit] by grief, or mourning; (S, K;) in grief, unhappy, sorrowful, or sad. (K.) كَيْبِيَّةٌ and كَايَةٌ the same, as applied to a woman. (S.) — الْأَرْضُ كَيْبِيَّةٌ † [The earth, or land, is of sad aspect.] (TA.)

رَمَادٌ مُكْتَيْبٌ اللَّوْنِ — كَيْبٌ see كَيْبٌ. Ashes of a colour inclining to black; (S, K;) as is the colour of him who is in an evil state, or broken [in spirit] by grief. (S.)

كَاد

1. كَادٌ, aor. ك, He was in an evil state, and broken [in spirit] by grief, or mourning; or was in grief, unhappy, sorrowful, or sad, syn. كَيْبٌ. (K.)

5. تَكَادَنِي and تَكَادَنِي It (a thing, or an affair,) was difficult to me; it distressed, troubled, fatigued, or neared, me. (S, L, K.)

— تَكَادَ الشَّيْءُ He took, or imposed, upon himself, or undertook, the thing, in spite of difficulty, trouble or inconvenience; he constrained himself to do the thing, notwithstanding it was difficult, troublesome, or inconvenient, to him. (L, K.) You say تَكَادَتِ الدَّهَابُ إِلَى فُلَانٍ meaning, I

[constrained myself to go, and] went to such a one, in spite of difficulty, trouble, or inconvenience. (AZ, L.) — He endured the thing; struggled with, or against, it; contended with its difficulty, or severity; underwent difficulties, troubles, or inconveniences, in doing it; endured, or bore, its heat and severity; syn. كَابَدَهُ, and صَلَّى بِهِ. (IAqr, L, K.)

6: see 5.

كَادَاةٌ Difficulty. (IAqr, L, K.) — Grief; sorrow; mourning; syn. حَزَنٌ: so accord. to the K; but accord. to IAqr [and the L] fear; syn. خَوْفٌ: (TA:) and caution: (IAqr, L, K:) or, as some say, terror. (IAqr, L.) — Injustice. (K.) — A dark night. (IAqr, L, K.) — See also كَوُودٌ.

كَوُودٌ عَقَبَةٌ (S, L, K,) and كَادَاةٌ (L, K,) A mountain-road difficult of ascent. (S, L, K.) Such a road is also termed [simply] كَادَاةٌ, and صُعْدَاةٌ: [in the K it is said, that كَوُودٌ is syn. with صُعْدَاةٌ:] and كَوُودٌ [in like manner, as a subst.,] signifies a difficult place of ascent: like صُعُودٌ. (L, TA.)

كَاس

كَاسٌ, (ISk, S, A, Mṣb, K,) and كَاسٌ, with the ء suppressed, is allowable, (Mṣb,) and sometimes occurs, (TA.) A drinking-cup: (A, K:) or [a cup of wine; i.e.] a cup containing wine; (S, A, K;) or a cup full of wine: (Mṣb:) when not containing wine, it is not thus called; (IAqr, S, Mṣb;) being in this case called قَدَحٌ: (TA:) or it has the first and the second of these significations: (TA:) or it signifies wine itself: (As, AHāt, Ibn-'Abbād:) or has this signification also: (K:) and is of the fem. gender: (S, A, Mṣb, K:) pl. [of pauc.] أَكْوُسٌ and [of mult.] كُوُوسٌ and كِئَاسٌ, (S, Mṣb, K,) the last with ء, (TA, [but written without ء in the CK,]) and, accord. to AHn, كِئَاسٌ, without ء, which, if correct, is originally كِئَاسٌ, from كَاسٌ, with the ء changed into ل as representing و, (TA,) and

كَاسَاتٍ (K,) without ء. (TA.) It is used metaphorically in relation to every kind of disagreeable, hateful, or evil, things. Thus you say, سَقَاهُ كَأْسًا مِنَ الذَّلِيلِ [He gave him to drink a cup of abasement]: and مِنَ الْفُرْقَةِ [of separation]: and مِنَ الْمَوْتِ [of death]: and مِنَ الْحُبِّ [of love]. (TA.) You say also, سَقَاهُ كَأْسًا [He gave him to drink the most bitter cup]; meaning death: (A, TA:) and كُؤُوسَ الْمَنَابِي [The cups of death; lit., deaths]. (A.) Az. thinks that it may be derived from كَاصَ فَلَانَ مِنَ الطَّعَامِ وَالشَّرَابِ, meaning, "Such a one ate and drank much"; because ص and س are interchangeable in many words on account of the nearness of their places of utterance. (TA.)

كَأْسًا

See كَأْس.

[كَأْس]

See Supplement.]

كَانَ

1. كَانُ فِي خَلْقِهِ He, (a man) was strong in his make (IAḡr, in TA, voce كَانَتْ.)

كَانِي A man strong in his make. (IAḡr, in TA, voce كَانَتْ.)

أَيُّ كَانِي or كَانِي in art. أَيُّ (p. 134 a.)

كَانِي

See art. كَانِي.

كَب

1. كَبَّهَ, aor. 2, (inf. n. كَبُّ, TA;) and كَبَّهَتْ; (K, TA;) He inverted it, or turned it upside-down. (K.) — كَبَّهَ الْإِنَاءَ, aor. 2, inf. n. كَبُّ, [He inverted, or turned down, the vessel, so as to pour out its contents]: (TA:) he turned the vessel over upon its head. (Mḡb.) — كَبَّهَ الْقُصْعَةَ He turned over the wooden bowl upon its face. (TA.) — كَبَّهَ, (K,) or لَوَجَّهَهُ, (S,) [or عَلَى وَجْهِهِ (see 4),] and كَبَّهَ (K) and كَبَّهَتْ (S, K,) He prostrated him; threw him down upon his face. (S, K.) [One says,] كَبَّهَ اللَّهُ عَدُوَّ الْمُسْلِمِينَ [May God overthrow, or prostrate, the enemy of the Muslims!]: but one should not say كَبَّهَ. (S.) See also 4. — كَبَّهَ, (aor. 2, inf. n. كَبُّ, TA,) He [convolved, or glomerated, thread, and likewise hair (see فُلَيْلٌ), or he] made thread [&c.] into كَبَبٌ [or balls]: (S, K:) or into كَبَّةٌ [or ball]. (ISd.) [The verb is used in the present day to

signify He wound thread into a ball, or balls.] See 5. — كَبَّهَ, [aor., app., 2,] He, or it, was weighty, or heavy. (K.) See كَبَّهَتْ = He kindled, or set on fire, كَبَّ, which is [a plant, or tree, of the kind called] حَمَضٌ. (AA, K.)

2. كَبَّهَ, inf. n. تَكْبِيْبٌ, He made كَبَابٌ, or meat cut up, &c. (K.)

4. See 1. — كَبَّهَتْ He bent his head down towards the ground; [as also انكَبَّ إِلَى الْأَرْضِ, occurring in the TA, art بَرَزَ;] bent himself down; stooped. (TA.) [See Kur, lxvii, 22.] — كَبَّهَ, (K,) or انكَبَّ عَلَيْهِ وَجْهَهُ, (S,) and انكَبَّ (TA,) quasi-pass. of كَبَّهَ; He fell prostrate or prone; fell upon his face: (S, K:) the former verb extr. with respect to analogy, (S,) [as quasi-pass. of كَبَّهَ: see أَحْجَمَ, and أُخْضِعَ]: [and انكَبَّ, aor., app., 2, inf. n. كَبُّ, he fell, having stumbled: for] كَبُّ is the contr. of انْتَعَشَ. (S, art. تَعَشَ.) — كَبَّهَ لَهُ (i. e., لِلشَّيْءِ, TA) i. q. كَبَّهَتْ (as in some copies of the K) or تَجَانَّتْ (as in others): the latter [meaning He bent down towards it] is probably the correct reading. (TA.) — كَبَّهَ عَلَيْهِ, (i. e., عَلَى الشَّيْءِ, TA,) and انكَبَّ, + He fell to, or set about, doing it. (K.) — انكَبَّ, + He fell to, or set about, the thing, to do it. (S.) — كَبَّهَ, (i. e., عَلَى عَمَلٍ, TA,) and انكَبَّ, He kept, or adhered, to it; (K;) i. e., to a work. (TA.)

5. كَبَّهَتْ الْإِبِلُ The camels were prostrated by disease (S, K) or emaciation. (S.) — تَكْبَبَتْ It (sand) became contracted (by reason of its moisture, TA,) into a compact mass: (S:) or became moist, and, in consequence, compact: whence كَبَّةٌ غَزَلٌ [a ball of spun thread], as indicated by Z in the A. (TA.) — تَكَبَّبَتْ He wrapped himself up in his garment: (A:) [as also جاء مُتَكَبِّبًا فِي ثِيَابِهِ He came wrapped up in his garment. (S.)

6. تَكَابَبُوا عَلَيْهِ They pressed together, or crowded together, upon it. (TA.) [See تَكَابَبُوا, in art. كَت.]

7. انكَبَّ It (a jug, or the like) was, or became, inverted, or turned down, so as to pour out its contents. (IB, in TA, voce غَرَبَ.) — See 4, in five places.

R. Q. 1. كَبَّهَتْ He turned him over, one part upon another: or threw him from the top of a mountain or wall. (TA.) See 1, in two places. — كَبَّهَتْ, inf. n. كَبَّهَتْ, He threw him into a deep place, or hollow. (K.) [Kur, xxvi, 9 4,] فَكَبَّيْبُوا فِيهَا [Kur, xxvi, 9 4,] And they shall be thrown prostrate therein: [i. e., into the fire of hell:] (S:) or they shall be collected together and thrown down into

it, namely, the abyss of hell-fire: (Lth:) lit., they shall be thrown so as to turn over and over until at length they come to a stop therein: (TA:) or they shall be thrown into it, one upon another: (Zj:) or they shall be collected together therein. (TA.) — كَبَّبَ الْهَالَ He collected together, and brought or put back, the extremities of what was scattered of the wealth or property: [meaning, he collected the camels &c. by driving together those that were dispersed:] like كَبَّهَتْ and دَبَّهَتْ &c. (L.)

R. Q. 2. تَكَبَّبُوا They collected themselves together. (TA.) — See 5.

كَبُّ, [coll. gen. n., A plant or tree, of the kind called] حَمَضٌ; (K;) a kind of tree excellent for kindling, the leaves of which make the tails of horses beautiful and long; it has joints and thorns, and grows in fine, or soft, and plain soil: n. un. with 2: or, accord. to some, it is [a plant, or tree,] of the kind called نَجِيلُ الْفَلَاةِ: but IAḡr says, among the [plants, or trees, called] حَمَضٌ, are the نَجِيلُ and the كَبُّ. (TA.)

كَبَّةٌ and كَبَّةٌ A charge, an assault, or an onslaught, in war. (K) [And] كَبَّةٌ (S, K) and كَبَّةٌ (K) A single impetus [in some copies of the S, دَفْعَةٌ; in others, and in my copies of the K, دَفْعَةٌ: I prefer the former reading:] in fighting and in running [in the CK, وَالْجَرِيُّ, which is doubtless a mistake]: (S, K:) and vehemence thereof. (TA.) — كَبَّةٌ and كَبَّةٌ A collision between two troops of horses: in the K, بَيْنَ الْجَبَلَيْنِ; but correctly, بَيْنَ الْخَيْلَيْنِ, as in other lexicons. (TA.) — كَبَّةٌ (S, K) and كَبَّةٌ (K) A letting loose, or setting free, horses, (S, K,) upon the race-course, or field, to run, or to charge. (S.) [This is evidently meant in the S as an explanation of the words rendered here "a single impetus" &c.] — كَبَّةٌ (S, K) and كَبَّةٌ (K) The vehemence and assault [in some copies of the S, دَفْعَةٌ; in others, and in my copies of the K, دَفْعَةٌ: I prefer the former reading:] of winter. (S, K.) — كَبَّةٌ النَّارِ A dash, or dashing of the fire [of hell]. (TA.) — كَبَّةٌ and كَبَّةٌ and كَبَّةٌ and كَبَّةٌ and كَبَّةٌ or (accord. to the TA) كَبَّهَتْ, A throwing into a deep place, or hollow. (K.) See كَبَّهَتْ. — See also كَبَّةٌ.

كَبَّةٌ: see كَبَّةٌ passim. — الكَبَّ [a mistranscription for الكَبَّة, as is shown by the next sentence,] What is collected together, of dust, or earth, and of other things. (TA [See also كَبَّةٌ, voce سَقَاهُ.] — Hence, (TA,) كَبَّةٌ A جُرُوهَق (which is not an Arabic word, TA, [but arabicized, from the Persian كُرُوهَه guróhah, signifying a bull] of spun thread: (S, K:) or such as is collected together, [or convolved, so as to

form a ball,] of spun thread: (TA: [see 5:]) pl. كُتَب. (S, K.) [And it is likewise of hair: see فليل.] — [Hence,] كُتْبَة (S, K) and كُتْبَة (S) or كُتْبَة (K) † A company, congregated body, or troop, (K,) of horses, (S,) or of men. (TA.) كُتْبَة مِنْ بَنِي إِسْرَائِيلَ A company of the Children of Israel. (TA, from a trad.) كُتْبَة السُّوقِ The company of the market: said in a trad. to be the company of Satan. (TA.) رَمَاهُمْ بِكُتْبَتِهِ [He threw upon them] his troop, or company. (TA.) See also below. — A herd of great camels. (K.) إِنَّكَ لَكَائِبَانِجُ الْكَبَّةِ بِالْهَبَّةِ Verily thou art like the seller of a herd of great camels for wind. A proverb, thus related by AZ: but, as related by some, الكبة بالهبة, without teshdeed: see arts. هبو and كبو. (TA.) — كُتْبَةُ الْخَيْلِ The greater number, or main part, of the troop of horses. (Th.) — I. q. عِيَالٌ: so in the phrase عَلَيْهِ كُتْبَةٌ [He has a family, or household, dependant upon him]. (TA.) — كُتْبَةٌ (K) and كُتْبَةٌ (S, K) † A pressing, or crowding, together. (S, K.) — كُتْبَةٌ Weight. (K.) So in the saying رَمَاهُمْ بِكُتْبَتِهِ [He threw upon them his weight]. (TA.) (But see above.) And ألقى عَلَيْهِ كُتْبَتَهُ He threw his weight upon him. (TA.)

كُتَابٌ i. q. طِبَاحٌ; (S;) i. e., (TA,) † Flesh-meat cut up [into small pieces] (K) and roasted, or broiled; or thrown upon burning coals: (TA:) [small morsels of meat, generally mutton or lamb, roasted on skewers]. Asserted by El-Khaffjée to be Persian; and thought to be so by Yaaqoob. (TA.)

كُتَابٌ A large number of camels or of sheep or goats. (K.) Also used as an epithet: ex. نَعَمٌ كُتَابٌ Camels, or camels and sheep or goats, so numerous that one mounts upon another. (TA.) نَعَمٌ كُتَابٌ Many camels, or camels and sheep or goats. (TA.) See also كُتَابٌ = Dust; earth. (K.) — Adhesive mud; or clay. (K.) — Moist earth. (K.) — An abundance of moist, or soft, earth, that cleaves together. (TA.) — Sand that is contracted (by reason of its moisture, TA,) into a compact mass: (S:) sand that has become moist, and, in consequence, compact. (TA.)

كُتَابَةٌ A certain medicine (S, K) of China: (K:) [cubeb, or piper cubebae.]

كُتْبٌ and كُتْبٌ, see كُتْبَةٌ = A certain game (K) of the Arabs. (TA.)

كُتْبٌ and كُتْبٌ A man (TA) of compact (and strong, TA,) make: pl. كُتَابٌ. (K.)

كُتْبَةٌ and كُتْبَةٌ, see كُتْبَةٌ.

كُتْبَةٌ see كُتْبَةٌ.

كُتَابٌ An excellent kind of thick dates. (K.)

كُتْبَةٌ and كُتْبَةٌ and كُتْبَةٌ A closely congregated body of men. (K.)

كُتَابَةٌ A fat woman. (K.)

رَجُلٌ أَكْبٌ A man who is constantly stumbling. (TA.)

مُتَبِّبٌ and مُتَبِّبٌ One who looks much towards the ground. (K.)

مُكَبِّبَةٌ A dust-coloured wheat, with thick ears, (K,) like small birds, and a thick straw, the eaters of which [namely the straw, a common fodder in Arabia,] do not become brisk, or sprightly. (TA.)

مُتَبِّبٌ see مُتَبِّبٌ.

كبت

1. كَبَتَهُ, aor. ٢, (inf. n. كَبْتُ, TA,) He threw him down prostrate; (K;) as also كَبَتَهُ لُوْجِهِ: (S:) he threw him, or it, down upon his, or its face; like كَبَّهُ: this is the primary signification. (TA.) — كَبَتَهُ اللهُ لُوْجِهِ May God prostrate him, so that he may not succeed in his enterprise, or may not gain the victory! (TA.) — كَبَتَ الْكَافِرَ He (God) prostrated the unbeliever, and denied him what he desired, or disappointed him, or caused him to fail of attaining his desire. (TA, from a trad.) — كَبَتَهُ He repelled him (i. e. an enemy) in his rage, or wrath. (K.) — I. q. كَسَرَهُ [here app. signifying He routed him; or put him to flight.] (K.) — كَبَتَهُ, (inf. n. كَبْتُ, S,) He turned away, or averted, him: (S, K:) and abased him; debased him; rendered him vile, despicable, or ignominious. (S, K.) Syn. كَبَتَ اللهُ الْعَدُوَّ (K) أَخْرَاهُ and أذلَّهُ (S.) — كَبَتُوا كَمَا كَبَتَ الَّذِينَ مِنْ قَبْلِهِمْ, in the Kur, [lviii, 6,] signifies, They [who oppose God and his Apostle] have been abased, and punished, by their being overcome, like as those who were before them, of such as opposed God, were abased, &c.: (Zj:) or they have been enraged, and grieved, on the occasion of the war of the Moat, like as those who were before them, who fought with the prophets, were enraged and grieved: (Fr:) in favour of which latter interpretation it has been argued, that الكبت is formed from الكبد, the liver, by the substitution of ت for د, and that the liver is the source of rage and malevolence. (Az.) — كَبَدَهُ i. q. كَبَدَهُ, He smote, or hurt, his liver. (TA.) — كَبَتَ غَيْظَهُ فِي جَوْفِهِ † He restrained his rage in his inside [or bosom]. You say, مَنْ كَبَتَ غَيْظَهُ فِي جَوْفِهِ كَبَتَ اللهُ عَدُوَّهُ مِنْ خَوْفِهِ [Whoso restraineth his rage in his bosom, God will avert and abase his enemy, through fear of him]. (A.)

7. انكبت He was thrown down, or fell down, prostrate; or, upon his face. (TA.)

كَبِدٌ [app. كَبْتُ or كَبْتُ or كَبْتُ] i. q. كَبِدٌ The liver. Ex. بَرَدَ كَبَتُهُ [His liver became cool: i. e., his rage became assuaged]. ('Ináyah.)

كَبْتُ Rage or wrath; and grief, or sorrow. ('Ináyah.)

مَكْبُوتٌ pass. part. n. of 1, q. v. — Also, Affected with violent grief, or sorrow: originally مَكْبُودٌ: i. e., having his liver affected by grief, or sorrow. (TA, from a trad.)

مُتَكَبِّبٌ Filled with grief, or sorrow; (K;) or with rage, or wrath. (TA.)

كبت

1. كَبَتَ, aor. ٢, It (flesh meat) became altered and stinking. (S, K,) — كَبَتَ, (aor. ٢, inf. n. كَبْتُ, TK,) He covered over (عَمَّر) flesh-meat, (K,) so that it became altered and stinking. (TK.)

2. تَكَبَّيْتُ, inf. n. كَبْتُ السَّفِينَةَ, He inclined the ship towards the shore, and transferred what was in it to another ship. (K.)

كَبَاتٌ [coll. gen. n.] What is ripe of the fruit of the أَرَاكُ; (IAar, S, K;) what is unripe thereof being called بَرِيرٌ (S:) or what has become black thereof: (TA in art. بَرِيرٌ: [see also مَرْدٌ:] or what is unripe thereof: (M:) or, as some say, the fruit of that tree when scattered: n. un. with ة: (TA:) the كَبَاتُ are, in quantity (مَقْدَارٌ), a little above the grains of the coriander, and fill both the hands of a man; being more than a camel takes at once into his mouth. (AHn.)

نَعَمٌ كَبِيْتُ, and مَكْبُوتٌ, Flesh-meat that has been covered, (K,) [and] become [in consequence] altered and stinking. (TK.) AA explains كَبِيْتُ by the words نَعَمٌ قَدْ عَمَّرَ. (TA.)

كُتْبَةٌ and كُتْبَةٌ and كُتَابٌ Hard and strong. (K.) — Also, all the three words, Contracted [in disposition], and niggardly, or stingy. (K.) Accord. to some, the ن is a radical letter. (TA.) [See also art. كُنَيْتٌ.]

كَبِيْتُ: see مَكْبُوتٌ.

كبح

1. كَبَحَ الدَّابَّةَ, (aor. ٢, inf. n. كَبَحٌ, L,) He pulled in the horse, or the like, by the bridle and bit, (and struck its mouth with the bit, L,) in order that it might stop, (S, L, K,) and not run; (S, L;) as also أَكَبَحَهَا; (Yaaqoob, K;) or you say اكبحها and اكبحها and اكبحها [only]; the last alone without ا: (As, S:) or he (the rider) pulled its head towards him, and prevented its being refractory, and its overcoming him, and going quickly: so in the Nh, the explanation in which is incorrectly given by

Mullà 'Alee Káree: (TA:) or كَبَحَهُ signifies he pulled up his head by the bridle, so as to make it upright, or erect; (Mṣb;) and so كَبَحَهُ. (A.) — كَبَحَ فَلَانًا عَنْ حَاجَتِهِ † He turned such a one back from, or made him to revert from, or relinquish, the thing that he wanted. (L, K.) — كَبَحَ الحَائِطُ الشَّهْرَ † The wall made the arrow, striking it, to turn from its course, without its sticking in it. (L.) — كَبَحَهُ He struck him with a sword, (K,) upon his flesh, not upon a bone. (Mṣb.)

3. كَابَحَهُ: see كَابَحَهُ.

4: see 1, in two places.

كَبَحَ That which presents itself before thee, (K,) or he who presents himself before thee, (T, L,) of such objects as are of evil omen, (T, L, K,) as a he-goat &c.; (L;) because it turns him back from his course: (TA:) pl. كَبَاحٍ. (L, K.)

كبد

1. كَبَدَهُ, (aor. َ, AZ, L, K, and َ, L, K, inf. n. كَبَدٌ, L,) He, or it, hit, or smote, or hurt, his كَبِد [or liver]: (AZ, S, IKṭt, L:) or struck it. (L, K.) — كَبَدَهُمُ البَرْدُ, (aor. َ and َ, K,) † The cold affected them secretly; distressed them; straitened them: (L, K:) or, smote their livers; which only the most intense cold does. (L, from a trad.) — كَبَدَ, aor. َ, (L, K,) inf. n. كَبَدٌ, (L,) He had a pain in his liver: (L, K) and (A, L:) or كَبَدٌ, (K,) inf. n. كَبَادٌ, (TA,) he had a complaint of his liver. (L, K.) = كَبَدَ, aor. َ, (L,) inf. n. كَبَدٌ, (S, L, K,) He was big in the belly, (L, K,) in its upper part: (L:) he (a man) was bulky in the middle, and therefore slow in his pace. (S, L.) — It (anything) was big, or large, and thick, in the middle. (L.) = See 5.

2: See 5.

3. كَابَدَ الأَمْرَ, (inf. n. مَكَابِدَةٌ and كَبَادٌ, L, K,) † He endured the thing; struggled, or contended, with, or against, it; struggled or contended with, or against, its difficulty, or severity; syn. قَاسَاهُ. (L, K,) or قَاسَى شِدَّتَهُ; (S;) he endured, or struggled, or contended, with or against, its difficulty, trouble, or inconvenience; syn. عَانَى مَشَقَّتَهُ: (L:) he underwent difficulties, troubles, or inconveniences, in doing it. (Mṣb.) — كَابَدَ اللَّيْلَ † He (a man) braved (رَكِبَ) the terribleness and difficulty of the night. And كَابَدْتُ ظُلْمَةَ هَذِهِ اللَّيْلَةِ مَكَابِدَةً شَدِيدَةً I braved the darkness of this night with a mighty braving. (Lth, L.) — كَابَدَتْ بَعْضُهُمْ بَعْضًا † [One party of them struggles, contends, or strives, against the opposition of the other]: said of adversaries in a contest, litigation, or the like. (A.)

5. تَكَبَدَهُ † He tended, or betook himself, or directed himself or his course, to, or towards, it,

namely, an affair, (L, K,) and a town or country; syn. قَصَدَهُ; (L, K;) as also كَبَدَهُ, aor. َ and َ. (K, TA.) = تَكَبَدَ † It (milk) became thick; (S, A, L, K;) as also any other beverage; (L;) and (the former) became thick like liver, so as to quiver. (L.) = تَكَبَدَتِ الشَّمْسُ, (S, A,) or تَكَبَدَتِ الشَّمْسُ السَّمَاءَ, (L, K,) † The sun became in the كَبِد, (S, L,) or كَبِيدًا, (K,) of the sky; (S, L, K;) became in the middle of the sky; culminated; (A;) as also كَبَدَتِ, inf. n. تَكَبِيدٌ: (K:) and تَكَبَدَتِ النُّجُومُ السَّمَاءَ † the star, or asterism, [or the Pleiades,] culminated. (S, L.) [See an ex. in a verse cited voce حَشَفَ.] — تَكَبَدَ الفَلَاةُ † He directed his course to, or towards, the middle and main part of the desert. (L.)

كَبِدٌ and كَبِيدٌ: see كَبِيدٌ.

كَبِدٌ † Difficulty; distress; affliction; trouble. (S, A, L, Mṣb, K.) Ex. وَقَعَ فِي كَبِدٍ He fell into difficulty, &c. (A.) So in the words of the Kur, [xc, 4,] لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ Verily we have created man in difficulty, &c., (S, L, Jel,) in a state in which he has to contend with the afflictions of the present life and the difficulties pertaining to the life to come: (Zj, Jel:) or فِي كَبِدٍ here signifies, in a right and just state: (Aboo-Tālib, L:) or in an erect state, and in just proportion: (Fr; L:) or in an erect state, and walking upon his two legs; whereas other animals are not erect: or in the belly of his mother, with his head towards her head; in which state the child remains until near the birth, when it becomes inverted. (L.) — And see كَابَدٌ and كَبِيدٌ.

كَبِيدٌ, (S, L, Mṣb, K, &c.) the most chaste and best known form of the word, (TA,) and كَبِيدٌ, (S, L, Mṣb, K,) a contraction of the former, (Mṣb,) and كَبِيدٌ, (S, L, K,) also a contraction of the first, (S,) [The liver;] a certain black piece of flesh on the right of the lungs: (L:) fem., and sometimes masc.; (Fr, L, Mṣb, K;) or fem. only: (Lh, ISd, L, Mṣb:) pl. أَكْبَادٌ (S, L, Mṣb, K) and كَبُودٌ; (L, Mṣb, K;) the latter seldom used. (Mṣb) — Also, [the first,] † The place of the liver, outside: (L;) the side. (K) It is said in a trad., فَوَضَعَ يَدَهُ عَلَى كَبِيدِي, meaning, And he put his hand upon my side externally; or, upon the external part of my side, next the liver. (L.) — † The inside of an animal, altogether. (Kr, ISd, K.) Sometimes used in this sense. (Kr, ISd.) — † The inside, meaning a cave, or ravine, of a mountain. (L.) — كَبِيدُ الأَرْضِ † The interior of the earth: (Mṣb:) or the minerals (مَعَادِن) of the earth: (A:) or the gold and silver and the like that are in the mines of the earth: (L:) pl. أَكْبَادٌ (A, L) and كَبُودٌ. (L.) It is said in a trad. وَتَلْقَى الأَرْضُ أَفْلاذَ كَبِيدِهَا

forth what is hidden in her belly, of treasures and minerals. (L.) — † The middle of anything, (A, L, Mṣb, K,) and its main part. (L, K.) — † The middle of the sea. (L.) — † The middle of a butt for archers. (A, L.) — دَارُهُ كَبِيدُ نَجْدٍ † His house is in the middle of Nejd. (A.) — كَبِيدٌ; (L;) in the K, كَبِيدٌ; but none [except F] says so; (MF;) The middle of a tract of sand, (L, K,) and its main part. (L.) — كَبِيدٌ; (S, A, L, Mṣb;) in the K, كَبِيدٌ; but none [except F] says so; (MF;) and كَبِيدٌ, and كَبِيدًا, (K,) and كَبِيدَاتٌ, (S, A, L,) as though they had formed the dim. كَبِيدَةٌ from كَبِيدٌ, and then formed the pl.; (S, L;) in the K, كَبِيدَاتٌ; but this is wrong; (TA;) and كَبِيدًا, (L, Mṣb, K,) dim. of كَبِيدٌ, contr. to rule, like سَوِيدًا; (Mṣb;) [or dim. of كَبِيدًا;] † The middle of the sky, (S, A, L, K,) and its main part: (L;) or [the meridian of the sky;] the middle of the sky, wherein is the sun at the time of its declining from the meridian: (L:) or the part of the middle of the sky which faces the spectator. (Lth, L, Mṣb.) — كَبِيدٌ (Lh, L; in the K, كَبِيدٌ;) † The air; (Lh, L, K;) as also كَبِيدَةٌ. (L.) — كَبِيدٌ † of a bow, The handle: (S, A, Mṣb:) or the part a little above the handle, (Az, L, Mṣb,) against which the arrow goes: (Az, L:) or the part between the two extremities of the handle, and that along which the arrow runs: (S, L:) or the part [midway] between the two extremities of its suspensory string or cord or the like: (Aṣ, L, K:) [see رَجُلٌ:] or the space of a cubit from its handle: (L, K:) or each part where the thong of its suspensory string or the like is tied: (L:) in the bow is its كَبِيدٌ, which is the part [midway] between the two extremities of its suspensory string or the like; then, next to this, the كَلِيَّةٌ; then, next to this, the أُبْهَرُ; then, next to this, the طَائِفٌ; then, the سَيْتَةُ, which is the curved part of each extremity. (Aṣ, L.) — فَلَانَ تُضْرَبُ إِلَيْهِ † Such a one is a person to whom men journey seeking knowledge &c. (S, L, K.) [See an ex. in the first paragraph of art. ضَرْبٌ.] — نَوْدُ الأَكْبَادِ [Black-livered men;] a designation of enemies, (Aṣ, S, L, K,) similar to صُهْبُ السَّبَالِ [q. v.]: (Aṣ, S, L:) they are so called because the effects of rancour, or malevolence, have [as it were] burnt their livers so that they have become black; the liver being the source of enmity. (L.)

أَكْبَادٌ: see كَبِيدٌ, and كَبِيدٌ.

كَبَادٌ Pain of the liver: (S, L, K:) or a disease, or complaint, of the liver. (L.) The only known word, signifying a disease, derived from the name of the member affected, except نُكَافٌ and قُلَابٌ. (Kr.) It

is said in a trad. **الْكَبَادُ مِنَ الْعَبِّ**, (S, L,) i. e., *The pain, or disease, of the liver is from drinking water without sipping.* (L.)

كَبِدًا and **كَبِيدَاتٌ**: see **كَبِدٌ**.

كَبَادٌ *A certain species of the لَيْمُونُ*; [citrus limon sponginus Ferrari: (Delile, Flor. Aeg. Illustr., no. 748:) a coll. gen. n.: n. un. with ة]. (TA.)

كَبِيدٌ † a subst. from **كَبَدٌ**, (ISd, L, K,) [in the sense of **مُكَابِدَةٌ**: see 3:] as also **كَبِيدٌ**. (MF.) Ex. of the former,

- **وَبَيْتَةٌ مِنَ اللَّيَالِي مَرَّتْ**
- **بِكَبِيدِ كَبِيدَتِهَا وَجَرَّتْ**

[*Many a night of nights has passed with a struggling against its severity: I have struggled against its severity; and it was long.*] Said by El-'Ajjāj. **جَرَّتْ** signifies طالت. (L.) — You also say, of adversaries in a contest, litigation, or the like, **إِنَّهُمْ فِي كَبِيدٍ مِنْ أَمْرِهِمْ** † [Verily they are in a state of struggling, contention, or strife, against mutual opposition with respect to their affair]. (A.)

أَكْبَدٌ Anything big, or large, and thick, in the middle. (L.) — **كَبِيدَاءٌ** A she-camel large in the middle: (L:) and in like manner, a tract of sand, **رَمْلَةٌ**. (L, K.) — **أَكْبَدٌ** Big in the upper part of the belly: (L:) a man bulky in the middle, and therefore slow in his pace: fem. **كَبِيدَاءٌ**. (S, L, K.) — *Having the place of his liver rising, or prominent.* (K.) — **قَوْسٌ كَبِيدَاءٌ** † A bow of which the handle fills the hand: (S, A, L, K:) or, of which the part called the **كَبِدُ** is thick and strong. (L.) — **كَبِيدَاءٌ** † A mill that is turned with the hand: (L, K:) so called because of the difficulty, or trouble, with which it is turned. (L.) = See **مُكَبِّدٌ**. **أَكْبَدٌ** A certain bird. (K.)

مُكَبِّدٌ Hit, or hurt, in his liver. (S.) See **مُكَبِّدٌ** — *Having a complaint of his liver:* (TA:) and **أَكْبَدٌ** signifies the same: (A, L:) or this latter, *having a pain in his liver.* (L.)

كبر

1. **كَبُرٌ**, aor. 2, (S, A, Mṣb, K,) inf. n. **كَبُرٌ** (A, Mṣb, K) and **كَبِيرٌ** and **كَبَارَةٌ**, (A, K,) *He, (TA,) or it, (Mṣb,) was, or became, great, [big, or large in body, or corporeal substance: and in years, or age; (when said of a human being, often particularly signifying he attained to puberty:) and in estimation or rank or dignity:]* contr. of **صَغُرٌ**; (A, K;) syn. **عَظُمَ**, (S, Mṣb, K,) and **جَسُمَ**. (K.) [In the K the pret. is twice mentioned: where it is explained as signifying the contr. of **صَغُرٌ**, the above inf. ns. are mentioned, as in the A: where it is explained by

عَظُمَ and **جَسُمَ** in the K, no inf. n. is mentioned; but in the TA it is there said that in the sense of **عَظُمَ** it relates to an affair or case, and that the inf. n. is **كَبُرٌ** and **كَبَارَةٌ**; and that in the sense of **جَسُمَ** it relates to anything.] — **كَبُرَ الْأَمْرُ** [The affair, or case, was, or became, of great moment; it was, or became, momentous: or it signifies as in the phrase next following]. (A.) — **كَبُرَ عَلَيْهِ الْأَمْرُ** *The affair, or case, was, or became, difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome, to him or in its effect upon him; syn. سَقَى.* (A, TA.) In this sense the verb is used in the K, x, 72, (TA,) and xlii, 11. (Bd, ii. 42.) And so in the K, xvii, 53, **أَوْ خَلَقًا مِمَّا** **أَوْ خَلَقًا مِمَّا**, (TA,) meaning, **يَكْبُرُ فِي صُدُورِكُمْ** [Or a created thing of those which are too difficult in your minds to receive life], as being the thing most remote from capability to receive life. (Bd.) [This signification is from the primary application of the verb.]

= **كَبُرَ**, aor. 2, inf. n. **كَبُرٌ** and **مُكَبِّرٌ**, *He (a man, S, a human being, and a beast, TA, and a child, Mṣb,) became full-grown, or old, or advanced in age.* (S, K.) Hence the prov., **كَبُرَ عَمْرُو عَنْ الطُّوقِ**: see art. طوق. — [In modern Arabic, and, I believe, sometimes, in classic authors, it also signifies *He became big; (said of a boy, or child, in the TA in art. رَع, &c.;*) i. e. attained to full growth: and to adolescence: and to puberty: see **كَبِيرٌ**.] This form of the verb and that first mentioned are sometimes erroneously used, each for the other, by persons of distinction as well as by the vulgar. (TA.) — See **كَبْرَةٌ**, below. = **كَابَرْتَهُ فَكَبَّرْتَهُ**, aor. of the latter, 2: see 3. — **كَابَرْتَهُ بَسَنَةً**, aor. 2, *He exceeded me in age by a year.* (K.) And **مَا كَبَّرْنِي إِلَّا بِسَنَةٍ** *He did not exceed me in age save by a year.* (IAṣr.)

2. **كَبَّرَ**, inf. n. **تَكَبَّرَ**, *He made a thing great.* (K.) — *He magnified, or honoured;* syn. **عَظَّمَ**. (S) — Also, inf. n. as above, and **كَبَّرٌ**, (Sgh, K,) which latter is of the dial. of Belhārith Ibn-Kaṣb and many of the people of El-Yemen, (Sgh,) *He said أَكْبَرُ اللَّهُ.* (K.) See **أَكْبَرُ**, below.

3. **كَابَرْتَهُ فَكَبَّرْتَهُ**, aor. of the latter 2, [I contended, or disputed, with him for superiority in greatness, and I overcame him therein.] (A.) You say **كَبَّرَ فُلَانٌ فُلَانًا** *Such a one disputed with such a one for superiority in greatness, and said I am greater than thou.* (A.) — **كَابَرَهُ**, inf. n. **مُكَابَرَةٌ**, *He vied with him; or contended with him for superiority; syn. غَالَبَهُ: and he contended against him; or he contended against him, or disputed with him, not knowing the truth or falsity of what he or his adversary said; syn.*

عَانَدَهُ: (Mṣb:) or *he contended or disputed with him, knowing that what he himself said was false, and that what his adversary said was true.* (Kull, p. 342.) — It is said in a trad., **لَا تَكْبُرُوا** **الصَّلَاةَ**, meaning, **لَا تَعَالِيُوهَا** [app., *Contend not ye against prayer.*] (TA.) — **كُوبِرَ فُأْبَى** [It was contended with, and refused, or would not]: said of what he would utter by a man who had an impediment in his speech. (A.) — **كَابَرَهُ عَلَى حَقِّهِ** *He denied, or disacknowledged, to him his right, or due, and contended with him for it; expl. by جَاهِدَهُ وَغَالِبَهُ.* (A, TA. [See 1 in art. جحد.]) — **كُوبِرَ عَلَى مَالِهِ** *He had his property taken from him by force.* (A, TA.)

4. **اِكْبَرَهُ**, (S, Mṣb, K,) inf. n. **اِكْبَارٌ**; (Mṣb;) and **اِسْتَكْبَرَهُ**; (K;) *He deemed it great [or formidable; see an ex., voce فَطَعَ]; it was great in his estimation; (I, J, K;) syn. اِسْتَعْظَمَهُ.* (S, Mṣb.) — **اِكْبَرَتْ** *She brought forth a great child, or young one.* (IKṭ.) — **اَصْغَرَتْ النَّاقَةُ** and **اَوَّكَبَتْ**: see art. صغر.

5. **تَكَبَّرَ** and **اِسْتَكْبَرُ** (S, K) and **تَكَابَرُ** (K) *He magnified himself; behaved proudly, haughtily, or insolently; (K;) syn. تَعَظَّمَ.* (S:) or **تَكَبَّرَ** signifies, as used in the K, vii. 143, *he considered himself as of the most excellent of the creation, and as having rights which others have not:* (Zj:) or this verb has two significations: one of them, *he did really good and great actions, exceeding the good actions of others;* and hence **التَّكَبَّرَ** [applied to God] in the K, lix. 23: the other, *he affected to do such actions, and boasted of great qualities which he did not possess;* as do the generality of men; and hence, **مُتَكَبِّرٌ** in the K, xl. 37; and the verb itself in the K, vii. 143: and **اِسْتَكْبَرُ** is nearly syn. with **تَكَبَّرَ**, and likewise has two significations: one of them, *he endeavoured, and sought, to become great; and to do so, when the manner and place and time are such as are requisite, is praiseworthy:* the other, *he boasted of qualities which he did possess, and feigned such qualities;* and to do so is blameable; and in this sense the verb is used in the K, ii. 32: (El-Baṣā'ir:) and **تَكَابَرُ** signifies *he feigned himself great in estimation or rank or dignity, or in age.* (A, TA.) — **تَكَبَّرَ عَلَى اللَّهِ** *He magnified himself against God, by refusing to accept the truth.* (El-Baṣā'ir.) — **تَكَبَّرَ عَنْ كَذَا** *He was disdainful of such a thing; he disdained it; turned from it with disdain; he held himself above it; like تَعَظَّمَ and تَعَاظَّمَ and تَرَفَّعَ and تَجَالَّى.]*

6: see 5, in two places.

10: see 4: = see also 5, in two places.

كَبُرٌ: see **كَبُرٌ**, in two senses: = and see **كَبْرَةٌ** in three places.

كِبْر *Greatness* [in corporeal substance, and in estimation or rank or dignity]. (IKoot, Mṣb.) — *Nobility; eminence; highness*; (K, TA;) as also **كَبْر**: (K:) *eminence, or highness, in, or with respect to, nobility*; (K;) as also **كَبْر**, with two dammebs. (TA.) — *I.q. عَظَمَة* [which, as an attribute of God, signifies *greatness, or majesty, or the like*: (see **مُنْتَكِب**;) and as an attribute of a man, *pride*]: (S, Mṣb, K:) a subst. from **التَّكَبَّر**: (Mṣb:) as also **كِبْرِيَاء**; (S, Mṣb, K;) a word, says Kr, of which there is not the like [in measure], except **جِرْبِيَاء** and **سَيْمِيَاء**; for, he adds, as to **كَيْمِيَاء**, I think it a foreign word: (TA:) the latter [**كِبْرِيَاء**] occurs as an attribute of God, in the sense of *عَظَمَة*, (A, Mgh, Jel,) in the Kur, xiv. 36: (Jel:) and as an attribute of men, in the Kur, x. 79, where it is said to signify *proud behaviour towards others*, (Bd,) or *dominion*: (IAmb, Bd, Jel:) and both signify *pride, haughtiness, or insolence*: (K:) or the former, *self-admiration, or self-conceit*; and the holding one's self greater than others: and the latter, *disdain of submission*; an attribute to which none but God has a right. (El-Baṣā'ir.) — *Unbelief: the association of any other being with God*. So in a trad., in which it is said, that he who has in his heart the weight of a grain of mustard-seed of **كِبْر** shall not enter paradise. (TA.) — See also **كَبِيرَة**. = The main, or greater, or greatest, part of a thing; (Fr. ISk, Az, S, Mgh, K;) as also **كَبْر**, (Fr, Mgh, Sgh, K,) like **عَظْم**; (Fr;) thought by Ibn-El-Yezcedee to be a dial. form; but Az says, that the Arabs used the other form [**كَبْر**]. (TA.) So in the Kur, xxiv. 11, **وَالَّذِي تَوَلَّى كِبْرَهُ**, (Fr, S) *And he who took upon himself, or undertook, the main part thereof*; namely, of the very wicked lie against 'Aisheh: (Jel:) thus accord. to the "Seven Readers": and **كَبْرَهُ**, which is an extr. reading, (Mṣb,) the reading of Homeyd Ibn-El-Aṣraj, (Fr, Sgh,) and of Yaḥqoob. (Sgh, Bd.) **كَبْر سِيَاة النَّاسِ فِي الْمَالِ**, [app. signifies *The main part of men's management is with respect to property, or camels, &c.*]. (S.)

كَبْر [The caper, or *capparis* of Linnæus;] a certain plant having thorns; (TA;) an arabicized word, from the Persian [**كَبْر**]; (S;) called in Arabic **لَصَف**, (Mgh,) or **أَصَف**: (S, K:) the vulgar say **كَبَار**. (K.) A beverage is described as made of **كَبْر** and barley: **كَبْر** is a mistranscription. (Mgh.)

كَبْر: see **كَبْر**.

كَبْر inf. n. of 1: — see also **كَبْرَة**.

كَبْر: see **كَبْرَة**.

كَبْرَة, a subst. from **كَبْر**, (S,) *Oldness; age*;

old age; (S, Mṣb, K;*) as also **كَبْرَة** and **كَبْرَة** and **كَبْرَة** (K) and **كَبْر** (S, K) and **كَبْر**. (TA.) The last two, the latter of which is the most common of all, are inf. ns. of **كَبْر**.] You say **عَلَتْهُ كَبْرَة**, (S, Mṣb, K,) and **عَلَاهُ الْمَكْبَر**, and **مَكْبَرَة**, and **مَكْبَرَة**, (K,) and **مَكْبَر**, (S,) or **مَكْبَر**, (K,) and **كَبْر**, (TA,) [*Age overcame him*;] *he became old, or advanced in age*. (Mṣb.) **عَلَتْهُ كَبْرَة** is also said, tropically, of a sword, and of the iron head or blade of a weapon, when it has become old: (TA:) or of an old iron head or blade of a weapon when spoilt by rust. (M, TA.) And **كَبْرَة** is used by AHn with respect to dates and the like. (L.) [See also an ex. voce **حَلَقَة**.]

كَبْرَة: see **كَبْرَة**. = **هُوَ كَبْرَتُهُ**, (K,) and **كَبْرَتُهُ**, (Az, K,) so in the handwriting of AHeyth., (TA,) and **أَكْبَرْتُهُ**, and **أَكْبَرْتُهُ**, and **كَبْرْتُهُ**, and **كَبْرْتُهُ**, (K,) *He is the greatest of them* (K, TA) *in age, or in headship*: (TA:) or *he is the nearest of them in kin to his chief, or oldest, ancestor*; (K, TA;) *his intermediate ancestors being fewer in number*: (TA:) but some of these epithets are differently explained, as follows: [**هَذَا كَبْرَة أَبِيهِ** *this is the greatest, or oldest, (أَكْبَرُ) of the children of his father*; *contr. of صِغْرَة لَبِيهِ*: (A:) and **هُوَ كَبْرَة**, (أَكْبَرُ) *he is the greatest, or oldest, (أَكْبَرُ) of the children of his parents*: (Ks, Az:) or *he is the last of the children of his parents*; (Sh, S;) and the like is said of a female, (Sh, ISk, S,) and of a pl. number: (ISk, S;) it is like **عِجْرَة وَوَلَدِ أَبِيهِ**: (Sh, A'Obeyd, S;) or, accord. to Ks and Az, this last phrase has this meaning; but Az says, that **كَبْرَة** means otherwise, namely, **أَكْبَر**: (TA:) and **فُلَانٌ إِكْبَرَة قَوْمِهِ** *such a one is the greatest, or oldest, (أَكْبَرُ) of his people*; and the like is said of a female, and of a pl. number: (S;) and **أَكْبَر قَوْمِهِ**, (S,) or **أَكْبَر قَوْمِهِ**, and **أَكْبَر قَوْمِهِ**, of the measure of **أَفْعَل**, and applied to a woman as to a man, (TA,) *he is the nearest of his people in kin to his chief, or oldest, ancestor*; (S, TA;) in which sense, **كَانَ كَبْر قَوْمِهِ** is said of El-'Abbās, in a trad., because there remained not, in his lifetime, any one of the descendants of Hāshim more nearly related to him than he: (L:) and in another trad. it is said, **الْوَلَاءُ لِلْكَبْرِ** (S, Mgh, Mṣb) *the right to the inheritance of the property left by an emancipated slave belongs to the nearest in kin [to the emancipater]* (Mgh, Mṣb) *of the sons of the emancipater*; (Mgh;) i.e., when a man [who has emancipated a slave] dies, leaving a son and a grandson, the right to the inheritance of the property left by the emancipated slave belongs to the son, not the grandson. (S.)

كَبْرَة: see **كَبْرَة**.

كَبْرَة: see **كَبْرَة**.

كَبْرِيَاء: see **كَبْر**.

كَبْرِيَت: see art. **كَبْرَت**.

كَبَار: see **كَبْر**.

كَبِير *Great* [in body, or corporeal substance, and in estimation or rank or dignity; *contr. of صَغِير*, but see **عَظِيم**]; (S, K;) as also **كَبِير**, as asserted by En-Nawawee and others, (TA,) and **كَبَار** (S, K) [in an intensive sense, like **عَظَام**,] and **كَبِير** and **كَبَار**: (K:) or the last signifies *excessively great*: (S, TA:) and **كَبِير** is an epithet applied to a man, and signifying *great in dignity and nobility*; (S, TA;) or *great and noble*; (Mṣb;) or *one overcoming in greatness*; (A;) or a lord, or chief; and the *greatest, or oldest, ancestor*: (AA:) the fem. [of **كَبِير**] is with **ة**: (K:) and the pl. is **كَبَار** (S, K) and **كَبَرَاء**, applied to men, (TA,) and **مَكْبُورَاء**, (S, K,) [or rather the last is a quasi-pl. n.,] like **مَشِيوْحَاء**; [see **شَيْخ**]; (TA;) and [of **كَبَار**] **كَبَارُونَ**. (K.) [See also **أَكْبَر**, and **مُنْتَكِب**.] You say **تَوَارَثُوا كَبِيرًا** *They inherited by degrees dignity, or nobility, one great in dignity and nobility from another great in dignity and nobility*: (S;) or *one great and noble from another great and noble*: (Mṣb:) or **عَنْ** is here used in the sense of **بَعْدَ** [after]: (TA voce **طَبَق**;) or *one overcoming in greatness from another overcoming in greatness*. (A.) [In the A and Mṣb, instead of **تَوَارَثُوا**, I find **وَرِثُوا**.] — *Great, or advanced, in age; old*: (A, Mṣb, TA:) and also *big*; meaning *full-grown*; and *adolescent*: (see **كَبْر**;) occurring in apposition to **بَالِغ** in art. **بِرْ** in the S; and often, like **بَالِغ**, when applied to a human being, signifying *one who has attained to puberty*; opposed to **صَغِير**:] fem. with **ة**: and pl. **كَبَار**. (Mṣb.) — [Hence,] *A teacher, and master*: so in the Kur, xx. 74, and xxvi. 48: (Ks:) and the *most knowing, or learned, of a people*: so in the Kur, xii. 80. (Mujāhid.) — *Difficult, severe, grievous, distressing, afflictive, troublesome, or burdensome*: (TA:) fem. with **ة**; occurring in this sense in the Kur, ii. 42. (Bd, TA.) [The fem. is often used in the present day as an epithet in which the quality of a subst. predominates, meaning, *An affair, or a matter, that is difficult, severe, grievous, &c.*] — **كَبِير** as an epithet applied to God is *syn. with العَظِيم* [signifying *The Incomparably-great*]. (TA in art. **عَظْم**.)

كَبِيرَة *A foul, or an abominable, sin, or crime, or offence, forbidden by the law, of great magnitude; such as murder and adultery or forni-*

cation, and fleeing from an army proceeding against an enemy [of the Muslims], &c.; [contr. of صَغِيرَةٌ;] an epithet in which the quality of a subst. predominates: (TA:) and كَبْرٌ and كَبْرَةٌ [in like manner] signify a great sin, or crime, or offence, for which one deserves punishment: (M, K:) the ة is to give intensiveness to the signification: (TA:) or كَبْرٌ signifies [simply] a sin, a crime, or an offence, for which one deserves punishment, [as كَبْرَةٌ is said, not well, to signify, in the Mṣb,] and is from كَبْرَةٌ, like حَطٌّ from حَطِيئَةٌ: (TA:) pl. of the first, كَبَائِرٌ, (Mṣb, TA,) and كَبِيرَاتٌ also occurs. (Mṣb.) — And see كَبِيرٌ.

كَبَارٌ: see كَبِيرٌ: = and see كَبْرٌ.

كَبَارٌ: see 2.

كَبِيرٌ: see كَبْرٌ.

أَكْبَرُ [Greater, and greatest, in body, or corporeal substance, and in estimation or rank or dignity: and] more, or most, advanced in age; older, and oldest: (Mṣb:) fem. كَبْرَى: (S, Mṣb:) pl. masc. أَكْبَرٌ (S, Mṣb) and أَكْبَرُونَ; but not كَبْرٌ, because this is of a form specially appropriated to an epithet such as أَسْوَدٌ and أَحْمَرٌ, and you do not use أَكْبَرُ in the manner of such an epithet, for you do not say رَجُلٌ أَكْبَرٌ unless you conjoin it with a following word by مِنْ, or prefix to it the article ال: (S:) [but see the phrase دَعَا بِكَبْرِهِ, below:] the pl. fem. is كَبْرٌ (S, Mṣb, K) and كَبْرِيَّاتٌ. (Mṣb.) — أَكْبَرٌ is also used in the sense of كَبِيرٌ: (Mṣb:) accord. to some, أَكْبَرُ اللَّهِ means God is great; (Az, Mgh, Mṣb;) like as هُوَ أَهْوَنُ عَلَيْهِ [in the Kur, xxx. 26,] means هُوَ هَيِّنٌ عَلَيْهِ; (Az, TA;) but this explanation is of weak authority: (Mgh:) accord. to others, the phrase is elliptical, and means God is the greatest great [being]: (Az, TA:) or God is greater than every [other] great [being]: (Mṣb:) or greater than every [other] thing: (Mgh, TA:) or greater than such as that one knows the measure of His majesty: (TA:) [or it may be rendered God is most great, meaning, greater than any other being:] it is considered as elliptical because it is necessary that أَكْبَرُ should have the article ال, or be followed by a noun in the gen. case [or by the prep. مِنْ]. (TA.) In the phrase اللَّهُ أَكْبَرُ كَبِيرًا, the word كَبِيرًا is put in the accus. case [as a corroborative] in the place of the inf. n. تَكْبِيرًا, as though one said أَكْبَرُ تَكْبِيرًا [I magnify Him greatly, after saying أَكْبَرُ]. (TA.) — أَكْبَرُ يَوْمَ الْحَجِّ الْأَكْبَرِ [The day of the greater pilgrimage,] means the day of the sacrifice: or, as

some say, the day of 'Arafah: and others say otherwise. (TA.) — In the following words, in a trad. of Mázin, اللَّهُ مُصَرَّبِدِينِ اللَّهِ الْكَبِيرِ, there is an ellipsis, and the meaning is, الْكَبِيرِ, [A prophet of Mudar hath been sent with the greatest, or greater, or great, ordinances of God]. (TA.) — In a trad. respecting burial, وَيَجْعَلُ الْأَكْبَرُ مِمَّا يَلِي الْقَبِيلَةَ means, And the most excellent shall be placed towards the Kibleh: or, if they be equal [in dignity], the oldest. (TA.) [Agreeably with the former rendering,] أَكْبَرٌ, in the Kur, xxix. 44, is explained as signifying Better. (TA, art. ذَكَرُ.) [And agreeably with the second rendering of the above trad.,] هَذَا أَكْبَرُ مِنْ زَيْدٍ meaning, This is older than Zeyd. (Mṣb.) — In a trad. of Ibn-Ez-Zubeyr, the phrase دَعَا بِكَبْرِهِ means He summoned his sheykhs, and elders, or great men: كَبْرٌ being here [notwithstanding what has been said above,] pl. of أَكْبَرٌ, like as أَحْمَرٌ is pl. of أَحْمَرٌ. (TA.) — هَذِهِ الْجَارِيَةُ مِنْ كَبْرَى بَنَاتِ فُلَانٍ means, [This girl is of those advanced in age of the daughters of such a one,] هُوَ أَكْبَرُ قَوْمِهِ. (Ibn-Buzurj.) — مِنْ كَبَارِ بَنَاتِهِ see كَبْرَةٌ.

كَبْرَةٌ: see أَكْبَرٌ.

كَبْرَةٌ and أَكْبْرَةٌ: see كَبْرَةٌ; the former, in two places.

مَكْبَرٌ: } see كَبْرَةٌ.
مَكْبَرَةٌ and مَكْبَرَةٌ: }

هُوَ مَكَابِرٌ عَلَيْهِ He has had it (his property) taken from him by force. (A, TA.)

الْمَكْبَرُ, as an epithet applied to God, signifies The Great in majesty: (A:) or the Most Excellent of beings, who has rights which no other has; the Possessor of power and excellence the like of which no other possesses: (TA:) or He whose acts are really good, exceeding the good acts of any other: (El-Baṣā'ir:) or, as also الْكَبِيرُ, the Majestic: or He who disdains having the attributes of created beings: or He who magnifies Himself against the proud and exorbitant among his creatures: the ت in the former word is to denote individuation, not endeavour. (TA.)

كبر

Q. 1. كَبْرَتْ بَعِيرَهُ He smeared his camel over with كَبْرِيَّتْ [or sulphur], (K,) mixed with grease, and with حَضْحَاضٌ, which is a kind of نَفْطٌ [or naphtha], black, and of a thin consistence; not قَطْرَانٌ; for this is the black, thick, expressed

juice of a certain tree. (TṢ.) This is done to cure the scab, for the removal of which it is very efficacious. (TA.)

كَبْرِيَّتْ [Brimstone, or sulphur;] a thing well known; (S, art. كَبْرُ;) one of the kinds of stone with which fire is kindled, or it (red كَبْرِيَّتْ TA) is a mineral whereof the mine is beyond Et-Tubbat, [or the country of Et-Tibbet, in Tartary,] in the Valley of the Ants, (K,) by which Solomon passed, (TA,) [as related in the Kur, xxvii. 18]: or [the product of] a spring, or source, whereof the water, when it congeals, becomes white, and yellow, and dusky-coloured, كَبْرِيَّتْ: (Lth, in the T:) MF says, I have seen it in several places; among these, in one which is near El-Maláleeḥ, between Fās and Mihnásseh; by swimming in which, persons are cured of the venereal disease, and other disorders: also in Africa Proper, in the midst of Barkah, in a place called البرج; and in other places: (TA:) Aristotle says, that, among the different kinds of كَبْرِيَّتْ are the red, of an excellent colour; and the white, which resembles dust; and the yellow: the source of the red is in the West: it does not appear in its place: the yellow is found near the ocean, a league (or leagues, as in the TA,) from it: it is useful in cases of epilepsy, and apoplexy, and megrim, and palpitation: and it enters into the preparations of gold: the white blachens white substances; and it is sometimes mixed and concealed in the sources of running water, which sources have a fetid odour: the person who plunges into these waters in times when the air is temperate is cured by them of wounds, and swellings, and scab, and wind in the womb, and [the leprosy called] سَلْعٌ, that arises from black bile: Ibn-Seend [Avicenna] also says, that كَبْرِيَّتْ, untouched by fire, is one of the remedies for the leprosy (بَرَصٌ): that, mixed with the gum of the turpentine-tree, it removes marks on the nails: that, mixed with vinegar, it removes the [leprosy-like discolouration of the skin called] هَبَقٌ, and the ringworm, or tetter, (قَوْبَاءُ), especially with the gum of the turpentine-tree: that, with natron and water, it is an embrocation for the بَرَصٌ [or, as in the TA, for the نَقْرَسُ, or gout]: and that fumigation therewith stops a rheum: and others say, that, if yellow كَبْرِيَّتْ be powdered, and sprinkled upon a place affected with سَلْعٌ, it has a good effect: that fumigation therewith whitens the hair: that serpents and fleas flee from the scent of it, especially if [mixed] with an unguent, or with the hoof of an ass; and that the fumigation therewith beneath a citron-tree of the kind called أُتْرُجٌ causes all the fruits of it to fall. (El-Kāzweene.) Several authors say, that the ت in كَبْرِيَّتْ is an augmentative letter, and that the proper place of the word is in art. كَبْرُ. IDrd thinks it to be not genuine Arabic. (TA.) [Golius thinks it to be from the Persian كَوَكْرَدُ (or كَوَكْرَدُ): or rather, he adds, from the Hebrew קַפְרִית Gen. xix. 24.] —

أَعَزَّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ [More rare than red brimstone, or sulphur]. A proverb. Some say, that كبريت احمر [meaning as above] is a thing that does not exist: others, that by it is meant gold. (Meyd.) This phrase is similar to أَعَزَّ مِنْ بَيْضِ الْأَنْوَاقِ. (S, art. كبر.) — كبريت also signifies gold: (K:) [see above:] or red gold: or red [as an epithet applied to gold]: (TA:) or pure, as an epithet applied to gold. (S, art. كبر.) Ru-beh says,

- هَلْ يَنْفَعَنِي كَذِبُ بِيحْتِيَتِ
- أَوْ فِضَّةٌ أَوْ ذَهَبٌ كِبْرِيتُ

[Will vehement lying profit me, or silver, or pure gold?] (S, art. كبر.) IAr says, Ru-beh imagined that كبريت meant gold: upon which MF observes, that the ancient Arabs erred with respect to meanings, though not with respect to words. The latter author, however, supposes كبريت to be fig. used as signifying gold; for they use the expression الكبريت الاحمر [as applied to gold] because gold is [said to be] prepared therefrom, and it is used in alchymical processes. (TA.) — كبريت also signifies The red jacinth, or ruby; syn. ياقوت احمر. (K.)

كس

1. كَسَّ, (S, A, K,) aor. ٔ, (K,) inf. n. كَسٌّ, (S,) He filled up with earth a well, (S, A, K,) and a river, (A, Mgh, K,) and a hollow, or cavity, or pit, dug in the ground. (A, Mgh.) — † He covered over, or spread, with earth, and made even, a piece of ground: and in like manner, the roof of a house, before plastering it with mud or clay. (Mgh.) — [And He spread earth upon a roof &c. (See دَكَّ.)] = Also, aor. and inf. n. as above, † He pressed, or squeezed, [or kneaded,] a limb with the hand: (TA, art. غمز:) and كَسَّ, inf. n. كَسٌّ, [signifies the same, accord. to present usage: and] † he suppled the body [by kneading, or pressing, or squeezing it, as is done in the bath,] with the hands. (TA, in the present art.) — And, aor. as above, † Inivit und vice feminam. (K.) = كَسُّوا دَارَ فُلَانٍ † They made a sudden attack upon the house of such a one, (S, IKtt, K,) and surrounded it. (K.) And كَسُّوا عَلَيْهِمُ, and كَسُّوا, † They threw themselves upon them suddenly and without consideration. (A.) And in like manner, كَسُّوا عَلَى الشَّيْءِ, and كَسُّوا عَلَيْهِ, † They threw themselves upon the thing suddenly and without consideration. (TA.) = كَسَّ رَأْسَهُ, [aor. as above,] He put his head within his garments: (S:) and كَسَّ رَأْسَهُ فِي ثَوْبِهِ, he hid his head in his garment, and put it within it: (K:) or he put it on in the manner of a قِنَاعٍ, (تَشْتَعُ) and then covered himself with part

of it. (TA.) You say also, كَسَّ رَأْسَهُ فِي جَيْبِ قَمِيصِهِ, (A,) or بِرَأْسِهِ, (TA,) He put his head within the opening at the neck and bosom of his shirt; (A;) and so تَكَسَّ alone. (TA.) And يَكْسِي الرَّجُلُ ثَوْبَهُ فِي رَأْسِهِ [app. meaning, The man puts his garment as a covering over his head.] (Sh, TA.)

2: see 1, in three places.

3. كَابَهُ, inf. n. مُكَابَّةٌ, app. syn. with تَأَيَسَ, or دَاعَى: see مَارَسَ.]

5. تَكَسَّ [quasi-pass. of 2, It was, or became, pressed, or squeezed]. = See also 1, in two places.

7. انكس It (a river, [and a well,] and any hollow, or cavity, or pit, dug in the ground,) became filled up with earth. (Mgh.)

كَسٌّ Earth with which a well, (S, K,) or river, (K,) or any hollow, or cavity, or pit, dug in the ground, (TA,) is filled up: (S, K, TA:) earth that occupies the place of air. (TA.)

كَبِيسٌ A kind of dates, (S, Mṣb, K,) said to be of the best kind; (Mṣb;) thus called when dry; but when fresh, called أَمْرُ جِرْدَانٍ, which is also the name of the tree that bears them. (TA.) = A kind of women's ornament, made hollow, (A, L, K,) and coated with perfume, (A,) or stuffed with perfume, (L, K,) and then worn; (L;) a necklace being made of ornaments of this kind. (A.) = السَّنَةُ الْكَبِيسَةُ, (S, K,) and عَامُ الْكَبِيسِ, (L, Az, in TA, voce سَبَاطُ, q.v.,) [The intercalary year; or leap-year; both in the Syrian, or Julian, reckoning, and in the Coptic;] the year from which, (مِنْهَا,) accord. to the S and K, but properly, for which, (لَهَا,) as in the work entitled الْقَوْلُ الْمَأْتُوسُ, a day is stolen (يُسْتَرَقُ) [and intercalated]; which is [once] in every four years; as in the S and K; for the said day is an addition thereto; (MF, TA;) the year in which the Syrians, following the Greeks, add a day to the month سَبَاطُ, [which corresponds to February, O.S.,] making it twenty-nine days instead of twenty-eight, which they do once in four years; (L;) [and that in which the Copts intercalate, at the end, six epagomenæ instead of five, which, in like manner, they do once in every four years.]

كِبَاسَةٌ A raceme, (S, A, Mṣb, K,) or large raceme, (TA,) of a palm-tree, (A, Mṣb, K,) or of dates, like the عُنُقُودُ of grapes, (S,) complete, with its شَمَارِيخَ, [or fruit-stalks, pl. of رَشْمَارِيخَ], (A, TA,) and its dates: (TA:) pl. كِبَاسَاتُ. (A, Mṣb.) [A كِبَاسَةٌ of moderate size has about one hundred شَمَارِيخَ; the longest شَمَارِيخَ having about fifty dates, and being about

two feet and a half in length; and the shortest having about thirty dates, and being about one foot in length.] — Also applied by AHn, to † A raceme of [the fruit called] فَوْكَلُ. (TA.)

كَابِسٌ Charging, attacking, or assaulting. (K, TA.) You say, جَاءَ كَابِسًا He came charging, attacking, or assaulting: (K, TA:) as also † مُكَبِّسًا, and † مُكَابِسًا. (TA.) — Throwing himself suddenly and without consideration [upon a person or thing]. (TA.) = A man putting himself within his garment, covering his body with it. (TA.)

كَاوِسٌ [Incubus, or nightmare;] what comes upon a man (or rather upon a sleeper, TA,) in the night, (S, K,) preventing his moving while it lasts; (K;) accord. to some, (S,) the forerunner of epilepsy. (S, K.) Some think that this is not Arabic, and that the proper word is نَيْدَلَانٌ, and جَاثُومٌ, and بَارُوكٌ. (TA.) Hence, app., (TA.) † Modus certus coeundi: (K:) or rather, † coitus itself. (TA.)

مُكَبِّسُ الرَّأْسِ Compact in the head. (AHeyth, T in art. ظرب.)

مُكَبِّسٌ Hanging down his head in his garment: (K, TA:) or one who throws himself suddenly and without consideration upon others, and assaults them. (K.) See also كَابِسٌ.

كَابِسٌ: see مُكَابِسٌ.

كش

1. كَشَّهُ, [aor. ٔ, accord. to present usage,] inf. n. كَشٌّ, He took it with his hand having the fingers contracted; (TA;) [he took by the handful, so used in the present day.]

كَبْشٌ A ram, or male sheep, whatever be his age: (M, TA:) or a male sheep [that has entered his third year,] when he has cast his central incisors: or when his tooth that is next to the central pair of incisors has come forth: (Lth, K:) [also applied in the present day to the wild sheep of the Arabian and Egyptian deserts and mountains; ovis tragelaphus:] pl. [of pauc.] كَبَاشٌ and أَكْبَاشٌ and [of mult.] كِبَاشٌ (S, A, K) [and app. كَبُوشٌ] and كَبُوشَةٌ, like صَفُورَةٌ from صَفَّرَ. (TA.) The female is not called كَبْشَةٌ, but نَعْجَةٌ. (IJ. [See رَاجِلَةٌ.] — [Hence,] † The chief, or lord, of a people, or company of men; (S, K;) their leader: (K:) or their strenuous defender, or protector, and the one of them to whom others look. (TA.) You say, هُوَ كَبْشُ الْكَتِيْبَةِ (A, TA); He is the leader of the army, or troop: (TA:) and هُمُ كِبَاشٌ † [They are the leaders of the armies, or troops]. (A, TA.) And كِبَاشٌ also signifies

‡ *Heroes, or brave men.* (TA.) And † *Aged and learned persons.* (TA in art. *خرف*.) — [Hence also, † *A buttress: and a corbel which juts out from a wall to support a superstructure: so in the present day: pl. كُبُوش.*] You say, *بَنُوا سُوْرًا حَصِيْنَا وَوَتَّقُوْهُ بِالْكُبُوشِ* [They built a strong town-wall, and made it firm with the buttresses]. (A, TA.) [See also another ex. voce *فَصِيْل*.]

كَبْنَةٌ [A handful: a heap: so applied in the present day. — And hence, † *A gang, or crew: thus, also, applied in the present day. Whence the sayings,*] *بَنُوْ فُلَانٍ كَبْنَةٌ رُدْلًا* [The sons of such a one are a gang of vile persons]: and *كَبْنَةٌ دُنْسَاءٌ* † [a gang of dirty, or filthy, persons]: thus they use this word to intimate dispraise: but [SM adds,] I know not how this is. (TA.) [Perhaps SM means that he doubts whether the word thus used be classical or not: for as to its signification, it is well known.]

كَبَاشٌ An owner, [or a tender] of *كَبَاش* [or rams]. (TA.)

[كعب

See Supplement.]

كعبت

كَبْعَانَةٌ The [thing termed] *عَفْلٌ* of a woman: (K:) a dial. form of *قَبْعَانَةٌ*. (TA.)

ككبب

See art. *كب*.

[كبل

كبن

كبو

See Supplement.]

كت

1. *كَتَّتِ الْقِدْرُ*, (S, K,) aor. *كَتَّ*, (TA,) inf. n. *كَتِيْتٌ*, (K,) The cooking-pot boiled: (S, K:) or, made a sound in boiling: (K:) or, made a sound in boiling when the water in it was little; a lower sound than it makes when there is much water boiling in it; as though it said *كَتَّ كَتَّ*. (TA.) — Also, *كَتَّتِ الْجَرَّةُ الْجَدِيْدُ*, (S,) aor. and inf. n. as above, The new jar made a sound (like *كَتَّ كَتَّ*, TA) when water was poured into it. (S.) — *كَتَّ*, aor. *كَتَّ*, inf. n. *كَتَّ* (TA) and *كَتِيْتٌ*, (K,) It (نَبِيْدٌ, K, or another thing, TA,) made a sound in boiling: (K:) or began to boil, before it boiled vehemently. (TA.) = *كَتَّ*, aor. *كَتَّ*, (S,) inf. n. *كَتِيْتٌ*, (S, K,) He (a *بَنْرٌ*, or young camel,) uttered a cry, or a

kind of braying, louder than that which is termed *كَشِيْشٌ*: (S:) or began to utter the kind of braying termed *هَدِيْرٌ*: (K:) As says, that when a male camel has attained the age when he makes the braying cry termed *هَدِيْرٌ*, his first kind of braying is termed *كَشِيْشٌ*; and when it is a little louder, it is termed *كَتِيْتٌ*: Lth says, that he first makes the kind of braying termed *كَتِيْتٌ*; then, that termed *كَشِيْشٌ*; and then, that termed *هَدِيْرٌ*: but Az observes, that the correct saying is that of As. (TA.) — *كَتَّ*, aor. *كَتَّ*, (inf. n. *كَتِيْتٌ*, S,) He (a camel, S, K, or, as in the L, a *بَنْرٌ*, or young camel,) uttered a gentle cry, (S, L, K,) between that termed *كَشِيْشٌ* and that termed *هَدِيْرٌ*. (TA.) — He (a calf) lowed. (Nh.) — *كَتَّ*, aor. *كَتَّ*, (inf. n. *كَتِيْتٌ*, K,) [He (a man) made a sound like the gentle braying of a camel,] by reason of rage, or wrath: (S:) or he (a man) made a sound in his chest like that made by a *بَنْرٌ*, or young camel, by reason of vehement rage, or wrath. (K, TA.) — *كَتَّ الْكَلَامَ فِيْ اُذُنِهٖ*, aor. *كَتَّ*; and *اُكْتَهَّ*, and *اِكْتَتَهَّ*; He whispered the words in his ear. (K.) — *كَتِّيْ*, and *اُكْتِنِيْهِ*, Tell me the story as thou heardest it. (TA.) = *كَتَّ*, [aor. *كَتَّ*,] inf. n. *كَتِيْتٌ*, † He walked gently; at a gentle pace: or he walked with short steps, but quickly; as also † *كَتَّنَتْ*, inf. n. *كَتْنَتَةٌ*; and † *تَكْتَنَتْ*. (K.) = *كَتَّهَّ*, [aor. *كَتَّهَّ*,] He angered him; provoked him to anger; syn. *اُرْغَمَهٗ*. (T, K.) — *كَتَّهَّ*, [aor. *كَتَّهَّ*,] He displeased him; grieved him; did to him what he disliked, or hated; did evil to him. (T, K.) — *كَتَّهَّ فَعَلَ بِهٖ مَا كَتَّهٗ* He did to him what displeased him, or grieved him. (TA.) = *كَتَّ*, aor. *كَتَّ*, inf. n. *كَتَّ*, He numbered, counted, or computed, a people. Mostly used in negative phrases. (TA.) You say *اَتَانَا بِجَيْشٍ مَا يَكْتُ* He came to us with an army not to be numbered, or counted, (IAar, S,) or computed, or of which the number could not be conjectured, and of which the end could not be reached. (IAar, TA.) — *لَا تَكْتُهُ اَوْ لَا تَكْتُ النَّجُوْمَ*, [in the CK, erroneously, *لَا تَكْتُ النَّجُوْمَ*,] Thou canst not number it, [unless thou canst number the stars]. A proverb. (K.)

4: see L.

6. *تَكَاتَوْ عَلَيْهِ* They pressed together, or crowded together, upon it, with crying, or noise: from *الْكَتِيْتُ*. Occurring in a trad., as related and explained by Z; but the word commonly known is *تَكَاتَوْ*, with *ب*. (TA.)

8. *اِكْتَتَّ*, inf. n. *اِكْتَتَاتٌ*, He listened; syn. *اِسْتَمَعَ*. (K.) — *اِكْتَتَّ الْحَدِيْثَ مِنِّيْ* He heard the story from me like as I heard it. (TA.) See 1.

R. Q. 1. *كَتَّتْ*, inf. n. *كَتْنَتَةٌ*, (in the K, *كَتْنَتْ*, which is a mistake, TA,) It (a *حَبَارَى*, or bustard,) uttered its cry. (L, K, &c.) = *كَتَّنَتْ*, inf. n. *كَتْنَتَةٌ*, (S, &c.) He laughed gently, or lowly: (K:) *كَتْنَتَةٌ*, in laughing, is less than *قَهْقَهَةٌ*: (S:) or like what is termed *حَنِينٌ*. (Th, El-Ahmar.) — *كَتَّنَتْ فِيْ ضَحِكِهٖ* He laughed vehemently, immoderately, or excessively; i. q. *اُعْرَبَ*, q. v. (A.) = See also 1.

R. Q. 2. *تَكْتَنَتْ*: see 1.

كَتَّ A man or woman having little flesh: you say *اِمْرَاَةٌ كَتَّ* and *رَجُلٌ كَتَّ*. (TA.)

كَتَّةٌ Green produce of land. (T, K.)

كَتَّةٌ The worst, or vilest, of camels, or similar property; syn. *رُدَالُ الْمَالِ*. (Fr, K.) — *كَتَّةٌ* a [gen?] proper name of A bad she-goat. (Fr, K.)

كَتِيْبٌ: see 1. = † A niggardly, stingy, man: (K:) as also *كَتِيْبُ الْبِدِيْنِ*: (TA:) from *كَتِيْبُ الْقَدْرِ*: [see 1:] (IJ:) or a niggardly, stingy, man, of bad disposition, and rageful, or wrathful. (T.)

كَتِيْبَةٌ i. q. *عَصِيْبَةٌ* [q. v.] (T, K.)

كَتْنَتٌ and *كَتْنَتِيٌّ*, both imperfectly declinable, A certain game. (T, K.)

كَتْنَاتٌ † One who walks gently; at a gentle pace: or who walks with short steps, but quickly. (TA.) = A man who talks much (K) and quickly. (TA.)

كنا

Q. Q. 1. *كُنَاتُ اللَّعْبَةِ*: see *كُنَاتٌ*.

كُنَاةٌ A plant resembling the *جُرْجِيْرٌ*, [or rocket], (K,) which is cooked and eaten. (TA.) But AM says it is *كُنَاةٌ*, with *ث*; and it is also called *نَهْبٌ*, accord. to Aboo-Málik and others. (TA.)

كُنَاوٌ (but accord. to some, this is from *كُنْتُ*) A strong rope. (K.) [But see art. *كُدَا*.] — Also, A man having a large and thick, or a handsome, beard. (K.) Said to be a dial. form of *كُنَاوٌ*. (TA.)

كتب

1. *كَتَبَهُ*, aor. *كَتَبَ*, inf. n. *كَتْبٌ* and *كِتَابٌ* and *كِتَابَةٌ* (S, K) and *كِتْبَةٌ*; (Msb;) the first of these inf. ns. agreeable with analogy; the second, anomalous; (TA;) or the latter of these two is a subst., like *لِبَاسٌ*; (Lh;) or originally an inf. n., and afterwards used in the senses given

below; (MF;) as also كِتَابَةٌ, and كِتْبَةٌ: (TA:) and كَتَبَهُ (K) and اَكْتَبَهُ; (S, K;) He wrote it: (S, K:) or كَتَبَهُ has this signification; and اَكْتَبَهُ, as also اسْتَكْتَبَهُ, signifies he asked [one] to dictate it (اِسْتَمْلَاهُ): (K:) اِكْتَبَهَا in the Kur, xxv. 6, signifies he hath written them (S) for himself: (Bd:) or he hath asked [one] to write them for him, or to dictate them to him. (TA, Bd.) — كَتَبَ عَنْهُ [He wrote what he had heard, or learned from him.] A phrase of common occurrence in biographies. — كَتَبَ [He was a writer, or scribe, and a learned man. (Implied in the S, where we are referred to the Kur, lii. 41, and lxxviii., 47, in illustration of كَاتِبٌ as signifying “a learned man.”)] = كَتَبَ, aor. 2, inf. n. كَاتَبٌ, q. v., † He (God) prescribed, appointed, or ordained, (TA,) and made obligatory. (Mṣb.) كَتَبَ عَلَيْكُمْ الْقِصَاصَ The law of retaliation is prescribed, appointed, or ordained, as a law of which the observance is incumbent on you. [Kur, ii. 173.] كَتَبَ عَلَيْكُمْ الصِّيَامَ Fasting is prescribed as incumbent on you. [Kur, ii. 179.] (TA.) — كَتَبَ عَلَيْهِ كَذَا † He judged, passed sentence, or decreed, against him that he should do such a thing. (A.) كَتَبَ بِالْفَقْعَةِ الفاضى The judge gave sentence that the expenses should be paid. (Mṣb.) = كَتَبَ, aor. 2, inf. n. كَتَبَ, He drew together; brought together; conjoined. (S.) — Hence, كَتَبَ الْبَعْلَةَ, aor. 2 and 3, inf. n. كَتَبَ, He conjoined the ora of the mule's vulva by means of a ring or a thong; (S;) as also كَتَبَ عَلَيْهَا. (A.) كَتَبَ عَلَيْهَا, aor. 2 and 3, (K,) inf. n. كَتَبَ; and كَتَبَ عَلَيْهَا; (TA;) He closed the camel's vulva, (K,) and put a ring upon it: (TA:) or he put a ring of iron or the like upon it, (K,) conjoining the ora, in order that she might not be covered. (TA.) — كَتَبَ, aor. 2, inf. n. كَتَبَ; (S;) and اَكْتَبَ; (K;) He sewed a قِرْبَةَ, (S,) or a سِقَاءَ, (K,) or a مَزَادَةَ, (TA,) with two thongs: (K:) or, accord. to some, he closed it at the mouth, by binding it round with a وَكَاءَ, so that nothing [of its contents] should drop from it; (TA;) [as also اَكْتَبَ:] or كَتَبَ signifies he sewed a قِرْبَةَ; and اَكْتَبَ, he bound it with a وَكَاءَ, i. e. bound it round the upper part. (Lh.) — كَتَبَ, aor. 2, inf. n. كَتَبَ; (S;) and اَكْتَبَ (S, K) and اَكْتَبَ (TA) † He bound a قِرْبَةَ with a وَكَاءَ; (S;) he bound it round the head, or upper part: (K:) or the first of these verbs signifies he sewed a قِرْبَةَ. (Lh.) See above. IAAr says, I heard an Arab of the desert say, اَكْتَبْتُ فَمَ السِّقَاءِ فَلَمْ يَسْتَكْتَبْ I bound the mouth of the sقاء, but it did not become fast bound, or closed, because of its hardness and thickness. (TA.) = كَتَبَ الْتَاقَةَ He used art to make the she-camel take a

liking to that which was not her own young one, and put something as a ring through her nostrils, lest she should smell the بَوِّ, (in some copies of the K, بَوِّ; but this is a mistake; TA,) and not have a fondness for it. (TA.) = كَتَبَ † He collected a كَتِيبَةَ. (TA.) See also 2.

2: See 1 and 4 = كَتَبَ التَّاقَةَ, inf. n. تَكْتِيبٌ, He tied the udder of the camel. (AZ, S.) = كَتَبَ الكِتَابَ, inf. n. تَكْتِيبٌ; (S, K;) and اَكْتَبَ; (TA;) † He prepared the troops; (K;) he disposed the troops in order, troop by troop. (S.)

3. مَكَاتِبَةٌ and تَكَاتَبٌ are syn.: (S, K:) you say, كَاتَبَ صَدِيقَهُ He wrote to his friend: and تَكَاتَبَا They wrote, one to the other. (TA.) — كَاتَبَهُ, inf. n. مَكَاتِبَةٌ (Az, K, Mṣb) and كَاتَبَ, (Az, Mṣb,) † He (a slave) made a written [or other] contract with him (his master), that he (the former) should pay a certain sum as the price of himself, and on the payment thereof be free: (K, &c.): also he (a master) made such a contract with him (his slave): (Az, Mṣb, &c.): and تَكَاتَبَا They two made such a contract, one with the other. (Mṣb.) The slave in this case is called مَكَاتِبٌ (S, Mṣb) and also مَكَاتِبٌ; and so is the master; the act being mutual. (Mṣb.) [But the lawyers in the present day call the slave المَكَاتِبَةُ only; and the master, مَكَاتِبٌ.] الكِتَابَةُ, signifying “what is written,” is tropically used by the professors of practical law as syn. with المَكَاتِبَةُ, because the contract above mentioned was generally written; and is so used by them when nothing is written. It was thus called in the age of el-Islám, accord. to Az. These two words are said by Z to be syn.; but it is thought that he may have written the former by mistake for الكِتَابَ, adding the 3 by a slip of the pen. (Mṣb.)

4. اَكْتَبَ He dictated. (S, K.) Ex. اَكْتَبْنِي اَكْتَبْ هذه القصيدة Dictate to me this ode. (S.) — اَكْتَبَ and اَكْتَبَ He taught the art of writing. (K.) = See also 1, in three places.

5. اَكْتَبَ † He girded himself, and drew together his garments upon him. (TA.) = اَكْتَبَ † It (an army, S) collected itself together. (S, K.)

6: see 3.

8. See 1. — كَتَبَةٌ [is a quasi-inf. n. of 8; syn. with اِكْتَبَ]; and is explained as signifying [The writing a book, transcribing it [from another book]: (اِكْتَبْتُ كِتَابًا تَسْعُهُ). (K.) — It also signifies, [as a quasi-inf. n. of 8,] The writing one's name in [the list of those who receive] stipend and maintenance (الاكْتَابَ فِي) [اصحاب] الفرض والرزق. (TA.) — اَكْتَبَ He registered himself in the book of the Sultán's army-list, or stipendiaries. (S, K.) فِي اِكْتَبْتُ

غَزْوَةَ كَذَا I wrote down my name in the list of the soldiers of such an expedition. (TA, from a trad.) — اَكْتَبَ كِتَابًا He asked for a book (or the like) to be written for him. (TA.) See also 10. = اَكْتَبَ † His urine was suppressed. (TA.) — اَكْتَبَ بَطْنَهُ † He was constipated, or costive; (TA;) his belly was constipated. (K.)

10. اسْتَكْتَبَهُ شَيْئًا He asked him to write a thing for him. (S.) See also 1 and 8. = With reference to a سِقَاءَ (or skin), see 1.

اَكْتَبَ † A thong with which one sews (K) a مَزَادَةَ or a قِرْبَةَ: pl. كَتَبٌ. (TA.) — That with which the vulva of a camel (or of a mule, TA,) is closed in order that she may not be covered: (K:) pl. كَتَبٌ. (TA.) — A seam or suture, (KL, PṢ,) in a skin or hide; (KL;) [app. made by sewing together two edges so that one laps over the other;] — حُرْزَةٌ (S, Mgh, K) whereof the thong conjoins the two faces [or sides]: (K:) or a حُرْزَةٌ that is joined together with a thong: (Lth:) or that whereof the thong conjoins each of the two faces [or sides]: (ISd, TA:) pl. كَتَبٌ. (S, Mgh.)

كِتْبَةٌ: see 1 and 8. — [Also, agreeably with analogy, A mode, or manner, of writing.]

كُتِبِي, meaning A bookseller, is a vulgar term, like صُحْفِي: by rule it should be كِتَابِي.]

كِتَابٌ [inf. n. of 1, q. v. — as a subst.,] A thing in which, or on which, one writes: [a book:] a written piece of paper or [a record, or register; and a written mandate;] of skin: (K:) a writing, or writ, or thing written; as also كِتْبَةٌ: and both are applied also to the revelation from above: and to a letter, or epistle, which a person writes and sends: sometimes made fem., as meaning صَحِيفَةٌ AA says, I heard an Arab of the desert, of El-Yemen, say, فَلَانَ لَعُوبٌ جَاءَتْهُ كِتَابِي فَاحْتَقَرَهَا Such a one is stupid: my letter came to him, and he despised it: so I said, Dost thou say, جَاءَتْهُ كِتَابِي? and he replied, Is it not a صَحِيفَةٌ? (Mṣb.) Pl. كَتَبٌ and كُتُبٌ. (S.) — A revealed scripture. (Mṣb.) [Whence أَهْلُ كِتَابٍ People having a revealed scripture: and أَهْلُ الْكِتَابِ The people of the Bible. See also أَهْلُ] الكتاب signifies The تَوْرَةَ, or Pentateuch, or Mosaic Law: (K:) and the Gospel, or Book of the Gospels: the Scriptures of the Jews and Christians: (Expositions of the Kur, passim:) and the Kur-an. (TA.) — See also 3. = كِتَابٌ [inf. n., or subst.: see 1] Divine pre-script, appointment, or ordinance: judgment, or sentence: fatal decree, or predestination. (S, K.) لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ I will assuredly determine, or judge, between you two according to the judgment, or sentence, of God, which hath

been revealed in his book. A trad., not relating to the Kur-án. (TA.) El-Jaadee says,

- يَا ابْنَةَ عَمِّي كِتَابُ اللَّهِ أَخْرَجَنِي
- عَنْكَمُ وَهَلْ أَمْنَعَنَّ اللَّهُ مَا فَعَلَا

[O daughter of my paternal uncle! the decree of God hath expelled me from you: and could I indeed forbid God to do what He hath done?] (S.) [Hence,] الْكِتَابُ الْأَوَّلُ [The first writing; meaning the register of God's decrees]. (M and K voce مَحْبَلٌ, q. v.) — A receptacle for ink. (K.)

قِرْبَةٌ كَتِيبٌ A skin that is sewed (S) with two thongs: (TA:) and the same, and مُكْتَبٌ, (S,) and مُكْتَسَبٌ, (TA,) † A skin bound with a وِكَاءٌ; (S;) closed at the mouth, by its being bound with a وِكَاءٌ, so that nothing [of its contents] may drop from it. (TA.)

كِتَابَةٌ subst. from 1; signifying The art of writing. (IAar, Msh.) — See also 3.

كَيْبَةٌ see كِتَابٌ. = An army; a military force: (S, K:) or a collected portion thereof; (Msh.); [a body of troops; a corps:] or a troop: or a troop of horse making a hostile attack or incursion, in number from a hundred to a thousand: (K:) pl. كِتَابِبٌ. (S.)

كُتَّابٌ, see مَكْتَبٌ = The same, (S, K,) as also كُتَّابٌ, q. v., but the former is the more approved: (S: the reverse, however, is said in the TA; and MF says that some authors altogether reject كِتَابٌ, with ت, in the sense here following:) A kind of small, round-headed, arrow, with which boys learn to shoot. (S, K.)

كَاتِبٌ [A writer; a scribe; a secretary]: pl. كَاتِبُونَ and كُتَّابٌ and كَيْبَةٌ. (S, K.) — A learned man (S, K) was so called by the Arabs, (IAar,) because, in general, he who knew the art of writing was possessed of science and knowledge; and writers among them were few. (TA.)

مَكْتَبٌ (S, K) and كُتَّابٌ (Lth, S, &c.) A school; a place where the art of writing is taught: (S, K, &c. :) accord. to Mbr and F, the assigning this signification to the latter word is an error; it being a pl. of كَاتِبٌ, and signifying, accord. to Mbr, the boys of a school: in the A it is said, this word is said to signify the boys; not the place: but Esh-Shiháb says, in the Sharh esh-Shifa, that it occurs in this sense in the classical language, and is not to be regarded as a post-classical word: it is said to be originally a pl. of كَاتِبٌ, and to be fig. employed to signify a school. (TA.) Pl. of the former مَكَاتِبٌ; (TA;) and of the latter كَاتِبَاتِبٌ. (S.)

مَكْتَبٌ: see كَتِيبٌ.

مَكْتَبٌ A teacher of the art of writing. (S.)

بَغْلَةٌ مَكْتُوبَةٌ, and مَكْتُوبٌ عَلَيْهَا, A mule that has the ora of her vulva conjoined by means of a ring or a thong. (A.) See also 1.

مَكْتَبٌ A bunch of grapes and the like of which a part has been eaten. (K, TA.)

مَكْتَبٌ: see كَتِيبٌ.

مَكْتُوبٌ Swollen, and full. (K.)

كد

كَنْدٌ and كَنْدٌ [The upper part of the back, above, or between, the shoulders:] the part where the two shoulder-blades come [or approach] together; in a man and a horse (L, K) and a lion: (L:) or the part between the base of the neck and the shoulder-blades: (A:) or the part between the كَاهِلٌ [app. here signifying the base of the neck] and the back; (S, L, K;) as also نَبِيجٌ: (L:) or the part between the مَبِيجٌ [or place where the pastor puts his stick, or staff, upon his back, putting his arms and hands behind it,] and the middle of the كَاهِلٌ [which app. here signifies the portion of the back comprising its six upper vertebrae]: or the part from the base of the neck to the bottom of the shoulder-blades, comprising the كَاتِبَةٌ and نَبِيجٌ and كَاهِلٌ: (L:) or the كَاهِلٌ itself: (L, K:) or the upper part of the shoulder-blade: (L:) pl. أَكْتَادٌ and كُتُودٌ. (L, K.) — نَحْمِلُهُمْ عَلَى الْأَكْتَادِ فَضْلًا عَنِ الْأَكْتَادِ [We will carry it upon the livers; much more upon the upper parts of the backs]. (A.) — وَتَوَهَّمُوا أَكْتَادَهُمْ They turned their backs upon them, retreating and routed. (A.) — الْكَتْدُ † A certain star, (S, L, K) [γ] in the part called the كَدُّ of the constellation Leo. (L.) — هُمُ أَكْتَادٌ They are companies, or congregated bodies: (L, K:) or, distinct bodies, or parties, or troops: as also أَكْدَادٌ: (L:) or, like each other; (L, K:) not differing, one from another: (TA:) or, quick, or swift, one party of them following immediately after another: (L, K:) أَكْدَادٌ has no sing.: (K:) it is said to be either أَكْدَادٌ mispronounced, or a dial. form of this latter word. (MF.)

أَكْتَدٌ Having the place called the كَدُّ prominent. (L, K.)

- كع
- كف
- كل
- كم
- كن

See Supplement.]

كث

1. كَثٌّ, [aor. - ,] inf. n. كَثَّانَةٌ, It (a thing)

became thick, or dense. (S.) — كَثٌّ, aor. - , inf. n. كَثَّانَةٌ and كَثَّانَةٌ; and كَثٌّ, originally كَثٌّ, aor. - , inf. n. كَثَّانَةٌ; it (hair) became thick, or dense, without being wong. (Msh.) — كَثَّانَةٌ, (aor. - , TA, or - , A,) inf. n. كَثَّانَةٌ and كَثَّانَةٌ and كَثَّانَةٌ, (and كَثٌّ, TA,) The beard became thick, or dense; and short and crisp; (K;) not spreading. (TA.) = كَثٌّ بِسَلْحِهِ Alvim dejecit. (K.)

4. كَثَّتْ and كَثَّتْ He became thick, or dense, in the beard. (K.)

R. Q. 1: see 4.

كَثٌّ Thick, or dense. (K.) — لَبِيعَةٌ كَثَّةٌ, (IDrd, S, K,) and كَثَّاءٌ, (S, K,) A thick, or dense, beard. (IDrd, &c.) — رَجُلٌ كَثُّ اللَّحْيَةِ, (S, K,) and كَثِيثٌ اللَّحْيَةِ, (K,) and رَجُلٌ أَكْثٌ, (Lth,) and كَثٌّ, (Lth, K,) A man having a thick, or dense, beard; (S, K;) not one that is thin or long. (TA.) You say قَوْمٌ كَثٌّ, A thick-bearded people: (S, K:) [كَثٌّ being pl. of كَثٌّ:] like as you say رَجُلٌ صَدُقٌ اللَّقَاءِ, and كَثَّانٌ is also pl. of كَثٌّ: (S:) [or of أَكْثٌ:] كَثٌّ is also pl. of كَثٌّ. (K.) — إِمْرَأَةٌ كَثَّةٌ, and كَثَّاءٌ, A woman having thick, or dense, hair. (IDrd.) — بِاللَّهِمَّ الْكَثَّاتُ, occurring in a verse cited in art. حَوْث, is meant [The thick, or dense,] plants. (TA.) — Tha'alabeh Ibn-'Obeyd El-'Adawee applies the epithet كَثَّةٌ to palm-trees, using the expression كَثَّةُ الْأَوْبَارِ; thus likening them to camels. (TA.) — قُدُومُهُ عَلَى كَثِّ مَنْجَرِهِ i. q. عَلَى رُغْمِ أَنْفِهِ [His coming is in spite of himself]. (TA.)

كثاث [so in the L and TA: in the former, in a restored portion of a leaf:] Dust: mentioned by El-Khatábee as being considered by him not of established authority. (TA.)

كثاا Land (أرض) abounding in dust. (K.)

كاثٌ What grows from that which is scattered, or from that which falls about, of what is reaped. (K.) [See also زَبْرِيغٌ.]

كاثٍ بِسَلْحِهِ Alvim dejiciens. (TA.)

كثكث and كثكث Crumbled particles of stone; and dust: (S, K:) like أَثْلَبٌ and إِثْلَبٌ: (S:) or fine dust; and crumbled particles of stone: or dust in general. (TA.) One says فِيهِ الْكَثْكُثُ [In his mouth are crumbled particles of stone, and dust: app. meaning he is dead and buried]. (S.) [See also كَثَاثٌ.]

كثكثى and كثكثى A certain game played with dust. (K.)

أَكْثٌ: see كَثٌّ.

كُنَا

1. كُنَا, aor. ۰, (AZ, S, K,) inf. n. كُنْتُ; (S;) (as also كُنِعَ; TA;) and كُنَا, inf. n. تَنْنَةُ; (S, L, K;) It (the milk) rose above the water, and the latter became clear beneath it: (AZ, S, K;) it (the milk) became thick, or coagulated, and its oily matter floated upon its surface. (TA.) — كُنَاتُ الْقَدْرِ, (S, K,) inf. n. كُنْتُ; (S,) The pot frothed, or raised a scum, in boiling. (AZ, S, K.) — كُنَا الْقَدْرَ He skimmed the pot. (K.) = كُنَا, (K,) inf. n. كُنْتُ; (TA;) and كُنَا, inf. n. تَنْنَةُ; (K;) It (a plant, S, K, and the soft kind of hair called وَر, S) grew forth, or became dense and thick and long: (K:) it (standing corn, &c.) became thick and tangled. (TA.) — كُنَاتُ اللَّحْيَةِ, and كُنَاتُ, and كُنَاتُ, (K,) or, accord. to some, كُنَاتُ, (TA,) The beard became long and large (K.)

2. كُنَا, inf. n. تَنْنِي; He ate what is called كُنَا, (K,) i. e. what is on the top of milk. (S, TA.) — And see 1 in three places.

Q. Q. 1: see 1, last sentence.

كُنَا A kind of أَقَط; what rises (from the milk) above the water, the latter becoming clear beneath it; or what becomes thick, or coagulated, its oily matter floating upon the surface, (تَنْنَا) in the pot, and is poured out; the upper part whereof is gross, or thick. So says AHát; and he adds, What is termed مَصْرَع [evidently, I think, a mistranscription for مُصْرَع,] is what becomes thick, or coagulated, and almost thoroughly cooked: عَاقِد is that of which the water has gone, and which is thoroughly cooked: كَرِيص is that which is cooked with نَبَق or حَمِصِص: مَصَل is a kind of أَقَط cooked again: and نَوْر is a great piece of it. (TA.)

كُنَا and كُنَا (like كُنَا, TA) Oily scum, or floating curd, of milk; or what floats above the water: (S, K, TA:) scum of a pot, after boiling. (TA.) — خَذُ كُنَا قَدْرِكَ Take the scum of thy pot. (S.) [See 2.] = كُنَا and كُنَا (K) The leek, syn. كُرَات: or, as some say, the wild carrot, syn. حَنْزَاب: (TA:) or the rocket, syn. حَرْجِير: (K:) or, accord. to AM, the seed of that plant: (TA:) or wild rocket, syn. حَرْجِير بَرِّي: (K;) not that which is cultivated in gardens. (TA.) Aboo-Málik says, that it is also called نَبَق. (TA.) [See also كُنَا.]

كُنَا لِحْيَةً A long and large beard. (TA.) — كُنَا لِحْيَةً Having a long and large beard. (TA.)

كُنَا i. q. كُنَا, [q. v. in art. كُنَا]. (K.)

كُنِبَ

1. كُنِبَ, aor. ۰ and ۰, inf. n. كُنِبَ, He collected it together, (S, K,) from a near place. (TA.) كُنِبَ بَيْنَنَا [It (referring to a quantity of dates, sent by Moḥammad,) was collected together among us;] meaning, it was left collected together before us. (TA, from a trad.) كُنِبَ الْقَوْمَ He collected together the people. (Mṣb.) — كُنِبَ, aor. ۰ and ۰, inf. n. كُنِبَ, He poured it out, or forth. (K.) He collected it together from a near place, and poured it out, or forth. (TA.) — He scattered dust, or earth, part over part. (Lth.) — كُنِبَ, aor. ۰, inf. n. كُنِبَ, He scattered corn or other food. (AZ.) — كُنِبَ كِنَاتَهُ He turned his quiver upside down, and scattered its contents. (K.) In one copy of the K, explained by كُنِبَا; but this is a mistake: the right reading is كُنِبَا. (TA.) — كُنِبَ, aor. ۰ and ۰, inf. n. كُنِبَ, It (a people, TA,) collected itself together, or congregated. (K.) = كُنِبَ, aor. ۰ and ۰, inf. n. كُنِبَ, He entered. (K.) Ex. كُنِبُوا لَكُمْ They entered among you. From [كُنِبَ as signifying] “nearness.” (TA.) — كُنِبَ عَلَيْهِ He charged upon him, and returned against him after retiring from him: (K:) or he drew near to him, and charged upon him, &c. (TA.) See also 4. = كُنِبَ لَبَنًا Her milk became little; (K;) either in a case of [usual] copiousness or paucity. (TA.)

2. كُنِبَ, inf. n. تَنْكِيْبُ, It [a number of things, or a quantity,] was, or became, few, or little. The inf. n. is explained in the K by the word قَلَّة; but this, says SM, I do not find in the [other] lexicons. (TA.)

3: see 4.

4. اِكْتَبَهُ, and اِكْتَبَ لَهُ, and مِنْهُ, (K,) and اِلَيْهِ, and اِكْتَبَهُ, (TA,) and اِكْتَبَهُ, (K,) He drew near to, or approached, him or it. (K.) إِذَا كُنِبُواكُمْ فَارْتَوْهُمْ بِالنَّبْلِ When they draw near to you, shoot at them with arrows. (TA, from a trad.) [You say] اِكْتَبَكَ الصَّيْدُ قَارِمَهُ, (S, * K,) and اِكْتَبَ لَكَ, (TA,) The game hath enabled thee [to shoot it]; (S;) or made thee to have its كَانِبَةٌ within thy power, or reach; (K;) or drawn near to thee and enabled thee [to take advantage of it]; (TA;) [so shoot at it]. In some copies of the K, for اِكْتَبَكَ, we read كُنِبَكَ; but the former is the right reading, though the two verbs are syn. The phrase is a proverb. (TA.) = اِكْتَبَهُ He gave him to drink a كُنِبَةٌ (K) of milk. (TA.)

7. اِنْكَبَ It (sand) collected. (S.) — اِنْكَبَ فِيهِ It (anything) poured out, or forth, or was, or became, poured out, or forth, into it, (S,) and

collected. (TA.) — اِنْكَبَ It (dust, or earth,) was, or became, scattered, part over part. (Lth.)

كُنِبَ Nearness [with respect to place]. (S, K.) The ب in this word is sometimes changed into م. (Mṣb.) هُوَ كُنِبَكَ He is near thee. Sb says that it is not used otherwise than as an adverbial noun of place. But you say, هُوَ كُنِبَ مِنْ كُنِبَ He shoots, or throws, from a near spot, and from a distance from which he can reach, or hit. (TA.)

كُنِبَةٌ A portion, or quantity, of corn or other food, (or of dates, TA,) or dust, or earth, &c., (K,) after it has been little. (TA.) — Anything collected together, (K,) of corn or other food, &c., after it has been little. (S.) — A little of milk, &c.: (A'Obeyd) or a little of water and of milk: or a gulp, or draught, remaining in a vessel: (K:) or the quantity of one milking: (S:) or the quantity that is contained in a bowl or cup of the kind called قَدَح, of milk, (AZ, S, K,) and of water: (K:) pl. كُنِبٌ. (S.) اِحْتَبُوا كُنِبًا They milked a little from each ewe. (AHát.) One says of a man who comes to seek food as a guest under the pretence of demanding a woman in marriage, اِنَّهُ لَيَحْتَبُ كُنِبَةً [Verily he sues for a little milk, &c.] (IAar.) = A depressed tract of land between mountains. (K.)

كُنِبَا Dust, or earth, (تُرَاب): (K, as in the Calc. ed. and in a MS. copy:) or one of the names of شَرَاب [by which, app., is here meant wine]. (So accord. to the TA, which does not mention the former reading in the K.)

كُنِبَا Many, or much: (K:) a syn. of كُنَاب, q. v.: you say نَعَمَ كُنَابٌ, meaning Many camels, or camels and sheep or goats. (TA.)

كُنِبَا: see كُنَاب.

كُنِبٌ A thing collected together. (Mṣb.) — A hill, or heap, of sand: (S, K:) or an oblong and gibbous hill of sand: or an extended gibbous hill [or an elevated expanse] of sand: or what has collected, of sand, and assumed a gibbous shape: (TA:) or what has poured down, of sand, into a place, and collected there: (S:) [less than what is called عَقْنَقَل, q. v.:] pl. كُنِبَانٌ (S, K) and كُنِبَةٌ and كُنِبَةٌ: (K:) [the last a pl. of pauc.]. — وَكَانَتِ الْجِبَالُ كُنِبًا مَهِيلاً [Kṣur, lxxiii. 14,] signifies And the mountains shall be sand, whereof the lower part being shaken, it shall pour down upon thee from above. (Fr.) — ثَلَاثَةٌ عَلَى كُنِبِ الْمِسْكِ, or كُنِبَانِ الْمِسْكِ, [Three (descriptions) of men shall be, on the day of resurrection,] on hills, or heaps, of musk]. (TA, from a trad.)

كُنِبَا: see كُنَاب.

كُتِبَ (S, art. كُتِبَ, and K) and كُتِبَ (K) as also كُتِبَ, q. v., *An arrow having neither head nor feathers*, (Aṣ, K,) with which boys play: (Aṣ, TA:) or a common arrow. (TA.) [You say,] مَا رَمَاهُ بِكُتَابٍ *He did not shoot at him with an arrow*: or, as some say, a small arrow is here meant. (L.) A proverb, which is related as above: but accord. to the K., مَا رَمَى بِكُتَابٍ *He did not shoot, or throw anything; an arrow or other thing.* (TA.)

كُتِبَ and كُتِبَ: see arts. كُتِبَ and كُتِبَ.

كَاثِبَةٌ The مَنْسَجُ (or part below the حَارِكُ, which latter is the *withers*, or the upper part thereof, &c.,) of a horse: (K:) or the fore part of the مَنْسَجُ of a horse, where the hand of the horseman falls [when he mounts]: (S:) or the elevated part of the مَنْسَجُ: or the part from the root of the neck to the part between the shoulders: or the place where the shoulders unite, before the saddle; [i. e. the *withers*]: pl. كَوَاتِبُ (TA) and أَكْثَابُ (K:) but of the latter pl. ISd remarks, I know not how this is. (TA.) يَضَعُونَ رِمَاحَهُمْ عَلَى كَوَاتِبِ خَيْلِهِمْ [They put their spears upon the withers of their horses]. The last of the above explanations is here assigned to كَوَاتِبُ. (TA, from a trad.)

كُتِرَ

1. كُتِرَ, aor. كُتِرَ, (S, Mṣb, K) inf. n. كُتْرَةٌ (Mṣb, TA) and كُتْرَةٌ, or this is erroneous, (Mṣb,) [and perhaps كُتْرَةٌ, and كُتْرٌ, or these are simple subst., (see كُتْرَةٌ, below,)] and كُتَارَةٌ, (TA,) *It was, or became, much, copious, abundant, many, numerous, great in number or quantity; it multiplied; it accumulated.* (S, K, TA.) كُتِرُوا عَلَيْهِ فَعَلَبَوْهُ [They multiplied against him and overcame him.] (TA in art. غَرِقَ.) [كُتِرَ مِنْهُ كَذَا] *Such a thing proceeded from him, or was done by him, much, or often.* See also 4. = كَاتِرُوهُمْ فَكُتِرُوهُمْ: see 3.

2: see 4.

3. كَاتِرُوهُمْ فَكُتِرُوهُمْ, (S, K) inf. n. of the former, مَكَاثِرَةٌ, (S,) [and aor. of the latter, accord. to analogy, -ة,] *They contended with them for superiority in number, and overcame them therein*, (S, K, TA,) or *surpassed, or exceeded, them in number.* (TA.) = See also 10.

4. اِكْتَرَهُ *He made it much, abundant, many, or numerous, he multiplied it*; as also كُتِرَهُ, (Mṣb, K, TA,) inf. n. تَكْتِيرٌ. (K.) — أَكْثَرْتُ أَشْيَاءَ and أَكْثَرْتُ مِنْ الشَّيْءِ signify the same; (S, Mṣb;) i. e., أَكْثَرْتُ فِعْلَهُ [I did the thing much; lit., I made the doing of it much]: or

أَكْثَرْتُ مِنَ الْأَكْلِ وَنَحْوِهِ [I ate, and the like, much] presents an instance of pleonasm, [being for أَكْثَرْتُ الْأَكْلَ وَنَحْوَهُ] accord. to the opinion of the Koofees: or it is an instance of explication [of the vague signification of the verb], accord. to the opinion of the Baṣrees; the objective complement being suppressed, and the complete phrase being أَكْثَرْتُ الْفِعْلَ مِنَ الْأَكْلِ: and so in the like cases. (Mṣb.) [You say also] أَكْثَرَ فِي الْكَلَامِ *He spoke, or talked, much; was profuse, or immoderate, in speech, or talk.* And in like manner, كُتِرَ فِي الْأَمْرِ *He did, acted, or occupied himself, much in the affair.* — اِكْتَرُ [as an intrans. v.] signifies أَتَى بِكَثِيرٍ [He brought, or he did, or he said, much]. (K.) — Also, [He became rich; he abounded in property;] *his property became much, or abundant.* (S, Mṣb, K.) = اِكْتَرُ It (a palm-tree) produced, or put forth, its طَلْعُ [or spadix], (S, K,) i. e., its كُتْرٌ, whence the verb. (TA.) = [مَا أَكْثَرَ مَالَهُ] *How abundant is his wealth! or how numerous are his cattle!*

5. تَكْتَرُ [He endeavoured to acquire much, or abundance, of a thing]. You say تَكْتَرُ مِنَ الْعِلْمِ *He endeavoured to acquire much knowledge, in order that he might preserve it in his memory.* And تَكْتَرُ مِنْهُ لِيُفْهَمَ [He endeavoured to acquire much thereof in order that he might understand]. (A.) See also 10. — He made a vain, or false, boast of abundance, or riches; or a boast of more than he possessed; and invested himself with that which did not belong to him. (TA, voce تَسَبَّحَ, which signifies the same.) You say تَكْتَرُ بِمَا لَيْسَ عِنْدَهُ *He made a boast of abundance, or riches, which he did not possess*; syn. تَسَبَّحَ. (Mṣb, art. شَبَّحَ.) And فَلَانَ يَتَكْتَرُ *Such a one makes a vain or false show of abundance or riches with the wealth or property of another.* (S.)

6: i. q. 3 [but relating to more than two]. (S.) [You say] تَكَاتَرُوا *They contended, one with another, for superiority in number.* [تَكَاتَرُوا] in the Kṣur, ci. 1, signifies *The contending together for superiority in [the amount or number of] property and children and men.* (Jel.) = تَكَاتَرَتْ أَمْوَالُهُ [His riches multiplied by degrees]. (A.) — تَكَاتَرَتْ عَلَيْهِ النَّاسُ فَهَبَرُوهُ [The people multiplied by degrees against him, and overcame him, or subdued him]. (TA.)

10. اسْتَكْرَ مِنَ الشَّيْءِ *He desired, or wished for, much of the thing.* (K.) You say اسْتَكْرَ مِنَ الْمَالِ [He desired, or wished for, much of the property]. (A.) — اسْتَكْرَهُ الْمَاءَ, and اسْتَكْرَهُ الْبَاءَ, *He desired of him for himself much of the water that he might drink of it*: (K:) and so if the

water were little. (TA.) — اسْتَكْرَ مِنَ الشَّيْءِ also signifies i. q. أَكْثَرَ مِنْهُ, q. v. (S, Mṣb.) — Also اسْتَكْرَهُ *He reckoned it much, abundant, or many.* (Mṣb.) You say هُوَ يَسْتَكْبِرُ الْغَلِيلَ [He reckons little, or few, much, abundant, or many]. (A.)

Q. Q. 2. تَكُونُ It (dust) was, or became, much, or abundant. (S.) See كُونُ.

كُتِرَ: see كُتِبَ. = See also كُتِرَ.

كُتِرَ: see كُتْرَةٌ. = The greater, or greatest, or main, part, of a thing; the most thereof. (K.)

كُتِرَ: see كُتْرَةٌ.

كُتِرَ (S, Mṣb, K) and كُتِرَ (Mṣb, K) The heart, or pith, (syn. جَمَّازُ, S, Mṣb, K, and نَحْمُ, and جَدْبُ, TA,) of a palm-tree: (S, Mṣb, K:) of the dial of the Anṣār: (TA:) or its spadix; syn. طَلْعُ. (S, Mṣb, K.)

كُتْرَةٌ, (S, A, K,) and كُتْرَةٌ, (K,) or the latter should not be used, for it is a bad dial. form, (S,) or it is correct when coupled with قَلَّةٌ, for the sake of assimilation, (TA,) and كُتْرَةٌ, though the first is the best known, (Ibn-Allán, in his Sharḥ el-Iktirāḥ,) or the last is not allowable, (TA,) and كُتْرٌ, (S, A, K,) and كُتْرٌ, (S,) *Muchness; much, as a subst; copiousness; abundance; a large quantity; numerousness; multiplicity; multitudinousness; a multitude; a plurality; a large number; numbers; and frequency: contr. of قَلَّةٌ.* (S, A, K.) [See also كُتِرَ.] You say مَا لَهُ قَلٌّ وَلَا كُتْرٌ *He has not little nor much of property.* (S.) And الْحَمْدُ لِلَّهِ عَلَى الْقَلِّ وَالْكَثْرِ, (S, A,) and عَلَى الْقَلِّ وَالْكَثْرِ, (S,) *Praise be to God for little and much.* (S, A.) [كُتْرٌ is explained in the S by كُتِبَ, and so in one place in the TA; but it is a subst., or an epithet in which the quality of a subst. predominates.] — كُتْرَةٌ is also used to signify *Richness, or wealthiness*; syn. سَعَةٌ. (Mgh.)

كُتْرَةٌ: } see كُتْرَةٌ.
كُتْرَةٌ: }

كُتَارٌ: see كُتِبَ. = Also, and كُتَارٌ, *Companies, or troops, or the like*, (K, TA,) of men or animals only. (TA.) You say فِي الدَّارِ كُتَارٌ *In the house are companies of men.* (TA.)

كُتَارٌ: see كُتَارٌ.

كُتِبَ (S, A, Mṣb, K) and كُتِبَ (S, K) and كُونُ and كُونُ and كُونُ and كُونُ

Much; copious; abundant; many; numerous; multitudinous. (S, A, Mṣb, K.) You say **كثير**, **كثير**, and **كثير**, *Much, or abundant, good.* (A.) And **قوم كثير** *A numerous party, or people:* and **هم كثيرون** *They are many.* (S.) And **رجال كثير**, and **كثيرة**, *Many men:* and **نساء كثير**, and **كثيرة**, *Many women.* (Yoo, ISh, Mṣb.) And **عدد كثير**, (S, Mṣb,) and, as some say, **كثير**, (Mṣb,) and **كثير**, (K in art. **بول**, &c.) *A large number.* (S, Mṣb.) And **غبار كثير** *Much dust:* (S:) or *much confused dust* (K, TA) *rising and diffusing itself:* of the dial. of Hudheyl. (TA.) — [A large quantity, or number, **من مال وغيره** of property, or cattle, &c.] — **كثيراً**, as an adv., *Much; often.* (The lexicons passim.) — **رجل كثير** [in the TA **كثير**: probably the right reading is **كثير**, q. v. :] *A man whose ancestors are many, and whose high deeds are various.* (L.) — See also **مطرِد**.

كثيرة, with **ة**, [as a subst., signifying *Much*,] is used only in negative phrases; like [its contr.] **قليلة**, q. v. (AZ, in TA, art. **قل**.)

كثير: see **كثير**, in two places.

كثير: see **كثير**, in three places. = *A lord, or master*, (S, K,) *abounding in good:* (S:) a man *possessing good, or much good, and who gives much or often;* as also **كثير**. (K, TA.) = *A river.* (Kr, K.) — And **الكثير** *A certain river in paradise*, (S, Mṣb, K,) *from which flow all the [other] rivers thereof*, (K,) *pertaining specially to the Prophet, described as being whiter than milk and sweeter than honey and as having its margin composed of pavilions of hollowed pearls.* (TA.)

كثير: see **كثير**, in two places: and **كثير**.

أكثر *More, and most, in quantity, and in number.* (The lexicons passim.)

[**أكثرى** *Having relation to the greater number of things or cases.*]

مكثر *A man possessing wealth:* (K:) or *possessing much wealth.* (A, TA.)

مكثرة *A cause of rendering abundant, or multiplying;* syn. **مثرة**, q. v. (S, K in art. **ثرو**.)

مكثر (A, K, TA) and **مكثر**, (K, TA,) applied to a man, and to a woman, (A, TA,) *Loquacious; talkative; a great talker;* (K, TA;) *a great babbler.* (A.)

مكثور *Overcome in number:* (S, A:) *one against whom people have multiplied by degrees* (**نكثروا عليه**) *so that they have overcome or subdued him.* (TA.) — **مكثور عليه** [A place

thronged]. — **فلان مكثور عليه** *Such a one has spent what he had, and claims upon him have become numerous:* (S:) or *such a one has many seekers of his beneficence.* (A.) See also **مشفوق**.

مكثر: see **مكثر**.

[**كثع**

See Supplement.]

كثعب

كثعب (as also **كثعب**, TA,) *A woman having a large pubes, (K,) or pudendum.* (TA.)

كثعب (as also **كثعب**, TA,) *A large, (and full, and prominent, TA,) pubes, (K,) or pudendum.* (TA.)

[**كثف**

كثل

كثم

See Supplement.]

كثب

كثب, as also **كثب**, *Hard, and strong, or robust:* (K:) but most of the writers on inflexion consider its **ن** augmentative. (TA.)

كح

كح *Anything pure, mere, unadulterated, or genuine;* (L;) i. q. **كح**, (L, K,) of which it is a dial. form: (S:) [but see what follows, and **كح**.] **كح** *A pure, or genuine, Arab:* fem. **كح** (S, K:) pl. **أكحاح**: you say **أعراب أكحاح**: (L:) [or this is not said: see **كح**.] Yaḡkoob asserts, that the **ك** in **كح** is substituted for the **ق** in **كح**: (L:) [and if so, the former is not a dial. form of the latter]. **عبد كح** *A mere, or genuine, slave; of purely servile race.* (L.)

كح and **كح** *A decrepit old woman:* (S, K:) *a she-camel far advanced in age:* (K:) or *old and weak:* (S:) or *far advanced in age, and having lost her teeth:* (T:) *a she-camel, and cow, and ewe, or she-goat, old and weak, and unable to retain her slaver: or whose teeth are consumed.* (L.)

أكح *Toothless.* (L.)

كح *Decrepit old women.* (K.)

كح

1. **كح**, aor. **كح**, *He struck him on his podex.* (K.)

2. **كح**, inf. n. **كح**, *The vine put forth its unripe, or sour, grapes:* (K:) or its bunches thereof: this is a correct explanation, given on the authority of **IAqr**: (Az:) or it became abundant in grapes: (K:) or its grapes became pleasant in flavour. (TA.)

كح *T hepodox:* (K:) of the dial. of El-Yemen. (TA.) = As coll. gen. n. *Unripe, or sour, grapes:* n. un. with **ة**: (K:) as also **كح**: a word of the dial. of El-Yemen. (TA.)

كح, *Many, or much.* (K.) **كح** *Many dirhems; or much money.* (Fr.) — **كح** *Fire of which the flame rises high.* (K.)

كح

كح *Short, (K,) as an epithet applied to a man.* (TA.)

كح

1. **كح**, aor. **كح**, (inf. n. **كح**) *He laded out for him with his hands, (or with his hand, as in some copies of the K, and in the L,) [somewhat] of the property.* (L, K.)

[**كح**

كح

كح

See Supplement.]

كد

1. **كد**, aor. **كد**, (L,) inf. n. **كد**, (S, L, K,) *He toiled; or was, or became, vehement, or severe,* (S, A, L, K,) *in work;* (S, A, L;) *he worked laboriously;* (TA;) *he fatigued himself, and hastened, in his work.* (L.) [You say] **كد** *By thy good fortune, not by thy toil, are things attained.* A proverb. (L.) And **كد** *Make not the life of them two a toil.* (L, from a trad.) — **كد**, (L, K, aor. **كد**, inf. n. **كد**, (L,) *He required of him toil, or vehemence, or severity in work, or persevering or constant exertion in striving to do a thing or in seeking a thing;* as also **كد**, and **كد**: (L, K:) *he fatigued or wearied or jaded him;* (S, L;) namely, a beast, and a man, &c.: (L;) [like **كد**]; *he plied, or pressed him, plied or pressed him hard, or harassed him, in constant work which he imposed upon him, so as to fatigue or weary him.* (Az, L.) See also

كَدَّ — كَدَّ † He fatigued his tongue with speaking and his heart with thinking. (A, L.) — كَدَّ, aor. ٢, (L,) inf. n. كَدُّ, (L, K,) He exerted himself perseveringly, assiduously, constantly, or incessantly, (L, K,) in striving to do, effect, or accomplish, a thing, (L,) or in seeking [a thing]. (K.) — كَدَّ, aor. ٢, (L,) inf. n. كَدُّ, (S, L,) He sought (S, L) gain, (S,) or, sustenance, or the means of subsistence. (L.) = كَدَّ, aor. ٢, (L,) inf. n. كَدُّ, (S, L, K,) He pointed, or made a sign, with the finger, (S, L, K,) like as the beggar does. (S.) [It is also trans.] El-Kumeyt says,

• غَنِيْتُ فَلَمْ أَرُدُّكُمْ عِنْدَ بَغِيَّةٍ
• وَحَجَّتْ فَلَمْ أَكْدُرْكُمْ بِالْأَصَابِعِ

[I was rich, and I did not repel you on an occasion of exigency; and I was in want, and I did not point at you with the fingers]. (S, L.)

— كَدَّ † Ash ye of me; for I give [only] when asked. Said by Ibn-Hubeyreh. (A) [but in my copy of that work, the first word is written كَدُونِي] = كَدَّ, [aor. ٢,] † He scratched, or scraped: (L:) he scraped off a soil from a garment: (TA:) he scratched perseveringly his head, and his skin, with his nails. (A.) — كَدَّ, (TA,) [aor. ٢,] inf. n. كَدُّ, (K,) † He combed his head. (K, TA.) — كَدَّ, [aor. ٢,] † He (a beast) trod the ground with his hoofs. (A, L.) = كَدَّ, (aor. ٢, L,) He pulled or drew it out (i. e. a solid or a fluid thing) with his hand; as also † اَكْتَدَّ. (L, K.)

2. كَدَّ He (a man) threw coarsely pounded salt (كَدِيد), one portion upon another. (L.)

4. كَدَّ and اَكْتَدَّ † He was tenacious, or niggardly. (L, K.) See also مَكْدَّ.

8: see 1, and 4.

10: see 1.

R. Q. 1. كَدَّ, inf. n. كَدُّ, He ran slowly: (S, IKt, L:) he affected a heaviness and slowness in his gait. (K.)

R. Q. 1. كَدَّ عَلَى الْكَدِيدِ † He ran upon the dust of the race-course. (L.)

كَدَّ [inf. n. of 1, q. v. — as a subst.] A mortar in which things are pounded, or bruised; like هَاوُن, or هَاوُون. (S, K.)

كَدَّ and كَدَّ see كَدِيد.

كَدَّ A man who toils, or works, laboriously, so as to fatigue himself. (A.) — † A she-camel whose milk is not obtained without labour, or exertion. (A.) — † بئر كَدَّ † A well of which the

water is not obtained without labour, or exertion, (S, A, L, K,) and difficulty, or trouble. (TA.) — † Tenacious; niggardly: (K, but omitted in some copies:) one from whom benefits are not obtained without difficulty. (A.)

كَدَّ † Ground trodden with the hoofs of horses or the like. (S, A, L.) — كَدَّ † Fine dust, trodden with the feet: fine dust, which, if trodden, flies about: (L:) dust of a race-course. (TA.) — Coarsely pounded salt. (L, K.) [Also,] The sound of coarsely pounded salt when it is poured out, (L, K,) one portion upon another. (L.) = A low, or depressed, tract of land, (بَطْن, K, or بَطِين, L, as from A'Obeyd,) of wide extent, (L, K,) formed like a valley, or wider than a valley. (A'Obeyd, L.) — A rugged tract of land; (L, K;) as also † كَدَّ, with kesr, (K,) or † كَدَّ; (L;) so called because it fatigues him who walks upon it. (L.)

كَدَّ The cooked food which remains in the bottom of the cooking-pot, and which is drawn out (كَدَّ) with the fingers: (Az, L:) what remains in the bottom of the cooking-pot, (As, L, K,) sticking to it, after the laddling out; (L;) as also كَدَّ (L, K) and كَدَّ: (K:) or the broth, or gravy, remaining in the bottom of the cooking-pot. (S.) — Also I. q. قَدَّة, (S, L, K,) [i. e.] the dregs, or sediment, of clarified butter. (L.) — A little that remains of pasture, or herbage. (L.) See also اَكْدَّ.

كَدَّ a word imitative of the sound made by a thing that is struck upon a hard thing. (S, L.)

كَدَّ The remains in a place of pasture which has already been eaten. (K.) See also كَدَّ and اَكْدَّ.

كَدَّ A quick, or swift, people: (As, S, L:) or a people composing distinct bodies, or parties, or troops; (L, art. كَد; and K;) as also † اَكْدَّ and اَكْدِيد. (K.) See also اَكْدَّ.

كَدَّ pass. part. n. of كَدَّ, q. v. — A man overcome. (L.)

كَدَّ † One who gives [only] when asked. (A.) See also كَدَّ, and 1, and 4.

كَدَّ † A comb. (K.) — † An instrument for scratching or scraping. (TA.)

كدأ

1. كَدَّ and كَدَّ, aor. ٢, inf. n. كَدُّ and كَدُّ, It (a plant) was affected by the cold, and thereby made to stick to the earth: or its growth became slow by reason of want of water. (AZ, S, K.) — كَدَّ, aor. ٢; (K;) and † كَدَّ, (S, K,) inf. n. تَكْدِينَة; (S;) the former the more

common; (TA;) It (cold) cast down the standing corn &c. upon the earth. (S, K.) — كَدَّ † It (herbage) was short and bad, (K,) on account of the badness of the soil. (TA.) — كَدَّ, aor. ٢, inf. n. كَدُّ, The camels had little hair. (TA.) = كَدَّ, (K,) or كَدَّ, (L,) the former said to be of an uncommon dial., (MF,) aor. ٢, It (a crow or raven) croaked roughly, as though it were vomiting. (L, K.)

2: see 1.

Q. Q. 1. كَدَّ, (K,) inf. n. كَدُّ, (TA,) He ran in the manner called عَدْو: (K:) i. e., he hastened in his pace. (TA.) [See دَادَّ.]

كَدَّ A land that produces plants slowly. (S, K.) — اِبِل كَدَّ Camels having little hair: pl. كَوَادِي. (TA.)

كَدَّ dial. form of كَتَّ. (K.) — A gross, or bulky, camel. (K.) [But perhaps جمل is here put by a mistake of a copyist in the K for جمل, and the meaning is a thick rope; for كَتَّ is said to signify thick, as an epithet applied to a rope: or the reverse may be the case in the explanation of the latter word.] It occurs again in art. كَد. (TA.)

كدب

كَدَّ and كَدَّ and كَدَّ and كَدَّ [but the second seems to have been written, in MF's copy of the K, كَدَّ], coll. gen. ns., also with 3 for د, The whiteness [or white marks] on the nails of young persons: n. un. (of each of the above words, TA.) with ٥: as also كَدَّ: (K:) but this last, says SM, I have not found in any other lexicon. (TA.) — جَاوُوا عَلَى قَمِيصِهِ بِدَمٍ كَدَّ, [Kur, xii. 18,] so accord. to the reading of Ibn-'Abbás, (K,) and 'Aisheh, and El-Hasan El-Basree, (TA,) They brought, upon his shirt, blood inclining in colour to white; as though it were blood that had made marks upon the shirt resembling embroidery or the like: (K:) or fresh blood: or, contr. dry blood: or blood of a dingy hue: or blood changed [in colour]. (TA.)

كَدَّ A woman of a pure white complexion. (IAqr, K.)

كدح

1. كَدَّ, aor. ٢, (inf. n. كَدُّ, S,) He worked or wrought; laboured; employed himself actively; syn. سَعَى; (S, K;) and عَمِلَ: (S:) he wrought for himself good or evil: (K:) he was eager, and strove, laboured, or exerted himself, and neared himself, in work, in the affairs relating to the present world and in those relating to the world to come: (Zj:) he toiled, or laboured hard.

(S, K.) **كَدَا** *He toils, or labours hard, in such a thing, or affair.* (S.) — **كَدَحَ** *He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; for his family, or household; syn. كَسَبَ (S, K.) or اكتسب (L.) = كَدَحَ* *It (a thing, S) scratched, or lacerated, his face: (S, K:) or did to his face that which disfigured it, or rendered it ugly or unseemly: as also كَدَحَهُ (K,) inf. n. تَكْدِيحُ: (TA:) or كَدَحَ, inf. n. تَكْدِيحُ, signifies it scratched, or lacerated, much, or many times, or in many places: (S:) also [so in the L; but in the K, or] كَدَحَ in the phrase **كَدَحَ وَجْهَهُ** signifies *he marred his affair.* (L.) — **كَدَحَ رَأْسَهُ** *He separated his hair with a comb.* (K.)*

2: see 1.

5. **تَكَدَحَ** *It (the skin) became scratched, or lacerated, much, or many times, or in many places.* (S, K.) — **وَقَعَ مِنَ السَّطْحِ فَتَكَدَحَ** *He fell from the flat top, or roof, of the house, and became much broken [in his skin].* (L.)

كَدْحٌ *A scratch, or laceration, of the skin; i. q. خَدَشٌ: (S, K:) or a كَدْحٌ is more (or larger, L) than a خَدَشٌ: (S:) any mark made by scratching or biting: (IAth:) pl. كُدُوخٌ. (S, K.) Ex. **بِهِ كَدْحٌ**, (S, K,) and **كُدُوخٌ**, (S,) *He has upon him a scratch, &c.* (S, K.)*

أَنْتَ كَادِحٌ إِلَى رَبِّكَ, [Kur lxxxiv. 6.] *Verily thou workest, or labourst, (S,) or, workest for thyself good or evil, (TA,) or, strivest, or labourst, in thy work until the meeting of thy Lord, i. e., until death.* (Jel.)

حِمَارٌ مُكَدَّحٌ *An ass much lacerated by the bites of other asses.* (S, K.) A wild ass is termed **مَكْدَحٌ** because he is lacerated by the bites of other asses. (A'Obeyd.)

كدر

1. **كَدَرَ**, aor. 2; and **كَدَّرَ**, aor. 2; (S, A, Mṣb, K, &c.) and **كَدَّرَ**; (Sgh, K;) but this last is said in the L to be allowable only as signifying "he poured out" water; (TA;) inf. n. **كَدَرٌ**, (S, A, Mṣb, K,) of the first, (S, Mṣb,) or second, (TA,) and **كُدُورَةٌ**, (S, A, Mṣb, K,) of the second, (S, Mṣb,) and **كُدَارَةٌ**, (K,) also of the second, (TA,) and **كُدُورٌ**, and **كُدْرَةٌ**, (K,) or the last is a simple subst.; (TA;) and **تَكْدَرُ**; (S, Mṣb, K;) and **تَكْدَرُ**, inf. n. **إِكْدَارٌ**; (K;) and **انكدر**; (Bd lxxxi. 2;) *It (water, S, Mṣb, &c.) was, or became, turbid,*

*thick, or muddy; contr. of صَفَا; (S, A, K;) it ceased to be clear: (Mṣb:) or كُدْرَةٌ relates to colour, (K,) specially; (TA;) and كُدُورَةٌ, to water, (K,) and to life, العَيْشُ; in the K, العَيْنُ, but this is a mistake; (TA;) and كَدَرٌ, to all of these. (K.) — كَدَرَ, aor. 2; (Lh, Mṣb,) inf. n. **كَدَرٌ** (S, Mṣb) [and كُدْرَةٌ, (see above,)] *It (the complexion of a man, Lh) and he (a horse, &c., Mṣb) was, or became, of the colour termed كُدْرَةٌ [i. e. dusky, dingy, or inclining to black and dust-colour].* (Lh, S, Mṣb.) — **كَدَرَ** **عَيْشُ فُلَانٍ**, (S, A,) [inf. n. **كَدَرٌ** and **كُدُورَةٌ**; (see above;)] and **تَكْدَرُ**, (A,) *[The life of such a one became troublesome, or perturbed, or attended with trouble:] and تَكْدَرَتْ مَعِيشَتُهُ* [signifies the same; or *his means of living became attended with trouble.* (S.) — **خَذَمَا صَفَا وَدَعُ** **مَا كَدَرَ**, and **كَدَرَ**, and **كَدَرَ**, *[Take thou what is free from trouble, and leave what is attended with trouble.]* (IAḡr, L, Mṣb.) — **كَدَرَ عَلَيَّ** **فُوَادُهُ** *[His heart, or mind, became perturbed by displeasure against me.]* (A, TA.) — [And in like manner you say] **تَكْدَرُ مَذْهَبُهُ فِي الْمَسْأَلَةِ** *[His opinion respecting the question became confounded, or perplexed].* (Mgh.) = **كَدَرَ**, (K,) aor. 2, inf. n. **كَدَرٌ**, (TA,) *He poured out, or forth water.* (K, TA.) Said in the L to be the only signification of this form of the verb. (TA.) [But see above.]*

2. **تَكْدَرُ**, inf. n. **تَكْدِيرٌ**, *He rendered it (namely water, S, Mṣb) turbid, thick, or muddy.* (S, Mṣb, K.) — **كَدَرَ عَيْشُ فُلَانٍ** *[He or it, troubled the life of such a one; rendered it troublesome, or perturbed; caused it to be attended with trouble.]* — **كَدَرَ عَلَيَّ فُوَادُ فُلَانٍ** *[He, or it, caused the heart, or mind, of such a one to be perturbed by displeasure against me.]* — **كَدَرَتْ الْمَسْأَلَةُ عَلَيْهِ** *[The question confounded, or perplexed, his opinion].* (TA.) — **صَفَا أَمْرِي فَكَدَرَهُ فُلَانٌ** *[My affair, or case, was free from trouble, and such a one caused it to be attended with trouble.]* (A.) — **كَدَرَ نِعْمَةً** *[He sullied a favour].* (El-Aḡshà, quoted in the S, art. نَشَد.)

5: see 1, in four places.

6. **تَكَادَرَتِ الْعَيْنُ فِي الشَّيْءِ** *The eye continued looking at the thing.* (S, A.)

7: see 1. = *He, or it, darted down.* (S, K.) It is said of a bird, (A,) or of a hawk, in this sense; (TK;) and of a star. (A.) So in the Kur lxxxi. 2, **وَإِذَا النُّجُومُ انْكَدَرَتْ**, (S, Bd:) or this means, *And when the stars dart down, and fall, one after another, upon the earth:* (Jel:) or *when the stars fall and become scattered.* (El-Baḡair, K.) — **انكدر عليهم العدو**

[The enemy poured down upon them. (A.) And انكدر عليه القوم [The people poured upon him: (K:) or poured down upon him: (TA:) or repaired towards him, scattering themselves upon him. (El-Baḡair.) — انكدر [He hastened: (S, K:) or he hastened in some measure. (TA.) You say انكدر في سيره [He hastened in his pace. (A.) And انكدر يعدو [He hastened in some measure, running; (TA;) accord. to A'Obeyd. (TA, voce انصَلَّت.)

9: see 1.

كَدِرٌ: see **كَدِرٌ**.

كَدِرٌ [a coll. gen. n., of which the n. of unity is **كُدْرَةٌ**] *Handfuls of reaped corn:* (O, TA:) see **عَصَفٌ**.

كَدِرٌ (S, A, Mṣb, K) and **كُدْرٌ** (S, K) and **كُدِيرٌ** and **أَكْدَرٌ** (K) *Turbid; thick; muddy:* (S, A, Mṣb, K) applied to water. (S, A, Mṣb.) = **عَيْشٌ كَدِرٌ**, and **أَكْدَرٌ** *[Life that is attended with trouble].* (TA.) — **هُوَ كَدِرٌ الْفُوَادِ** *[He is perturbed in heart, or mind, by displeasure against me].* (A.)

كُدْرَةٌ *Duskiness, or dinginess, of colour; (S, Mṣb;) a ḥuc inclining to black and dust-colour.* (TA.) See 1.

كُدْرَةٌ: see **كَدِرٌ**.

كُدْرِيٌّ (S, K) and **كُدَارِيٌّ** (IAḡr, TA) *A species of the kind of bird called قَطَا (S, K,) one of three species, whereof the two others are called جُونِيٌّ and غَطَاطٌ; (S:) the species called كُدْرِيٌّ are of a dusty [or dusky] colour, (S, K,) short in the legs, (TA,) diversified, or speckled, or marked, with duskiness, or dinginess, and blackness, (رَفَشٌ) in the backs (S, K) and bellies, (S,) black in the inside of the wing, (TA,) yellow in the throats, (S, K,) having in the tail two feathers [in the L and TA رِيشَانٌ, but the right reading is رِيشَتَانٌ] longer than the rest of the tail; (ISk, TA;) it is smaller than the جُونِيٌّ, (S,) and has a clear cry, calling out its own name [قَطَا قَطَا]: (ISd, TA:) it seems to be thus named, كُدْرِيٌّ, in relation to the greater number of birds of the kind called قَطَا, which are كُدْرٌ [in colour]; (S;) كُدْرِيٌّ, as some assert, a rel. n. from كُدْرٌ, like طَيْرٌ دَبْسٌ from دَبْسِيٌّ: (TA:) the n. un. is غَطَاطٌ and كُدْرِيَّةٌ. (TA.) [See also غَطَاطٌ and قَطَا; and De Sacy's Chrest. Arabe, 2nd ed., ii. 369.]*

كَدِيرٌ: see **كَدِرٌ**.

كُدْرِيٌّ: see **كُدْرِيٌّ**.

كُدْرِيَّةٌ, [dim. of كُدْرَاءٌ, fem. of أَكْدَرٌ] 4

certain kind of food, accord. to Kr, who does not describe its composition; (TA;) fresh milk in which dates (S, K) of the kind called بَرَبِي (K) are macerated: (S, K:) or milk in which dates are steeped and mashed with the hand: (TA:) women are fattened with it: (K:) so called because of the duskiness (كُدْرَة) of its colour. (Z, TA.)

كُدْر: see art. كدر.

أَكْدَر [Dusky, or dingy; of a hue inclining to black and dust-colour;] having كُدْرَة in its colour: (S, TA:) fem. كُدْرَاء: pl. كُدْر: and dim. of كدر, أَكْدِر, (Msb.) — بَنَاتُ أَكْدَر The wild asses: (S:) the same, (A,) or بَنَاتُ الأَكْدِر (K,) certain wild asses: (A, K:) so called after a particular stallion (S, A, K) or theirs. (K.) — See also كدر, in two places.

كدس

1. كَدَسَ, (A, Msb, TA,) aor. -, (Msb,) inf. n. كُدَس, (Msb, TA,) He collected it together; (A, TA;) made it into a كُدَس, accumulated, heaped, or piled up, one part upon another; (Msb;) namely, wheat, (A,) or reaped grain; (Msb, TA;) [and in like manner, † money, and clothes, &c.: and so كُدَس, inf. n. تَكْدِيس, but this has an intensive signification, or applies to many objects: see مُكْدَس, below.] = كُدَسَتِ الخَيْلُ, (A, Msb,) [aor. -,] inf. n. كُدَس, (Msb,) † The horses followed closely one upon another: (Msb:) or collected themselves together, and followed closely one upon another; as also † تَكْدَسَتِ: (A:) or كُدَس signifies the going quickly of one who is heavily laden: (S, K:) and كُدَسَتِ الخَيْلُ the horses went quickly, being heavily laden: (S:) and كُدَسَتِ الإِبِلُ the camels went quickly, with heaviness, and followed closely one upon another: (TA:) or [simply] went quickly: (Fr:) † تَكْدَس also signifies the walking, or going, quickly: (IAar, K:) and كُدَسَتِ الفَرَسُ the horse went as though he were heavily laden: (S:) or † تَكْدَس signifies the walking, or going, like him who is short and thick: (TA:) and the moving about the shoulder-joints, and erecting the part between the paps, (but instead of مَا وَيَنْصَبُ وَيَنْصَبُ إِلَيْهِ, we find in some copies مَا يَنْصَبُ إِلَيْهِ [and descending towards the place before him], TA,) when walking, or going along, (K, TA,) as though one were going away at random; and thus the mountain-goats go: so accord. to IAar: (TA:) and كُدَسَتِ الإِنْسَانُ the man was pushed from behind, and fell down. (TA.)

2: see 1, first part.

Bk. I.

5. تَكْدَس It (wheat, A, or reaped grain, TA, [&c.,]) became collected together. (A, TA.) = See also 1, in five places.

كُدَس Reaped grain collected together; [a heap thereof;] (A, K;) as also † كُدَس, like رَمَان (Ibn-'Abbád and A, Sgh, K:) or what is collected together, of wheat, (S, Msb,) in the place where it is trodden out: (Msb:) when trodden out and thrashed, it is called عَرْمَة and صَبْرَة: or, as Az says, in one place in the T, on the authority of IAar, كُدَس and بَيْدَر and عَرْمَة and شَعْلَة are all one: and in another place he says, that كُدَس signifies a collection of wheat: and in like manner, † what is collected [or heaped] together, of money, and of other things: (Msb:) or † of dates, (TA,) and † of money, (A, TA,) and the like, (TA,) and † of clothes: (A, TA:) also, † a large heap of sand, of which one part does not separate from another: (En-Nadr:) and † كُدَس, like غَرَاب, what is collected together, or heaped up, of snow: and † كُدَسَة, what is collected together, and heaped up, one part upon another: (K:) the pl. of كُدَس is أَكْدَاس (S, A, Msb.)

كُدَسَة and كُدَاس: } see كُدَس
كُدَاس:

كُدَس مُكْدَس [What is collected together, of wheat, &c., heaped up much]. (Msb.) You say also عِنْدَهُ مِنْ دَرَاهِمٍ وَتِبَابٍ كُدَس مُكْدَس [He has, of money, and of clothes, a collection heaped up much]: and أَكْدَاس مُكْدَسَة [collections heaped up]. (A, TA.)

كدش

1. كَدَشَ لِعِيَالِهِ, aor. -, (S, K,) inf. n. كُدَش, (TK,) He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; syn. كَدَحَ, (S, K,) and كَسَبَ; (K;) and collected; and exercised art, cunning, or skill; (TA;) for his family, or household. (S, K.) — You say also, كَدَشْتُ مِنْ فُلَانٍ شَيْئًا, ('Oqbeh Es-Sulamee, TA,) or عَطَاً, (S, K,) I obtained from such a one ('Oqbeh, S, K) a thing, ('Oqbeh,) or a gift; (S, K;) as also † أَكْدَشْتُ, (K, and so in a copy of the S,) or † أَكْدَشْتُ, ('Oqbeh, as related by Aboo-Turáb; and so in two copies of the S.) And مَا كَدَشَ مِنْهُ شَيْئًا He did not obtain, and did not take, of him anything. (TA.)

4: see 1.

8: see 1.

كُدَاشَة [app. Gain, or earnings;] a subst. [from كدش as first explained above, or] from

كُدَاش in the first of the senses explained below. (TA.)

كُدَاش A man who makes much gain. (TA.) — Also, i. q., مُكْدَد; (K;) in the dial. of the people of El-'Irák; meaning A: importunate beggar. (TA.)

[كدم

كدن

كده

كدى

See Supplement.]

كد

1. كَدَّ, [aor. -,] (K,) inf. n. كُدُّ, (TA,) It (a thing, TA) was, or became, rough, (K,) and hard. (TA.)

4. اَكْدَوْا They, (a people, Msb,) became among stones such as are termed كَدَان. (L, Msb, K.)

كَدَان Soft stones, (AA, S, M, L, Msb, K,) as also جَدَان, (Ag, L in art. جد,) like dry pieces of clay, (S, L, Msb, K,) and foraminous, or pierced with holes, (M, L,) or sometimes pierced with holes: n. un. with ة. (L, Msb.) Some say, that the ن is a radical letter; (L, Msb;) but the form of the verb أَكْدَأ is against their assertion; for if the ن were so, it would appear in the verb. (Msb.)

كُدْكُدَة Intense redness. (K.)

كذب

1. كَذَبَ, aor. -, inf. n. كَذِبٌ (a strange form of inf. n.; there being, accord. to Kz., only fourteen instances of it; as لَعِبَ, and ضَجِكَ, &c.; though there are many substantives of this measure; MF) and كَذِبٌ (S, K: accord. to Ibn-Es-Seed and others, this latter is formed from the former, by putting the second vowel of the former in the place of the first: MF) and كَذِبَةٌ (L) or كَذِبَةٌ (K) and كَذِبَةٌ (L, K) and كَذَابٌ and كَذَابٌ (K: but this last, which is also assigned to كَذِبٌ in the L, is, accord. to the S, which refers, for proof, to the Kur, ch. lxxviii. 28, one of the inf. ns. of كَذِب: and Ks says, that the people of El-Yemen make the inf. n. of فعل of the measure فَعَالٌ, while the other Arabs make it تَفْعِيلٌ: TA) and, accord. to some, كَذِبٌ and كَذِبٌ (TA: but the latter of these two, though agreeable with analogy, is unheard: TA: see also كَذِبٌ, below: [He lied; uttered a falsehood; said what was untrue:] he gave an untrue account, or relation, of a thing, whether intentionally or unintentionally. (Msb) الكَذِبُ is of five kinds.—First, The relater's changing, or altering, what he hears; and his relating, as

from others, what he does not know. This is the kind that renders one criminal, and destroys manly virtue.—Second, *The saying what resembles a lie, not meaning anything but the truth.* Such is meant in the trad., **كَذَبَ إِبْرَاهِيمُ ثَلَاثَ كَذِبَاتٍ**, *Abraham said three sayings resembling lies; he being veracious in the three.*—Third, *The saying what is untrue by mistake, or unintentionally; making a mistake; erring.* This signification is frequent.—Fourth, *The finding one's hopes false, or vain.*—Fifth, *The act of instigating, or inciting.* (I Amb.) [See illustrations of these and other significations below; and see more voce **صَدَقَ**.] [You say] **يَكْذِبُكَ مِنْ أَيْنَ جَاءَ** [*He will lie to thee even as to the place whence he comes.*] (L, art. **مَح**, and in many other places, following the similar phrase **لَا يَصْدُقُكَ أَثَرُهُ**, or **أَثَرُهُ**.) Lebeed says,

• **اِخْذِبِ النَّفْسَ إِذَا حَدَّثَتْهَا** •

Lie to the soul (i. e., to thy soul,) when thou talkest to it: i. e., say not to thy soul, Thou wilt not succeed in thine enterprise; for thy doing so will divert thee, or hinder thee, therefrom. A proverb. (Meyd, &c.) — **كُذِبَ**, pass., *He was told a lie; a falsehood; or an untruth.* (K.) — Aboo-Duwál says,

• **كَذِبَ الْعَيْرُ وَإِنْ كَانَ بَرَحًا** •

*The wild ass hath lied, although he hath passed from right to left: [the doing which is esteemed unlucky:]; or, [agreeably with explanations of **كَذِبَ** given below,] hath become languid, and within [the sportsman's] power, or reach, &c.: or keep to the wild ass, and hunt him, &c. A proverb, applied in the case of a thing that is hoped for, though difficult of attainment. (TA.)* — **كَذَبَتْ** and **كُذِبَتْ** † *She (a camel), being covered by the stallion, raised her tail, and then returned without conceiving. (En-Nadr, K.)* — **كَذِبَ** is said of other things than men [and animals]: as of lightning, [meaning † *It gave a false promise of rain*]: of a dream, an opinion, a hope, and a desire, [meaning, in each of these cases, † *It proved false*]. (TA.) — So also **كَذَبَتِ الْعَيْنُ** † *The sense [i. e., the sight] of the eye deceived it. (TA.)* — **كَذَبَ الرَّأْيُ** † [*The judgment lied*]; i. e., *he imagined the thing contrary to its real state. (TA.)* [See also **صَدَقَ ظَنِّي** — **كَذَبَتْ عَيْنُكَ** † *Thine eye showed thee what had no reality. (TA.)* — **كَذَبَ بَيْنَ النَّاقَةِ**, and **كُذِبَ**, (the latter mentioned in the S;) *The milk of the camel passed away, or failed. (I. h.)* — **كَذِبَ فِي سَبْرِهِ** † [*He (a camel) became slouch, or slow, in his pace: see 2.*] (TA.) — **كَذَبَ الْحَرُّ** † *The heat abated. (TA.)* — See also 2. — **كَذِبَ** *He found his hopes to be false, or vain. (I Amb.)* **انظُرْ كَيْفَ كَذَبُوا عَلَيَّ** [*See how they lied against themselves,*] is said to signify *see how*

their hope hath proved false, or vain. (TA.) — **ظَنُّوا أَنَّهُمْ قَدْ كَذَبُوا**, [Kur xii. 110,] *They (the apostles) thought that they had been disappointed of the fulfilment of the promise made to them. So accord. to one reading. Accord. to another reading, the verb is **كَذَبُوا**: [in which case, the meaning of the words appears to be, "They knew that they had been pronounced liars" by the people to whom they were sent]. (TA.)* There are also two other readings; **كَذَبُوا** and **كَذَّبُوا**: accord. to the former, the verb refers to the people to whom the apostles were sent; and **ظَنُّوا** means "they knew:" accord. to the latter, the words mean, "They (the people above mentioned) thought that they (the apostles) had broken their promise." (Jel.) — **مَا كَذَبَ الْفُؤَادُ مَا رَأَى** [*The mind did not belie what he saw.*] (Kur liii. 11.) — **كَذَبَتْهُ نَفْسُهُ** [*His soul lied to him:*] *his soul made him to desire things, and to conceive hopes, that could scarcely come to pass. (K.)* Hence the soul is called **الْكَذُوبُ**. You say in the contr. case, **صَدَقَتْهُ نَفْسُهُ**, and **الْكَذُوبُ**. (TA.) See **كَذُوبٌ**, and art. **صَدَقَ**. — Hence, **كَذَبَ عَلَيْهِ** signifies *It rendered him active, or brisk; animated him; instigated him; incited him;* (K;) as also **كَذَبَهُ**. (Z.) — Hence, **كَذَبَ** and **كَذَّبَكَ** and **كَذَّبَ عَلَيْكَ** have sometimes the same signification, though not always the same government, as **عَلَيْكَ**, or **الْزَمَ**; *Keep to; or take to.* The noun following is put in the nom. case accord. to the dial. of El-Yemen; and in the acc. accord. to the dial. of Muḍar: or, as some say, is correctly put in the nom. only. (TA.) You say, **كَذَبَ عَلَيْكَ كَذَا وَكَذَا**, meaning *Keep to, or take to, such and such things.* It is an extr. phrase. (I Sk.) You also say, **كَذَبْتُكَ**, meaning *Keep thou to me:* and **كَذَبْتُكُمْ** *Keep ye to me.* I Aqr. cites the following verse of Khidásh Ibn-Zuheyr, [in which he tauntingly compares a people to ticks]:

• **كَذَبْتُ عَلَيْكُمْ أَوْ عُدُونِي وَعَلَّلُوا** •

• **بِي الْأَرْضِ وَالْأَقْوَامِ قِرْدَانَ مَوْطَبًا** •

[*Keep ye to me: threaten me, and soothe by (the mention of) me the land and the peoples, O ticks of Mowdhab!*]: meaning *Keep ye to me, and to satirizing me, when ye are on a journey, and traverse the land mentioning me. (TA.)* In like manner, **يَوْمَ الْأَحَدِ وَالْحَمِيسِ كَذَبَاكَ أَوْ يَوْمَ**, in a trad. respecting the proper days for being cupped, signifies *Keep thou to Sunday and Thursday, or Monday and Tuesday. (I Ath, Z.)* The verb is thus used after the manner of a proverb, and is invariable [as to tense], being constantly in the pret. tense, connected [literally or virtually, when explained by **كَذَبْتُكَ** followed by the prep. **بِ**, or by **الْزَمَ**,] only with the person addressed, and in the sense of the imperative. **كذباك** here [lit.] signifies *Let*

them render thee active, or brisk, and animate thee, instigate thee, or incite thee. (Z.) [A trad. of 'Omar, quoted below, presents another instance to which this signification is said to apply.] — Or **كَذَبَ** denotes instigation, or incitement, of the person addressed, to keep to the thing that is mentioned; as in the saying of the Arabs, **كَذَبَ عَلَيْكَ الْعَسَلُ**, meaning *Eat thou honey: but the explanation of this is, (The relinquisher of) honey hath erred [to thee; i. e., in his representation of its evil qualities &c.]; which is equivalent to saying, Eat, or keep to, honey*: **تَارِكُ الْعَسَلِ** being put for **عَسَلُ**. [See also 1 in art. **عَسَل**.] In like manner, the saying of 'Omar, **كَذَبَ عَلَيْكُمْ الْحَجُّ** &c., (see below,) signifies *Keep ye to the performance of the pilgrimage, &c.:* [or (the relinquisher of) the pilgrimage hath erred to thee in his representation of it: therefore it means as above]. (I Amb.) Accord. to I Amb the noun signifying the object of instigation [which may also be called the cause thereof] cannot be rightly put in the acc. case: if so put, the verb is without an agent. (TA.) [But see what is said on this point in the remarks on the trad. of 'Omar below.] — Or the verb in a case of this kind signifies **أُمُكِنَ**: thus, **كَذَبَكَ الْحَجُّ** signifies *The performance of the pilgrimage is possible, or practicable, to thee: therefore [it means] Perform thou the pilgrimage. (I Sh.)* — Or **أُمُكِنَ** is its original signification; and the meaning intended is *Keep to*; as in the ex. **كَذَبَ الْعَيْتِيُّ**. (Aql.) — Antarah, addressing his wife 'Ableh, says; or, accord. to some, the poet is Khuzaz Ibn-Lowdhán;

• **كَذَبَ الْعَيْتِيُّ وَمَا شَنِ بَارِدًا** •

• **إِنْ كُنْتُ سَائِلَتِي غُبُوقًا فَادْهَبِي** •

(TA.) i. e., *Keep thou to the eating of dates, and to the cool water of an old, worn-out, skin: if thou ask me for an evening's drink of milk, depart: for I have appropriated the milk to my colt, which is profitable to me, and may preserve me and thee: (L:) العَيْتِيُّ is in the nom. case accord. to the dial. of El-Yemen: but in the acc. accord. to that of Muḍar. (TA.)* — Er-Raḍee [reading العَيْتِيُّ] cites this verse as a proof that **كَذَبَ**, originally a verb, has become a verbal noun, signifying **الزَّم**. (TA.) But he is the only one who asserts it to be a verbal noun. (MF.) — Also, Mo'akkir El-Bárikce says,

• **وَذُبَيَانِيَّةٌ أَوْصَتْ بَنِيهَا** •

• **بِأَنَّ كَذَبَ الْقِرَاطِ وَالْقُرُوفِ** •

And many a woman of Dhubyán charged her sons by [saying], Keep to the red garments (الكِيسَة), and the bags (or receptacles) of leather tanned with pomegranate-bark. She charged them to take plenty of these two things as spoil from the tribe of Nemir, if they should prevail over them. (Aboo-'Obeyd El-Kásim Ibn-Selám.) — **كذب** is also said to have the same

meaning in the words of the trad. **كَذَبَ التَّسَابُونَ**. [*Keep to those skilled in genealogy*:] or *Regard is to be had to what is said by those skilled in genealogy*: another meaning to which is assigned below. (TA.) — It sometimes signifies *It is incumbent, or obligatory*. So in the following: (a trad. of 'Omar: TA.) **كَذَبَ عَلَيْكُمْ الْحَجَّ** **كَذَبَ عَلَيْكُمْ الْعِمْرَةَ** **كَذَبَ عَلَيْكُمْ الْجِهَادُ ثَلَاثَةَ** **أَسْفَارٍ كَذَبَنَ عَلَيْكُمْ** [*The performance of the pilgrimage is incumbent on you: the performance of (the rites called) the emra is incumbent on you: warring (for the sake of religion) is incumbent on you: three expeditions are incumbent on you*]: (S, *K:) or **كذب**, here, is from **كَذَبَتْهُ نَفْسُهُ**, "his soul made him to desire things, and to conceive hopes, that could scarcely come to pass;" and the meaning is *let [the expectation of the reward which will follow] the performance of the pilgrimage render thee active, or brisk, and animate thee, instigate thee, or incite thee, to the act*: [and so of the rest of the trad.: but here I should observe, that, for **لِيُكْذِبَكَ** and **لِيُنْشِطَكَ** and **يُبْعَثَكَ**, in the CK, we should read **لِيُكْذِبَكَ** &c.:] (K:) — or, as ISk says, **كذب**, here, seems to denote instigation, or incitement, meaning **عَلَيْكُمْ** *keep ye to it*; and is an extr. word with respect to analogy: (S:) — accord. to Akh., **كذب** is governed in the nom. case by **الْحَجَّ**; but as to the meaning, it is in the acc.; because the meaning is a command to perform the pilgrimage; as when you say, **أَمَّنَكَ الصَّيْدُ** ["the game hath become within thy power, or reach"], meaning "shoot it," or "cast at it:" (S:) he who puts **الْحَجَّ** in the acc. case, [agreeably with one relation of the trad., TA,] makes **عَلَيْكَ** [or **عَلَيْكُمْ**] a verbal noun; and in **كذب** is [implied] the pronoun which refers to **الْحَجَّ** [and which is the agent of the verb]; (K:) or the agent is implied in **كذب**, and explained by what follows it; (Sb;) [so that] the meaning is **كَذَبَ الْحَجَّ** **عَلَيْكُمْ**: (Z:) or, [as shown above,] **كذب** is a verbal n., meaning **الزَّمْر**, and **الْحَجَّ** is in the acc. case as governed by it: (Er-Radee:) though its being in the acc. case, accord. to some, is altogether unknown: (TA:) — [or the meaning is as stated before on the authority of ISb.:] — or the trad. means **كَذَبَ عَلَيْكَ الْحَجَّ** **إِنْ ذُكِرَ** [or the trad. means **كَذَبَ عَلَيْكَ الْحَجَّ** **إِنْ ذُكِرَ** **أَنَّ غَيْرَكَ هَادِمًا لِمَا قَبْلَهُ مِنَ الذُّنُوبِ** [(the relinguisher of) the pilgrimage hath err'd to thee if it have been spoken of (by him) as not sufficient, (and as not) abolishing the sins, or offences, (committed) before it: agreeably with the explanation by Iamb, given above]. (K.) — **كَذَبَ** *He said what was false unintentionally; committed a mistake, or error*. The verb is used in this sense by the people of El-Hijéz, and the rest of the Arabs have followed them in so using it. (Towsheeh.) = **كَذَبَ** is also said to signify

He spoke truth; so as to bear two contr. meanings: and thus, **كَذَبَ التَّسَابُونَ** may signify *Those skilled in genealogy have spoken truth*: but another explanation of this saying is given in this art. (MF, &c.) = **كَذَبْتَ عَقَاتَكَ** [and the like] *Thou brokest wind*. (S in art. عقق.)

2. **كَذَبَ**, inf. n. **تَكْذِيبٌ**, (and **كِذَابٌ**, TA, and **تَكْذِيبَةٌ** [like **تَجْرِبَةٌ** &c.], occurring in the TA, voce **لَهَبَةٌ**, &c.) *He made, or pronounced, him a liar; an utterer of falsehood; or a sayer of what was untrue*: (K:) *he attributed, or ascribed, to him lying, untruth, mendacity, or the speaking untruth*: (Māb:) and (Māb) [*accused him of lying*]: *he gave him the lie; said to him, "Thou hast lied,"* &c. (S, Māb.) See also 4. — **كَذَبَ بِالْأَمْرِ**, inf. n. **تَكْذِيبٌ** and **كِذَابٌ** (K: the latter inf. n. of the dial. of El-Yemen: Ks, Fr) and **كِذَابٌ**, (TA,) *He rejected, disallowed, denied, disacknowledged, disbelieved in, or discredited, the thing*; syn. **أَنْكَرَهُ**; (K:) as also **كَذَبَهُ**, and **كَذَبَهُ**. (Jel, liii. 11.) Ex. **وَكَذَّبُوا** **وَكَذَّبُوا** [And they rejected our signs, with rejection: Kur, lxxviii. 28]. (S.) And **كَذَّبَ** **فَأَدَّ**, and **كَذَّبَ**: see art. **فَاد**, and see 1. — **كَذَّبَ عَنْهُ** + *He repelled from him, [or defended him]*; syn. **رَدَّ عَنْهُ**; namely, a man. (K.) [See exs. voce **عَوَى**, in art. **عَو**.] = **حَمَلَ** **فَمَا كَذَّبَ**, inf. n. **تَكْذِيبٌ**, + *He charged, and was not cowardly*, (S, K,) and *did not retreat*. (TA.) **حَمَلَ ثَمْرًا كَذَّبَ** *He charged, and then was cowardly, or did not charge with earnestness, or sincerity*: (S:) — or *falsified the opinion formed of him: or made a false charge*. (A.) **كَذَّبَ عَنْ قُرْبِهِ** *He charged, and then retreated from his adversary*. (Sh.) **كَذَّبَ الْقِتَالَ** *He was cowardly in fight*. **التَّكْذِيبُ** in fighting is the contr. of **الصِّدْقُ**. (TA.) **كَذَّبَ السَّيْرَ** [*He slackened his pace, or became slow, after giving promise of being quick*]; *he did not proceed in his journey with energy*. (TA.) — **مَا كَذَّبَ أَنْ فَعَلَ** **كَذَا** (so in the TA, and in a MS. copy of the K: in the CK, and in two copies of the S, **مَا كَذَّبَ**;) + *He did not delay to do so*: (S, K:) *he was not cowardly and weak, and did not delay to do so*. (TA.) = **كَذَّبَ عَنْ أَمْرٍ قَدْ أَرَادَهُ** + *He abstained, or desisted, or drew back by reason of fear, from a thing that he had desired to do*. (K.) — **كَذَّبَ** (and **كَذَّبَ**, TA,) + *He (a wild beast) took a run, and then stopped to see what was behind him*, (K,) *whether he were pursued or not*. (TA.)

3. **كَذَابٌ**, inf. n. **مُكَاذِبَةٌ** and **كَاذِبَةٌ**, *I lied, &c., to him, and he to me*. (K, *TA.)

4. **اَكْذَبَهُ** *He found him a liar: an utterer of falsehood; or a sayer of what was untrue*: (S, K:) or *he said to him, "Thou hast lied"*: &c.: (TA:) or this verb bears the former of these two

significations, and **كَذَبَهُ** signifies the latter: (S:) or **اَكْذَبَهُ** signifies *he shewed him that he had told a lie, &c.*: (Zj:) or **اَكْذَبَهُ** signifies *he announced that he had told, or related, a lie, &c.*: and **كَذَبَهُ**, *he announced his being a liar, &c.*: (Ks, S:) or **اَكْذَبَهُ** and **كَذَبَهُ** are syn.: but the former sometimes signifies *he incited, urged, or induced, him to lie, &c.* (a signification assigned to it in the K): and sometimes, *he made manifest, or proved, his lying, &c.* (a signification also assigned to it in the K): and *he found him a liar, &c.* (Th, S, *TA.) = **اَكْذَبَ**, inf. n. **اِكْذَابٌ**; *He, being called to, or shouted to, remained silent, feigning to be asleep*. (AA, K.)

5. **تَكْذَبَ** *He affected lying: or he lied purposely* (**تَكْتَفَى الكَذِبَ**). (S, K.) *He told a lie*; [like **كَذَبَ**.] (MA, KL.) [See also an instance in which it is trans., meaning *He spoke falsely*, voce **تَزَعَمَ**.] — **تَكْذَبَ عَلَيْهِ**, (TA,) *He asserted that he was a liar*. (K.) Abobekr Eş-Siddeek says,

• **رَسُولٌ أَتَاهُمْ صَادِقًا فَتَكْذَبُوا**
• **عَلَيْهِ وَقَالُوا لَسْتَ فِينَا بِمَآكِثٍ**

[An apostle came to them, speaking truth; but they brought a charge of lying against him, or asserted him to be a liar, and said, Thou shalt not stay among us]. (TA.)

6. **تَكَذَّبُوا** *They lied, &c., one to another*. (S.) See also **تَصَادَقَ**.

كَذَبَ and **كَذِبَ** and **كَذَّبَ** and **كَذَّبَ** i. q. **كَذَبَ** &c. (K, art. **كذب**.)

اَكْذَابٌ [pl. **اِكْذَابٌ**] (S, K) and **كَذَبِي** and **مَكْذُوبٌ** (K: this last a pass. part. n. used in the sense of an inf. n., as is said to be done in only four other instances: MF) and **مَكْذُوبَةٌ** (S, K: a fem. pass. part. n. which is less used in this manner than a masc.: TA [or perhaps an inf. n., as its contr. **مَصْدُوقَةٌ** is said to be:] and **مَكْذِبَةٌ** (K: a meemee inf. n. agreeable with analogy: TA) and **مَكْذِبَةٌ** (CK: omitted in a MS. copy, and in the TA) and **كَذَابٌ** (S, K) and **كَذِبَانٌ** and **كَذَابٌ** (K) and **تَكْذَابٌ** (L, art. **مسح**.) are synonymous: (S, K) [all of these are regarded by some as inf. ns., signifying *The act of lying; uttering a falsehood; or saying what is untrue*: by others, all but the first seem to be regarded as simple substantives, signifying *a lie; a falsehood; an untruth; a fiction; a fable*: and the first, being an inf. n., is often used as a subst.] — **إِنَّ بَنِي** **نُمَيْرٍ لَيْسَ لَهُمْ مَكْذُوبَةٌ** [*Verily no lying, or lie, is attributable to the sons of Numeyr*] is related as a phrase of the Arabs. (Fr.) — **إِنَّ بَنِي فُلَانٍ لَيْسَ لِحَبَرِهِمْ مَكْذُوبَةٌ**; i. e., **كَذِبٌ**; [*Verily no*

falsity is attributable to the valour of the sons of such a one]. (§.) — لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ [Kur lvi. 2.] signifies *There shall be no rejecting its happening [as a falsity]: كاذبة being here an inf. n.:* (Fr) or كاذبة is here a subst. put in the place of an inf. n., like عَاقِبَةٌ and عَاقِبَةٌ and بَاقِبَةٌ. (§.) — لَا مَكْدِبَةَ ۖ and لَا كُذْبِي ۖ and لَا كُذْبَانَ ۖ, *I do not accuse thee of lying; or make thee a liar:* (TA:) [and in like manner] لَا كُذْبَ لَكَ and لَا كُذْبِي لَكَ, signify لَا تَكْذِبُ *There is no accusing thee of lying; or making thee a liar.* (Lb.) — تَكَاذِبُ ۖ التَّعْرِ [The lies of poetry]. (TA.) — جَاؤُوا عَلَيَّ قَبِيصَهُ بَدْرٍ كَذِبٍ [Kur xii. 18, *They brought, upon his shirt, false blood*]: كذب here means مَكْدُوبٌ ۖ (Fr and Abu-l-'Abbás:) or is for ذِي كَذِبٍ, meaning مَكْدُوبٌ فِيهِ (Zj:) or the blood is termed كذب because he (Jacob) was told a lie thereby. (Akh.) See another reading in art. كذب.

كَذِبٌ: see كُذْبِي.

كَذِبَانَ: see كَاذِبٌ.

كَذِبَانَ: see كَاذِبٌ.

الْكُذُوبُ and الْكُذُوبَةُ ۖ Names of the soul. (AZ, K.) See 1. — صَدَقْتَهُ الْكُذُوبُ [The soul (i. e. his soul) told him truth:] *the soul diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it.* (TA.) One says so of a man who threatens another, and then belies himself, and is cowardly and weak. (AA.) Fr cites this hemistich:

• حَتَّىٰ إِذَا مَا صَدَقْتَهُ كُذْبُهُ •

Until, when his souls told him the truth, or diverted him, &c.: the poet assigning souls to the person spoken of because of the several opinions of the soul. (TA.)

كَذَابٌ: see كَاذِبٌ.

كَذَابٌ: see كُذْبٌ.

كَذَابَةٌ ۖ A piece of cloth that is dyed of various colours, or figured, as though it were embroidered, and stuck to the ceiling of a chamber: so called because one would imagine that it [meaning what is figured] is upon the ceiling, whereas it is upon a piece of cloth beneath the ceiling. (A, L.)

كَذَابٌ and كَذَابٌ ۖ (fem. with ة, TA,) and كُذُوبٌ and كُذُوبَةٌ (S, K) and كُذُوبَةٌ and كُذُوبَةٌ (like تَصَدَّقٌ, TA) and كُذْبَانَ (K) and كُذْبَانَ (S, K) and كُذْبَانَ (Az, K) and كُذْبَانَ and كُذْبَانَ and كُذْبَانَ and كُذْبَانَ (S, K; neither of which last two words has its like in measure, IJ) and كُذْبَانَ (K) epithets, applied to a man,

from كَذَبَ "he lied, &c.:" (S, K, &c. :) [the first word a simple epithet, signifying *Lying, &c.*; or a liar: each of the others an intensive epithet, signifying *Lying, &c., much; mendacious; or a great, or habitual, liar*]. Pl. of the first word [كَذِبُونَ and] كُذَّبٌ; and of the third, كُذَّبٌ: (S:) or, accord. to some, the last is pl. of كَاذِبٌ, contr. to analogy; or pl. of كَذَابٌ, which is an inf. n. used as an intensive epithet. (MF.) — See كَذِبٌ — نَاصِيَةٌ كَاذِبَةٌ [in the Kur xcvi. 16.] signifies *ناصية كاذبة صاحبها* [By] a forelock whose owner is a liar. (TA.) — Of the same kind is the expression رُؤْيَا كُذُوبٌ ۖ, meaning رُؤْيَا صَاحِبِهَا كَاذِبٌ [A dream whereof the dreamer finds it to be false, or vain; i. e. a false, or vain, dream]. (TA.) [See also a verse cited voce خِيَالٌ — إِنَّ الْكُذُوبَ ۖ قَدْ يَصْدُقُ — [Verily the habitual liar in some few instances speaks truth]. A proverb. (TA.) — نَاقَةٌ ۖ كَاذِبٌ, and مَكْدِبَةٌ ۖ, A she-camel that, being covered by the stallion, raises her tail, and then returns without conceiving. (En-Nadr, K.) — (مُضْذَوِّقَةٌ ۖ) [مَا] مَكْدُوبَةٌ ۖ ۖ حَمِيْلَةٌ كَاذِبَةٌ ۖ ۖ A charge that is followed up with cowardice and retreating. (TA.) — الْكُذْبَانَ An epithet applied to Museylimah El-Hanafee and El-Aswad El-Ansee. (K.) [Each of them is called الْكُذَابُ.]

أَكْذَبُ [More and most, lying, or mendacious]: see an ex. voce سَهِيْلَةٌ.

أَكْذُوبَةٌ: see كُذِبٌ.

تَكَاذِبٌ and تَكَاذِبٌ: see كُذِبٌ.

مَكْدِبَةٌ: see كُذِبٌ.

مَكْدِبَةٌ: see كُذِبٌ.

مَكْدُوبٌ: see كُذِبٌ — [One to whom a lie, falsehood, or untruth, is told: see كُذِبٌ.] Ex.

• كُلُّ أَمْرِي بِطَوَالِ الْعَيْشِ مَكْدُوبٌ •

Every man, in respect of the length of life, is lied to [by his own soul]. A proverb. (Meyd, &c.) — قَوْلٌ مَكْدُوبٌ [originally فِيهِ مَكْدُوبٌ] A false saying, or lie; [lit.] a saying in which a falsehood, or lie, is told. (M, TA, voce مَعْتُوْبٌ.)

مَكْدُوبَةٌ: see كُذِبٌ. = A weak woman. (IAgr, K.) — A virtuous woman. (TA.)

مَكَاذِبٌ [signifying lies, falsehoods, or untruths,] is said to be a word that has no proper sing.: or it is pl. of كُذِبٌ, contr. to analogy: or its sing. is مَكْدِبٌ: like as is said of مَحَاسِنٌ and مَذَاكِرٌ &c. (MF.)

كر

1. كَرَّ بِنَفْسِهِ [كَرَّ, i. e.] as distinguished from the trans. كَرَّرَ [aor. - ,] (S, Mgh,) inf. n. كَرٌّ (S,) or كُرُورٌ (Mgh,) [or both,] *He returned.* (S, Mgh.) You say كَرَّرَ عَلَيْهِ (A, K,) aor. - , (TA,) inf. n. كَرٌّ and كُرُورٌ and تَكَرَّرَ (A, K) and كَرَّرَ (CK,) *He turned to, or against, him, or it:* (A, K:) *he returned to, or against, it:* (TA:) the primary signification is the turning to, or against, a thing, either in person, or in act. (El-Basáir.) And انْهَزَمَ ثُمَّ كَرَّرَ عَلَيْهِ [He was put to flight: then he returned, or turned back, against him]. (A.) And كَرَّرَ الْفَارِسُ, aor. - , inf. n. كَرٌّ, *The horseman [wheeled round, or about, or] fled, to wheel round, or about, and then returned to the fight:* (Mgh:) [or returned to the fight after wheeling round, or about, or retiring, or being put to flight; as is implied in the phrase next preceding, from the A, and in many other examples: and simply, he charged, or assaulted: opposed to فَرَّ: see كَرَّةٌ, below.] You say also الْجَوَادُ يَصْلُحُ لِلتَّكْرِ وَالْفَرِّ [The courser is suitable, or fit, for returning to the fight, or for charging, or assaulting, and fleeing]. (Mgh.) [And كَرَّ signifies He, or it, returned time after time.] You say أَقْبَاهُ كَرَّ اللَّيْلِ وَالنَّهَارِ [The returning of night and day time after time caused him to come to an end. (Mgh.)] Also كَرَّرَهُ *He returned from him, or it.* (A, K.) And كَرَّرَهُ عَنْ ذَلِكَ *He returned from that.* (TA.) = كَرَّ is also trans., as well as intrans.; (S, TA;) كَرَّهُ (aor. - , TA,) inf. n. كَرٌّ, signifying *He made, or caused, him, or it, to return:* (S, Mgh, TA:) and [in like manner,] كَرَّرَهُ عَنْ كَذَا, inf. n. كَرَّرَهُ, *he made him to return, or revert, from such a thing.* (TA.) You say كَرَّرَ عَلَيْهِ رُمْحَهُ, and قَرَّرَهُ, inf. n. كَرٌّ, [He turned back his spear, and his horse, against him]. (A.) = كَرَّ, aor. - , (S, K,) and [sec. pers. كَرَّرْتُ,] aor. - , (K,) inf. n. كَرَّرٌ (S, A, K, TA,) *He uttered a sound like that of one throttled, or strangled:* (S, K:) or like that of one harassed, or fatigued, or overburdened: (TA:) or he rattled in his throat (حَسْرَجٌ) in dying: (AZ, S:) or he made a sound in his breast like حَسْرَجَةٌ [or rattling in the throat in dying], (A, TA) but not the same as this latter: and thus do horses, in their breasts. (TA.) [See شَخَّرَ.] — Also, *He (a sick man) gave up his spirit, at death.* (TA.) — See also كَرِيرٌ, below.

2. تَكَرَّرَ, inf. n. تَكَرَّرٌ (S, Mgh, K) and تَكَرَّرَ (S, K,) or the latter is a simple subst., (Mgh,) or, as AA said to Aboo-Sa'eed Ed-Dareer, in reply to a question respecting the difference between the measures تَفْعَالٌ and تَفْعَالٌ, the latter is a simple subst., and the former, with

fet-h, is an inf. n., (S, TA,) [but there are two inf. ns. of the measure تَفَعَّلَ, both of unaugmented verbs, namely تَبَيَّنَ and تَلَقَّأَ,] and تَكَرَّرَ, (Ibn-Buzurj, K,) [He repeated it, or reiterated it, either once or more than once:] he repeated it several times; reiterated it: (Mṣb:) or he repeated it one time after another; (K;) which may mean he tripled it, unless the "other" time be not reckoned as a repetition; (TA;) as also كَرَّرَهُ; (K; [in the CK, كَرَّرَهُ is put by mistake for كَرَّرَهُ;]) either by act or by speech: (MF:) it differs from أَعَادَهُ, which signifies only "he repeated it once;" for none but the vulgar say مَرَّاتٍ أَعَادَهُ; whereas كَرَّرَهُ may signify [not only the same as أَعَادَهُ, as it does in many instances, but also] he repeated it time after time: (Abou-Hilál El-'Askeree:) some explain كَرَّرَهُ as signifying he mentioned it twice, and he mentioned it one time after another: (Ṣadr-ed-Deen Zādeh:) when it is used in the former of these two senses, the term تَكَرَّرَ applies to the second, and to the first [with respect to the second]: ('Ináyeh, in the early part of chap. ii.; and TA:) but its explanation as signifying the mentioning a thing one time after another is a conventional rendering of the rhetoricians: (MF:) Es-Suyooṭee says, that تَكَرَّرَ signifies the renewing the first word or phrase; and it denotes a sort of تَأْكِيد [or corroboration]: but it is said to be a condition of تَأْكِيد that the words or phrases [which are repeated] be without interruption, and occur not more than three times; and that تَكَرَّرَ differs from it in both these particulars; so that the phrase in the K̄ur, [chap. lv.,] فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ is an instance of تَكَرَّرَ, not of تَأْكِيد, because it occurs [with interruptions and] more than three times; and so another phrase in the K̄ur, [chap. lxxvii.,] وَيَلْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (TA.) You say كَرَّرَ عَلَى سَمْعِهِ كَذَا [He repeated, or reiterated, such a thing, or saying, to his ear, or ears, or hearing]. (A.)

5. تَكَرَّرَ [It became repeated, or reiterated: and it recurred]. You say تَكَرَّرَ عَلَيْهِ [It (a saying) became repeated, or reiterated, to him]. (A.)

R. Q. 1. كَرَّرَهُ: see 1: and 2.

R. Q. 2. تَكَرَّرَ: see 1.

كُرٌّ A rope [made in the form of a hoop] by means of which one ascends a palm-tree; (S, K;) accord. to A'Obeyd, a name not applied to any other rope; and so, says Az, I have heard from the Arabs; it is made of the best of [the fibres of the palm-tree called] لَيْف: (TA:) or a thick rope; (K;) accord. to AO, made of لَيْف, and of the outer covering (قَشْر) of the [portions of the

racemes of the palm-tree called] عَرَجِين and of the [portion of the branch called] عَيْب: (TA:) or a rope, in general: (Th, K:) and the rope [or sheet] of a sail: (S:) or the rope of a ship: or the rope by which a ship is drawn: (TA:) and a قَيْد [or pair of shackles, or hobbles,] made of لَيْف or of palm-leaves: (K:) pl. كُرُور. (S, TA.) = The thing that connects the [two pieces of wood called] ظَلْفَتَانِ of the [kind of camel's saddle called] رَحْل, (S, K,) and that enters [or is inserted] into them: (S:) [See شَجَر and شَخْر:] or the skin, or leather, into which the ظَلْفَات of the رَحْل enter; occupying the same place in the رَحْل as the بَدَادَان have in the قَتَب, excepting that the بَدَادَان do not appear before the ظَلْفَة: (TA:) pl. أَكْرَار. (S, TA.)

كُرٌّ A certain measure of capacity, (Mgh, Mṣb, K,) of the people of El-'Irāk, (Mgh, K,) for wheat; (S;) well known; (Mṣb;) consisting of six ass-loads, (K,) that is, sixty times the quantity called قَفِيز, (Az, Mgh, Mṣb, K,) accord. to the people of El-'Irāk, (TA,) the قَفِيز being eight مَكَاكِيك, [in the TA, six, but this is a mistake,] and the مَكُوك being a صَاع and a half, which is three كَيْلَات; so that the كُرٌّ, accord. to this reckoning, is twelve times the quantity called وَسُق, (Az, Mgh, Mṣb,) each وَسُق being sixty times the quantity called صَاع: (Az, Mgh:) in the Kitáb Kudáme, it is said that the كُرٌّ called الْمُعَدَّل is sixty times the quantity called قَفِيز, and the قَفِيز is ten أَعْشَرَاء: and the كُرٌّ called الْقَنْقَل is twice the quantity of the كُرٌّ مُعَدَّل, that is, by the قَفِيز of the مُعَدَّل, a hundred and twenty times the quantity of the قَفِيز; with this كُرٌّ are measured unripe dates and dried dates and also olives, in the districts of El-Baṣrah; and the قَفِيز used for measuring dates is twenty-five times the رَطْل of Baghdád; so that the كُرٌّ الْقَنْقَل is three thousand times as much as the رَطْل: and the كُرٌّ called الْهَاشِمِي is the third part of the مُعَدَّل, that is, twenty times as much as the قَفِيز, by the measure of the مُعَدَّل; with this كُرٌّ, rice is measured: and the كُرٌّ called الْهَازُونِي is equal to them two [but what these two are is not shown]: and the أَهْوَازِي is equal to them two: and the مَخْتُوم is sixth part of the قَفِيز: and the قَفِيز is the tenth part of the جَرِيب: (Mgh:) or the كُرٌّ is forty times as much as the quantity called إِرْدَب; (K;) by the reckoning of the people of Egypt, as ISd says: (TA:) the pl. is أَكْرَار. (S, Mṣb.) [It is app. connected with the Hebrew קָרַ, whence the Greek κόπος, (a measure containing, accord. to Josephus, six Attic medimni,) occurring in Luke xvi. 7.]

كِرَّة A return. (Mṣb.) So in the K̄ur, [ii. 162,] لَوْ أَن تَنَا كِرَّةٌ [Would that there were for us] a return to the world, or former state. And so in xxvi. 102, and xxxix. 59. (Jel.) And so in the saying of Moḥammad, اللَّهُ اللَّهُ الْكَرَّةَ عَلَى نَبِيِّكُمْ Fear ye God, [fear ye God,] and return to your prophet. (Mgh.) — [Hence, The return to life;] the resurrection; the renewal of mankind, or of the creation, after perishing. (TA.) — [Hence also, A return to the fight, after wheeling away, or retiring: and simply,] a charge, or an assault, (Mgh, K,) in war; (TA;) as also كُرِّي: (Sgh, K:) pl. كُرَات. (K.) — [Hence also,] A time; one time; [in the sense of the French "fois";] generally repeated, or used in the pl. form, so as to denote a returning to an action, once, or more; i. e., repetition, or reiteration, thereof, agreeably with the primary signification;] syn. مَرَّة: (S, K:) pl. as above. (S.) You say كِرَّةٌ بَعْدَ كِرَّةٍ [He did it time after time]. And كِرَاتٌ [He did it several times]. (A.) — [Hence also,] A turn to prevail against an opposing party; victory. So in the K̄ur, [xvii. 6,] ثُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ [Then we gave to you the turn to prevail against them; the victory over them]. (Bḍ, Jel.)

كُرِّي: see كِرَّة.

كُرْبَر, an inf. n.: see 1. — Also, A hoarseness or roughness of the voice, occasioned by dust. (K.)

مَكْرَر: see كِرَّة.

كِرْكِرَة The callosity, or callous protuberance, upon the breast of the camel, (رَحَى زَوْرِ الْبَعِير), (S, K,) which, when the animal lies down, touches [and rests] upon the ground, projecting from his body, like a cake of bread; (TA;) it is one of the five نَفَات [of which there is one at each knee and one at each stifle-joint]: (S, TA:) or the breast of any animal of which the foot is of the kind called خُف: (K:) pl. كِرَاكِر. (TA.) كِرَاكِر [lit. The incision of the كِرَاكِر] is when a camel has a disease, so that he is not even when he lies down upon his breast; in consequence of which, a vein is gently drawn forth from the كِرْكِرَة, and then he [or it] is cauterized. Hence the following, in a trad. of Ibn-Ez-Zubeyr:

• عَطَاؤُكُمْ لِلصَّارِبِينَ رِقَابِكُمْ •
• وَنُدْعَى إِذَا مَا كَانَ حَزُّ الْكِرَاكِرِ •

[Your bounty is for those who smite your necks, and we are invited when there is a difficult undertaking to be accomplished, like the incision of the كِرَاكِر:] meaning, ye invite us only when ye are distressed, because of our skill in war; and on occasions of bounty, and amplexness of the means or circumstances of life, others. (IAth.)

مَكْرٌ *A place of war or fighting [where the combatants return time after time to the conflict, wheeling away and then turning back].* (§)

مَكْرٌ *One who returns often [to the fight, after wheeling away, or retiring, or being put to flight]; as also كَرَارٌ. (K.)* — **فَرَسٌ مَكْرٌ** *A horse that is suitable, or fit, for returning to the fight, and for charging, or assaulting. (S.)* And **فَرَسٌ مَكْرٌ** *A horse well trained, willing, and active, ready to return to the fight and to flee. (TA.)* — **نَافَةٌ مَكْرَةٌ** *A she-camel that is milked twice every day. (A, Sgh, K.)*

مُكْرَرٌ [Repeated; reiterated]. — **المُكْرَرُ** *The letter ر: (K:) because of the faltering of the tip of the tongue which is observable when one pauses after uttering it, occasioned by the reiteration with which that is done; wherefore, with respect to إمالة, [as an obstacle thereto,] it is reckoned as two letters. (TA.)* — **مُكْرَرٌ**, in the present day, also signifies *Refined*, as an epithet applied to sugar, &c.]

كرب

1. **كَرَبٌ**, aor. ʾ, inf. n. **كُرُوبٌ**, *It was, or became, near; drew near; approached. (S, K.)* [Compare **قُرُبٌ**.] — [You say] **كَرَبٌ أَنْ يَكُونَ** *He, or it, was near, or nigh, to being —. (TA.)* This is one of the verbs to which one does not give as its enunciative the act. part. n. of the verb which is its proper enunciative: [so that] you do not say, **كَرَبٌ كَانَتْ**: [in which **كَرَبٌ** implies the pron. هُوَ, which is called its noun; and **كانت** is put for **يَكُونُ**, or **أَنْ يَكُونَ**, its proper enunciative]. (Sb.) **كَرَبٌ أَنْ يَفْعَلَ كَذَا** *He was near, or nigh, to doing so; he well nigh, or almost, did so. (S, K.)* — **كَرَبَتْ الشَّمْسُ** *The sun was, or became, near to setting. (S, K.)* — **كَرَبَتْ الْجَارِيَةُ أَنْ تَدْرِكَ** *The girl was near to coming of age. (TA.)* — **كَرَبَتْ حَيَاةَ النَّارِ** *This fire was near to becoming extinguished. (S, K.)* — **كَرَبَ** *He bound near together the two pasterns of an ass or of a camel with a rope or with shackles. (TA.)* — **كَرَبَ القَيْدَ** *He straitened, or made narrow, the shackle, or shackles, (S, K, TA.) upon the [animal] shackled. (S, K.)* 'Abd-Allah Ibn-'Anameh Eq-Dabbee says,

• **أُزْجِرُ حِمَارَكَ لَا يَرْتَعُ بِرَوْضِنَا**
• **إِذَا يُرْدُ وَقَيْدُ العَيْرِ مَكْرُوبٌ**

[Check thine ass: let him not pasture at large in our meadow: in that case he will be sent back with the ass's shackles straitened]: (§:) meaning Do not venture to revile us; for we are able to shackle this ass, and to prevent his acting as he

pleaseth. (L.) See Ham, p. 290. — **كَرَبَ**, aor. ʾ, *He loaded a she-camel. (S, K.)* — **كُرْبَةٌ**, (aor. ʾ, inf. n. **كُرْبٌ**, TA.) *It (sorrow, grief, &c., S, K, or an affair, Mṣb, TA) afflicted, distressed, or oppressed, him, (S, Mṣb, K,) so that it filled his heart with rage. (Mṣb.)* See also 8. — **كَرَبَ الدُّبُو**, aor. ʾ, (inf. n. **كُرْبٌ**, TA.) and **كُرْبَهَا**, (K,) and **اِكْرَبَهَا**, (S, K,) *He put or attached, a كُرْبٌ to the bucket. (S, K.)* — **كُرْبٌ**, aor. ʾ, *The rope called كُرْبٌ of his bucket broke. (K.)* **كُرْبٌ**, aor. ʾ; and **كُرْبٌ**; explained by the words **طَفَطَقَ الكَرِيبَ لِحَبَابَةِ الحَبَّازِ** [app. meaning, *He caused the كَرِيب (a baker's wooden implement) to make a sound, or a reiterated sound, such as is termed طَفَطَقَةٌ. (K.)*] — **كُرْبٌ**; (accord. to the K;) or **كُرْبٌ**, inf. n. **تَكْرِيبٌ**; (accord. to IM;) *He sowed land such as is called كَرِيبٌ. (K.)* — **كُرَبَ الأَرْضِ**, aor. ʾ, inf. n. **كُرْبٌ** and **كِرَابٌ**, *He turned over the ground for sowing, (K,) or for cultivating. (S, Mṣb.)* — **كُرَبَ**, aor. ʾ, *He took the كُرَب (or lower parts, or ends, of the branches) from the palm-trees. (IAḡr, K.)* *He lopped a palm-tree. (Mṣb.)* — **كُرَبٌ**, aor. ʾ; and **كُرْبٌ**; *He ate the dates called كُرَابَةٌ. (K.)* — **كُرَبٌ**, aor. ʾ, inf. n. **كُرْبٌ**, *He twisted [a rope &c.] (قتل: accord. to some copies of the K) or he slew (قتل: accord. to other copies of the same).*

2. **كُرْبٌ**: see 1 in four places.

3. **كَارَبَهُ** i. q. **قَارَبَهُ**, *He, or it, approached, or was or became near to, him or it. (K.)* The ك is substituted for ق. (TA.)

4. **أَكْرَبَهُ** [He, or it, affected him with كُرْبٌ, i. e. sorrow, grief, distress, or affliction: occurring in the TA in several places.] — **اِكْرَبَ**, inf. n. **اِكْرَابٌ**, *He filled (K) a skin. (TA.)* — **اِكْرَبَ الإِنَاءَ** *He nearly filled the vessel: [as also قَارَبَهُ]. (TA.)* — See 1. — **اِكْرَبَ**, inf. n. **اِكْرَابٌ**, † *He hastened, or sped: (S, K:) he ran, in the manner termed إِحْضَارٌ and عَدُو. (AZ.)* You say, **خُدْ رِجْلَيْكَ بِاِكْرَابٍ** [Take up thy feet with speed,] when you order one to hasten in his pace. (§.) In this sense, **أَكْرَبَ** is said of a man, but seldom; and of a horse, or other animal that runs. (Lth, Lh.)

5. **تَكْرَبَ** *He picked the dates called كُرَابَةٌ (K) from among the roots of the branches (TA) [after the racemes of fruit had been cut off]; and تَكْرَبَ التَّخْلَةَ *he picked the dates that were among the roots of the branches of the palm-tree, as also تَخَلَّلَهَا. (AHn, TA in art. خل.)**

8. **اِكْتَرَبَ** *He became afflicted, distressed, or oppressed, by sorrow, grief, &c., (K,) or by an affair: (TA:) so also كُرِبَ, aor. ʾ. (TA.)*

كُرْبٌ [an inf. n. of 1, q. v.] — [You say] **هَذِهِ إِبِلٌ مَائَةٌ أَوْ كُرْبَهَا** (this is the right reading; and some say that **كُرْبَهَا** is correct: TA: [the latter is the reading in the CK:]) *There are a hundred camels, or about that number; or nearly so. (K.)* **كُرْبٌ** is syn. with **قُرْبٌ**. (L.) — **كُرْبٌ** (S, O, K) and **كُرْبَةٌ** (S, O, Mṣb, K) *Grief [or distress, that affects the breath or respiration, [lit.] that takes away the breath: (S, O, and so accord. to some copies of the K, [agreeably with present usage, see تَبَّرٌ, last sentence:])] or the soul: (so [erroneously] accord. to some copies of the K) or anxiety, solicitude, or disquietude of the mind: (Mṣb:) [or grief, or anxiety, that presses heavily upon the heart:] or both signify anxiety, grief, or intense grief: (MA:) pl. of the former كُرُوبٌ, (K,) and of the latter كُرْبٌ. (Mṣb.)*

كُرْبٌ: see **كُرْبٌ**.

كُرْبٌ *The rope that is tied to the bucket after the مَنِين, which is the first [or main] rope, so that it (the كُرْب) remains if the مَنِين break: or the rope that is tied to the middle of the cross-bars of the bucket, (and is then doubled, and then trebled, S,) so as to be that which is next the water, in order that the great rope may not rot: (S, K:) but in a marginal note in a copy of the S, it is said that this latter explanation properly applies to the دَرَك; not to the كُرْب: (IM:) pl. أَكْرَابٌ. (TA.) — **كُرْبٌ** [coll. gen. n.] *The lower parts, or ends, of palm-branches, (S, K,) which are thick and broad, (K,) like shoulder-blades: (S:) or the stumps of the branches, or what remain upon the palm-tree, of the lower parts, or ends, of the branches, after the lopping, like steps: n. un. with ʾ. (TA.)* Hence the proverb,*

• **مَتَى كَانَ حُكْمُ اللَّهِ فِي كُرْبِ التَّخْلِ** •

[When was the wisdom of God in the stumps, or lower ends, of palm-branches?] (§.) Said by Jereer, in reply to Es-Şalatán El-'Abdee, who had pronounced El-Ferezdaḡ superior to Jereer in point of lineage, and Jereer superior to El-Ferezdaḡ as a poet. IB denies it to be a proverb; but IM contends against him that it is. [The meaning is, When was God's wisdom in husbandmen, and possessors of palm-trees? for the region of Es-Şalatán's tribe abounded in palm-trees. The words are applied to a man who provokes another to a contest for excellence, being unworthy of the contest. See Freytag, Arab. Prov., ii. 628.]

كُرْبٌ: see **كُرْبَةٌ**.

كُرْبَةٌ sing. of **كِرَابٌ**, which latter signifies *The channels in which water flow: (S) in a valley: (K:) or the upper parts (صُدُور) of valleys.*

(AA.) Aboo-Dhu-eyb says, describing bees,

- جَوَارِسَهَا تَأْوِي الشُّعُوفَ دَوَانِيَا
- وَتَنْصُبُ الْهَابَا مَصِيْفَا كِرَابَهَا

[The eaters, or feeders, among them, resort to the upper parts of the mountains, busily engaged, and pour down (into) ravines with crooked water-channels]. (S.) [شعوف, جوارس, and مصيف, are explained as above in the TA: and الهاب is said in the S and TA, art. لهب, to be here pl. of لهب. In a copy of the S, this last is erroneously written كِرَابَةً (in the TA, written كِرَابَ).] The piece of wood (زر) in which is inserted the head of a tent-pole. (K.)

كِرَابَانُ A vessel nearly full: (S:) fem. كِرَابَا; pl. كِرَابِي and كِرَابٍ. (TA.) Yaakoob asserts, that the ك in this word is a substitute for the ق in قِرَابَانُ; but ISd denies this. (TA.)

كِرَابٍ [app. كِرَابٍ or كِرَابٍ] What is less than جَمَامُ إِنَاو; [i. e., what is nearly equal to the full, or piled-up, contents, or measure, of a vessel]. (TA.) See قِرَابٍ.

الْكِرَابُ عَلَى الْبَقَرِ [The turning over of the soil is the work of the oxen]: a proverb. (S, K.) See art. كلب: [where other readings, namely الْكِرَابُ and الْكِلَابُ and الْكِلَابُ, are mentioned]. (K.)

قِرَاعٍ i. q. كِرَابٍ [Land which has neither water nor trees: or land that is cleared for sowing and planting: pl., app., كِرَابٍ: see an ex. near the end of the first paragraph of art. ختم: (K:) and جَادِسُ [land that is not cultivated nor ploughed], that has never been sowed. (TA.) See also جَرِيْبٌ. A wooden implement of a baker, or maker of bread, with which he forms the cakes of bread (يُرْعَفُ). (K.) [In the TA is added "in the oven": but I doubt the propriety of this addition.] A knot, or joint, (كَعْبُ), of a reed or cane. (K.) Accord. to IAar, i. q. شُوْبِقُ, which is the same as فَيْلُكُونُ. [شوبق is an arabicised word, from the Persian شُوْبِج, or چُوْبِج, both of which signify a rolling-pin, and this meaning is given to شوبق and شوبك in the present day. It should be remarked, however, that كِرَابِيْب (with ن), which is probably a corruption of كِرَابِيْب, is a name often given in Egypt, in the present day, to a baker's peel.] In the L, كِرَابِيْب is explained, as on the authority of Kr, by سُوْبِقِي; but this is probably a mistake for شُوْبِقِي. (TA.) See مَكْرُوْبٌ.

كِرَابَةٌ: see كِرَابَةٌ

كِرَابَةٌ (S, K) and كِرَابَةٌ (K), but the former is the more approved word, (TA.) Dates that are picked from among the roots of the branches (S, K) after the racemes of fruit have been cut off: (S:) the scattered dates that remain at the

roots of the branches: (AHn, TA voce خَلَاةٌ, which signifies the same:) pl. أُكْرِبَةٌ, in the formation of which, the augmentative letter (meaning the fem. ة, TA,) seems to have been rejected [or disregarded]; for فُعَالَةٌ (this is the right reading; TA; but in some copies of the K we read فُعَالِي, and in others فُعَال;) does not form a pl. on the measure أُفْعَلَةٌ. (K.) — AHn says, that in this verse of Aboo-Dhu-eyb,

- كَانَتْهَا مَضْمَضَتْ مِنْ مَاءِ أُكْرِبَةٍ
- عَلَى سِيَابَةِ نَخْلٍ دُونَهُ مَلَقٌ

اِكْرِبَةٌ signifies Mountain-tops, from which the water of the mountains flows down; and that its pl. is كِرَابَةٌ: but ISd remarks, that this assertion is not valid; because a sing. of such a measure does not form a pl. on the measure أُفْعَلَةٌ. He also says, in one place, that اِكْرِبَةٌ is [said to be] pl. of كِرَابَةٌ, which signifies "dates that fall among the roots of the palm-branches;" but [that] this is a mistake: upon which ISd remarks, In like manner, [this] his saying is in my opinion a mistake. (TA.)

كِرَابَةٌ A misfortune; a calamity: (S:) or a severe misfortune, or calamity: (K:) pl. كِرَابَاتٍ. (S.)

الْكُرُوْبِيُونُ (K) and الْكُرُوْبِيُونُ, or this latter is a mistake, and الْكُرُوْبِيَّةُ, (TA,) [Hebr. כְּרִיבִים Cherubim,] the chiefs, or princes, of the angels; the archangels; (K;) of whom are Jebraeel and Meekáeel and Isráfeel; who are also called الْمَقْرُبِيُّونَ, accord. to Abu-l-'Áliyeh: (TA:) the nearest of the angels to the bearers of the throne: so called from كَرِب as signifying "nearness" or the "being near:" (L:) or from their firmness, or compactness, of make; [see مَكْرُوْبٌ] because of their strength, and their patience in worship: or from كَرِبٌ, "sorrow &c.," because of their fear and awe of God. (MF.) Sh quotes the following of Umeiyeh:

- كُرُوْبِيَّةٌ مِنْهُمْ رُكُوعٌ وَسُجُودٌ
- [Archangels, among whom are (some) that bend down the body, and (some) that prostrate themselves]. (TA.)

مَا بِالْدَارِ كِرَابٌ There is not any one in the house. (S, K.)

كِرَابٌ [Becoming near; drawing near; approaching]: near; nigh. (TA.) — 'Abd-Kēys Ibn-Khufáf El-Burjumees says,

- أُنْتِي إِنَّ أَبَاكَ كَارِبٌ يَوْمِهِ
- فَإِذَا دُعِيْتِ إِلَى الْمَكَارِمِ فَاعْجَلِي

[O my child, verily thy father is near to his day (of death): therefore when thou shalt be called to (the performance of) generous actions, make

haste]. (S.) — أَمْرٌ كَارِبٌ An afflicting, distressing, or oppressive, affair. (TA.)

مَكْرُوْبٌ + A joint full of sinews (K.) — + A hard hoof. (TA.) — + A firm, or compact, beast of carriage: (S:) a horse of strong and firm make: (AA:) a firm, or compact, (or strongly compacted, TA,) rope, building, joint, or horse: (K:) a strong horse. (ISd.) — مَكْرُوْبٌ مَكْرُوْبٌ (A,) and الْمِفَاصِلُ الْمِفَاصِلُ (Lth,) An animal of firm joints. (Lth, A.) — مَكْرُوْبٌ مَكْرُوْبَاتٌ + Of firm make. (TA.) — مَكْرُوْبَاتٌ Camels that are brought to the doors of the tents, or dwellings, in the season of severe cold, in order that they may be warmed by the smoke: (K:) [or] i. q. مَقْرِيَاتٌ: see مَقْرُوْبٌ. (TA.) — دَلْوٌ مَكْرُوْبَةٌ A bucket having a كِرَابٌ attached to it. (S.)

مَكْرُوْبٌ and كِرَابِيْبٌ Afflicted, distressed, or oppressed, by sorrow, grief, or anxiety. (K, Mqb.) — See also مَكْرُوْبٌ.

كربح

Q. 1. كَرَبَحَ He prostrated another: or, [evidently a mistake for and,] inf. n. كَرَبَحَةٌ, he ran heavily; (K;) as also كَرَبَحَ: (TA:) and he ran at a slower pace than that termed كَرَدْحَةٌ (K,) or كَرْدَمَةٌ, which is a pace of the ass and mule only. (L.)

كربس

كِرَابِيْسٌ A coarse garment or piece of cloth: (Mqb:) or coarse garments or pieces of cloth: (S: [but this explanation is omitted in some copies:]) or a garment or piece of cloth of white cotton: (K:) and so كِرَابِيْسَةٌ: (TA:) or the latter is a more particular term: (S:) [i. e., the former is a coll. gen. n., and the latter is the n. un.:] a Persian word arabicized; (S, Mqb, K;) originally with fet-ḥ, [كِرَابِيْسُ], altered because of the rareness of the measure فُعْلَالٌ (K,) in the cases of words not reduplicative: (TA:) [or from كِرَابِيْسِ, (see Est. i. 6,) whence also كِرَابِيْسُ, and κάρπασος, and carbasus:] pl. كِرَابِيْسِي. (S, Mqb.)

كِرَابِيْسِي A seller of كِرَابِيْسِي: (Mqb:) a rel. n., app. likened to أَنْصَارِي; for otherwise, by rule, it should be كِرَابِيْسِي. (Lth, K.)

كربع

See Supplement.]

كربق

حَانُوْتُ The shop of a vintner: syn. كُرْبِقِي (As, in TA, voce خصص.)

[كرتل]

See Supplement.]

كرت

Q. 2. *سنة كرت* A complete year. (S, K.) And so a day, and a month. (TA.)

كرب

Q. 2. *تقلب علينا* i. q. *تقلب* (He turned over upon us or turned against us:) accord. to the K: but accord. to the L and other lexicons, i. q. *تقلب* (He got possession of us, or obtained the mastery over us, by force). (TA.)

كرج

Q. 1. *كرج*, inf. n. *كرجة*, He (a short man) ran with short steps, and quickly; as also *كرج*. (S, art. *كرج*.) — Also, (TA,) and *تكرج*, (K,) He went quickly in his walk. (K, TA.)

Q. 2: see 1.

كرت

1. *كرته*, aor. *ك* (and *ك*, TA, as from the K, inf. n. *كرت*; TA) and *اكرته*; It (grief, S, and an affair, TA) pressed severely upon him; oppressed him; afflicted him; distressed him; vexed him: (S, K, TA:) [as also *قرته*]. As rejects the first form, although Ru-beh uses the expression. [You say,] *كربتني الامر* The thing grieved and oppressed me: (As, in TA [but see above:] or *pained me*. (AA, Skr, p. 20.) — *كربتني الامر* The affair moved him. (A)

4: see 1.

7. *انكرت* It (a rope) broke. (K.)

8. *اكثرته* He was oppressed, afflicted, distressed, or vexed. (Lth.) — *ما اكرت له* (in some copies of the S, *به*, which is more common, MF) I care not for him, or it: (S, K:) or I am not moved by, and do not care for, mind, heed, or regard, him, or it: (A:) or, as some say, I turn not my face towards him, or it; like *اكرت له* (TA.) The affirmative phrase *له اكرت* is a deviation from ordinary usage. (Nh.)

كرات [coll. gen. n.] A certain kind of large trees, (K,) growing on the mountains. (AHn.) [F mentions his having seen them on the mountains of Et-Táif.] — And see *كرات*.

كربت: see *كارب*. — *انه لكربت الامر* [Verily he is in oppressive, afflicting, or distressing circumstances; or timid, and retiring]: said when one is timid, or cowardly, and draws back, or desists [from an affair]. (K.) And *فلان كربت عن الامر* Such a one is a recoiler, or

shrinker, from the affair. (A in art. *ربث*.) — *كربت* is also *syn. with* *مكروث* [Oppressed, afflicted, distressed, or vexed: and app. attended with difficulty: see *ربيث*:] (T in art. *ربث*:) or *كربت* and *مكروث* both signify *pained*. (AA, Skr, p. 20.)

كرات, and *كرات*, [in the copies of the K, both words are written without tenween; if rightly introduced here, they would be with tenween,] (like *قربنا* and *قرانا*, TA.) Good, or sweet, dates, (K,) full-grown, and ripening. (TA.) The leading lexicologists [except the author of the K] agree in mentioning *كربت* [only] in art. *كرت*; like *قربنا* in *قرب*; and the author of the K mentions both again in chapter *ث*. Ibn-Esh-Sheybánee says, *قربنا* and *كربت* signify a kind of date (*تمر*): and some say, a kind of full-grown, ripening date (*بسر*), of a black colour, the skin of which quickly falls off: accord. to the Fs, a well-known kind of full-grown, green date; and said to be the best, or sweetest, kind of date in the full-grown, green state. (TA.)

كرات: see *كرات*.

كرات (S, Mṣb, K) and *كرات* (Kr, K) and *كرات* (Abou-'Alec El-Kálee) [each a coll. gen. n.,] A certain herb, or leguminous plant, (S, Mṣb, K,) well-known, of foul odour, (Mṣb, TA,) and of disagreeable juice; (TA;) [the common leek; or allium porrum of Linn; or leeks:] *كرات* is a more particular term; (Mṣb;) [i.e. it is the n. un. of *كرات*, signifying a single leek.]

امر كارت, and *كربت*, An affair that presses severely upon one; that oppresses, afflicts, distresses, or vexes. (K.) — *كربتني الكوارث* Affairs pressed heavily upon him; or oppressed him. (A.) *الكرب الكوارث* [Oppressive sorrows, or anxieties.] (S.) (See Har. p. 245.)

كربت: see *مكروث*.

كرنا

R. Q. 1. *كرنا*, [inf. n. *كرناة*]; and *تكرنا*; [like *كرفا* and *تكرفا*]; It (hair, K, or a collection of clouds, TA, &c, K) became large in quantity, (K,) and intricate, or confused; in the dial. of the tribe of Asad; (TA;) and heaped up. (K.)

R. Q. 2: see 1.

كربتني Clouds high and piled up, one upon another. (K.) — *كربتني* An egg-shell. (K, TA.) Accord. to Sb, from *كرت*. (TA.)

كربتنة: see *كربتنة*.

كربتنة and *كربتنة* Dense and tangled plants. (K.) — *كربتنة* and *كربتنة* The froth of churned

milk, when the milk of an ewe is milked upon it and it rises in consequence thereof. Accord. to Sb, from *كرت*. (TA.)

كربتنة and *بسر كراتنا*: see art. *كرت*.

كرج

1. *كرج*, aor. *ك*; (or *كرج*; inf. n. *كرج*, as in the L,) and *اكرج*; (K;) and *كرج*; (S, K;) and *تكرج*; (S, MA, K;) It (bread) spoiled, or became bad, or corrupt, (S, MA, K,) and was overspread with greenness; (S, K;) it became mouldy or musty. (MA.) — *كرج* It (a thing) became corrupt. (IAḡr, L.) — *تكرج* It (wheat, or food, *طعام*,) became spoiled, and overspread with greenness. (L.)

2: }
4: } see 1.
5: }

مهر كرج [lit. a horse-colt, but app. meaning a mock colt, or hobby horse,] (K,) with which one plays: (TA:) [a thing] made (*يشعد*) like a horse-colt, upon which one plays: (Lth:) an arabicized word, from *كوه*, (S, K,) which is the name of it in Persian. (S.) [Jereer, in two verses, mentions the *جلجل*, or little round bells, of a *كرج*.]

خبز كرج i. q. *مكرج* [Bread that is spoiled, and overspread with greenness; mouldy bread.] (IAḡr, L.)

كرد

1. *كرد*, (aor. *ك*, S, L,) inf. n. *كرد*, He drove, (L, K,) drove away, and repelled, a people: (S, L:) accord. to some, he drove the enemy in a charge or assault: (L:) he drove away the enemy: (K:) he repelled them and drove them away with his sword. (L.) — He turned him back from his opinion. (L.) — He cut off [a thing]. (K.)

3. *كارد*, (K,) inf. n. *مكاردة*, (S,) He charged upon, or assaulted, or attacked, him, (S, K,) and repelled him, (K,) the latter doing the same. (S, K.)

كرد The neck; (S, L, K;) a Persian word, arabicized: (S, L:) or (properly, L) the base of the neck: (L, K:) or the place where the head is set upon the neck: i. q. *قرد*: (L:) the back of the neck; as also *كردن* and *قردن*. (IAḡr, T, L.)

كرد a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is *كردة*, the latter signifying A *منارة*, (O, L,) i.e. channel of water for irrigation, (TA, [but see this word, and what follows here below,]) of places, [or plots] of seed-

produce : (O, L, TA:) this is what is meant in the K by the saying that الكرد signifies الدبيرة المزارية, and that the n. un. is with ة : (TA:) an instance of agreement between the languages of the Arabs and the 'Ajam; or, as some assert, an Arabic word derived from المكاردة : (O:) or كرد signifies دبيرة, and is [originally] a Pers. word: and the pl. is كروز: and كُرْدَة is like كُرْد [in signification]: (L:) [see also دَبِيرَة, voce دَبِير:] or كُرْدَة signifies a piece of land, or of sown land, or one having a raised border; and its pl. is كُرْد [app. a mistranscription for the coll. gen. n. كُرْد]. (MA.)

الكرد A certain nation; [the Gordiaei: (Golius:) n. un. كُرْدِي:] pl. أَكْرَاد: (S, L, K:) respecting their origin authors differ: it is said that their ancestor was Kurd the son of 'Amr Muzeykiya the son of 'Amir Má-es-Semà, not 'Amir the son of Má-es-Semà, as in the K, for Má-es-Semà was a surname of 'Amir: (TA:) or they are the remains of the people whom Beewarásf, also called Ed-Dahhák, used to eat: (IKt, MF, TA:) or their ancestor was Kurd the son of Ken'an (or Canaan) the son of Koosh (or Cush) the son of Hám (or Ham) the son of Nooh (or Noah): they consist of countless tribes, differing in language and condition, but all are reduced to four principal tribes, the سوران and the كوران and the كلب and the نُور: (Mohammad Efendee El-Kurdee:) or their ancestor was Kurd the son of 'Amr the son of 'Amir the son of Saasa'ah: (Abu-l-Yaqhdhan:) El-Mes'oodee says, that some assert them to be of the descendants of Rabe'ah the son of Nizar: others, that they are of the descendants of Mudar the son of Nizar: others, that they are descended from Kurd the son of Ken'an the son of Koosh the son of Hám: and he adds, that they are apparently of the offspring of Hám, like the Persians: that among the known tribes of which they consist are the سورانية, the كورانية, the عمادية, the حكارية, the محمودية, the بختية, the بشوية, the جوبية, the زرزائية, the مهرانية, the جاوانية, the رضائية, the سروجية, the هارونية, and the لرية: and that their countries are Persia, and 'Irak el-'Ajam, and Adharbeejan, and Irbil, and El-Mogil. (Mohammad Efendee El-Kurdee.) [Many other assertions as to the origin of this people are made by other authors.]

كردن: see كُرْد.

كُرْدَة: see كُرْد.

كُرْدِيَة an appellation of certain dogs [app. belonging to the كُرْد]. (M voce تَدْمِرِيَة.)

كُرْدِيَة: see كُرْدِيَة.

كُرْدِيَة A large portion of dates. (L, K.) — Also, The [kind of basket of palm-leaves called] Bk. I.

جَلَّة in which dates are put: (Seer, L, K:) or the dates remaining upon the sides in the lower part of the جَلَّة: (S, L, K:) as also كُرْدِيَة: (K:) pl. كُرَادِيْد (S, L, K) and كِرَاد. (K.)

مَكْرُوْد A mustache cut off. (K.)

كردح

Q. 1. كُرْدَح, inf. n. كُرْدَحَة, He (a short man) ran with short steps, and quickly; as also كُرْمَح and كُرْمَح. (S.) — He (an ass) ran leaning on one side; as also كُرْدَم. (L.) — He went slowly. (IAar.)

Q. 2. تَكْرَدَح He went quickly in his walk; i. q. تَكْرَدَح. (K.) — He, or it, rolled. (S, K.) Ex. سَقَطَ مِنَ السَّطْحِ فَتَكْرَدَح He fell from the flat top, or roof, of the house, and rolled. (Aq, S.)

كُرْدَحَة A quick run, (K,) with short steps. (TA.) [See also Q. 1.]

كُرْدَحَا, which accord. to analogy should be كُرْدَحِي, A kind of walk, (K,) with short steps, and quick. (TA.)

كُرْدَا Running quickly; or a quick runner; (K;) with short steps. (TA.)

كردس

See Supplement.]

كردم

See arts. كَرْمَح and كَرْدَح and Supplement.

كرز

[See Supplement.] — كُرْز The [double bag, or double sack, called] خُرْج (ISk, S, K) of the pastor, (K,) in which he carries his provisions and utensils, and which is also put upon the back of the [ram called] كُرْز: (TA:) or a جَوَالِق [or sack]: (A, Mqb:) or a جَوَالِق: (TA:) pl. [of pauc.] أَكْرَاز (ISd, TA) and [of mult.] كِرْزَة. (S, K.) [See بَطِيْن.]

كُرْز The ram that carries the خُرْج [i.e. the كُرْز q. v.] of the pastor: (S, Mqb, K:) he goes before the people, (TA,) and has no horns; (S, Mqb;) because that which has horns (الْأَقْرُن) diverts himself with smiting others with his horns. (S.)

كرس

2. تَكْرِيس, (TA,) inf. n. تَكْرِيس, (K, TA,) He

put it, or placed it, namely, anything, one part upon another. (TA.) — He put it together, one part to another. (TA.) — He founded it, namely, a building. (K, TA.)

4. اَكْرَسَت الدَّارُ The house had in it compacted dung and urine of camels or of sheep or goats: (S, A, TA:) and in like manner you say of a place: (TA:) and اَكْرَسَت الدَّابَّةُ The beast of carriage had upon it, (K, TA,) i.e., upon its tail, (TA,) compacted dung and urine. (K, TA.) See كُرْس.

5. تَكْرَسَ It (anything) became put, or placed, one part upon another. (TA.) — It became compacted and cohering; (A, TA;) as also تَكَرَسَ. (TA.) — It (the foundation of a building) became hard and strong. (TA.) — He collected together fire-wood, &c. (Mqb.)

6: see 5.

كُرْس Compacted, or caked, or a cake of, dung and urine of camels and of sheep or goats, (S, A, TA,) in a house, and upon the traces of men's abode: (TA:) and also, compacted clay or mud: (TA:) pl. أَكْرَاس. (A, TA.) [Hence,] كُرْس الحَوْضِ The place in which the camels stand at the watering-trough or tank, and which in consequence becomes compacted [by the mixture of their dung and urine with the soil]. (TA.) — كُرْس بِنَاءٍ [The foundation, or lowest part of a building: see 2]. (TA.) — One of the أَكْرَاس [meaning series or strings of beads] of قَلَائِد and وَشَح and the like: you say, قَلَادَة ذَاتُ كُرْسِيْن [a necklace of two such series], and ذَاتُ أَكْرَاسِ ثَلَاثَة [of three such series], when you join one part to another [in several places, by larger beads: see قَلَادَة مُكْرَسَة below]. (Lth, K.)*

مُكْرَس: see كُرْس.

كُرْسِي (S, Mqb, K) and (sometimes, S, Mqb) كُرْسِي (S, Mqb, K) A throne; syn. سَرِيْر: (K:) a chair: (TK:) a seat not larger than is sufficient for one person: (Bd, ii. 256:) [and a stool:] pl. كُرَاسِي (S, Mqb, K) and sometimes كُرَاسِي, agreeably with a rule mentioned by ISk. (Mqb.) It is the place [or seat] of the king, and of the learned man: and hence, as used in the Kur ii. 256, it is explained as signifying † Dominion: (A:) and † the power of God, whereby He holds the heavens and the earth: (TA:) and † knowledge: (A, K:) which last explanation is ascribed to I'Ab: but the truth is, that I'Ab explained it as there signifying the [foot-stool of God; or] place of the feet: but as to the عَرْش [of God], this is immeasurable: (Az, TA:) or it signifies the sphere of the stars. (TA, art. عَرْش.) [Hence,

also, you say,] **هُوَ مِنْ أَهْلِ الْكُرْسِيِّ** † *He is of the people of science.* (TK.) [And hence,] **الْكُرْسِيُّ** is also used [elliptically] to signify † *The learned men*; accord. to K̄r. (A.) — Also, *A prop, or support, for a wall.* (TA.) — [**ذَاتُ الْكُرْسِيِّ**] *The Constellation Cassiopeia*: see **خَضِيبٌ**.

كِرْبَانٌ *A privy on the top of the roof of a house,* (S, A, * M̄sb, K,) with a conduit from the ground, (K,) or, as in some lexicons, to the ground: one that is below is not so called: (TA:) or the *privy of an upper chamber*: (MF:) of the measure **فِعْيَالٌ**, (Az, M̄sb, K,) from **كِرْسٌ**, meaning, “*compacted dung and urine of camels, or of sheep or goats*”: (Az, * A, * K, TA:) so called because of the filth that adheres to it, and becomes compacted: (Az, TA:) incorrectly said by some to be also written **كِرْبَانٌ**, with the single-pointed letter [ب]: the pl. is **كِرْبَانِيْسٌ**. (TA.)

كِرْبَانٌ: see what next follows.

كِرْسَانَةٌ [*A quire, or parcel, of paper, generally consisting of five sheets, forming ten leaves, of a book*; also vulgarly called **كِرْسَانَةٌ** and **كِرْسَانٌ**; one of what are termed † **كِرْسَانٌ** and **كِرْبَانِيْسٌ**; **كِرْبَانِيْسٌ** being a coll. gen. n. and **كِرْسَانٌ** a pl.:] (S, A, K;) a portion of a **صَحِيفَةٌ** [i.e. book or volume]: (A, K:) so called because compacted: (TA:) or from **تَكَرَّسٌ** signifying “*he collected together*” fire-wood, &c. (M̄sb.) You say, [*In this quire of a book are ten leaves*]. (A.) And **هَذَا الْكِتَابُ عِدَّةٌ** [This book is composed of a number of quires]. (A.) And **قَرَأْتُ كِرْسَانَةً مِنْ كِتَابِ سَيِّوْبِيهِ** [*I read a quire of the Book of Seebaweyh*]. (A.) And **التَّاجِرُ مَجْدُهُ فِي كَيْبِهِ وَالْعَالِمُ مَجْدُهُ فِي كِرْبَانِيْسِهِ** [*The merchant's glory is in his purse, and the learned man's glory is in his quires of books*]. (A.)

مُكْرَسَةٌ and **فِلَادَةٌ مُكْرَسَةٌ** — **مُكْرَسٌ**: see **مُكْرَسٌ**. *A necklace in which the pearls or other beads are strung upon two strings, and these are joined together by divisions of large beads*: so in the T̄S and K, excepting that in the latter, **فِي خَيْطٍ** is erroneously put for **فِي خَيْطَيْنِ**. (TA.) [See **كِرْسٌ**, last signification.] And [in like manner], **نَظَرْتُ مُكْرَسًا** and **مُتَكْرَسًا** *A string of beads one above another.* (TA.)

رَسْمٌ مُكْرَسٌ (S) (in the L and TA **مُكْرَسٌ**, but the former, being agreeable with the verb, (see 4.), is probably the right reading,] *Traces of men's abode in which is a compacted mixture of dung and urine of camels or of sheep or goats.* (S, L, * TA.) [And accord. to the second and

third of these authorities, † **كِرْسٌ** seems to signify the same.]

مُكْرَسٌ: }
مُتَكْرَسٌ: } see **مُكْرَسٌ**: the former, in two places.

كرش

1. **كِرْسٌ**, said of skin: see 5. = **كِرْسُ الرَّجُلِ**, aor. ٤, (K, TA,) inf. n. **كِرْسٌ**, (TA,) † *The man came to have a numerous family, or household, after a while.* (Sgh.) And † *The man came to have an army, or a military force, after having been alone.* (K, TA.)

2. **كِرْسٌ** inf. n. **تَكْرِيسٌ**, *He made what is termed مُكْرَسَةٌ*. (Az, K.) You say, **كِرْسُوا لَنَا** *Make ye for us a مُكْرَسَةٌ of the flesh of your slaughtered camel.* (TA.) = † *He contracted his fare; or contracted it much*; [making wrinkles in it like the plies of a **كِرْسٌ**]: (K, TA:) and † **استكْرَسَ** also signifies † *he shrank; contracted his face; frowned, or looked sternly or austere or morosely.* (Sh, TA.)

5. **تَكَرَّسٌ** † *It* (a man's face, S, A, K, and his skin, A, TA, or the skin of his face, or any skin, TA) *contracted, or shrivelled, or shrank*, (S, IF, A, K, TA,) and *became like the كِرْسٌ*: (IF, TA:) and † **كِرْسٌ**, aor. ٤, (A, K, TA,) inf. n. **كِرْسٌ**, (A, TA,) signifies the same, (A, K, TA,) said of skin, (K, TA,) when touched by fire. (TA.) You say, **كَلَّمْتُهُ بِكَلَامٍ فَتَكَرَّسَ** † *I spoke some words to him and his face contracted.* (A, TA.) = † **تَكَرَّسُوا** † *They collected, or assembled, themselves together.* (Sgh, K.)

10. **استكْرَسَتْ** **الْإِنْفَعَةُ** *The stomach of a sucking kid became a كِرْسٌ*: (S, K:) i.e., when he pastured upon herbage; (K:) for it is called **انْفَعَةٌ** as long as the kid does not eat; but when he eats, it is called **كرش**. (S.) — Also **استكْرَسَ** *He* (a kid, and a boy,) *became large in his stomach: or became hard in his palate, and wide in his belly, after he had become large*: (TA:) or *he* (a lamb or kid or calf) *became large in his belly*: (IĀr:) or *he* (a lamb or kid) *became large in his belly, and ate much*: (TA:) or *he* (a kid, A, and a boy, Az, TA) *became large in his belly, and began to eat*: (Az, A, TA,) but some disapprove of its being said of a boy, asserting that one says of a boy **اِسْتَجْفَرَ**. (TA.) — See also 2.

كِرْسٌ: see **كِرْسٌ**.

كِرْسٌ and † **كِرْسٌ** [The stomach, or man, of any ruminant animal;] the part of any ruminant, (S, K,) or of the animal that has a **خَفٌّ**, [here meaning of the camel,] and of such as has a divided hoof, (A, M̄sb,) that corresponds to the

مَعِدَّةٌ of a man: (S, A, M̄sb, K:) [it is in most cases four-fold; consisting of the first stomach, commonly called the paunch, which is the largest, and has no rugæ upon its internal surface, but a villous coat, having innumerable blunt papillæ which give it a general roughness, and from this the food is forced back into the mouth to be ruminated, as it is also from the second; the honeycomb stomach, which is the second, and which is so called from the cells which form its internal coat; the omasum, which is the third, and smallest, stomach, by some called the millet, but commonly the manyplies, because its internal surface has many plies, or folds, and strata super strata; and the abomasum, or fourth stomach, commonly called the rennet-bag, or runnet bag, and the red, or reed, which is next in size to the paunch, and has an internal villous coat like that of the human stomach, but with longer and looser inner plies, or folds, and in this alone the true digestive process takes place:] but it is only thus called *after the animal has begun to eat*; being previously called **إِنْفَعَةٌ**: (S, TA:) [or, accord. to some, the term is applied to the *first and second stomachs, together*; for it is said that] *it empties itself into the قَطَنَةُ* [or *third stomach*], as though it were **يَدُ جِرَابٍ** [so in my original, but this seems to be a mis-transcription for **لَهُ جِرَابٌ**, meaning a *provision-bag for the animal*]: and it also pertains to the *hare or rabbit, and the jerboa*: and is used [tropically] for *that of man*: (TA:) it is of the fem. gender: (S, K:) pl. [of pauc.] **أَكْرَاشٌ** (TA) and [of mult.] **كُرُوشٌ**. (M̄sb, TA.) — Hence the saying, (S, TA,) **إِن وَجَدْتُ إِلَى ذَلِكِ**, [in the CK, erroneously **فَا كِرْسِي**,] meaning, † *If I find to that a way*: (S, K, * TA;) said by a man upon whom one has imposed a difficult task; and originating from the fact that a man divided a sheep, or goat, in pieces, and put them into its stomach to cook them; and it was said to him, “*Put in the head*”; whereupon he replied in the above words. (S, TA.) You say also, **فَا كِرْسِي**, or it, a way. (TA.) And **بَابُ كِرْسِي**, and **تَوَجَدْتُ إِلَيْهِ فَا كِرْسِي**, meaning, † *Had I found to him, or it, as much way as the mouth of a stomach, and the entrance of a stomach, and the least mouth of a stomach, لَأَتَيْتَهُ [I had come to him, or I had done it]. (Lh, TA.) And it is said in a trad. of El-Hajjāj, **فَا دَمِكَ**, meaning, † *Had I found a way to [shed] thy blood [the small pebbles of the bottom of the water-course had drunk from thee]*. (TA.) — [Hence also,] you say, of land **إِغْبَرَتْ جِلْدَتَهَا وَرَقَّتْ كِرْسُهَا**, (أَرْض) [lit. *Its skin became dusty, and its stomach became thin*]; meaning, † *it became sterile.* (TA.) = And [hence,] † *A receptacle for perfumes, and for**

clothes: in this sense also fem.: and a place of collection of anything. (TA.) = And † A man's family, or household: and his young children: (A, K:) or his family, or household, consisting of his young children. (S, Mṣb.) You say, جَاءَ يَجْرُ كَرِشَهُ † He came dragging along his family, or household. (A, TA.) And عَلَيْهِ عِيَالٌ † Upon him is dependent a large family. (A,* TA, in art. بقر.) And هُمُ (S,) or لَهُ (A,) كَرِشٌ مَنْشُورَةٌ (S, A,) † They are, (S,) or he has, (A,) scattered young children. (S, A.) And تَزَوَّجَ فَلَانَةَ فَتَثَّرَتْ لَهُ كَرِشَهَا (S, A,*) and بَعَثَهَا (S,); He married, or took to wife, such a woman, and she bore to him many children. (S, A.) [See also art. نثر.] — Also, † A company, or congregated body, (S, A, Mṣb, K,) of men: (S, A, Mṣb:) pl. أَكْرَاشٌ. (A.) Hence the saying of Moḥammad, الْأَنْصَارُ كَرِشِي وَعَيْبَتِي (S, TA) † The Anṣār are my company, and my companions, whom I acquaint with my secrets, and in whom I trust, and upon whom I rely: (TA:) or the meaning is, they are my auxiliaries, from whom I derive aid; because the camel and the beast with a divided hoof draw the cud from the stomach: (TA:) or the depositories of my secrets and trusts, like as the كرش is the place of the food of the beast: (A:) or the objects of my love and compassion like young children. (Mṣb.) [And hence, app.,] الْكِرْشَانُ is an appellation applied to [the tribes of] El-Azd and 'Abd-el-Keys. (S.) — Also, † The main part, or body of a people or company of men: (A, TA:) pl. أَكْرَاشٌ and كُرُوشٌ: or, as some say, these are pls. having no sing. [in this sense.] (TA.) = ثَوْبٌ أَكْرَاشِي [app. from some peculiarity in its colours or texture,] † A kind of garment, or cloth, of the description termed بُرُودٌ, of [the fabric of] El-Yemen. (Az, TA.)

أَكْرَشُ † A man large in the belly: or, as some say, having large property: (TA:) and [the fem.] كَرِشَاءٌ a woman large in the belly (ISk, S, K*) and wide. (TA.) Also the latter, † A she-ass bulky in the flanks: (S, K:) or bulky in the belly and flanks. (A.) And the same applied to a foot (قَدَمٌ), † Having much flesh, and even in the part of the sole which is generally hollow, (S, K,) and short in the toes. (S.) And the same applied to a leathern bucket (دَنُو), † Having swollen sides: (A:) or large and with swollen sides. (TA.) — Also the fem., † Distant relationship. (K.) You say, بَيْنَهُمْ رَحِمٌ كَرِشَاءٌ † Between them is a distant relationship. (TA.)

تَكْرِشَةٌ What is cooked in the stomachs of ruminants. (AA, K.) See also what next follows.

مُكْرِشَةٌ [A sort of haggess; or mam stuffed with flesh-meat, or flesh-meat and fat, and cooked;] a piece of the stomach of a ruminant, stuffed with

flesh-meat, and fastened together with a shever, and cooked: (A:) or a sort of food, made of flesh-meat and fat, in a piece cut out from the stomach of a camel; (K;) a sort of food of the people of the desert, made by taking flesh-meat marbled with fat (تَحْمَرُ أَشْمَطُ), well cut up into small pieces, and putting with it fat cut up in like manner, then putting it into a piece cut out from the stomach of a camel, after it has been washed, and its smooth side which is without any villous substance or feces has been cleansed, and fastening its edges together with a shever, and digging for it a hole for fire, of the size thereof, and throwing into it heated stones, and lighting a fire over them, so that they become of a red heat, like fire, when the coals are put aside from them, and the مَكْرِشَةُ is buried therein, and hot ashes are put over it; then some thick and tough firewood is kindled over it, and it is left until it is thoroughly well cooked, whereupon it is taken out, having become like one piece, the fat having melted with the flesh, and it is eaten with dates, being sweet. (Az, TA.)

كرب

كِرْشٌ i.q. كَرِشٌ (K:) or the former signifies Advanced in years, and hard, gross, or coarse: and the latter, a great eater, or voracious. (T.) The ك is said to be substituted for ق, or viciously pronounced for the latter letter. (MF.)

[كرس]

كرض

كرط

كرع

كرف

See Supplement.]

كرفا

Q. 1. كَرِفَاتُ الْقَدْرِ The pot frothed, or raised a scum, when about to boil. (S, K.) = كَرِفَاءٌ, inf. n. كَرِفَاءَةٌ; and تَكَرِفَاءٌ; (like كَرِفَاءٌ and تَكَرِفَاءٌ, K, which are said to be changed from the former; TA;) It (a collection of clouds) became large in quantity, and confused, and heaped up. (K.) — كَرِفُوا They became mixed together. (K.)

Q. 2: sec 1.

كِرْفِي i.q. كَرِفِي (K;) Clouds high and piled up, one upon another. (S) And كَرِفِيَةٌ A portion of such clouds. (S.) — كَرِفِيٌّ An egg-shell. (A'Obeyd, S.) It occurs again in art. كرف. (TA.)

سَفْعَةٌ A ceratin tree, also called كَرِفِيَّةٌ (K.)

كرفس

كَرْفَسٌ (S, Mṣb, K,) so written in the Bāri' and the T, but in some copies of the S, كَرْفَسٌ, [which is wrong,] (Mṣb,) [The herb smallage; apium graveolens of Linnaeus,] a well known herb, or leguminous plant, (S, Mṣb, K,) of the hottest of leguminous plants (مِنْ أَحْرَارِ الْبُقُولِ, TA, [but this is probably a mistake for مِنْ أَحْرَارِ الْبُقُولِ of the leguminous plants that are eaten without being cooked, or that are slender and succulent or soft or sweet,]) the utilities of which are great; diuretic; a disperser of winds and flatulence; a cleanser of the kidneys and liver and bladder, opening obstructions thereof; a strengthener of the venereal faculty, especially its seeds pounded with sugar and clarified butter, wonderful when drunk three days, (K,) upon an empty stomach, with avoidance of hurtful things, (TA,) but injurious to the young in the womb, and to the pregnant, and to those affected with epilepsy: (K:) said by Lth to be a foreign word introduced into the Arabic language, (TA.) and thought to be so by Az: (Mṣb:) in the O said to be arabicized; and, in the language of the people of Ghazneh, called كرفج [or كرفج?] (TA.)

كَرْفَسٌ Cotton: (K:) [like كَرْنَفٌ, from which it appears to be formed by transposition: see also كَرِبَانَسٌ.]

كركب

كَرْكَبٌ, like كَرْكَبٌ, A certain plant of sweet odour. (K.) The former word is a syn. of the latter. (TA.)

[كرم]

See Supplement.]

كرمج

Q. 1. كَرْمَجٌ, inf. n. كَرْمَجَةٌ, i. q. كَرْتَجٌ (S, art. كرمج, and CK, and a MS copy of the K,) He (a short man) ran with short steps, and quickly: (S, ubi supra:) or i. q. كَرْتَجٌ, the ب being changed into م, (TA,) he ran at a slower pace than that termed كَرْمَجَةٌ. (L, TA.) — كَرْمَجًا فِي آثَارِ الْقَوْمِ We ran heavily in the footsteps of, or after, the people, (AA, S, ubi supra, L.)

كرب

Q. 1. كَرِبٌ, inf. n. كَرِبَةٌ, He fed a guest with كَرِيبٌ. (K.) Ex. كَرِبُوا لِضَيْفِكُمْ فَإِنَّهُ كَرِيبٌ Feed your guest with كَرِيبٌ, for he is hungry. (TA.) — Also, He ate [كَرِيبٌ, or] dates with milk. (K.) — AḤei and others assert the ن to be augmentative; but in the T, L, and K it is implied that it is radical. (MF.)

كَرْبٌ, with ḍamm; [so in the copies of the K in my hands, and in the O, and so accord. to

the TA; but I think that the correct reading is كَرْنَب, as the word is written by Golius, in one place, and by Freytag; although, in the K, by the words "with damm," in the case of a quadriliteral word, is generally meant "with damm to the first and third letters"; and كَرْنَب; (K;) but it is commonly pronounced with damm [app. meaning to the first and second letters: كَرْنَب being the name now commonly given to the *brassica oleracea*, or cabbage; in Greek κράμβη]: (TA:) the [vegetable u. so called] سِنَق [properly beet; for which, possibly, cabbage may have been mistaken]: (AHn, K:) or a species thereof, (L, K,) sweeter and more tender than the قَبِيْب; of which the wild kind is bitter; and the quantity of two drachms of its roots, dried and pulverized, mixed with wine (شَرَاب), is a tried antidote against the bite of a viper. (Ibn-El-Beytár, K.) It is said, by the botanists, to be a Nabathean word, arabicized. (MF.)

كِرْنَب and كَرْنَب (K) and كرناب (so in the TA) i. q. مَجِيع (K), which is the same as كَدِيرَان: (IAar:) Dates with milk. (T.)

كوه

كرو

See Supplement.]

كر

1. كَرَّ, [second pers. كَرَزَتْ,] (K,) aor. ُ, (MS, TA,) inf. n. كَرَاة (S, A, K) and كَرُوَّة (A, K,) It dried, or dried up; or became stiff, rigid, or tough; and contracted. (S, A, K.) You say, كَرَّتْ يَدُهُ His hand became dry, or stiff, rigid, or tough, and contracted. (A.) — [Hence,] كَرَّتْ خَطَاهُ † His sins were [contracted, or] near together. (A, K.) — [Hence also,] كَرَّتْ نَفْسُهُ and † اِكْتَرَتْ † [His soul became contracted; meaning, he became niggardly]. (A.) And اِكْتَرَّ الرَّجُلُ † The man shrank [from giving]. (K, TA.) You say, فَلَانَ لَا يَهْتَرُ وَلَكِنَّهُ يَكْتَرُ † [Such a one does not rejoice, or is not active, or prompt, and brisk, or cheerfully excited, to give, but he shrinks from giving]. (A, TA.) [كَرَزَ (q.v. infra) seems to be an inf. n. of which the verb is كَرَّ, second pers. كَرَزَتْ, aor. ُ, in the sense of † اِكْتَرَّ as explained above.] — كَرَّ He (a man) shrank, or became contracted, in consequence of the cold: (S:) or he became affected by what is termed كَرَزَا: (A, K:) or he became affected by a rheum. (TA.) = كَرَّةُ الْبَرْدِ and الدَّاءُ [The cold, and disease, made him to shrink, or become contracted, and to be affected with a tremour]. (A.) — كَرَّ الشَّيْءُ (S, K,) aor. ُ, inf. n. كَرَّ (TA,) He made the thing narrow, or

strait. (S, K.) — كَرَّتِ الْمَرَاةُ دَمْلَجَهَا (A, TA,) aor. ُ, (TA,) † The woman filled her armlet with her arm. (A, TA.)

4. اِكْرَهَ اللهُ God smote him, or afflicted him, with what is termed كَرَزَا. (K.)

8: see 1, in three places.

كُرُّ Dry, or dried up; or stiff, rigid, or tough; and contracted: (A, K:) pl. كُرٌّ. (K.) You say, يَدٌ كُرَّةٌ A dry, or stiff, rigid, or tough, and contracted, hand. (A.) And خَشْبَةٌ كُرَّةٌ A stiff, rigid, or tough, (TA,) or hard, (A,) and crooked, piece of wood. (A, TA.) And قَنَاةٌ كُرَّةٌ A hard and crooked spear or spear-shaft. (TA.) And قَوْسٌ كُرَّةٌ A stiff, rigid, or tough, bow: (S, A, K:) or a bow whereof the arrow does not go far, by reason of the narrowness of the former: (TA.) Abou-Ziyád says, that the bow thus called is the smallest of bows: (AHn, TA:) pl. كُرَاتٌ. (A.) And كُرَّةٌ كُرَّةٌ A narrow pulley-sheave, that makes a loud creaking (S, K) by reason of its narrowness. (TA.) And ذَهَبٌ كُرٌّ Tough gold: (A:) or very hard gold. (K.) And جَمَلٌ كُرٌّ A hardy, strong camel. (TA.) — رَجُلٌ كُرٌّ (S, A,) and كُرُّ الْيَدَيْنِ (S, A, K,) † A niggardly man, (S, A, K,) of little beneficence, (TA,) and of little compliance: (A, TA:) pl. كُرٌّ. (S.) — وَجْهٌ كُرٌّ † A foul, or an ugly, face. (K.)

كُرُّ Hardness and crookedness in a piece of wood, or in a spear or spear-shaft. (TA.) — † Niggardliness, (K,) and littleness of compliance and of beneficence. (TA.) See 1.

كُرَزَا (S, A, K) and كُرَزَا (IAar, A, K,) or, accord. to Az, the latter is the correct form, and the former is vulgar, (A,) A contraction and tremour arising from cold: (A:) or a tremour arising from intense cold: (IAar, K:) or a certain disease arising from intense cold; (S, K;) being a spasmodic contraction so occasioned: or, accord. to the physicians, arising from the egress of much blood: (TA:) or a certain disease arising from cold, in consequence of which the patient trembles until he dies. (A.)

كُرَزَا: see كُرَزَا.

مَكْرُوزٌ Made narrow, or strait. (S.) — A man affected by what is termed كُرَزَا: (S, A, K:) or affected by a rheum. (TA.)

كرب

كُرْبٌ i. q. كُسْبٌ. (K.) — [Coll. gen. n., A kind of] hard trees. (K.)

مُنْطٌ كُرْبٌ Smallness and contraction of the مُنْط (or metatarsal bones) of the foot; which is a defect. (K.)

كُرُوبٌ Avaricious, or niggardly, and narrow-minded. (K.)

مَكْرُوبَةٌ i. q. خَلَّاسِيَّةٌ in colour; i. e., between black and white. (K.)

كزبر

كُرْبَرَةٌ, and sometimes, [in the present day commonly,] كُرْبَرَةٌ (S, K,) Arabic, and well known, (AHn,) [but J says] I think it is arabicized, (S,) [Chald. כַּרְבָּר, (Gol.)] One of the kinds of seeds that are used in cooking, for seasoning food; (S, K;) [coriander-seed: or the coriander-plant, accord. to the explanation of كُرْبَرَةٌ (which is said in the TA to be a dial. form of كزبرة) in the K.]

كزم

كس

See Supplement.]

كأ

1. كَأَ, aor. ُ, (S, K,) inf. n. كَسٌّ, (TA,) He, or it, pursued, or followed, another, (S, K,) as one follows a party which he has put to flight: like كَعَعٌ. (S.) — كَأَ, (K,) inf. n. كَسٌّ, (TA,) He urged on a beast of carriage, in the track, or at the heels, of another. (K.) = كَأَ, (K,) inf. n. كَسٌّ, (TA,) He overcame a party in litigation or the like. (K.) = كَأَ (perhaps a mistake for كَأَا, TA,) He smote a person with a sword. (K.)

مَرَّ كَسٌّ: inf. n. of 1. q. v. = مِنَ اللَّيْلِ A part of the night passed. (K.)

كَسٌّ and كَسْوَةٌ The hinder, or latter, part of anything: pl. أَكْسَاءُ. (S, K.) — كَسٌّ: الشَّهْرِ — كَسْوَةٌ, The latter part of the month; its last ten days, or about that period. (TA.) — عَلَى كَسِّهِ, and جَاءَ فِي كَسِّهِ الشَّهْرِ, He came in the latter part, or end, of the month. (TA.) — عَلَى أَكْسَائِهِ, and جَاءَ عَلَى كَسِّهِ الشَّهْرِ — جِئْتُ فِي أَكْسَائِهِ, [in the TA written, app. by a mistake of the transcriber, عَلَى كَسَائِهِ,] and جِئْتُ فِي كَسَائِهِ, [so in the TA,] He came, and I came to thee, at the end of the month, after the whole month had passed. (TA.) — أَكْسَاءُ الْقَوْمِ I came among the latter of the people. (TA.) — مَرُّوا فِي أَكْسَاءِ الْمُنْهَزِمِينَ عَلَى أَكْسَائِهِمْ, They went at the heels of the routed party. (TA.) رَكِبَ كَسَاهُ He fell upon the back of his neck, or head. (K.)

كَسٌّ: see كَسٌّ.

كَسْوَةٌ: see كَسْوَةٌ.

كسب

1. كَسَبَ, aor. ُ, inf. n. كَسْبٌ (S, K, Msh) and كَسَبٌ (K), He collected (wealth &c.); (S,

كسج) as also **اكتسبه** (S.) This is the original signification. (S.) — [Hence,] *He gained, acquired, or earned, wealth or the like; as also اكتسب*. (Msb.) **كسبت شيئا** and **اكتسبته** are syn., [signifying *I gained a thing*]. (S.) — Hence [also], **كسب** and **اكتسب** (S, K, Msb) and **كسب** (K) *He sought, sought after, or sought to gain, sustenance, or the like, (S, K.)* for his family: (Msb:) or **كسب** signifies *he got, or obtained, or gained, acquired, or earned, [sustenance, &c.]; and اكتسب, he applied himself with art and diligence [to get, or obtain, or gain, acquire, or earn, sustenance &c.; he laboured to earn, or gain, sustenance]*: (Sb, K:) [so] also **تكتف الكسب** is explained by **اكتسب** *he applied himself, as to a task, to gain, &c.* (S.) — **كسب** is also said to signify, and originally, both *he sought, or sought after, [sustenance]; and he laboured in seeking, or seeking after, sustenance.* (TA.) — **اكتسب** has a more intensive signification than **كسب**; and hence, in the last verse of the second chap. of the Kur [To it shall be given what reward it hath earned, and upon it shall be executed what punishment it hath drawn upon itself], the latter is used with reference to what is good; and the former, with reference to what is evil. (IJ.) You say, **كسب خيرا**, [*He gained, or earned, or did, good*]: and **اكتسب شرا**, [*He gained, or earned, or did, evil*]. (A.) — [This distinction, however, is not always observed: for] **كسب** signifies, *He did either a good or an evil deed: [because he who does so earns, or draws upon himself, reward or punishment.]* (Jel in ii. 281; and iii. 24; &c.) And **اكتسب** *He committed an act of which he was accusable.* (Jel in xxxiii. 58.) **كسب** **اكتسب** and **اكتسبه** signify *He [committed, or] burdened himself with (تعمل), a sin, or crime.* (Msb.) — **كسبه**, (S, K,) and **اكتسبه**, (IAar, IAth, K,) but the former is the more approved: the latter is by Fr and some others rejected: (TA:) *He caused him to gain, acquire, or earn, wealth: (IAth, Msb:) or he assisted him to gain, acquire, or earn, wealth.* (IAth.) **كسبه** *He caused him to gain, or acquire, knowledge.* (Msb.) [In like manner,] **استكسبت العبد** *I caused the slave to gain, or make gain; the verb having here the sense of the measure افعلته; like as اخرجته signifies اخرجته.* (Msb.) [See an ex. voce اديمر — **نهى عن كسب الاماء** [*He (Mohammad) forbade the making female slaves to earn money, or the like, (by prostitution)*]. (TA, from a trad.) — **ما كسب** in the Kur cxi, 2, is said to signify *His children.* A man's children are among the things termed his **كسب**. (TA.) — **كسبه عجباً** *It occasioned, or caused, him to wonder.* (TA, voce اعجب.)

4: see 1.
5: see 1.
8: see 1 throughout.
فَلَانٌ طَيِّبُ الْكَسْبِ inf. n. of 1. q.v. — **كسب** (S, K,) and **المكسب**, and **المكسب**, (K,) and **الكسبية**, and **الكسبية**, (S, K,) and **الكسبية**, (IM,) [*Such a one makes good gain: كسب &c. signifying gain, acquisition, or earning: and also a deed, whether good or evil.*]

كسب i.q. **كسج** [or **كسجارة**], a Persian word, called by some of the people of Es-Sawád **كسج** [or **كسبه**; i.e., *The dregs of sesame-grain, or the like, from which the oil has been expressed*]; (TA;) *dregs remaining after the expression of oil*: (S, K:) [as also **كسب**:] from the Persian **كسب**, (AM,) [or rather **كسبه**, or **كسج**]. See also **كسج**.

كسب: see **كسب**.
كسب: see **كسب**.
كسب: see **اكتسابي**.

كسب The wolf. (L, K.) — *A name of a bitch: (S:) one of the names of the bitch: (ISd:) as also كسبة: (K:) as كسب is a name of the dog; i.e., of the male: (K:) names thus used as ominous of gain, [or of capturing game]: (IM:) كسب, as a name of a hunting bitch, means كسبة.* (TA, art. برح.)

كسب [so in the copies of the K in my hands; but by the place in which it is mentioned in the TA, it is implied that it is **كسب**: see also **كسب**] *A thing; anything.* **ما له كسب** *He has not anything.* (K.) = **رجل كسب**, and **كسب**, *A man who makes much gain.* (K.)

كسب: see **كسب**. — **ابن الكسب** *Bastard.* (K.)

كسب: see **كسب**.

كسب *A certain plant.* (K.) = See also **كسب**.

كسب i.q. **الجوارح**, (S, K,) here meaning *The members (either of a man or of a bird) by means of which is gained, acquired, or earned, sustenance, or the like.* (MF.) [The explanation in the TA, **الجوارح من الانسان والطير**, seems, at first sight, to signify *preyers*, whether men or birds: but this meaning I do not think to be the one intended.]

كسب *The wolf.* (K.)

اكتسابي [Acquired knowledge, such as is acquired by study: as also **كسبي**:] opp. to **ضوري** as meaning [natural or instinctive, or] such as the creature has by [Divine] appointment. (Kull p. 232.)

كسب, and **كسبة** see **كسب**.

كسر

كسرة and **كسرة** *The plant of the جُلجُلان; (K;) [i.e., the plant of which the fruit, or produce, is called الجُلجُلان;] dial. forms of كسرة and كسرة, q.v. (TA.)*

كسك

كسك i.q. **كسك** (K) and **كسك**, [i.e. *Costus*,] with which one fumigates. (Kr.)

كسج

1. **كسج**, [app. **كسج**, aor. كسج] inf. n. **كسج**, [app. **كسج**,] *He had no beard grown; [was naturally beardless].* From this it would seem that **كسج** is an Arabic word. (IKoot, Msb.)

Q. Q. 1. **كسج** *He was, or become, what is termed كسج; (K;) from which latter word the verb is derived.* (Shifa el-Ghaleel.)

Q. Q. 2. **كسج** *He whose beard becometh long, his intellect becometh small.* (TA.)

كسج (Th, S, K, &c.) and **كسج**, (Fr, K,) thus pronounced by some of the Arabs agreeably with its Persian original, (Fr,) but this latter form is disapproved by Yaakooob and ISk, and IDrst, (TA,) and AHei says that **كسج** and **كسج** are the only words of the measure **كسج**, (MF,) and **كسج**, (Ibn-Hishám El-Lakhmee,) a more strange form than that immediately preceding, (MF,) a word of well-known meaning, (K,) *A man having no hair upon the side of his face [but only upon his chin]; (M;) i.q. كسج; (M, S;) whose cheeks are clear of hair; (Expositions of the F) [used in the present day to signify having a scanty, or small, beard, and that only on the chin:] an arabicized word, (S, &c.) originally كسج, (Msb,) [or rather كسج, which is Persian]. — Also, *Deficient in the teeth: (As, K:) from the Persian كسج, (Sb,) [or rather كسج]: [pl. كسج, occurring in the TA in art. كسج.] A woman said to her husband Thou art كسج: to which he replied, If I be كسج, thou art divorced. And the matter being referred to the Imám Abou-Haneefeh, he said, Let his teeth be numbered; and if they be twenty-eight, he is كسج, and his wife is**

divorced from him; but if they be thirty-two, he is not so, and she is not divorced. And they were numbered, and found to be thirty-two. (MF.) — Also, [The *Xiphias*, or sword-fish;] a certain fish (of the sea, §) that has a snout like a saw, (§, K.) and eats men; i. q. نُخْرُ, (TA.) and جَمَلُ الْبَحْرِ, (Mgh in art. جَمَلُ), or جَمَلُ الْمَاءِ, (TA in that art.) — Also, A slow hackney, or nag. (A, K.)

كس

1. كَسَحَ, (aor. -, K, inf. n. كَسَحٌ, Mṣb.) He swept a house, or chamber. (§, Mṣb, K.) [You say] كَسَحَتِ الرِّيحُ الْأَرْضَ The wind swept off the dust from the surface of the ground. (§, K.) — [Hence,] كَسَحَ † He cleaned out a well, and a canal or channel of running water, &c. (Mṣb.) — [And hence also,] † He cut a thing off; destroyed it; did away with it, carried it off: (Mṣb:) [he swept it away.] — كَسَحْنَا بَنِي فَلَانَ † We extirpated the sons of such a one. (A.) — كَسَحَ, aor. -, inf. n. كَسَحٌ, He had a heaviness in one of his legs, and dragged it when he walked: (T:) he was crippled in the legs, and in the arms: (L, K:) mostly used in relation to the legs. (L.) [See also كَسَّاحٌ.]

8. أَغَارُوا عَلَيْهِمْ فَأَخْطَسَوْهُمْ † They made a hostile attack, or incursion, upon them, and took all their property. (§, K.) — أَخْطَسْنَا مَالَ بَنِي فَلَانَ † We took [or swept off] all the property of the sons of such a one, leaving them nothing. (L.) — [In like manner you say] كَسَحَ مِنْ الْمَالِ مَا شَاءَ [† He swept off what he pleased of the property]; as also كَسَّحَ. (K, voce كَسَّحَ.)

كَسَحٌ Impotence, (K,) arising from a disease which attacks the hips, and weakens the leg. (TA.)

أَكْسَحُ: see كَسَّاحٌ.

كَسَّاحٌ (L) and كَسَّاحَةٌ (K) The state of being crippled (زَمَانَةٌ) in the legs, and in the arms: (L, K:) mostly used in relation to the legs. (L.) [See 1.] — كَسَّاحٌ A certain disease of camels, (I, K,) which renders them very lame, so that they cannot walk. (Aboo-Sa'eed, L.)

كَسَّيْحٌ: see أَكْسَحُ. — Also, Impotent (K) in walking, as though he swept the ground. (TA.)

أَكْسَحُ: see كَسَّيْحٌ.

كَسَّاحَةٌ Sweepings; (§, K;) dust that is swept from a house and thrown in a heap. (Lh.) — See also كَسَّاحٌ.

كسر - كسج

كَسَّيْحٌ and كَسَّيْحَانٌ and كَسَّيْحٌ (L, K) and كَسَّيْحٌ (K) and مَكَّيْحٌ (L) Having a heaviness in one of his legs, and dragging it when he walks: (L:) crippled in the legs, and in the arms: (L, K:) also the first (as explained by some, L,) lame, by nature, or by reason of a chronic ailment: and affected by a disease which deprives one of the power of walking: (§, L, K:) pl. كَسَّيْحٌ (L) and كَسَّيْحَانٌ. (L, K.) الصَّدَقَةُ مَالُ الْكَسَّيْحَانِ وَالْعُورَانِ (§, L) Alms are the property of the crippled and the one-eyed. (L, from a trad.)

مَكَّيْحَةٌ A broom, or besom, or instrument with which one sweeps (§, K) snow, &c.; (§;) as also مَكَّيْحٌ. (L.)

أَكْسَحُ: see مَكَّيْحٌ.

مَكَّيْحٌ A camel severely lame, (L, K,) so that he cannot walk. (Aboo-Sa'eed, L.)

كسب

Q. 1. كَسَبَ, inf. n. كَسْبَةٌ, He walked in fear, hiding himself. (K.)

كند

1. كَنَدَ, (§, L, Mṣb, K,) aor. -, (L, Mṣb,) inf. n. كَنَادٌ (§, L, Mṣb, K) and كُنُودٌ; (K;) and كَنَدٌ; (L, K;) but the former is the verb in common use; (TA;) It (a thing, §, Mṣb, a commodity, &c., L) was, or became, unsaleable, or difficult of sale, and in little demand. (L, Mṣb, K.) The original meaning is It was, or became, in a bad, corrupt, or unsound state. (T, Mṣb.) = كَنَدَتِ السُّوقُ, (aor. -, inf. n. كَنَادٌ, L,) The market was, or became, stagnant, or dull, with respect to traffic. (§, A, L, Mṣb, K.) See 4.

4. اَكْنَدَ He (God) made a market stagnant, or dull, with respect to traffic. (A, Mṣb.) — He (a man) found his market to be stagnant, or dull, with respect to traffic. (§, IKtt, A, L, K.) [In most copies of the K, we find, وَسُوقٌ كَانِدٌ, and وَسُوقٌ كَانِدٌ, instead of وَسُوقٌ كَانِدٌ, and وَسُوقٌ كَانِدٌ, which is the right reading, as is indicated in the TA.]

كَسِيدٌ: see كَانِدٌ. — Also, of inferior condition; ignoble; syn. ذُونٌ. (§, L, K.) So in the saying of the poet, (§, L,) Mo'awiyeh Ibn-Málik, surnamed Mo'owwidh-el-Hukamâ, (IB, L.)

• إِذْ كُلُّ حَيٍّ نَابَتْ بِأَرْوَمِهِ

• نَبَتْ الْعِضَاءَ فَمَا جِدَّ وَكَيْدٌ

(§, L) meaning, Since every living man grows from a root, like the growth of the 'idâh, there is he who is noble, and he who is ignoble. (IB, L.)

كَانِدٌ and كَسِيدٌ A thing, (§, Mṣb,) or commodity, &c., (L,) unsaleable, or difficult of sale, and in little demand. (L, Mṣb, K.) You say بِلَعْنَةِ كَانِدَةٍ. (§.) — سُوقٌ كَانِدٌ, (§, L, Mṣb, K,) without ة, (§, L, Mṣb,) or كَانِدَةٌ, as in the T, (Mṣb) A market stagnant, or dull, with respect to traffic; (L, Mṣb, K;) i.e., دَانٌ كَسَادٍ. (TA.)

كسر

1. كَسَرَهُ, (§, A, &c.,) aor. -, (Mṣb, K,) inf. n. كَسْرٌ; (Mṣb, TA;) and اِكْتَسَرَهُ; (K;) [He broke it: or the latter signifies he broke it off: or it is similar to اِقْتَطَعَهُ and the like, and signifies he broke it off for himself: for] you say اِكْتَسَرْتُ مِنْهُ طَرَفًا † [I broke off, or broke off for myself, from it, an extremity]. (A.) You say اِكْتَسَرَ كَسْرًا and اِكْتَسَرَ اِكْتَسَارًا †, putting each of the inf. ns. in the place of the other, because of their agreement in meaning, not in respect of being trans. and intrans. (Sb, TA.) — كَسِرَ He had his leg broken; his leg broke.

(Mgh.) — فَلَانَ يَكْسِرُ عَلَيْكَ الْفُوقَ, (A, K,) or الْاِرْعَاطَ, (K,) or يَكْتَسِرُ, (as in the CK, and in a MS copy of the K, but we find the former reading in art. رَعَطٌ in the K,) [lit., Such a one breaks against thee the notch of the arrow, or the sockets of the arrow-heads: meaning,] † such a one is angry with thee: (A, K:) or is vehemently angry with thee. (K, art. رَعَطٌ, in which see further explanations.) — كَسِرَ بَيْنَهُمْ رَمْحٌ lit., A spear was broken among them: meaning, † a quarrel occurred among them. (Reiske, cited by Freytag, but whether from a classical author is not said; and explained by him as signifying *Simultas inter eos intercessit*.) — كَسَرَ الْكِتَابَ † [He divided the book, or writing, into a number of chapters and sections]. (A.) — كَسَرَ الشِّعْرَ, aor. -, inf. n. كَسْرٌ, † [He broke the measure of the poetry;] he did not make the measure of the poetry correct. (TA.) — كَسَرَتِ الْقَوْمَ, inf. n. as above, † I [broke, crushed, routed, or] defeated, the people or party. (Mṣb.) — كَسَرْتُ خُصْمِي † [I defeated my adversary]. (A.) — كَسَرَ نَفْسَهُ † [He broke, or subdued, his spirit. — † He abased, or humbled, himself.] — كَسَرْتُ مِنْ سُوْرَتِهِ † [I broke, or subdued, or abated, somewhat of his impetuosity, or violence, or tyranny, or anger]. (A.) — كَسَرَ حَمِيًّا الْخَمْرَ بِالْمِزَاجِ † [He broke, or subdued, or abated, the intoxicating influence of the wine by the mixture of water]. (A.) — كَسَرَ مِنْ بَرْدِ الْمَاءِ, and حَرِّهِ, aor. and inf. n. as above, † He abated, or allayed, somewhat of the coldness of the water, and its heat. (TA.) — كَسَرَ الْعَطَشَ † [It abated, or allayed, thirst.] — كَسَرَ مَتَاعَهُ † He

sold his goods by retail, one piece of cloth after another: (IAar, K:) because, [on the contrary,] wholesale makes them to find purchasers readily. (TA) — كَسَرْتُ الرَّجُلَ عَنْ مُرَادِهِ + I turned the man, averted him, or turned him back, from his desire. (Msb.) — يَكْسِرُ ذَنْبَهُ — [app. + He contorts his tail after raising it], said of a camel. (K.) — كَسَرَ الثَّوْبَ, and الجَدِيدَ, + He folded, and he creased, the garment, or piece of cloth, and the skin. Ex. of the former signification, [in which the pronoun refers to a tent:] مِنْ حَيْثُ يُكْسِرُ جَانِبَاهُ [+ Where its two sides are folded]. (S.) You say also كَسَرَ الْوِشَادَ, meaning † He folded, or doubled, the pillow, or cushion, and leaned, or reclined, upon it. (K.) See also كَاسِرٌ — كَسَرَ جَفْنَهُ — [He blinked, (lit. he wrinkled his eyelid) towards him]. (Mgh. art. غمز.) You say also, رِيحٌ حَارَةٌ تَكْسِرُ الْعَيْنَ حَرًّا [+ A hot wind, that makes the eye to blink, or contract and wrinkle the eyelids, by reason of heat]. (K, art. خوص.) And كَسَرَ عَيْنَهُ, (A,) and كَسَرَ مِنْ طَرَفِهِ, (K,) aor. and inf. n. as above, (TA,) † He contracted (غَضَّ, q. v.,) his eye, or eyes; [so as to wrinkle the lids; in which sense the former phrase is used in the present day:] (K:) and كَسَرَ عَلَى طَرَفِهِ, accord. to Th, he contracted (غَضَّ) his eye, or eyes, somewhat: (TA:) [or perhaps عَلَى is here a mistake for عُلَى, in which case we must read طَرَفَهُ, so that the meaning would be as above with the addition at me:] and مُكَاسِرَةٌ مُكَاسِرَةٌ signifies الْغَضَّانَةَ [i.e. the contracting of the eyes so as to wrinkle the lids]. (S, K, in art. غضن.) كَسَرَ الطَّائِرُ جَنَاحَيْهِ — (A, TA,) aor. -, inf. n. كَسَرَ; (TA;) and كَسَرَ alone, (S, A, K,) inf. n. كَسَرَ and كَسُورٌ, (K,) or in this case, كَسُورٌ [only]; which shows that a verb, when its objective complement is forgotten [or suppressed], and the inf. n. [for الْحَدِيثُ in my original I read الْحَدِيثُ] itself is desired [to be expressed], follows the way of an intrans. verb; (A;) [for فَعُولٌ is by rule the measure of the inf. n. of an intrans. verb, of the measure فَعَلَ, such as قَعَدَ, inf. n. قَعُودٌ, and جَلَسَ, inf. n. جُلُوسٌ, and فَعَلَ of that of a trans. verb;] † The bird contracted his wings, (S, A, K,) or contracted them somewhat, (TA,) so that he might descend in his flight, (S,) or in order to alight. (A, K.) — كَسَرَ الْحَرْفَ [K, aor. -, inf. n. كَسَرَ, He pronounced the letter with the vowel termed kesr: and he marked the letter with the sign of that vowel. A conv. phrase of lexicology and grammar.] — See also 7.

2. كَسَرَهُ, (S, A, Msb, K,) inf. n. تَكْسِيرٌ, (Msb,) is with tesheed to denote muchness

[of the action] or multiplicity [of the objects] (S) [He broke it much, in pieces, or into many pieces: or many times, or repeatedly; or he broke it, meaning a number or collection of things.] — فَلَانَ يَكْسِرُ عَلَيْكَ الْفُوقَ: see 1. — [K, also signifies He divided it (i. e. a number, and a measure,) into fractions.] — كَسَرَهُ الْكِرَى: [Drowsiness made him languid]. (A, TA in art. هيض.) — كَسَرَ شَعْرَهُ, inf. n. [He crimped his hair, see رَطَلَ.] — كَسَرَ الْوَادِيَّ: [The water made [the turnings, bendings, or windings, (مَعَاظِفَ,) of the valley, and the parts thereof eaten away by torrents, to flow with water. (Th.)

3: see 1.

5. تَكْسَرُ, (S, A, Msb, K,) quasi-pass. of 2, (Msb, K,) [It broke, or became broken, much, in pieces, or into many pieces; or many times, or repeatedly; or it (a number or collection of things) broke, or became broken.] — [Said of water, and of sand, † It became rippled by the wind. And of crisp hair, † It became crimped; or became rippled, as though crimped. (In these senses it is used in the S in art. حبك, &c. See جَبَاكُ.) Also said of the skin, † It became wrinkled: see تَغَضَّنَ. Said of a garment, or piece of cloth, and of a coat of mail, and skin, † It became folded, and it became creased, much, or in several, or many places. See an ex. below, voce كَسَرَ.] — [And hence, as meaning, † It became contracted,] said also of the eye. (TA in art. خضع.) [See 1.] — [† He was, or became, languid, or loose in the joints. And † He affected languor, or languidness: a very common signification.] You say, فِيهِ تَكْسَرٌ وَتَكْسَرٌ [In him is effeminacy, and affectation of languor or languidness]. (A.) And one says of an effeminate man, تَكْسَرُ فِي كَلَامِهِ [+ He affected languor, or languidness, in his speech], (IDrd, O, voce تَفَرَّكُ,) and also مَنِيهِ [his walk]. (K, ibid.) See also 7.

7. انكسر, quasi-pass. of 1, (S, A, Msb, K,) [It broke, or became broken.] You say, كَسَرْتَهُ — انكسر كسرًا and انكسارًا. (Sb, TA. See 1.) — انكسرت السهام على الرؤوس + The portions became fractional to the several heads; were not divisible into whole numbers. (Msb.) — انكسر الشعر + The poetry became [broken, or] incorrect in measure. (TA.) — انكسر القوم + The people became broken, or defeated. — انكسر خصمي [My adversary became defeated]. (A.) — انكسر نفسه + His spirit became broken, or subdued: and انكسر, alone, he became broken in spirit; his sharpness of temper, vehemence of mind, or fierceness, became broken, or subdued; he became meek, gentle, or humble.] — انكسر, said of a man, also signifies, very frequently, † He became

languid, or languishing. See the act. part. n., below. And see 5.] انكسار and ضَعْفٌ and ضَعْفٌ are syn. (S, art. فتر.) — انكسر عن الشيء + He lacked power, or ability, to do, or accomplish the thing. And انكسر [alone] + He, or it, (said of anything, [man or beast,]) remitted, flagged, or became remiss, in an affair, lacking power, or ability, to perform, or accomplish, it. (TA.) — انكسر نظر الطرف + The look of the eye, or eyes, became languid, or languishing; syn. فتر. (IKtt, in TA, art. فتر.) And انكسر طرفه + [His eye, or eyes, or sight, became languid, or languishing, or not sharp]. (T, K, art. فتر.) — Also انكسر, said of the coldness of water, [and of cold, absolutely, and of the heat of water,] and of heat, [absolutely,] and of anything, (TA,) for instance, of a price, and so كَسَرَ, (Fr. in TA, art. قط,) † It abated, or became allayed; or, [said of heat,] it became languid, or faint. (TA.) — Said of dough, † It became soft, and leavened, or good, and fit to be baked. (TA.) — [Said of a garment, or piece of cloth, and skin, † It became folded; it became creased. Ex.:] [He folds the garments, or pieces of cloth, the first time of folding them, so that they may crease agreeably with his folding]. (S, K, voce قسامي.) [In one copy of the S, I find تَتَكْسَرُ in the place of تَتَكْسِرُ, which latter reading I find in a better copy of the same work.]

8: see 1, first sentence.

كَسَرَ: see كَسَرَ, throughout. — † A fraction, or broken part of an integral, as the half, and the tenth, and the fifth; (Msb;) what does not amount to an integral portion: (K:) pl. كَسُورٌ. (A, Msb.) You say, ضَرَبَ الْحَسَابُ الْكُسُورَ بَعْضَهَا فِي بَعْضِهَا [+ The calculators multiplied the fractions together]. (A.) — Little in quantity or number: (ISd, K:) as though it were a fraction of much. (ISd.) — † A crease, wrinkle, ply, plait, or fold, in skin, and in a garment or piece of cloth; (JK, S, * K, * voce غَرَّ, in the CKK; and so accord. to the explanation of the pl. in the present art. in the TA;) as also مَكْسِرٌ: (accord. to the explanations of its pl. in the S, Mgh, Msb voce غَضَّنَ:) pl. of the former كَسُورٌ: (JK, S, voce غَرَّ; and TA in the present art. ;) and of the latter, مَكَايِرُ. (S, Mgh, Msb, voce غَضَّنَ; &c.) — See also كَسُورٌ, below. — [As a conventional term in grammar, A vowel-sound, well known; the sign for which is termed كَسْرَةٌ.]

كَسَرَ and كَسْرٌ, (S, K, &c.,) the latter of which is [said to be] of higher authority (أَعْلَى) than the former, [but this is doubtful, for the former is certainly the more common,] (TA,)

A portion of a limb : or a complete limb : (K:) or a limb by itself, which is not mixed with another : (TA:) or half of a bone, with the flesh that is upon it : (K:) or a bone upon which there is not much flesh, (S, K,) and which is broken; otherwise it is not thus called: (S) or any bone : (AHeyth:) or a limb of a camel: (TA:) or of a human being or other: (ISd, TA:) pl. [of pauc.] أَكْسَارُ (TA) and [of mult.] كُسُورٌ. (S, TA.) — كَسْرٌ قَبِيحٌ, (S, K,) and كَسْرٌ قَبِيحٌ, (S,) The bone of the سَاعِد [here meaning the upper half of the arm, from the part next the middle to the elbow. (El-Umawee, S, K.)] [See also قَبِيحٌ. And كَسْرٌ حَسَنٌ signifies The upper part of that bone.] — Also كَسْرٌ and كَسْرٌ The side of a بَيْت [or tent]: (K:) or the part of [each of] the two sides thereof that descends from the طَرِيقَتَانِ [app. meaning the two outer poles of the middle row]; every tent having two such, on the right and left: (TA:) or the lowest شَقَّة [or oblong piece of cloth] of a [tent of the kind called] خَبَاءٌ: (A, K:) or the part of that شَقَّة which is folded or creased (تَكَسَّرَ وَتَشَّتَى) upon the ground: (K:) or the lowest شَقَّة of a بَيْت [or tent], that is next the ground, from where its (the tent's) two sides are folded (مِنْ حَيْثُ يَتَكَسَّرُ جَانِبَاهُ), on thy right hand, and thy left. (ISk, S.) — Also, (K,) or كَسْرٌ [only], (TA,) [but for this limitation there appears no reason.] A side (K, TA) of anything; as, [for instance,] of a desert: (TA:) pl. أَكْسَارٌ and كُسُورٌ [app. in all the senses: see above]. (K.) — أَكْسَارٌ, (TA,) and أَكْسَارٌ, (IAqr,) and أَكْسَارٌ, (K,) and أَكْسَارٌ, (IAqr,) and أَكْسَارٌ, (K,) large, and [composed of several pieces] joined together: (IAqr, K:) because of its greatness or its oldness: as though, in the second and following phrases, the term كَسْرٌ applied to every distinct part of it. (TA.) — See also كُسُورٌ, below.

كُسْرَةٌ + A defeat. You say, وَقَعَ عَلَيْهِمُ الْكُسْرَةُ, Defeat befell them. (Msb.) — See also كَسْرٌ.

كُسْرَةٌ (in some copies of the كَسْرٌ, but this is a mistake, TA.) A piece of a broken thing: (S, K:) or rather a piece broken from a thing: (TA:) or a fragment, or broken piece, of a thing: (Msb:) pl. كَسْرٌ. (S, Msb, K.) You say, كُسْرَةٌ مِنَ الْخُبْزِ, A broken piece of bread. (Msb.) See also كَسْرٌ.

كَسْرِيٌّ and كَسْرِيٌّ, (S, Msb, K,) the former of which is the more chaste, accord. to Th and others, and it alone is allowed by Aboo'Amr Ibn-El-'Alā, (Msb.) A name (TA) applied to the king of the Persians, (Msb, K, TA,) or a

surname of the kings of the Persians, (S,) like التَّجَاشِي, a name of the king of Abyssinia, (TA), arabicized from خَسْرُو, (S, K,) which means "possessing ample dominion," (K,) in the Persian language: so they say: but خَسْرُو is itself arabicized from خَوْش رُو, which means, in that language, "goodly in countenance": (TA:) [but that خسرو is an arabicized word may reasonably be doubted:] accord. to IDrst, it is changed into كَسْرِي because there is no word in Arabic having the first letter with damm and ending with و; and the خ is changed into ك to shew that it is Arabized: (MF:) the pl. is أَكْسَارَةٌ, (S, Msb, K,) contr. to analogy, (S,) and كَسْرِيَّةٌ and أَكْسَارٌ and كُسُورٌ, (K,) [all of which are also] contr. to analogy: (TA:) by rule it should be كَسْرُونَ, like عَيْسُونَ (S, K) and مُوسُونَ. (S.)

كَسْرِيٌّ: see كَسْرِيٌّ.

كَسْرِيٌّ and كَسْرِيٌّ Of, or relating to, كَسْرِيٌّ; rel. ns. from كَسْرِيٌّ: (S, Msb, K:) and كَسْرِيٌّ alone is the rel. n. from كَسْرِيٌّ. (Msb.) [In the TA, it is said that one should not say كَسْرِيٌّ; but it seems that what is not allowable is كَسْرِيٌّ.]

كَسْرٌ and كَسْرَةٌ [Fragments, or broken pieces or particles, that fall from a thing:] what breaks from a thing: (Sgh:) or what breaks in pieces from a thing, (K, TA,) and falls: (TA:) fragments, or broken pieces or particles, (دُقَاقٌ, ISk, S, and حُطَامٌ, S,) of fire-wood. (ISk, S.) You speak of the كَسْرٌ of glass, and of a mug, and of aloes-wood. (A.)

كُسُورٌ + The turnings, bendings, or windings, (مَعَاظِفٌ, K, TA,) and parts eaten away by torrents, (جَرَفَةٌ, TA,) and ravines, (شَعَابٌ, K, TA,) of valleys, (K, TA,) and of mountains: (TA:) a pl. without a sing.: (K:) you do not say كَسْرٌ الْوَادِي nor كَسْرٌ الْوَادِي. (TA.) — كَسْرٌ أَرْضٌ ذَاتُ كُسُورٍ ascent and descent. (S, A.) — See also كَسْرٌ and كَسْرٌ.

كَسِيرٌ i.q. مَكْسُورٌ, [Broken,] (S, K,) applied to a thing: (S:) and so the fem., without ة: (TA:) pl. كَسْرِيٌّ, (S, K,) like as مَرَضِيٌّ is pl. of مَرِيضٌ, (S,) and كَسَارِيٌّ: (K:) [and مَكْسِيرٌ is pl. of مَكْسُورٌ:] Abu-l-Hasan says, that Sb mentions the pl. مَكْسِيرٌ because it is of a kind proper to subst. (TA.) — نَاقَةٌ كَسِيرَةٌ (S, K) i.q. مَكْسُورَةٌ [lit., A broken she-camel,] (K,) is like the phrase كَفَّ خَضِيبٌ, (S, TA,) meaning مَخْضُوبَةٌ: (TA:) or a she-camel having one of

its legs broken: (Mgh:) and نَاقَةٌ كَسِيرٌ a sheep, or goat, having one of its legs broken: كَسِيرٌ being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mgh, Msb:) and كَسِيرَةٌ also, [app. as an epithet in which the quality of a subst. is predominant,] like نَطِيحَةٌ: (Msb:) كَسِيرٌ, occurring in a trad. is explained as signifying a sheep, or goat, having a broken leg, that cannot walk; (IAth, Mgh;) but this requires consideration. (Mgh.)

كَاسِرٌ [Breaking]; fem. with ة: pl. masc. and fem. كَسْرٌ; and pl. fem. كَوَاسِرٌ also. (K.) — † Folding or doubling, and leaning or reclining upon, a pillow or cushion. Hence the following, in a trad. of 'Omar, لَا يَزَالُ أَحَدُهُمْ كَاسِرًا وَسَادَةً, meaning, † Not one of them ceases to fold or double his pillow or cushion at the abode of a woman whose husband is absent in war, and to lean or recline upon it, and enter upon discourse with her. (IAth, TA.) — † An eagle, (A, K,) and a hawk or falcon, (A,) contracting his wings, (A, K,) or contracting them somewhat, so that he may descend in his flight, (TA,) or in order to alight. (A, K.) — † The eagle. (S, M, K.)

الإكسير i. q. الكبيجة q. v. (Sgh, K.)

جَمْعُ التَّكْسِيرِ + [The broken plural:] the plural in which the composition of the singular is changed; (K;) the change being either apparent, as in رَجُلٌ, pl. of رَجُلٌ, or understood, as in فُلُكٌ, which is both sing. and pl., for the dammeh in the sing. in this case is like the dammeh of فُقُلٌ, and that in the pl. is like that of أُسْدٌ. (Ibn-'Akeel: see Dieterici's "Alfijah" &c., pp. 329 and 330.) — Also تَكْسِيرٌ + [The area of a circle:] in the circle are three things: دَوْرٌ [or circumference] and قَطْرٌ [or diameter] and تَكْسِيرٌ [or area], which [last] is the product of the multiplication of the half of the قطر by the half of the دور: and it is sometimes called مَسَاحَةٌ. You say, مَا تَكْسِيرٌ دَائِرَةٍ وَدَوْرُهَا اثْنَانِ وَعِشْرُونَ [What is the area of a circle of which the diameter is seven and its circumference two-and-twenty?]: and the answer is ثَمَانِيَةٌ وَثَلَاثُونَ وَنِصْفٌ [Eight-and-thirty and a half]. (TA.) [It is scarcely necessary to add that this is not perfectly exact.]

مَكْسِيرٌ A place of breaking, (K, TA,) of anything. (TA.) You say, عَوْدٌ صُلْبٌ الْمَكْسِيرِ [Wood, or a piece of wood, or a branch, or twig, hard in the place of breaking,] when you know its goodness by its breaking: (S, A:) and عَوْدٌ صُلْبٌ الْمَكْسِيرِ [Wood, &c., good in the place of breaking,] i. e. approved. (K.) — Hence, رَجُلٌ صُلْبٌ الْمَكْسِيرِ (A, L) † A man who bears up

against difficulty, distress, or adversity: because one breaks a piece of wood, to try if it be hard or soft. (TA.) And of a pl. number, هَمَزُ فَلَانٌ هَشَّ الْمَكْسِرِ. (A.) And هَشَّ الْمَكْسِرِ (TA,) and هَشَّ الْمَكْسِرِ (TA in art. هَشَّ, q.v.), + [Such a one is easy, or compliant, when asked], which is an expression of praise when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; and of dispraise when it means [lit.] that he is one whose wood is weak. (TA.) And طَيَّبَ فَلَانٌ طَيَّبَ الْمَكْسِرِ + Such a one is praised when tried, proved, or tested: (S, TA:) and رَوَى الْمَكْسِرِ [dispraised when tried, &c.]. (TA.) [Wherefore it is said that] مَكْسِرٌ also signifies + The internal state; an internal, or intrinsic, quality; the intrinsic, or real, as opposed to the apparent, state, or to the aspect; syn. مَخْبِرٌ. (K.) — Also مَكْسِرٌ The lowest part (أَصْلُ K, TA) of anything; and especially of a tree, where the branches are broken off. (TA.) — [Hence] it is said to be metonymically used as meaning † Old property. (TA voce فَرَعٌ.) — See also كَسْرٌ.

مَكْسِرٌ: see كَسِيرٌ. — سَوَطٌ مَكْسِرٌ † A soft, weak, whip. (TA.)

مَكْسِرٌ pass. part. n. of 2, q.v. — See also مَكْسِرٌ, with which it is made synonymous. — † A valley whose كُورٌ (q.v.) flow with water: (K:) or are made to flow: (Th:) accord. to one relation of a saying in which it occurs, it is مَكْسِرٌ. (TA.)

جَارِي مَكْسِرِي (S,) or فَلَانٌ مَكْسِرِي (ISd, K,) Such a one is my neighbour; (S;) the كَسْرٌ (q.v.) of his tent is next the كَسْرٌ of my tent. (S, ISd, K.)

مَكْسِرٌ has for its pl. مَكْسِرٌ, which is extr.; like مَسَاحِقٌ, pl. of مَسْحَقٌ. (TA in art. مَسْحَقٌ.) † I saw him in a languid, or languishing state. (A.)

كط

كُطٌ i. q. قُطٌ (K) The wood with which one fumigates; being a dial. var. of the latter. (TA.)

كع

كف

كل

كمر

كو

See Supplement.

كش

See كت and Supplement.]

كشا

1. كَشَأَ, aor. ʾ, He ate cucumber. (S.) — كَشَأَ (S, K.) inf. n. كَشِيٌّ (S,) He ate food: (TA:) or he ate food in the same manner as one eats cucumbers; (AZ, S, K;) chewing with the extreme grinders, or filling the mouth, (خَضْمًا) as in eating cucumbers and the like. (TA.) — كَشَأَ and كَشَأَ, He ate flesh-meat: [the latter] only used with reference to flesh-meat. (TA.) — كَشَأَ He ate a piece of كَشِيٍّ. (TA.) [See also 4 and 5.] — كَشِيٌّ مِنَ الطَّعَامِ, aor. ʾ, inf. n. كَشِيٌّ and كَشَأَ (K) and, accord. to some, كَشِيٌّ; (TA;) and تَكَشَأَ (K;) He was, or became, filled with food. (K.) = كَشَأَ (S, K,) inf. n. كَشِيٌّ; (S;) and اِكْشَأَ (El-Umawee, S, K;) He roasted meat until it became dry. (AA, S, K.) — كَشِيٌّ It (a skin for water &c.) had its inner skin appearing through its outer; (K;) as happens when a skin has been long folded, and has dried and broken in that state. (TA.) — كَشِيَّتْ يَدُهُ His hand chapped; or its skin became rough and corrugated. (K.) = كَشَأَ He peeled a thing: (Fr, K:) used with reference to a hide. (TA.) = كَشَأَ وَسَطَهُ He smote and cut his, or its, middle with a sword. (K, TA.) = كَشَأَ Inivit feminam. (K.)

2: see 1.

4. اِكْشَأَ He ate كَشِيٍّ. (TA.) = And see 1.

5. تَكَشَأَ اللَّحْمَ He ate dry meat [see كَشِيٌّ], (S,) and was filled with it. (TA.) See 1. = تَكَشَأَ It became peeled. (K.) — تَكَشَأَ الأَدِيرَ The hide became peeled: [i.e., its outer layer of skin, or scarf-skin, was shaven, or scraped off]. (S.)

كَشِيٌّ inf. n. of 1, q.v. — Roughness and corrugation [or chapping] in the skin of the hand. (TA.)

كَشِيٌّ and كَشِيٌّ Filled with food. (K.) = كَشِيٌّ Meat roasted until it becomes dry. (S.)

كُشَاةٌ A vice, fault, defect, blemish, or something amiss. (K.)

كشب

1. كَشَبَ, aor. ʾ, inf. n. كَشِبٌ; and كَشَبَ, inf. n. تَكْشِيبٌ; He ate flesh-meat and the like with vehemence. (K, TA.)

2: see 1.

كشت

كَشَوْتُ and كَشَوْتُ and كَشَوْتُ (S, K) and كَشَوْتُ (of the fem. gender, Ibn-Buzruj, in TA, voce هَنْدَبٌ) and كَشَوْتُ but this last is a bad word, (K,) [as also كَشَوْتُ and كَشَوْتُ,] [A species of cuscuta, or dodder;] a certain plant that clings to the branches of trees, having no

root in the earth. (S, K.) [See also الشَّجَرَةُ النَّحِيَّةُ, in art. حَبِث. And see الفَقْدُ and سَكَّرَ.] — A poet says,

• هُوَ الْكَشَوْتُ فَلَا أَصْلَ وَلَا وَرْقَ •
• وَلَا نَيْمَ وَلَا ظِلًّا وَلَا نَمْرَ •

[He is the Kashooth: therefore (he has) no root nor leaves nor fragrance, nor shade nor fruit]. (S.)

كشع

1. كَشَعَ لَهُ بِالْعَدَاوَةِ; and كَاشَعَهُ (S, L, K,) inf. n. مَكْشَاةٌ and كَشَاعٌ; (L;) signify the same, (S, K,) He determined, or resolved, upon enmity to him: (L:) was inimical to him, (L, K,) and broke friendship with him: (L:) hated him and was inimical to him: bore a secret enmity to him. (L.) = كَشَعَ He dispersed, (S, K,) and drove away, (S,) a people. (S, K.) — كَشَعُوا عَنِ الْمَاءِ, and اِنكَشَعُوا, They (a people, S) dispersed from the water: (S, K:) they went away from it, and dispersed: (TA:) they went back from it. (T.) — كَشَعَ He went back; retired. (A.) = كَشَعَهُ He pierced, or stabbed, him in the part called كَشَعٌ. (TA.) — كَشَعَ (L;) and كَشَعَ (Kr, L,) inf. n. تَكْشِيعٌ; (K;) He cauterized, (K,) or marked with a hot iron, a camel (L) in the part called كَشَعٌ. (L, K.) — كَشَعَ, inf. n. كَشَعٌ, He had a pain in his كَشَعٌ. (L.) — Also, (inf. n. as above, S,) He was cauterized for the disease called كَشَعٌ. (S, L, K.)

2:)
3: } see 1.
7: }

كَشَعٌ The حَنِيٌّ [i.e. the flank; or part between the false ribs and the hip; also explained in the TA by the word حَاصِرَةٌ]: (L:) or the part between the hypochondre and the false ribs, (S, L, K,) and from near the navel to the portion of flesh and sinew next the back-bone: (L:) the part against which the sword hangs when a man is wearing it; and the part corresponding thereto on the other side: (T:) or each of the two sides of the belly, externally and internally, [or behind and before]; and so in a horse: (M:) or the maist: [see a verse of Imra-el-Keys cited voce مُذَلَّلٌ:] or the part from the top, or projecting portion, of the haunch-bone to the armpit: (L:) pl. كَشَوُعٌ. (A.) = كَشَعًا He determined upon a thing, or affair, and persevered in his determination. (T.) [See an ex. voce أَبٌ.] — كَشَعَهُ عَلَى الأَمْرِ — أَبٌ He determined, or resolved, upon the thing, or affair, in his mind, syn. أَضَمَّهُ: (S, A, K:) and hid it, or concealed it: (S, K:) or, accord. to the L, and

other lexicons, *he persevered in the thing, or affair.* (TA.) — طَوَى كُنْحَهُ *He went away, and cut the ties of kindred.* (L.) — طَوَى كُنْحَهُ عَنِي *He cut me, or cut the tie of friendship that united him to me, and broke off from me, abandoned me, or discarded me,* (S, L, K,) and became inimical to me: (L:) *he turned away from me.* (L.) — وَشَاح كُنْحَهُ *Either side of a* وَشَاح *from which the كُنْح of the body is said to have its name, because the former hangs against the latter: (L:) or a وَشَاح [altogether]; so called because it hangs against the كُنْح of the body; in like manner as an إِزَار is called حَقْوُ: (A:) pl. كُنُوحٌ (TA.) — The kind of shells called cowries, or conchas Veneris; syn. وَدَع: pl. كُنُوحٌ: (K:) or a وَشَاح made of such shells: أَوْشَحَةٌ were made of white shells of that kind. (Abou-Sa'eed Es-Sukkaree.)*

كُنْحٌ *A certain disease (which attacks a man, S, K,) in the كُنْح, (meaning the flank, خَاصِرَةٌ, TA,) and for which he is cauterized: (S, L, K:) or the pleurisy, syn. ذَاتُ الْجَنْبِ. (K.)*

كُنْحَةٌ, a subst., *A determining, or resolving, upon enmity to another: hating enmity: secret enmity: estrangement of oneself from another.* (L.)

كُنْحٌ *A mark made by burning with a hot iron in the part called كُنْح. (S, K.)*

كُنْحٌ *One who determines, or resolves, upon enmity (بُضْرَةٌ) to another: (S, L, K:) a hating enemy: (L:) a secret enemy: as though he folded up enmity in his كُنْح; or as though he turned his كُنْح towards thee, and his face from thee; (ISd, L;) or because he conceals enmity in his كُنْح, in which is his liver, which is the seat of enmity and hatred; wherefore an enemy is called أَسْوَدُ الْكَبِدِ, as though enmity had burned his liver: (L:) or, accord. to some, one who estranges himself from another. (Msb.)*

مَكْنُوحٌ *A man cauterized for the disease called كُنْح: (S, L, K:) a man cauterized with the mark called كُنْح, below the ribs. (L.) — A man smitten with a sword in his كُنْح. (K.)*

[كشد]

See Supplement.]

كشر

1. كَشَرَ عَنْ أَسْنَانِهِ, (M, A, K,) aor. -, inf. n. كَشْرٌ; (M, K;) [and كَشَرَ, alone; (occurring in the S, K, voce كَشَعَ);] *He displayed his teeth, or grinned, (M, A, K,) in laughter, and*

otherwise. (M, K.) You say also كَشَرَ عَنْ نَابِهِ *He (a camel) displayed his tusk: (S:) and he (a beast of prey) snarled by reason of irritation.* (TA.) And كَشَرَ عَنْ أَنْبَاهِهِ *He (an enemy, and a beast of prey,) displayed his dog-teeth, or tusks.* (A.) And إِكْشَرَ عَنْ أَنْبَاكَ † *Threaten thou.* (A.) — Also كَشَرَ, inf. n. as above, *He smiled, or laughed a little without any sound, so as to display his teeth: (ISk, S, K:*) or he displayed his teeth in smiling.* (TA.) And كَشَرَ إِلَيْهِ *He smiled to him, displaying his teeth.* (A.) — And كَشَرَ فُلَانٌ لِفُلَانٍ † *Such a one behaved ferociously to such a one, or became changed towards him, and threatened him.* (TA.)

3. كَاشَرَهُ, (A, K,) inf. n. مَكَاشَرَةٌ, (A,) *He displayed his teeth to him, or grinned to him: (K:) or he laughed in his face; and conversed, or acted with him, without shyness or aversion, boldly, or in a free and easy, or cheerful, manner (وَبَاسَطَهُ). (TA.)*

5: see 1.

كُشْرَةٌ [The act of displaying the teeth, or grinning, to another: or laughing in the face of another, and looking at him in an open or a cheerful manner:] a subst. from كَاشَرَ, (K, TA,) like هَجْرَةٌ from هَاجَرَ, and عِشْرَةٌ from عَاشَرَ. (Az, TA.)

كشط

1. كَشَطَ, (S, Msb, K,) aor. -, (Msb, MS,) inf. n. كَشِطٌ, (Msb, K,) *He removed, put off, took off, or stripped off, (S, Msb, K,) a thing (Msb, K) from (عَنْ) a thing which it covered; (K;) as, for instance, the housing, or covering, (S, K,) from a horse, (K,) or from the back of a horse; (S;) and the cover from a thing; (S;) and the skin from a slaughtered camel: (TA:) and قَشَطٌ is a dial. var. thereof; (Yaḥkoob, S;) the former being of the dial. of Kureysh, (Yaḥkoob, accord. to the TA,) or of Keys, (M in art. قشط,) and the latter of the dial. of Temeem and Asad; the ك not being a substitute for the ق: (Yaḥkoob, TA:) and كَشِطٌ signifies the same. (Ham., p. 693.) It is said in the Qur, [lxxxii. 11,] وَإِذَا السَّمَاءُ كُشِطَتْ *And when the heaven shall be removed from its place, like as a roof is removed from its place; (Zj, K;) and in like manner قُشِطَتْ, (Zj, S:*) accord. to the reading of 'Abd-Allah [Ibn-Mes'ood]: (S:) or shall be pulled off and folded together. (Fr.)* And you say also, كَشِطَ الْحَرْفَ *He removed the letter from its place.* (TA.) And كَشِطَ رَوْعَهُ, (TA,) inf. n. كِشَاطٌ, (K, TA,) † *His fright, or fear, became removed; (K, TA;) and so انكشط رَوْعَهُ: (TA:) or the latter signifies † his fright, or fear, went away. (S, K, TA.)* And كَشِطَ قَشَطًا *He removed the housing, or**

covering, from the beast of carriage]. (TA in art. قشط.) And كَشِطَتُ الْبَعِيرَ, (S, Msb,) aor. as above, (Msb,) and so the inf. n., (S, Msb,) *I skinned the camel: (S, Msb:) you should not say سَلَخْتُ; for the Arabs, in speaking of a camel, say only كَشِطْتُهُ and جَلَدْتُهُ. (S.)*

5. تَكَشَطَ السَّحَابُ فِي السَّمَاءِ *The clouds became dissundered and dispersed in the sky.* (TA.)

7. انكشط التُّرَابُ [The dust became removed, or cleared away, by the wind]. (T, TA in art. جول.) See also 1.

10. see 1.

كُشَاطٌ i. q. قُشَطٌ. (AA in TA art. قسط.)

كُشَاطٌ: see كَشِطٌ. — The stripped skin of a slaughtered camel. (Lth, K.) Sometimes the latter is covered over with it; and one says, اِرْفَعْ عَنَّا كِشَاطَنَا لِأَنْظُرَ إِلَى لَحْمِنَا [Take thou off from it its stripped skin, that I may look at its flesh.] (Lth, K:*)

كُشَاطٌ: see what next follows.

كَاشِطٌ *A slaughterer [or skinner] of camels; as also كُشَاطٌ. (TA.) — Also, [its pls.] كُشِطَةٌ (Lth, K,) and كَاشِطُونَ (M, TA) The owners of a skinned camel. (Lth, M, K.)*

جَزُورٌ مَكْشُوطَةٌ [A skinned slaughtered camel]. (K.)

[كشف]

كشر

كشو

كص

See Supplement.]

كظ

1. كَشَّطَهُ, (S, K,) aor. -, inf. n. كَشِطٌ, (S,) *It (food, S, K, and in like manner drink, TA) affected him with كَشِطَةً, q.v.; (S,) filled him so that he could not breathe: (K:) filled him, and made him heavy. (TA.) — He, or it, made him sad, or sorrowful, by reason of much eating; inf. n. كَشِطَةٌ. (Lth.) — He filled it (namely a skin for water or milk) so as to make it stretch. (TA.) — [And hence, app.,] He made it (namely a rope) firm, or fast. (Ibn-Abbád.) — كَشَّطَ كَشِطَةً + [wrath, or rage, filled him]. (TA.) — كَشَّطَ كَشِطَةً, (S, K,) aor. -, inf. n. كَشِطٌ (TA) and كَشَّطَتْهُ and كَشَّطَتْهُ, (K,) † *The affair, or case, oppressed him with grief; (S, K, TA;) distressed him; (K, TA;) filled him with grief,**

or *disquietude*, or *anxiety*, and *burdened* him. (TA.) — **كَظَّ حَضْمَهُ** + *He bridled his adversary so that he found no way of escape.* (TA.) = See also 8.

3. **مُكَاطَّةٌ** and **كَظَا** *القَوْمَ بَعْضُهُمْ بَعْضًا*, inf. n. **كَظَا**, + *The people, or company of men, straitened one another, or crowded together, and clave together, in the place of fight, in war; as also* **تَكَاطَوْا**. (TA.) **كَظَا** signifies [likewise] + *Long cleaving, or holding fast, (K, TA,) notwithstanding difficulty: (TA:) and vehement striving for the mastery in war or fight; as also* **مُكَاطَّةٌ**: (S, K:) and the latter, [or both,] + *the exceeding the ordinary bounds in enmity; as also* **تَكَاطَا**. (TA.) You say, **بَيْنَهُمْ كِظَاظٌ** + [*Between them is vehement striving for the mastery in fight.*] (S.) And it is said in a prov., **لَيْسَ أَخُو الْكِظَاظِ** + [*He who is fitted for vehement striving for the mastery is not he who turns away from it with disgust*]: meaning **كَاطُوكَ** + [*Strive thou vehemently for the mastery with them as long as they so strive with thee*]; i. e. do not thou turn away from them with disgust unless they so turn away from thee. (TA.) [Meyd relates it thus: **أَخُو الْكِظَاظِ مَنْ لَا يَسَامُهُ** + *He who is fitted for vehement striving for the mastery is he who does not turn away from it with disgust.*] You say also, **تَكَاطَا** + *The people, or company of men, exceeded the ordinary bounds in enmity.* (S.) See also **كَظَا** below.

6: see 3, in three places.

8. **اِكْتَضَ** *He became filled by food so that he could not breathe, (K,) and in like manner by drink.* (TA.) It is also said of the belly. (TA.) — **اِكْتَضَ** (a water-course) *became straitened by the abundance of its flow of water; (S;) as also* **كَظَّ**, [aor., accord. to general rule, -;] (TA;) and so **اِكْتَضَ بِالْبَاءِ**: (K:) and **اِكْتَضَ** + *it (a valley) became filled by the rain and torrent.* (TA.) [See also R. Q. 1 and 2.] — **اِكْتَضَ الْقَوْمُ فِي الْمَسْجِدِ** + *The people straitened, or crowded, one another in the mosque.* (TA.) — **اِكْتَضَهُ الْعَيْظُ**: see 1.

R. Q. 1. **كَظَّكَظًا**, inf. n. **كَظَّكَظَةٌ**, *It (a skin for water or milk) stretched when being filled: (Lth, K:) was seen to become even [more and more] as often as water was poured into it.* (O, K.) [See also 8, and R. Q. 2.]

R. Q. 2. **تَكَظَّكَظَ** *He erected himself, sitting, as often as he filled his belly, (Lth, K,) becoming filled so that he could not breathe, (K,) after being seen to be in a bending posture, (Lth,) while eating. (K.) — It (a skin for water or milk) became filled, or full.* (TA.) [See also 8, and R. Q. 1.]

كَظَّ [originally an inf. n. — Used as a simple subst.,] + *Grief, or disquietude, or anxiety, that fills the bosom: so in the saying of 'Omar Ibn-'Abd-el-'Azeez, in speaking of death. وَكَظَّ نَيْسٌ*, meaning *And grief, &c., that is not like other grief, &c., but more vehement.* (TA.) [See also **غَنَظٌ**.] = It is also used as an epithet: you say **رَجُلٌ كَظٌّ**: *A man whom affairs oppress, or distress, and overcome, so that he is unable to perform them.* (Ibn-'Abbád, K.) — And **رَجُلٌ كَظٌّ** + *A man, hard, or difficult, in disposition.* (S, L: in some copies of the former, **لَظٌّ كَظٌّ**.) ISd thinks that **كَظَّ** is here an imitative sequent. (TA in art. **لَظ**, q. v.)

كَظَّةٌ *Repletion, or the state of being much filled, with food or drink: (M, Mgh,* K:) and a thing that befalls (S, A, K) a man, (S,) or an animal, (A,) in consequence of impletion [or repletion] with food: (S, A, K:) pl. أَكْظَةٌ.* (TA.) Hence the trad. of En-Nakha'ee, **الرُّكْظَةُ عَلَى الرُّكْظَةِ مَسْمُومَةٌ مَسْمُومَةٌ** [*Repletions upon repletions are causes of fattening, rendering heavy or lazy, diseasing.*] (TA.)

كَظَاظٌ: see 3, of which it is an inf. n. — Also, + *Difficulty, or distress, and fatigue, (K, TA,) in an affair, such as takes away the breath.* (TA.) And + *Grief, or disquietude, or anxiety, occasioned by war, filling the heart.* (L.)

كَظِيظٌ *A man replete with food. (Mgh.) — A skin for water or milk filled so as to be made to stretch; as also* **مَكْظُوظٌ**. (TA.) — **اِكْتَضَ** + *A man oppressed, or distressed [and overcome, (see **كَظَّ**)] by affairs, so as to be unable to perform them; as also* **مَكْظُوظٌ** and **مُكْظَظٌ**: (K:) or all these signify + *grieved, and full of heaviness.* (TA.) — + *Angry, or enraged, in the most vehement degree.* (TA.) = *A state of fulness, or impletion.* (TA.) — + *A mutual straitening, or crowding together.* (TA.) You say, **عَلَى بَابِ فُلَانٍ كَظِيظٌ** + *At the door of such a one is a crowding together.* (Har, p. 341.)

هَذَا الطَّعَامُ مَكْظَةٌ *This food is a cause of indigestion, and heaviness of the stomach.* (TA.)

مَكْظَظٌ } see **كَظِيظٌ**; the latter in two places.
مَكْظُوظٌ }

كظب

1. **كَظَبَ**, aor. **كَظَبَ**, inf. n. **كَظُوبٌ**, *He became full of fat: (IAqr, K:) like* **حَظَبَ**. (TA.)

كظر

1. **كَظَرَ الْقَوْسَ**, (K,) aor. **كَظَرَ**, (TK,) inf. n. **كَظْرٌ**, (TA,) *He made to the bow a كَظْرٌ, or notch to receive the ring of the string.* (K.) — **كَظَرَ**

الرَّزْدَةَ, (K,) inf. n. as above, (TA,) *He cut in the [piece of wood called] رَزْدَةٌ a notch [from which to produce fire].* (K.)

كَظَرَ الْقَوْسَ *The notch in the curved extremity of the bow, in which is the string; (Aq, S;) the notch of the bow, into which falls the ring of the string: (A, K:) pl. [of pauc.] أَكْظَارٌ (A) and [of mult.] كِظَارٌ and كِظَارَةٌ.* (TA.) — **كَظَرَ الرَّزْدَةَ** *The notch [from which the fire is produced] in the [piece of wood called] رَزْدَةٌ.* You say **النَّارُ تَسِيلُ مِنْ كَظْرِ الرَّزْدَةِ** *Fire flows from the notch of the رَزْدَةٌ.* (A.)

كَظْرٌ *The piece of sinew which is tied upon the base of the notch of an arron.* (IDrd, K.)

كظمر

See Supplement.]

كعب

كَعَبَ التَّدَى, aor. **كَعَبَ** and **كَعَبَ**, (it seems to be implied in one place in the K, that the aor. is **كَعَبَ**; but this is not the case; TA,) inf. n. **كَعُوبٌ** and **كَعَابَةٌ** (by MF written **كَعَابَةٌ**) and **كَعُوبَةٌ**; and **كَعَبَ**, inf. n. **تَكْعِيبٌ**; *The girl's breast swelled, or became prominent or protuberant, (K,) and round: (TA:) [or began to swell, &c.: see **كَعَبٌ**]; or they use the term **تَكْعِيبٌ**; then **نُحُودٌ**; and then **تَكْعِيبٌ**; [as applied to the successive stages of growth of the breast]. (TA.) **كَعَبَتِ** **الْجَارِيَةُ**, aor. **كَعَبَتْ**, (and **كَعَبَتْ**, TA,) inf. n. **كَعُوبٌ**; and **كَعَبَتْ**; [and **تَكْعَبَتْ**; (A, TA in art. **عَج**);] *The girl had breasts beginning to swell, or become prominent, or protuberant: (IAth, S:) [or had swelling, prominent, or protuberant, breasts: see **كَعَابٌ**.] = **كَعَبَهُ**, inf. n. **كَعَبٌ**, *He beat him on a hard, or tough, part; as it is mentioned in the 'TA, that a certain king was surnamed **الْمُكْعَبُ** from his beating the protuberances of people's heads.* = **كَعَبَ**, aor. **كَعَبَ**; (K;) and **كَعَبَ**, inf. n. **تَكْعِيبٌ**; (TA;) *He filled a vessel (K) &c.* (TA.)**

2. **كَعَبَ** *It (a reed, or cane,) put forth, or produced, its jointed stem. — Hence the phrase: [Verily I see the evil to have grown, like reeds when they put forth their jointed stems.] (TA, voce **نَبَّ**). — **كَعَبَ لَبِيهَا** *He put to her breast-band [the pronoun app. referring to **دَابَّةٌ** "a beast of carriage"] edges, or borders, like **كَعُوبٌ** [app. meaning *play-bones, or dice, or similar things.*] (TA.) — **كَعَبَ**, inf. n. **تَكْعِيبٌ**, *He folded a garment, or piece of cloth, hard, or firmly, accord. to some, in a square form.* (TA.) See also **مُكْعَبٌ**. — *He made it square, (K,) [or rather of a cubic form]. — And see 1 in four places.***

4. **كعب**, inf. n. **كُعَابٌ**, *He hastened*: (K:) or *he went away, paying no regard to anything*: (TA:) or, inf. n. **كِعَابٌ**, *he went away injuriously* [مُضَارًّا [an act. part. n.]] *not caring for what was behind him, [or for the people whom he left behind him]: like كَتَلٌ*. (Abou-Sa'eed.)

كُعْبٌ Any joint, juncture, or place of division, of the bones. (K.) — Also, [and more commonly, The ankle-bone, or *talus*;] in a man, *what projects above the tarsus, where the foot is set on*; (TA;) *what projects above the foot*; (K;) the bone that projects at the place of junction of the shank and the foot; (AA, Aq, S, Mṣb;) each foot has two bones thus termed; one on the right and the other on the left; (Mṣb;) *each of the two bones that project on either side of the foot*: (K, TA:) or the ankle-joint, or tarsal-joint; the joint that is between the shank and the foot: (IAq, &c., Mṣb:) Aq rejected the saying of the [common] people, that it is in the upper part (ظُهر) of the foot: (S:) some persons say, that it is each of the two bones that are in the upper part (ظُهر) of the foot: so say the Shee'ah: and in like manner Yahyà Ibn-El-Hārith speaks of the **كِعَاب** as in the middle of the foot: (TA:) pl. [of pauc.] **أَكْعِبٌ** and [of mult.] **كُعُوبٌ** and **كِعَابٌ**. (K.) — **جَارِيَةٌ دَرَمَاءُ الْكُعُوبِ** A girl the heads of whose bones are not big [or prominent]. — Also employed with reference to any quadruped; meaning, in a horse, *What is between each وَطِيف and سَاق*: or between the bone of the وَطِيف and the bone of the سَاق; which projects backwards: [by this is meant, not the fetlock-joint, or hind fetlock-joint, but the hock: for it has been shown, voce **عُرْقُوبٌ**, that the term **كُعْبٌ**, with reference to quadrupeds, is sometimes applied to what anatomists term the *tarsus*]. (TA.) — **كُعْبٌ** and **كُعْبَةٌ** [An ossicle] with which one plays; [a play-bone; a cockal-bone; the superior bone of the tarsus, called by anatomists *astragalus* or *os tali*, a little bone, somewhat oblong, taken from the foot of a sheep, or the like, thrown in play, like a die:] (Lh, K:) the die (قَص) that is used in the game of tables, or backgammon, (التَّرْد); (TA;) [any die that is used in play]: pl. (of the former word, TA) **كِعَابٌ** and (of the latter, TA,) **كُعْبٌ** and **كِعَابَاتٌ**. (K: the last so written accord. to the TA; but in the CK **كِعَابَاتٌ**.) The playing with the **كُعْب** is forbidden [Kur v. 92]. (TA.) — A conventional term of arithmeticians [a cube]. (K.) — † A piece of clarified butter; (S;) such [a lump, or compact piece] as is termed **كُتْلَةٌ**, thereof: (K:) and [a lump] of dates [compact together]: (M, voce **فِدْرَةٌ**) a piece of clarified butter, or of fat or grease. (TA.) — † What is termed a **صَبَّةٌ** (or what is poured out at once, or what

remains in a vessel, &c., or a small quantity,) of milk, (K,) or of clarified butter. (TA.) — † [A knot, or joint, of a reed or cane;] what is between each two internodal portions of a reed or cane; (K;) the prominent part that is at the extremity of each of the internodal portions of a spear [of reed or cane]: (S:) or an internodal portion, or portion that is between each two knots, or joints, of a reed or cane: (Mṣb:) pl. **كُعُوبٌ** and **كِعَابٌ**. (TA.) — By **صَارُوا كِعَابًا** in the following verse,

• رَأَيْتُ الشَّعْبَ مِنْ كَعْبٍ وَكَانُوا
• مِنْ الشَّيْءِ قَدْ صَارُوا كِعَابًا

the poet means, they were divided and opposed in mind or opinion, so that each portion that was of one mind, or opinion, became a party by itself. (AAF.) [He seems to compare them to play-bones thrown on the ground; or to the several joints, or knots, of a reed, or cane; or to a spear not equal, or uniform, in the joints, or knots, of its cane-shaft.] — **رُمُحٌ بِكُعْبٍ وَاحِدٍ** A spear with equal, or uniform, knots, or joints; not having one knot, or joint, thicker than another. (TA.) — † Eminence, or nobility, and glory. (K.) — **رَجُلٌ عَالِي الْكُعْبِ** A man eminent, or noble, and successful in his enterprises. (TA.) — **أَعْلَى اللَّهِ كُعْبُهُ** May God exalt his glory! (TA, from a trad.) — **لَا يَزَالُ كُعْبُكَ عَالِيًا** May thy glory not cease to be exalted! See **عَالٍ**, in art. **عَلُو**. (TA.) — **عَلَا كُعْبُكَ بِي** Thy nobility, or glory, hath exalted me. (TA.) — This signification is taken from the **كُعْب** of a cane: and **كُعْبٌ** is applied to *Any thing elevated*. (IAth.)

كُعْبٌ A girl's, or woman's, breast, (K,) that is smelling, prominent, or protuberant. (TA.) See also **كَاعِبٌ**.

كُعْبَةٌ see **كُعْبٌ**. — Any square [or cubic] house, or chamber, or the like. (K.) — A chamber of the kind called **عُرْفَةٌ**: (K:) thought by ISd to be so called because of its square [or cubic] form. (TA.) — **الْكَعْبَةُ** The Sacred House; [the square, or cubic, building, in the centre of the Temple of Mekkeh]: (S, K:) said to be so called because of its square [or cubic] form: (S:) or because of its height and its square form: also called **كُعْبَةُ الْبَيْتِ** [The Ka'beh of the House (of God)]. (TA.) — **الْكَعْبَاتُ**, (K,) or **ذُو الْكَعْبَاتِ**, (S, K,) A house [or temple] belonging to the tribe of Rabee'ah, who used to compass it, or perform circuits round it, [as is done round the Ka'beh of Mekkeh]. (S, K: in one copy of the S, written **ذُو الْكَعْبَيْنِ**.)

كُعْبَةٌ A girl's virginity, or maidenhead: (K:) [the virgineal membrane: as shown by a verse cited in the TA.]

كُعُوبٌ: see **كُعْبَةٌ**.

كُعْبَةٌ A نُونَةٌ of hair: this is made by a woman's disposing her hair in four plaits, and inserting them, one in another; thus they (i.e. the plaits, TA) become [what are termed] **كُعُوبٌ** [a coll. gen. n., of which **كُعْبَةٌ** is the n. un.]. (K.) — Also, and **كُعُوبِيَّةٌ**, A certain mode of combing, or dressing, the hair. (K.) — [These words are inserted in this art. in the K: but I think that they should be in a separate art., as quadriliteral-radical words; being of the same class as **سِمْسَارٌ** &c.]

جَارِيَةٌ كِعَابٌ A virgin. (TA.) See **كَاعِبٌ**.

جَارِيَةٌ كَاعِبٌ, (this is the most common of the epithets here mentioned, TA,) and **كِعَابٌ**, (S, K,) and **مُكْعَبٌ**, (K,) and **كَاعِيَةٌ**, (KL,) and, as written by some, **مُكْعِبَةٌ**, (TA,) A girl whose breasts are beginning to swell, or become prominent, or protuberant: (IAth, S:) or having swelling, prominent, or protuberant, breasts: see 1: (K, TA:) pl. of the first **كِعَابٌ** and [of the first or second] **كِعَابٌ**; the latter mentioned by Th; the former occurring in the Kur lxxviii. 33. (TA.) — **كُنْدِي كَاعِبٌ**, and **مُكْعَبٌ**, and **مُكْعَبٌ**, (in some copies of the K, **مُكْعَبٌ**, in either case extr., [the forms being those of pass. part. ns., and the signification that of an act. part. n.,]) and **مُكْعَبَةٌ**, A girl's breast that is swelling, prominent, or protuberant: (K:) [or beginning to swell, &c.: see 1, and see also **كُعْبٌ**].

كَاعِبٌ see **مُكْعَبٌ**. — A بُرْدٌ, (S, K,) and a garment, or piece of cloth, variegated, or figured, (S, K,) with squares. (Lh, S.) Some explain it as signifying variegated, or figured, without applying it particularly to a garment, or piece of cloth, or to a بُرْدٌ. (TA.) — A garment, or piece of cloth, folded hard or firmly, (S, K,) accord. to some, in a square form. (TA.) — **وَجْهٌ مُكْعَبٌ** A hard and projecting face. (TA.) — **مُكْعَبَةٌ** The kind of basket called **دَوْحَلَةٌ** (K) and **شَوْعْرَةٌ** and **وَشْحَةٌ**. (TA.)

مُكْعَبٌ: see **كَاعِبٌ** and 1.

مُكْعَبٌ: see **كَاعِبٌ**.

[كعب]

See Supplement.]

كعب

4. **اكعبت**, (inf. n. **اِكْعَاتٌ**, TA,) *He went away quickly*. (TS, K.) — **He sat down**. (TS, K.) — **He mounted [his beast] swollen with anger**. (TS, K.)

كُفْتُ Short: fem. with ة (S, K:) an epithet applied to a man, and, with ة, to a woman. (AZ, S.)

كُتَّة The cover of a glass bottle. (K.) So in the scholia in certain of the copies of the S, relied upon for accuracy. (TS, L.)

كُعَيْتُ The [bird called] بُبْلُ: (S, K:) a small bird (عُضْفُورٌ) called by the people of El-Medeeneh نُغْرُ: (IAth:) pl. كُعَيْتَانُ. (S, K.)

كعب

Q. 2. **تَكَعَّبَتِ الْعَرَاةُ** The عرارة (with an unpointed ع, meftooḥah, the name of a certain plant; (TA;) in the CK, غِرَارَةٌ, or sack;) became collected together, and round. (K.)

كُعْبُ (as also كُتُّبُ, TA) A large (and full and prominent, TA) pubes, (S, K,) or pudendum: (TA:) a prominent, compact, pubes. (Fr.) Pudendum muliebre. (ISK.) — **كُعْبُ** (as also كُتُّبُ, TA) A woman having a large (and full and prominent, TA) pubes, (K,) or pudendum. (TA.)

كعدب

كُعْدَبٌ and **كُعْدَبَةٌ** A base, unmanly, person. (K.)

كُعْدَبَةٌ Bubbles that float upon the surface of water; (K;) resulting from rain: (TA:) a bubble floating upon the surface of water &c. (TA:) or a spider's web: (AA:) — Also, Stones. (TA.) — All these significations are also assigned to جُعْدَبَةٌ. (TA, art. جعدب, q. v.)

[**كعر**

كعس

See Supplement.]

كعب

Q. 1. **كَعَسَ** He ran (K) vehemently: like **كُعَسَرَ**: (TA:) and fled: (K:) like **كُعَسَرَ**: (TA:) or he ran slowly: or he walked quickly: or he walked in the manner of a drunken man. (K.)

كعكب

كُعْكَبٌ &c.: see art. **كعب**.

[**كعل**

كعر

See Supplement.]

كعب

كُعْبُ Short: (K:) an epithet applied to a

man. (Az.) = **الْكُعْبُ** and **الْكُعَابُ** The lion (K.) = **كُعَابٌ** Knobs, or protuberances, (عُجْرُ) of the head. (K.) **كُعَيْبٌ** A man having knobs, or protuberances, (عُجْرُ) on his head. (K.)

تَيْسٌ مُكْعَبُ الْقَرْنِ A he-goat having the horn curved so as to resemble a ring: (K:) like **مُشْعَبٌ**, q. v. (TA.)

كغد

كَاغِدٌ, (Msb, K,) and **كَاغِدٌ**, (L, TA,) Paper; syn. **قِرْطَاسٌ** [which seems to be properly paper made of the papyrus]: (K:) a Persian word, (L,) arabicized. (L, K.) The د is sometimes changed into ذ, (Msb, TA,) and into ط. (TA.)

[**كَاغِدِيٌّ** A maker, or seller, of paper.]

كغد

كَاغِدٌ i q. **كَاغِدٌ**. (L, K.)

كفا

1. **كَفَأَ** He turned a thing over; as a man turns over a cake of bread in his hand until it becomes even. **كَفَأَ** occurs in a trad. respecting the Day of Resurrection, accord. to one relation, for **كَفَأَ**, in this sense: it is said that the earth will be like a single cake of bread, which God will turn over in his hand, as a man in a journey turns over a cake of bread. (TA.) **كَفَأَ**, (Ks, S, K,) inf. n. **كَفَأٌ** and **كَفَأَةٌ**; (TA;) and **كَفَأَ**, (IAḥr, S, K,) and **كَفَأَ**; (S, K;) but the first word is said to be the most chaste; **He inverted, or turned upside-down**, (S, K,) a vessel &c. (S, TA.) [You say] **كُفِنْتُ جَفْنَتَهُ** [His bowl was turned upside-down; meaning] **كُفِنْتُ جَفْنَتَهُ**: a phrase similar to **كُفِنْتُ رُفْدَهُ**. (A in art. **رُفِدٌ**.) — **كَفَأَ** (TA) and **كَفَأَ**, (Ks, S, K,) the latter of a rare dial., accord. to Ks, and rejected by As, (TA,) **He inclined, or made to turn aside or incline**, (S, K,) a bow, in shooting with it, and a vessel, (Ks, S,) &c. (TA.) And **كَفَأَ** (TA) and **كَفَأَ**, (K,) and **كَفَأَ** (TA) **He, or it, inclined: intrans.** (K, TA.) — **كَفَأَ**, (S, TA,) **He turned him away, or back from a thing**; (S, K, TA;) as from a thing that he desired to do, to another thing. (S, TA.) And **كَفَأَ عَنْ شَيْءٍ** **He turned away, or back, from a thing: intrans.** (TA.) [See also 4 and 7.] **كَفَأَ الْقَوْمَ** **The people turned away, or back.** (K.) [See also 7.] — **كَفَأَ** **He drove away a man,** (K,) or camels. (I.) — **كَفَأَ الْإِبِلَ** **He made an assault upon the camels, and took them away.** (TA.) — **كَفَأَ** **He followed, or pursued, another.** (K.) — **كَفَأَ الْغَنَمَ فِي الشَّعْبِ** **The sheep entered**

the ravine. (K.) — **كَفَأَ لُونَهُ**, and **كَفَأَ لُونَهُ**, (K,) **انكفأَ لُونَهُ**, (TA,) and **انكفأَ لُونَهُ**, (K,) (as also **انكفت لونه**, TA,) **His, or its, colour changed.** (K.)

3. **كَفَأَ**, inf. n. **مُكَافَأَةٌ** and **كَفَأَ**, **He requited, compensated, or recompensed, him for a thing.** (S, K.) — **كَفَأَ** — **كَفَأَهُ**, (K,) inf. n. **مُكَافَأَةٌ** and **كَفَأَ**, (TA,) **He was like him; was equal to him; equalled him.** (K.) — **كَفَأَهُ** **He watched him; observed him.** (K.) — **كَفَأَ**, (K,) inf. n. **مُكَافَأَةٌ**, (TA,) **He repelled; turned, or put away; kept away, or off; withstood, or resisted.** (K, TA.) — **كَفَأَ بَيْنَ فَرَسَيْنِ بِرُمْحِهِ** **He thrust this horseman, and then that, with his spear.** (K, TA.) — **كَفَأَ بَيْنَ الْبَعِيرَيْنِ** **He stabbed this camel, and then that.** (Z.) = **كَفَأَ عِنْدِي فِي كَذَا** **There is no concealment with me in respect of such a thing; as also مُحَاجَاةٌ.** (TA in art. **حجو**.)

4. See 1, in four places. — **كَفَأَ فِي سَبِيلِهِ عَيْنٌ** **He deviated, or turned aside, in his journey, from the object he had in view.** (K, TA.) = **كَفَأَ الْإِبِلَ كَفَاتَيْنِ** **He divided the camels into two equal numbers, setting apart the one half for breeding during one year, and the other half for breeding during the next.** It was esteemed the best plan, by the Arabs, to leave a she-camel for one year after her breeding, without suffering the stallion to cover her; in like manner as land is left fallow for a year. (S, TA.) — The same is also said of sheep &c. (TA.) = **كَفَأَ إِبِلَهُ وَعَمَمَهُ** (S, K, TA) **He assigned to him the profits, (K,) or the profits for a year, (S,) of his camels and his sheep or goats; (K, TA;) i.e., their hair and wool, milk, and young ones.** (S, TA.) = **كَفَأَتِ الْإِبِلَ** **Many of the camels had young ones in their wombs.** (K.) = **كَفَأَ**, (K,) inf. n. **كَفَأٌ**, (S,) **He made for the tent a** **كَفَأَ**, (S, K, TA.) = **كَفَأَ**, (K,) inf. n. **كَفَأٌ**, (TA,) in poetry, accord. to a commentary on the Káfée, **He used as the رَوَى two letters having their places of utterance near to each other; as ط with د: [such is the signification of the verb accord. to general usage in the present day:] or, accord. to the Ahkám el-Asás, he changed the رَوَى from ر to ل, or ل to م: or he made a similar change of one letter to another having its place of utterance near to that of the former: or it has another signification, given below, accord. to the same authority: (TA:) or he used different letters in the rhymes; (S, K;) whether letters having their places of utterance near to each other, or the contrary; (TA;) or in some م and in some ن, and in some د, and in some ط, and**

in some *ح*, and in some *خ*, &c.; as says AZ; and this is the meaning known to the Arabs: (S:) or he used different vowels in the *روي*: (Fr, S:) or *أقوى*: (S, K:) or, accord. to the *Aḥkām el-Asās*, it signifies either as explained above on that authority, (TA,) or he used different final inflections in the rhymes: (K:) or he changed the final vowel in the rhyme; ending one verse with *ضمة*, and another with *كسرة*, [which are the two vowels that resemble each other]: (TA:) [see a verse cited in the first paragraph of art. *غيب*:] or he impaired the end of a verse in any way. (K.) Eloquent Arabs explained the meaning of the verb in this last manner to Akh, without defining any particular kind of impairment: but one made it to consist in the use of different letters. (TA.)

5. *تَكَفَأَ* It (a vessel &c.) was inverted, or turned upside-down. (TA.) See also *ل*, in two places. — *تَكَفَأَ* (as also *تَكَفَى*, inf. n. *تَكَفَى*; but the original word is that with *hemzeh*;) He inclined forwards, in walking, as a ship inclines in her course. *Mohammad* is said to have walked in this manner, which is indicative of strength. (TA.) [And so] *تَكَفَأَتْ* She (a woman) moved her body from side to side, in walking, as the tall palm-tree moves from side to side. (S.) [And] She (a ship) inclined forwards in her course. (TA.) [See an ex., voce *أُغْرِبَ*, in this sense; or, as implied in the *س*, in the sense immediately preceding.]

6. *تَكَفَأَا* They two were like, or equal, each to the other. (S, K.) — *تَكَفَأَا دِمَاؤُهُمْ* Their blood (i.e., the blood of the Muslims,) shall be equally retaliated, or expiated: (A'Obeid, S:) i.e., the noble shall have no advantage over the ignoble in the retaliation or expiation of blood. (A'Obeid.)

7. *انكَفَأَ* He turned, or was turned, away, or back, from a thing that he desired to do; (S;) [see also *ل*;] he returned, or went back, or reverted. (S, K.) — Also, (TA,) or *كَفَأَ*, (K,) It (a party) became routed, defeated, or put to flight. (K, TA.) — See *ل*, in two places.

8. See *ل*. — *اكَتَفَأَ أَهْلِيهِمْ وَأَمْوَالَهُمْ* [He carried off their families and their goods.] (TA, from a trad.; mentioned next after the explanation of *كَفَأَ الْإِبِلَ*.)

10. *اسْتَكَفَأَهُ إِبِلَهُ* He asked him for a year's produce of his camels; i.e., their young ones in the womb in one year; (S, TA;) or their hair and wool, milk, and young ones, of one year. (TA.) — *اسْتَكَفَأَهُ نَخْلَهُ* He asked him for a year's produce of a palm-tree. (TA.)

كَفَأَ and *كُفَأَ* and *كُفَى* and *كُفَى* see *كَفَأَ*, and for *كُفَى* see also *كُفَى*.

كُفَأَ and *كُفَى* (S, K) The young ones in the wombs of camels, in one year: or those after the dams have not conceived for one year or more: (K:) or a year's produce of camels [&c.]; i.e., their hair and wool, and their milk, as well as their young ones. (AZ, S, K.) You say *أَعْطِنِي كَفْلَةَ نَاقَتِكَ* Give me the year's produce, &c., of thy she-camel. (S.) — And, both words † A year's produce of a palm-tree. (K.) — † A year's produce of a piece of land. (K.) See also *ل*.

كُفَأَ: see *كُفَأَ*.

كَفَأَ (K) and *كَفَأَ* (S, K) Likeness; equality. (S, K.) — *كَفَأَ* A slight inclination, to one side, of a camel's hump, and the like. This is the slightest of faults in a camel; for when the camel grows fat, his hump becomes erect. (TA.)

كُفَى, originally an inf. n. [of *ك*], and *كُفَى* and *كُفَوُ* [&c., as in the following examples,] Like; equal; a match. (S.) — *هَذَا كُفَاؤُهُ*, and *كُفَوُهُ*, and *كُفِيَّتُهُ*, and *كُفِيَّتُهُ*, and *كُفَوُهُ*, and *كُفَوُهُ*, and *كُفَوُهُ*, (in the CK, *كُفَوُهُ*), and *كُفَوُهُ*, (in the CK, *كُفَوُهُ*), This is like, or equal to, him or it: (K:) And *لَا كُفَاءَ لَهُ* There is no one, or nothing, like, or equal, to him, or it. (S.) — *Zj* says, that the words of the *Kur-án*, and *وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ* (cxii. 4,) may be read in four different ways: *كُفُوا* and *كُفَا* and *كُفَى* (in which three ways the word has been read) and *كُفَأَ* (in which last way it has not been read.) *Ibn-Ketheer* and *AA* and *Ibn-Ámir* and *Ks* read *كُفُوا*: *Hamzeh* read *كُفَا*; and, in a case of pause, *كُفَا*, without *hemzeh*. (TA.) — Pl. (of *كُفَى* and *كُفَى*, and *كُفَوُ*, and perhaps of *كُفَى* also, MF,) *أَكْفَأَ* and (of all the above forms excepting *كُفَأَ*, MF,) *كَفَأَ*. (K.) — *كَفَأَ* As much as is equal to another thing. (L.) — *الْحَمْدُ لِلَّهِ كِفَاءَ الْوَأَجِبِ* Praise be to God, as much as is incumbent. (K.) — *كَفَأَ* A curtain (سُرَّة) extending from the top to the bottom of a tent, at the hinder part: or an oblong piece of stuff at the hinder part of the kind of tent called *خِباء*: or a *كِسَاءَ* that is thrown upon a *خِباء*, so as to reach the ground: (K:) or an oblong piece of stuff, or two such pieces well sewed together, attached by the kind of wooden pin called *خِلَال* to the hinder part of a *خِباء*: (S:) or the hinder part of a tent: pl. *أَكْفَيْتُهُ*. (TA.) See *مِظْلَةٌ* in art. *ظَل*.

كَفَى, *كَفَى*, and *كَفَى*, (K,) and *كَفَى*, (TA,) † Changed in colour: (K:) said of the countenance and of other things: as also *كَفَى*. (TA.) — Also,

كُفَى Changed in countenance. (TA.) — See *كَفَى*: *كَفَى* and *كَفَى* (as in the CK and a MS. copy of the K) or *كَفَى* (as in the TA) The bottom, or interior, or inside, (بَطْن) of a valley. (K.)

كُفَى: see *كَفَى*.

كَفَأَ: see *كَفَأَ*. — In marriage, Equality of the husband and wife in rank, religion, lineage house, &c. (L.)

أَكْفَأُ, fem. *كَفَأَى*, A camel whose hump inclines slightly to one side. (TA.) — A camel's hump inclining to one side. (ISh.)

أَيَّامُ الْمُنْفِيِّ الطَّعْنِ The last of the days called *أَيَّامُ الْعَجُوزِ*. (TA.) [See *عَجُوزٌ*.]

مَنْفُوهُ: see *كَفَى*.

مُكَافِي Being like, or equal to; equalling. (S.) — Also, in the following words of a trad., *كَانَ لَا يَقْبَلُ الشَّيْءَ إِلَّا مِنْ مُكَافِي* One of known sincerity in professing himself a Muslim: (IAmb:) or one not transgressing his proper bounds, nor falling short with respect to that [religion] to which God hath exalted him. (Az.) — *شَاتَانِ مُكَافِيَانِ* (S, K,) and *مُكَافِيَانِ* (K,) as the relaters of trads. say, (S,) in a trad. respecting the *عَقِيْقَةُ* for a male child, (S, TA,) Two sheep, or goats, of equal age. (S, K.) Some assign to these words meanings slightly differing from the above; as, similar, one to another: also, slaughtered, one immediately after the other: (TA:) or slaughtered, one opposite to the other. (S.)

مَنْفِيُّ: see *كَفَى*.

كفت

1. *كَفَتَ*, [aor. *كَفَتَ*] inf. n. *كَفَتَ*, It (a thing) turned over, lit., back for belly: (K:) or, as in a copy of the L, he turned a thing over, back for belly. (TA.) — *كَفَتَهُ*, (K,) or *كَفَتَهُ*, (S,) aor. *كَفَتَ*, (K,) inf. n. *كَفَتَ*; and *كَفَتَهُ*; (TA;) He turned him away, averted him, or diverted him, from his course, or design. (S, K.) (You say) *كَفَتَهُ عَنْ حَاجَتِهِ* He withheld him, restrained him, or debarred him, from the thing that he wanted. (As.) — *كَفَتَهُ اللَّهُ* God took him; syn. *قَبَضَهُ*: meaning he died: and so *كَفَتَهُ اللَّهُ إِلَيْهِ*. (TA.) — *كَفَتَ*, [aor. *كَفَتَ*] (S, K) inf. n. *كَفَتَ* and *كَفَتَ* and *كَفَتَ* and *كَفَتَ*, (K,) He, or it, hastened, or was quick, or swift: (S:) it (a bird &c.) hastened, or was quick, or swift, in flying, and running, and contracted itself therein: (K:) it (a solid-hoofed animal) contracted its fore-legs quickly in running: (Az:) the kind of running and flying termed *كَفَتَانٌ* is

like a turning aside, or starting aside, (حَيْدَانٌ) with violence, or vehemence. (TA.) = كَفَّتَهُ [aor. -, inf. n. كَفَّتْ, He drove him, or urged him on, vehemently. (S.) — كَفَّتَ الشَّيْءُ إِلَيْهِ (aor. -, inf. n. كَفَّتْ, S.); and كَفَّتَهُ; (but the latter has an intensive signification; S;) He drew the thing together to himself, (S, K,) and contracted it, grasped it, or took it. (K.) [See an ex. of the latter verb in a verse cited voce رَاجِنَةٌ.] — إِكْفِتُوا صِبْيَانَكُمْ بِاللَّيْلِ (S) Draw together your boys, and confine them in the houses, or tents, at night. (A'Obeyd.) Said by Mo-hammad. — نُهِنَا أَنْ نَكْفِتَ الثِّيَابَ فِي الصَّلَاةِ We have been forbidden to draw together the clothes [that are upon us] in prayer: meaning, in the inclination of the body, and in prostration. (TA, from a trad.) — كَفَّتَ الدَّرْعَ بِالسِّيفِ aor. -; and كَفَّتَهَا; which latter has an intensive signification; He hung the coat of mail [i.e. the lower part of it] by means of, or upon, the sword [which he was wearing], and then drew it together to him.

- وَمَغَاضَةَ كَاتِبِي تَنْسِجُهُ الصَّبَا
- بَيْضَاءَ كَفَّتَ فَضْلَهَا بِمِهْنِدٍ

[And an ample coat of mail, like the pool which the east wind ripples in transverse directions; white; the redundant lower parts of which he had hung upon the sword of Indian steel, and which he had then drawn together to him.] (TA.)

2: see 1, in two places.

3. كَافَتْهُ He contended with him in running, or in a race. (K.) = مَاتَ كِفَاتًا, and مَكَافَتْهُ, He died suddenly. (K.)

7. انكفت He turned away, or became averted, or diverted, [عَنْ وَجْهِهِ from his course, or design]. (K.) — He returned [عَنْ وَجْهِهِ from his course, or design; and] إِلَى مَنْزِلِهِ to his abode. (TA.) = He, or it, became contracted; (K;) and so اسكفت (TA in art. سكف.) — It (a garment) was drawn up, or tucked up, and contracted. (TA.) — He was compact in make. (K, TA.) — He (a horse) was lean, lank, slender, light of flesh, or lank in the belly. (K.) = انكفت لونه His, or its, colour changed. (TA, art. كفا.)

8. اكنفت ابلال He took the whole of the property, (K,) and drew it together to himself. (TA.)

10: see 7.

كففت and كفت (and كفت, Ks) A man

quick or swift, (S, K,) and light, active, or agile, and slender: (K:) so too a horse. (TA.) — كَفَّتْ, and كَفَّتْ, [the latter originally an inf. n.] A quick, or swift, running: and so a passing by, or through. (L.) — [Hence] كَفَّتْ † Death. (K.) = خُبْزٌ كَفَّتْ Bread without seasoning; without savoury food. (K.) = See also كَفَّتْ.

كَفَّتْ (S, Z, K, &c.) and كَفَّتْ (Fr. K) and كَفَّتْ (Z) A small cooking-pot. (S, K, &c.) It is said, in a proverb, كَفَّتْ إِلَى وَتِيَّةٍ [A small cooking-pot (put) next to a large one]: i.e. a calamity next to which is another calamity. (S, TA.) Applied to him who oppresses a man, and compels him to do that which is disagreeable to him, and then adds to his oppression of him. (A'Obeyd.) [See also Freytag, Arab. Prov. ii. 349.] = See كَفَّتْ.

كَفَّتْ: see كَفَّتْ and كَفَّتْ.

كَفَّتَهُ, and كَفَّتَهُ, A horse that leaps, springs, or bounds, with his whole body and limbs, and so that one cannot get possession of him, or obtain the mastery over him. (K.) See also art. كلت.

كفت [written without the syll. points] A certain herb. (See الكلب, in art. كلب.)

كِفَاتٌ A place in which a thing is drawn together, or comprehended, (S, K,) and collected, or congregated. (K.) So in the words of the K̄ur [lxxvii. 25 and 26,] أَمْرٌ نَجْعَلُ الْأَرْضَ كِفَاتًا [Have we not made the earth a place which comprehends the living and the dead? meaning كِفَاتِ الْأَحْيَاءِ وَأَمْوَاتٍ:] (S:) Esh-Shaabee, pointing to the houses of El-Koofeh, said, هَذِهِ كِفَاتُ الْأَحْيَاءِ; and then, turning to its tombs, he said, هَذِهِ كِفَاتُ الْأَمْوَاتِ; meaning to explain the above text of the K̄ur: but ISd thinks, that كِفَاتًا in this text is an inf. n., and that احياء and اموات are governed by it in the acc. case. (TA.)

كَفَّتْ: see كَفَّتْ. — One who contends with another in running, or in a race. (TA.) كَفَّتْ, as used in the following trad., in which Moḥammad says, حَبِيبٌ إِلَى النِّسَاءِ وَالطِّيبِ [Women and perfumes have been made objects of love, or pleasant, to me; and I have been supplied with, or have received, &c.], signifies Food by which the body is sustained; or, sufficient to sustain life: or what sustains life: (TA:) or that by which food necessary for the support of life is drawn, or collected, together, (K,) and properly prepared for use: (TA:) [or the means of acquiring subsistence, &c.:] or coition; [meaning power for coition;] so accord. to El-Ḥasan: or strength for coition: or certain food that was sent down to Moḥammad

from heaven, of which he ate, and whereby he received strength for coition: he is related to have said, that Gabriel came to him with a cooking-pot called الكَفِيَّتْ, from which he derived the strength of forty men in coition: but Sgh says, in the T̄S, that the descent of the cooking-pot from heaven is not accepted as true by the authors on the traditions. (TA.) — See كَفَّتْ.

= كَفِيَّتٌ A traveller's provision-bag that does not lose [or suffer to escape] anything (K) of what is put into it: you say جِرَابٌ كَفِيَّتٌ: (TA:) as also كَفَّتْ. (K.)

الكففات The lion. (T̄S, K.)

مُكْفِتٌ One who wears two coats of mail with a garment between them: (K:) or who wears a long coat of mail, and draws together its shirt by means of hooks, or the like, to loops in its middle part, to disencumber himself of the lower part. (T.)

كفح

1. كَفَحَهُ (S, K,) inf. n. كَفَحَ; (S;) and كَفَحَهُ, inf. n. مَكَافَحَةٌ and كَفَحَ; (K;) [the latter form of the verb the more common;] He faced him; confronted him; encountered him; met him face to face: (S, K, TA:) or he met him, or encountered him, face to face, suddenly, or unexpectedly. (T, M.) [You say] لَقِيْتَهُ كَفَحًا (S,) and كَفَحًا, and مَكَافَحَةً, and كَفَحًا, (TA.) I met him face to face. (TA.) [And] كَلِمَةً اللَّهُ كَفَحًا God spoke to him face to face, without anything intervening between them. (TA from a trad.) — كَفَحَهَا (K,) aor. -; (S;) and كَفَحَهَا, inf. n. as above; (K;) He kissed her suddenly, unexpectedly, or unawares: (K:) or he met her face to face, or encountered her, with a kiss: (S:) or he kissed her with full ability, and completely, without snatching the kiss: (T:) or he made his skin to meet, and come in contact with hers. (A'Obeyd.) — كَفَحُوا (in war) signifies They contended together with swords face to face: (L:) or كَفَحُوهُمْ, they encountered them in war face to face, having before their faces neither shield nor anything else. (As, S.) — Also عَنْهُ كَفَحَ He contended for him, and defended him. (L.) — كَفَحْتُ † السُّومَ [I faced, or encountered, the hot wind called سُموم]. (A.) — كَفَحَهُ † بِمَا سَاءَهُ [He encountered him with that which displeased or vexed him]. (A.) — كَفَحَهُ, inf. n. مَكَافَحَةٌ; † He refuted him by an argument, a plea, a proof, or an evidence: as though the argument &c. were likened to a sword, or other weapon. (MF.) = كَفَحَ لِبَازِمٍ كَفَحَ (inf. n. كَفَحَ, TA,) He drew, or pulled, the bridle and bit of the beast of carriage; as

also أَكْفَحَهُ (K:) or, as in the T and M, كَفَحَ he pulled the beast of carriage by the bridle and bit. (TA.) [See also 4.]

3. See 1, throughout. — فَلَانٌ يَكْفِخُ الْأُمُورَ † Such a one superintends, manages, or conducts, affairs himself, or in his own person. (S, A.)

4. اكْفَحَ الدَّابَّةَ, inf. n. إِكْفَاحٌ, He put the bit to the mouth of the beast of carriage, striking the mouth with it, in order that the beast might take it into its mouth. (T, S.) — See also 1.

5. تَكَفَّحَتِ السَّائِرُ † The hot winds called سائِر met, or encountered, one another. (L.)

6. تَكَافَحُوا [They faced, confronted, or encountered, one another; or met face to face]. (A.) — تَكَافَحَتِ الْكِبَاشُ [The rams butted one another.] (A.) — تَكَافَحَتِ الْأَمْوَاجُ † The waves met and dashed together.] (A.)

! أَصَابَهُ مِنَ السُّومِ لَفْحٌ وَمِنَ الْحَرُورِ كَفْحٌ [A burning gust of the hot day-wind smote him, and a blast of the hot night-wind meeting him in the face]. (A.)

كُفَيْحٌ A husband: (K:) so called because he beholds his wife face to face. (TA.) — A bedfellow, syn. ضَجِيعٌ, (A, K,) of a woman. (TA.) — A guest coming suddenly, or unexpectedly. (K, TA.) = Like; or equal; syn. كُفٌ, (S, K,) and نَدِيدٌ. (TA.)

مُكَافِحٌ † One who superintends, manages, or conducts, affairs himself, or in his own person. (TA.) See 3.

كفر

1. كَفَرَ الشَّيْءَ, (S, A, Mgh, Mṣb, K, &c.) aor., in the sense first explained below 2; (S, K, &c.) [respecting which Fei observes,] El-Fārābee, whom J follows, says that it is like يَضْرِبُ, but in a trustworthy copy of the T it is written 2, and this is the proper form, because they say that كَفَرَ النِّعْمَةَ [of which the aor. is 2] is borrowed from كَفَرَ الشَّيْءَ in the sense which is first explained below; (Mṣb;) and MF says, that the saying of J, following his maternal uncle Aboo-Naṣr El-Fārābee, that the aor. of this verb is 2, is doubtless a mistake; but to this, [says SM,] I reply, that it is correctly 2, as J and F and other leading lexicologists have said; though the aor. of the verb of كَفَرَ as meaning the contr. of إِيمَانٌ is 2; (TA;) [or, if this latter verb be taken from the former, the aor. of the former may have been originally 2 and 2, and general usage may have afterwards applied the aor. 2 to one signification, while the aor. 2 has been applied by very few persons to that signification, but by all to the significations thence

derived;] inf. n. كَفْرٌ; (S, Mṣb;) and كَفْرَةٌ, (A, Mgh, K,) inf. n. تَكْفِيرٌ; (TA;) He veiled, concealed, hid, or covered, the thing: (S, A, Mgh, Mṣb, K:*) or he covered the thing so as to destroy it: (Az, TA:) and كَفَرَ عَلَيْهِ, aor. [and inf. n.] as above, he covered it; covered it over. (K.) You say كَفَرَ الْبَدْرُ أَتَبَدُّورَ He covered the sown seed with earth. (TA.) And كَفَرَ السَّمَاءُ The clouds covered the sky. (A.) Lebeed says,

• فِي لَيْلَةٍ كَفَرَ النُّجُومَ عَمَامًا •

In a night whereof the clouds that covered the sky concealed the stars. (Mṣb.) You say also كَفَرَهُ اللَّيْلُ, and كَفَرَ عَلَيْهِ, The night covered it with its blackness. (TA.) And كَفَرَتِ الرِّيحُ The wind covered the trace or mark [with dust.] (A.) And كَفَرَ فَوْقَ دِرْعِهِ He clad himself with a garment over his coat of mail. And كَفَرَ دِرْعَهُ بِثَوْبٍ He covered his coat of mail with a garment. (TA.) And كَفَرَ مَتَاعَهُ He put his goods in a receptacle. (TA.) And كَفَرَ الْبَتَّاعَ فِي الْوِعَاءِ He covered, or concealed, the goods in the receptacle. (A.) And كَفَرَ نَفْسَهُ بِاللِّسَاحِ He covered himself with the arms. (A.) And كَفَرَ الْجَهْلُ عَلَى عِلْمٍ فَلَانَ Ignorance covered over the knowledge of such a one. (TA.) And وَكَيْفَ تَكْفُرُونَ, [thus, with damm as the vowel of the aor.,] in the Kur, iii. 96, has been explained as signifying And wherefore do ye cover the familiarity and love in which ye were living? (TA.) — Hence, (Mṣb, TA,) كَفَرَ, (S,) and كَفَرَ, (Mṣb;) and بِالنِّعْمَةِ; كَفَرَ النِّعْمَةَ, and نِعْمَةَ اللَّهِ, (K;) aor. 2, (TA,) inf. n. كُفْرَانٌ, (S, K,) which is the most common form in this case, (El-Baṣāir,) and كُفُورٌ, (S, K,) and كُفْرٌ; (El-Baṣāir;) He covered, or concealed, (Mṣb,) and denied, or disacknowledged, the favour or benefit [conferred upon him]; (S, Mṣb;) he was ungrateful, or unthankful, or behaved ungratefully or unthankfully; contr. of شَكَرَ; (S;) and he denied, or disacknowledged, and concealed, or covered, the favour or benefit of God: (K:) God's favours or benefits are the signs which show to those who have discrimination that their Creator is one, without partner, and that He has sent apostles with miraculous signs and revealed scriptures and manifest proofs. (Az, TA.) وَلَا تَكْفُرْكَ, in the prayer [termed الْقُنُوتُ], means لَا تَكْفُرْ نِعْمَتَكَ [And we will not deny, or disacknowledge, thy favour; or we will not be ungrateful, or unthankful, for it]. (Mṣb.) [The verb when used in this sense, seems, from what has been said above, to be a حَقِيقَةٌ عَرَفِيَّةٌ, or word so much used in a particular tropical sense as to be, in that sense,

conventionally regarded as proper.] — And hence, كَفَرَ, inf. n. كُفْرَانٌ, is used to signify [absolutely] He denied, or disacknowledged. (TA.) [See the act. part. n., below: and see 3. See also art. ف, p. 2322 a.] You say كَفَرَ بِالصَّانِعِ He denied the Creator. (Mṣb.) — Hence also, (TA.) كَفَرَ, (S, Mṣb,) aor. 2, (Mṣb, TA,) inf. n. كُفْرٌ, (S, Mṣb, K,) which is the most common form in this case, (El-Baṣāir,) and كُفْرٌ (K) and كُفْرَانٌ (Mṣb, K) and كُفُورٌ (K,) He disbelieved; he became an unbeliever, or infidel; contr. of آمَنَ, inf. n. إِيمَانٌ. (S, K.) You say كَفَرَ بِاللَّهِ (S, Mṣb) He disbelieved in God: (S:) because he who does so conceals, or covers, the truth, and the favours of the liberal Dispenser of favours [who is God]. (MF.) [Also, as shown above, He denied God.] It is related in a trad. of 'Abd-El-Melik, that he wrote to El-Hajjāj, مَنْ أَقْرَبَ بِالْكَفْرِ فَحَلَّ سَبِيلَهُ, meaning, Whosoever confesses the unbelief of him who opposes the Benoo-Marwān, and goes forth against them, let him go his way. (TA.) See also كَفَرَ, below. — [He blasphemed: a signification very common in the present day.] — Also, كَفَرَ بِكَذَا He declared himself to be clear, or quit, of such a thing. (Mṣb.) In this sense it is used in the Kur xiv. 27. (Mṣb, TA.) — And كَفَرَ also signifies He was remiss, or fell short of his duty, with respect to the law, and neglected the gratitude or thankfulness to God which was incumbent on him. So in the Kur xxx. 43; as is shown by its being opposed to عَمِلَ صَالِحًا. (TA.) = كَفَرَ لَهُ, inf. n. كُفْرٌ: see 2.

2. تَكْفِيرٌ, inf. n. كَفْرَةٌ: see 1, first signification, in three places. = Hence, كَفَرَ الذَّنْبَ It (war in the cause of God [or the like]) covered, or concealed, the crime or sin: (Mgh:) [or expiated it: or annulled it; for] تَكْفِيرٌ with respect to acts of disobedience is like إِحْبَاطٌ with respect to reward. (S, K.) The saying in the Kur [v. 70,] لَنَكْفُرَنَّهُمْ عَنْهُمْ سِيئاتِهِمْ means, We would cover, or conceal, their sins, so that they should become as though they had not been: or it may mean, We would do away with their sins; as is indicated by another saying in the Kur [xi. 116,] “good actions do away with sins.” (El-Baṣāir.) كَفَرَ اللَّهُ عَنْهُ الذَّنْبَ signifies God effaced his sin. (Mṣb.) — And كَفَرَ عَنْ يَمِينِهِ [He expiated his oath;] he performed, (Mṣb,) or gave, (K,) what is termed كَفَّارَةٌ [i. e. a fast, or alms, for the expiation of his oath]: (Mṣb, K:) تَكْفِيرٌ of an oath is the doing what is incumbent, or obligatory, for the violation, or breaking, thereof: (S:) كَفَرَ يَمِينَهُ is a vulgar phrase. (Mgh.) = أَكْفَرَهُ as syn. with أَكْفَرَهُ: see 4. = كَفَرَ لَهُ, inf. n. تَكْفِيرٌ, (A, Mgh, TA,) He did

obaisance to him, lowering his head, or bowing, and bending himself, and putting his hand upon his breast: (Mgh:) or put his hand upon his breast and bent himself down to him: (TA:) or he made a sign of humbling himself to him; did obeisance to him: (A:) namely, an **عَنْج** [or unbeliever of the Persians or other foreigners] (A, Mgh) or a **ذِمِّي** [or free non-Muslim subject of a Muslim government, i.e., a Christian, a Jew, or a Sabian] (Mgh) to the king; (A, Mgh;) or a slave to his master, or to his **دِهْقَان** [or chief]: (TA:) and **كَفَّرَ**, [aor. ءَ, accord. to the rule of the **ك**,] (TK,) inf. n. **كَفَّرَ**, (**ك**,) he (a Persian, **فَارِسِي**, **ك**, and so in the L and other lexicons, but in the TS **فَارِس**, without **ي**, which is probably a mistake of copyists, TA) paid honour to his king, (**ك**, TA,) by making a sign with his head, near to prostration: (TA:) **تَكْفِيرٌ** is a man's humbling himself to another, (**س**, **ك**, TA,) bending himself, and lowering his head, nearly in the manner termed **رُكُوعٌ**; as one does when he desires to pay honour to his friend; (TA;) or as the **عَنْج** does to the **دِهْقَان**: (**س**;) and the **تَكْفِير** of the people of the scriptures [or Christians and Jews, and Sabians] one's lowering his head to his friend, like the **تَسْلِيم** with the Muslims: or one's putting his hand, or his two hands, upon his breast: (TA:) and **تَكْفِير** in prayer is the bending one's self much in the state of standing, before the action termed **رُكُوعٌ**; the doing of which was disapproved by Moḥammad, accord. to a trad. (TA.) It is said in a trad., **إِذَا أَصْبَحَ ابْنُ آدَمَ رَفَعَ فَانَ الْأَعْضَاءَ تَكْفِيرًا كَلْبًا لِبَّسَانٍ** When the son of Adam rises in the morning, verily all the members abase themselves to the tongue, (Mgh, TA,) and confess obedience to it, and humbly submit to its command. (TA.) — **تَكْفِيرٌ** also signifies The crowning a king with a crown, [because] when he, or it, is seen, obeisance is done to him (إِذَا رُبِّي كَفَّرَ لَهُ). (**ك**.) — See also **تَكْفِيرٌ** below.

3. **كَافَرَنِي حَقِّي** He denied, or disacknowledged, to me my right, or just claim. (A, Mgh, **ك**.) Hence the saying of 'Amir **أَقْرَعَ عِنْدَ الْقَاضِي** إِذَا أَقْرَعَ عِنْدَ الْقَاضِي **بِشَيْءٍ نَدَرَ كَافَرًا** [When he confesses a thing in the presence of the **Qādee**, then denies, or disacknowledges: **كَافَرًا** being thus used in the sense of **كَفَّرَ**]. But as to the saying of Moḥammad [the lawyer], **رَجُلٌ لَهُ عَلَى آخَرَ دَيْنٌ فَكَافَرَهُ بِهِ سِنِينَ**, [A man who owed to another a debt, and denied to him, in the case of it, for years], he seems to have made it imply the meaning of **المَمَاطَلَة**, and therefore to have made it trans. in the same manner as **المَمَاطَلَة** is trans. (Mgh.)

4. **اِكْفَرَهُ**, (**س**, A, Mgh, **ك**,) and **كَفَّرَهُ**, (A, Mgh, Mṣb,) [the latter of which is the more

common in the present day,] He called him a **كَافِرٌ** [i.e. a disbeliever, an unbeliever, or an infidel]: (**س**, Mgh, **ك**;) he attributed, or imputed to him, charged him with, or accused him of, disbelief, or infidelity: (**س**, A, Mṣb;) or he said to him **كَفَّرْتَهُ** [Thou hast become an unbeliever, or infidel, or Thou hast blasphemed: in this last sense, "he said to him Thou hast blasphemed," **كَفَّرَهُ**, to which alone it is assigned in the Mṣb, is very commonly used in the present day]. (Mṣb.) Hence the saying, **لَا تُكْفِرُ أَحَدًا مِنْ أَهْلِ قِبْلَتِكَ** Do not thou attribute or impute disbelief or infidelity to any one of the people of thy kibleh; (**س**, TA;) i.e., do not thou call any such a disbeliever, &c.; or do not thou make him such by thine assertion and thy saying. (TA.) **لَا تُكْفِرُوا أَهْلَ قِبْلَتِكُمْ** is not authorized by the relation, though it be allowable as a dial. form. (Mgh.) — [Also] **أَكْفَرْتَهُ**, inf. n. **اِكْفَارٌ**, I made him a disbeliever, an unbeliever, or an infidel; I compelled him to become a disbeliever, &c. (Mṣb.) And **أَكْفَرْتُ فَلَانَ صَاحِبَهُ** Such a one compelled his companion by evil treatment to become disobedient after he had been obedient. (Mgh.) And **أَكْفَرْتُ الرَّجُلَ مُطِيعَهُ** The man compelled him who had obeyed him to disobey him: (T, TA:) or he made him to be under a necessity to disobey him. (TA.) = **اِكْفَرُ** He (a man, TA) kept, or confined himself, to the **كُفْرُ**, (**ك**;) i.e. **قَرْيَةٌ** [town or village]; (TA;) as also **اِكْتَفَرُ**. (IAṣr, **ك**.)

5. **تَكْفَرُ بِالسَّلَاحِ** He covered himself with the arms. And **تَكْفَرُ بِالثَّوْبِ** He enveloped himself entirely with the garment. (A.)

8: see 4, last signification.

كُفْرٌ The darkness and blackness of night; [because it conceals things;] as also, sometimes, **كُفْرٌ**. (**س**, **ك**.) [See also **كَافَرٌ**.] See a verse cited voce **ذُكَا**. = Earth, or dust; because it conceals what is beneath it. (Lh.) = [Hence also] A grave, or sepulchre: (**س**, **ك**;) pl. **كُفُورٌ**. (**س**.) Whence the saying, **اللَّهُمَّ اغْفِرْ لِأَهْلِ الْكُفُورِ** [O God, pardon the people of the graves]. (**س**.) = [And hence, perhaps,] A town, or village; [generally the latter;] syn. **قَرْيَةٌ**: (**س**, Mgh, Mṣb, **ك**;) a Syriac word, and mostly used by the people of Syria [and of Egypt]: or, accord. to El-Ḥarbee, land that is far from men, by which no one passes: (TA:) pl. **كُفُورٌ**: (**س**, Mṣb:) in the present day, it is applied in Egypt to any small **قَرْيَةٌ** [or village] by the side of a great **قَرْيَةٌ** [or town]: they say **القَرْيَةُ الْفَلَانِيَّةُ وَكُفْرُهَا** [Such a town and its village]: and sometimes one **قَرْيَةٌ** has a number of **كُفُورٌ**. (TA.) Hence the saying of Mo'āwiyeh, **أَهْلُ الْكُفُورِ هُمُ أَهْلُ الْقُبُورِ**

[The people of the villages are the people of the graves]; meaning, that they are as the dead; they do not see the great towns and the performance of the congregational prayers of Friday: (**س**, Mgh:) by **الْكُفُورِ** he meant the villages (**الْقُرَى**) remote from the great towns and from the places where the people of science assemble, so that ignorance prevails among their inhabitants, and they are most quickly affected by innovations in religion and by natural desires which cause to err. (Az, TA.) Hence also the trad. (of Aboo-Hureyreh, TA), **يُخْرِجَتَكُمْ بَعْضُكُمْ مِنْ بَعْضٍ كَمَا تُخْرِجُ الْكُفْرُ مِنَ الْكُفْرِ** [The Greeks will assuredly expel you from them, town by town, or village by village]; (**س**, TA;) i.e. from the **قُرَى** of Syria. (**س**, TA.) — **كُفْرٌ عَلَى كُفْرٍ** also signifies One upon another; or one part upon another. (TA.)

كُفْرٌ: see 1. [As a simple subst., Ingratitude, &c. — And particularly Denial, or disacknowledgment, of favours or benefits, and especially of those conferred by God: and disbelief, unbelief; infidelity.] It is of four kinds: **كُفْرٌ بِإِنكَارٍ** the denial, or disacknowledgment, of God, with the heart and the tongue, having no knowledge of what is told one of the unity of God [&c.]: and **كُفْرٌ بِجُحُودٍ** the acknowledgment with the heart without confessing with the tongue: [or the disacknowledgment of God with the tongue while the heart acknowledges Him:] and **كُفْرٌ بِمُعَانَدَةِ** the knowledge of God with the heart, and confession with the tongue, with refusal to accept [the truth]: and **كُفْرٌ بِالتَّفَاقُحِ** the confession with the tongue with disbelief in the heart: all of these are unpardonable: (L, TA:) the greatest **كُفْرٌ** is the denial, or disacknowledgment, of the unity [of God], or of the prophetic office [of Moḥammad and others], or of the law of God. (El-Baṣā'ir.) [Also, Blasphemy. Its pl., as a simple subst. in all these senses, is said to be **كُفُورٌ**.] Akh says, that **كُفُورًا** [in the accus. case] in the **Qur** xvii. 101, [to which may be added v. 91 of the same ch., and xxv. 52,] is pl. of **كُفْرٌ**, like as **بُرُودٌ** is pl. of **بُرْدٌ**. (**س**.) = Tar, or pitch, syn. **قَبِيرٌ**; with which ships are smeared; (**ك**;) of which there are three sorts, **كُفْرٌ** and **قَبِيرٌ** and **زَفْتٌ**: **كُفْرٌ** is melted, and then ships are smeared with it: [whence, app., its name, from its being a covering:] **زَفْتٌ** is used for smearing skins for wine, &c. (ISH.)

كُفْرٌ: see **كُفْرٌ**.
كَافُورٌ: see **كَافُورٌ**.
كَافِرَةٌ: see **كَافِرَةٌ**.
كَافِرِي, and its variations: see **كَافُورٌ**.
كُفُورٌ: }
كَفَارٌ: } see **كَافِرٌ**.

كَفَّارَةٌ a subst. from تَكْفِيرُ الْبَيْتِ (S,) or an intensive epithet in which the quality of a subst. predominates; signifying [An expiation for a sin or crime or a violated oath;] an action, or a quality, which has the effect of effacing a wrong action or sin or crime; (TA;) that which covers, or conceals, sins or crimes; such as the كَفَّارَةُ of oaths [violated], and that of [the kind of divorce termed] ظَهَار, and of unintentional homicide; (T, TA;) an expiation (مَا كَفَّرَ بِهِ), such as an alms-giving, and a fasting, and the like: (K:) pl. كَفَّارَاتُ. (T, TA.)

كَافِرٌ A sower: (S, K:) or a tiller of the ground: (Mṣb:) because he covers over the seed with earth: (S, Mṣb:*) pl. كَفَّارٌ. (S, TA.) The pl. is said by some to be thus used in the Qur lvii. 19. (TA.) — Dark clouds, or a dark cloud; (K;) because it conceals what is beneath it. (TA.) — Night: (K:) or intensely black night; because it conceals everything by its darkness. (S.) — The darkness; (K;) because it covers what is beneath it; (TA;) as also كَفْرَةٌ, accord. to the copies of the K; but in the L, كَفْرٌ, q. v. (TA.) — The sea; (S, A, K;) for the same reason. (TA.) Thaqlabeh Ibn-Ṣo'eyr El-Mazinec says, (S, TA,) describing a male and a female ostrich and their returning to their eggs at sunset, (TA.)

• تَدَكَّرًا تَقَلًّا رَيْدًا بَعْدَمَا
• أَلَقْتُ ذَكَاءَ يَمِينِي فِي كَافِرٍ

[And they remembered goods placed side by side, after the sun had cast its right side into a sea]; i.e., the sun had begun to set: or the poet may mean [by كَافِرٍ] night: (S, TA:) but Sgh says, that the right reading is تَدَكَّرَتْ; the pronoun referring to the female ostrich. (TA.) — Also, A great river: (S, K:) used in this sense by El-Mutalemmis: (S:) and a great valley. (K.) — [A man] staying, or abiding, [in a place,] and hiding himself. (TA.) [See an ex. voce عَرَشٌ.] — [A man] wearing arms; covered with arms: (Az, K:) as also مُكْفَرٌ (A, K) and مُتَكْفِرٌ (S, A) and مُكْفَرٌ: (A:) or this last signifies bound fast in iron; (K, TA;) as though covered and concealed by it: (TA:) pl. of the first, كَفَّارٌ. (K.) Hence the following, (K,) said by Moḥammad during the pilgrimage of valediction, (TA.) لَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضَكُمْ رِقَابَ بَعْضٍ (K) [Do not ye become again, after me, i.e., after my death,] wearers of arms, preparing yourselves for fight, [one party of you smiting the necks of others;] as though he meant thereby to forbid war: (AM, TA:) or [do not ye become unbelievers, after me, &c.; i.e.,] do not ye call people unbelievers, and so become unbelievers [yourselves]. (AM, K, TA.) — A coat of mail; (Sgh, K;) because it conceals

what is beneath it. (TA.) — One who has covered his coat of mail with a garment worn over it. (S.) — كَافِرُ الدَّرُوعِ A garment that is worn over the coat of mail. (A.) — One who denies, or disacknowledges, the favours or benefits of God: (K:) [ungrateful; unthankful; especially to God:] one who denies, or disacknowledges, the unity [of God], and the prophetic office [of Moḥammad and others], and the law of God, altogether, accord. to the common conventional acceptation: a disbeliever; an unbeliever; an infidel; a miscreant; contr. of مُؤْمِنٌ: (El-Baṣā'ir:) because he conceals the favours of God: (S:) or because his heart is covered; as though it were of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: (IDrd, TA:) or because كَفَّرَ covers his heart altogether: (Lth, TA:) i.e., having a covering to his heart: or because, when God invites him to acknowledge his unity, He invites him to accept his favours; and when he refuses to do so, he covers the favour of God, excluding it from him: (Az, TA:) fem. with ة: (S, Mṣb, K:) pl. masc. كَفْرَةٌ, (S, Mṣb, K,) the most common pl. of كَافِرٍ in the first of the senses explained above, (El-Baṣā'ir,) and كَفَّارٌ, (S, Mṣb, K,) the most common pl. of the same in the last of those senses, as contr. of مُؤْمِنٌ, (El-Baṣā'ir,) and كَفَّارٌ (S, K) and كَافِرُونَ: (Mṣb:) and pl. fem. كَوَافِرٌ (S, Mṣb, K) and كَافِرَاتٌ: (Mṣb:) and كَافِرٌ: (K:) or كَفُورٌ is an intensive epithet, meaning very ungrateful, or unthankful, [&c., especially to God]: so in the Qur xxii. 65, and xliii. 14: and كَفَّارٌ has a more intensive signification than كَفُورٌ, [meaning habitually ungrateful, &c.]: so in the Qur l. 23: but sometimes it is used in the sense of كَفُورٌ; as in the Qur xiv. 37: (El-Baṣā'ir:) كَفُورٌ is fem. as well as masc.; (TA;) and its pl. is كَفْرٌ, (K, TA,) also both masc. and fem.; and it has no unbroken pl. (TA.) — Also, simply, Denying, or disacknowledging; a denier, or disacknowledger: followed by بَ before the thing denied: pl. كَافِرُونَ: (S, TA;) so in the Qur ii. 38, (TA,) and xxviii. 48. (S, TA.) — [Also, Blaspheming; a blasphemer.] — See also كَافُورٌ.

كَافُورٌ The spathe, or envelope of the طَلْع [or spadix], (Aṣ, S, K, TA,) or upper covering thereof, (TA,) of a palm-tree; (Aṣ, S, K, TA;) the كَمْرُ of a palm-tree: (Mgh, Mṣb:) as also كُفْرِيٌّ, (S, Mgh, Mṣb,) with ḍamm to the ك and fet-ḥ to the ف and teshdeed to the ر, (Mgh, Mṣb,) or كُفْرِيٌّ, [so in the copies of the K, and so I have found it written in other works, so that both forms appear to be correct,] and كَفْرِيٌّ and كَفْرِيٌّ, (K, TA,) and كَافِرٌ (AHn, K) and كَفْرٌ: (K:) so called because it conceals

what is within it: (Mgh, Mṣb:) or, accord. to AA and Fr, the طَلْع [by which they probably mean the spathe, for, as is said in the Mgh, it is applied by some to the كَمْرُ (or spathe) before it bursts open]: (S:) [كُفْرِيٌّ is sometimes masc., though more properly and commonly fem.]: IAṣr says, I heard Umm-Rabāḥ say, هَذَا كَفْرِيٌّ and هَذِهِ كَفْرِيٌّ: (TA:) the pl. of كَافُورٌ is كَوَافِرٌ; and the pl. of كَافِرٌ is كَوَافِرٌ. (TA.) — Also †The زَمْعُ of the grape-vine; (K, TA;) i.e., the leaves which cover what is within them of the raceme; likened to the كَافُورُ of the طَلْع; (TA:) the كَمْرُ [or calyx] of the grapes, before the blossom comes forth; because they cover the unopened raceme; accord. to IF, as also كُفْرِيٌّ: (Mṣb:) pl. كَوَافِرٌ and كَوَافِرٌ, accord. to the K; but it is well known that the former is pl. of كَافُورٌ, and the latter of كَافِرٌ. (TA.) — And, accord. to some, †The envelope [or calyx] of any plant. (TA.) — [Camphor;] a kind of perfume, (S, K,) well known, from certain trees [the laurus camphora of Linn.] in the mountains of the sea of India and China, which afford shadow to many people or creatures, (K,) by reason of its greatness and its many spreading branches, (TA,) which leopards or panthers frequent, and the wood of which is white and easily broken; the كَافُورُ is found within it, and is of various kinds, in colour red, and becoming white only by تَصْعِيدٌ [or sublimation]. (K.) — Accord. to the M, A mixture of perfume, composed of the spathe (كَافُورُ) of the spadix of the palm-tree. (TA.) — A certain spring, or fountain, in paradise. (Fr. K.) So in the Qur [lxxvi. 5,] إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا [Verily the pious shall drink a cup of wine whereof the mixture is Káfoor]. (Fr.) IDrd says, that it should be imperfectly decl., because it is a fem. [proper] name, determinate, of more than three letters; but it is made perfectly decl. for the conformity of the ends of the verses: Th says, that it is made perfectly decl. because it is used by way of comparison; and that if it were a [proper] name of the spring, or fountain, it would be imperfectly decl.: Th means, says ISd, whereof the mixture is like كَافُورٌ [or camphor]: and Zj says, that it may mean that the taste of perfume and كَافُورُ is in it, or that it is mixed with كَافُورُ. (TA.) — A certain plant, (Lth, K,) [which I believe to be the same as the camphorata Mons-peliensis, see my "Thousand and One Nights," ch. xxviii. note G,] of sweet odour, (ISd, K,) the flower of which is (Lth, K) white, (Lth,) like the flower of the أَقْحَوَانُ [or camomile]. (Lth, K.) — IDrd says, I do not think the كَافُورُ is Arabic, because they sometimes say كَافُورٌ and كَفُورٌ. (TA.)

أَكْفَرُ [More, or most, ungrateful or unthank-

ful, especially to God; or disbelieving or unbelieving]. (TA.)

تَكْفِيرٌ, as a subst., The crown of a king. (ISd, K.)

مُكْفَرٌ A bird covered with feathers. (A.) See also كَافِرٌ: and see مَكْفُورٌ. — One who, though beneficent, is regarded, or treated, with ingratitude; (K.); a benefactor whose beneficence is not gratefully acknowledged. (A.)

مُكْفَرٌ: see كَافِرٌ.

رَمَادٌ مَكْفُورٌ Ashes upon which the wind has swept the dust so that it has covered them. (S.) See also مَكْفَرٌ.

مُكْفَرٌ: see كَافِرٌ.

[كفل

كفن

كفى

See Supplement.]

ككب

Q. Q. 1, كَوَكَبٌ, (S, K.) inf. n. كَوَكَبَةٌ (K) It (iron) glistened; was lustrous, or bright. (S, K.) See also مَكْوَكَبٌ.

كَوَكَبٌ i.q. نَجْمٌ, A star; an asterism; a constellation: as also كَوَكَبَةٌ: (S, K:) or الكوكبة is an appellation given to the planet Venus; and for the rest of the stars, the masc. word كوكب is used: (Az:) but Venus is called also الكوكب. (MF.) [Pl. كَوَاكِبٌ.] — Accord. to Lth, كوكب is a quadrilateral-radical word; the و being a radical letter: it is also said to be from كوب, or from كوكب; though ك is not one of the letters of augmentation; so that here it must be augmentative contrary to rule. (TA.) [But I rather think that it is an arabicized word, from the Hebrew כוכב; and that ignorance of its being so has caused the Arabs to dispute respecting its formation.] — دَهَبُوا تَحْتَ كُلِّ كَوَكَبٍ They became dispersed [as though under every tract of heaven]. (AO, S, K.) — كَوَكَبٌ + Drops [of dew] that fall upon herbage in the night, (K.) and become like stars. (TA.) — The source, or spring, of a well. (K.) — Water. (El-Muärrij, K.) — + The lustre, or brightness, or glistening, of iron. (S, K.) — + A sword. (K.) — A nail: (K:) [or more probably, + its head, as in Golius] — كَوَكَبٌ (AZ, K) and كَوَكَبَةٌ (TA) + A whiteness in the eye: (K:) a whiteness in the black part of the eye, whether the sight be gone in consequence thereof, or not. (AZ.) — كَوَكَبٌ A tract, such as is termed حَقَّةٌ, differing in

colour from the land in which it lies. (K.) — + A youth nearly of the age of puberty: (K:) a youth who has attained the period of adolescence, and whose face has become beautiful, is called كَوَكَبٌ مُمْتَلِبٌ (a full star), like as he is called بَدْرٌ. (TA.) [See شَادِحٌ, and مُطَبِّحٌ.]

— + The chief, lord, or prince, and horseman, or cavalier, of a people. (K.) — + A man with his arms; an armed man. (K.)

— + What is tall of plants. (K.) — A mountain: (K) [but Freytag mentions, that in some copies, for جَبَلٌ, is read خَيْلٌ, horses and horsemen, or a troop of horse:] or the main part thereof. (TA.) — The greater part, chief part, main, gross, mass, or bulk, of a thing: (S, K:) as of herbage, water, an army. (TA.) — † The flower, or flowers, of a garden, or meadow. (TS, K.) — The

فَطْرٌ [toadstool, or mushroom], a well-known plant: (AHn, K:) I do not mention it, says AHn, from a learned man: but كوكب is [explained by lexicologists only as] the name of a well-known plant, called كَوَكَبُ الْأَرْضِ: (L:) perhaps a species of the فَطْر. (El-Makdissee, cited by MF.) — Vehemence of heat: (K:) the greater part of the heat. (TA.)

— The medicament called طَلَقٌ, q.v., [which defends the person who is anointed therewith from the burning of fire]. (K: explained by the words الطَّلَقُ مِنَ الْأَذْيَابِ: in some copies of the K, مِنَ الْأَذْيَابِ. [This is wrong: يَوْمٌ = طَلَقٌ.] — كَوَكَبُ الْأَرْضِ means Talc: see طَلَقٌ.) — دَو كَوَاكِبٌ A day of difficulties, distresses, or calamities. (K.) — كَوَكَبٌ A place of confinement. (K.)

كَوَكَبَةٌ see كَوَكَبٌ. — An assembly; a company; a congregated body. (K.) Said by some to be figurative in this sense.

دَعَوْا دَعْوَةَ كَوَكَبِيَّةٍ [They uttered an imprecation like that of Konkebeeyeh]: a proverb. كَوَكَبِيَّةٌ was a town the people of which were oppressed by its governor, wherefore they uttered an imprecation against him, and he died immediately after it. (K.)

أَمْعَزُ مَكْوَكِبٌ + A hard tract with glistening pebbles: also called مَكْوَكِبٌ. (TA.)

[كل

See Supplement.]

كَلَا

1. كَلَاةٌ, (S, K.) aor. : , inf. n. كَلَى (K) and كَلَاةٌ (S, K) and كَلَاةٌ (K) [but respecting this last see a verse of Jemeel cited below], He (i.e.

God, S) guarded him, or kept him, or kept him safely. (S, K.) — اذْمَبُوا فِي كَلَاةِ اللَّهِ Go ye in the safe keeping of God. (S, TA.) — In the following verse of Jemeel,

فَكَرُونِي بِخَيْرٍ فِي كَلَاةٍ وَغَيْبَةِ
وَإِنْ كُنْتَ قَدْ أَزْمَعْتَ صَرْمِي وَبَعْضِي

[Then be thou in prosperity, in safe keeping (of God), and in happy condition, even if thou have firmly resolved to cut me and to detest me].

كَلَاةٌ may be an inf. n.; or it may be pl. of كَلَاةٌ; or it may be put for كَلَاةٌ, the ة being elided by a necessary poetical licence. (Abu-l-Hasan.) — The verb is also used without hemz, thus; يَكَلَاكُمُ, كَلَيْتُ; and يَكَلَاكُمُ, كَلَيْتُ; in the dial. of Kureysh; inf. n. كَلَايَةٌ: as the

pass. part. n. of both, مَكْلُوٌ is more commonly used than مَكْلِيٌّ, which is correctly used as the pass. part. n. of كَلَيْتُ. (TA.) — كَلَا الْقَوْمَ

+ He acted as a scout (رَبِيَّةٌ) for the party, or people. (TA.) — كَلَا بَصْرَهُ فِي شَيْءٍ, (K, TA,

[in the CK نَظَرَهُ,]) or أَكَلَاهُ, (S,) He repeatedly turned his eye to a thing; looked at it again and again. (S, K.) — كَلَا النَّجْمَ: He watched the star, to see when it would rise. (A.) —

كَلَاؤُهُ, (S, K,) or كَلَاؤُهُ, inf. n. كَلَاؤٌ, act. part. n. كَالِيٌّ, (A,) The debt, or its payment, was put off, or postponed, or delayed. (S, A, K.)

— كَلَا عَمْرَهُ † His life came to an end: (K:) or was long, and was delayed. (A.) — كَلَا [unless this be a mistake for كَلَاةٌ] He postponed, or delayed, a thing. (TA, art. نَسَأَ) — كَلَا,

(K,) inf. n. كَلَى, (Ag,) He beat with a whip. (Ag, K.) — كَلَاتِ النَّاقَةَ, (S, K,) and أَكَلَاتُ, (S,) The she-camel ate كَلَا, or herbage. (A'Obeyd, S, K.) — كَلَاتِ الْأَرْضِ, (K,) and أَكَلَاتُ, and كَلَيْتُ, (S, K,) inf. n. أَكَلَاتُ, (TA,) and أَكَلَاتُ, (K,) The land contained, (S,) or abounded with, (K,) كَلَا, or herbage. (S, K.)

2. كَلَا, inf. n. تَكَلَّى and تَكَلَّنَتْ, He brought a ship near to the bank of the river, (K,) and moored it. (TA.) — كَلَا + He retained, detained, or confined, a person: (K:) app. from the verb as used with reference to a ship; and therefore tropical. (TA.) — كَلَا, (K,) inf. n. تَكَلَّى, (TA,) He came to a place, and stopped there. (TA.) — كَلَا, inf. n. تَكَلَّنَتْ, He came to a place sheltered from the wind. (S) — كَلَا

He came to a person (K) on an affair. (TA.) — كَلَا فِي أَمْرٍ † He looked into, or considered attentively, a thing. (K.) See 4. — كَلَا فِيهِ † He regarded him attentively, and was pleased with

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5. كَلَا, inf. n. تَكَلَّى and تَكَلَّنَتْ, He brought a ship near to the bank of the river, (K,) and moored it. (TA.) — كَلَا + He retained, detained, or confined, a person: (K:) app. from the verb as used with reference to a ship; and therefore tropical. (TA.) — كَلَا, (K,) inf. n. تَكَلَّى, (TA,) He came to a place, and stopped there. (TA.) — كَلَا, inf. n. تَكَلَّنَتْ, He came to a place sheltered from the wind. (S) — كَلَا

him. (TA.) = كَلَا فِي الطَّعَامِ وَغَيْرِهِ inf. n. كَلَى; (S, TA;) and كَلَا, (S, K,) inf. n. كَلَى; (S;) He paid in advance (أَسْلَمَ, K, and أَسْفَ, S, K) for corn or other food, &c. (S, K, TA.) [Here the original signification of postponement or delay is involved: for he who pays in advance for a thing grants a delay in the delivery thereof.] IAsr cites the following verse:

• فَمَنْ يُحْسِنِ إِلَيْهِمْ لَا يُكَلِّفِي
• إِيَّاهُ جَازٍ بِذَلِكَ وَلَا كَرِيمِ

[So that he who does a good action to them does not pay in advance to one who will recompense for that (action), nor to him who is generous]. (TA.) See 1 and 5.

3. كَلَا, inf. n. مَكَلَاةٌ, and كَلَا, He watched, or observed. (TA.)

4. See 1 in three places. = اِكَلَّتْ عَيْنُهُ † His eye was sleepless, or wakeful. (A.) — اِكَلَّا, and كَلَا, † He made his eye sleepless, or wakeful. (A.) = اِكَلَّا عُمُرَهُ † He brought his life to its close. (K.) See 1.

5. تَكَلَّى; and كَلَا, inf. n. تَكَلَّى; He bought on credit. [This is the explanation given in the TK, and it appears to be correct. It is also there said, that اِخْدَتُهُ تَكَلَّاتُهُ signifies اِخْدَتُهُ نَسِيئَةً, I took it, or bought it, on credit: and كَلَّاتٌ فِي الطَّعَامِ اِخْدَتُهُ بِالنَّسِيئَةِ, I took, or bought, the food on credit, but the latter I render differently. (See 2, above.) In the K we read اِكَلَّى وَاِكَلَّاتٌ بِالنَّسِيئَةِ وَالْعَرَبِيُّونَ وَتَكَلَّاتٌ وَكَلَّاتٌ تَكَلَّاتٌ اِخْدَتُهُ. IbrD thinks that the last word should be اُخْرَتْ "I postponed, or delayed": but I rather think that it should be اُخْدَتَهَا, meaning اِخْدَتُهُ نَسِيئَةً I took, or bought, on credit. In the TA we read, AO says, تَكَلَّاتٌ كَلَّاتٌ وَكَلَّاتٌ تَكَلَّاتٌ اِخْدَتُهُ وَنَسِيئَةُ التَّأخِيرِ تَكَلَّاتٌ اِخْدَتُهُ وَنَسِيئَةُ التَّأخِيرِ اِخْدَتُهُ. but the words اِخْدَتُهُ seem to have been added by SM; for in the S we find, on the authority of AO, تَكَلَّاتٌ اِخْدَتُهُ وَنَسِيئَةُ التَّأخِيرِ اِخْدَتُهُ: whence it seems, that كَلَّاتٌ (or تَكَلَّاتٌ, and كَلَّاتٌ, see above,) and كَلَّاتٌ, signify He asked for a delay of the period of the payment of a debt.] See 8.

8. اِكْتَلَّى مِنْهُ † He preserved, or guarded, himself from him or it; had a care of, or was cautious of, him or it. (S, K,*) — اِكْتَلَّى عَيْنِي † My eye was wakeful, vigilant, or cautious. (S.) — اِكْتَلَّى كَلَّاتٌ, and تَكَلَّاتٌ, He received a كَلَّاتٌ [i.e., an earnest, or money paid in advance]. (K.)

10: see 1 and 5.

كَلَا Fresh herbage; syn. عُنْبٌ: (S, K:) applied to the عُرْوَةُ, نَصِي, and صِلْيَان: (Az:) or pasture, or what cattle &c. feed upon: (TA:) or herbage, whether fresh or dry, either fresh pasture or fodder: (S, K:) or it comprises the عُرْوَةُ, نَصِي, حَلْمَةٌ, صِلْيَان, شَيْخ, عَرَفَج, the various kinds of عُرْوَةُ, and what are termed عُنْبٌ, بَقْلٌ, and the like: or it is applied to the herbs called بَقْلٌ, and to trees: a gen. n., having no sing.; or its sing. is كَلَاةٌ. (TA.)

كَلَاةٌ: see 5 and كَالِيٌّ.

أَرْضٌ كَلَاةٌ, (S, K,) and مَكَلَاةٌ, (K,) and مَكَلَاةٌ, (S,) A land containing, (S,) or abounding with, (K,) كَلَا, or herbage. (S, K.) — The † last is also said to signify A land with the pasture of which its camels have been satiated. (TA.) — See a trad. quoted in art. فَضْلٌ.

كَلَاةٌ † A strong eye, which sleep does not overcome. (TA.) — كَلَاةُ الْعَيْنِ † A man, or a camel, (male or female,) having a strong eye, which sleep does not overcome: (K:) or, a sleepless, or wakeful, eye. (A.) — مَرَأَةٌ كَلَاةٌ † [A woman who is sleepless at night]. (TA.) See 4.

كَلَاةٌ and مَكَلَاةٌ A station of ships, (S, K,) near the bank of a river, or near what is called the جَدُّ: (TA:) the former is masc. and fem.; or, accord. to Sb, it is of the measure فَعَالٌ; and therefore masc., and perfectly declinable: (S:) so called because it keeps the vessels safe (يَكْلُوها) from the wind: but accord. to Th, it is of the measure فَعَلَاءٌ; and therefore fem., [and imperfectly declinable; from كَلٌّ;] so called because the wind there becomes slackened: or a place where ships are moored, near the bank of a river: (TA:) or a place sheltered from the wind. (S.) — Also, The bank of a river. (S, K.) — Dual of كَلَّانٍ, كَلَّانٍ, and كَلَّانٍ: pl. كَلَّانٍ. (TA.) — مَنْ عَرَّضَ عَرَضًا لَهُ وَمَنْ قَدَّفَنَاهُ (TA,) or مَشَى عَلَى الْكَلَّاءِ أَلْقَيْنَاهُ فِي النَّهْرِ (K in art. عَرَضُ), (TA in that art.): † Him who indirectly calumniates we will treat in a similar manner; (meaning, we will inflict upon him a chastisement less than that termed اَلْحَدُّ;) and him who walks upon the bank of the river (i.e., who openly calumniates, and so, as it were, embarks on the river of the حُدُودُ, [pl. of حُدٌّ,]) we will cast into that river; meaning, we will inflict upon him the chastisement termed اَلْحَدُّ. (TA; and K* in art. عَرَضُ.)

كَلَّانِيٌّ (S, K) and كَلَّانِيَّةٌ (K) i.q. نَسِيئَةٌ, [app.

bearing both of the two significations immediately following, and clearly shown in the S &c. to bear the latter of them: A postponement, or delay, in the time of the payment of a debt, &c. See also نَسَاءَةٌ, and كَلَا. — Also, both words, like نَسِيئَةٌ, A debt of which the payment is deferred by a creditor to a future period.] (S, K.) — Ex., نَهَى عَنِ الْكَالِيِّ بِالْكَالِيِّ, i.e., النَّسِيئَةَ بِالنَّسِيئَةِ, He (Mohammad) forbade [exchanging] a debt to be paid at a future time for a similar debt. (S, TA.) [See the Jāmi' eṣ-Ṣagheer, and Mishkāt el-Masābeeh, ii., 21.] What is forbidden by this is, a man's buying a thing on credit for a certain period, and, when the period of payment is come, and he finds not that wherewith to pay the debt, his saying, Sell it to me on credit for a further period, for something additional: whereupon he [thus] sells it to him: (TK:) or, a man's paying money for wheat, or the like, to be given at a certain period, and, when the period comes, the debtor's saying, I have not wheat; etc.; but sell thou it to me on credit for a certain period. (AObeyd, Mṣb.) See أَجَلَ. [Kāl is also used for كَالِيٌّ. (S.) [See an ex. voce نَاجِزٌ.] The pl. of the latter is كَوَالِيٌّ. (TA.) — Also كَلَّاتٌ, Money paid at a period after the purchase, for food. (S.) — Also كَالِيٌّ and كَلَّاتٌ, An earnest, or money paid in advance. (K.)

أَكْلًا: Longer, or longest; more, or most, protracted. (TA.) — بَلَغَ اللَّهُ بِكَ أَكْلًا الْعُمُرِ (S, A) i.e. [May God cause thee to reach, or attain,] the extreme, or most distant, period of life! (S, TA.)

كَلَّاتَةٌ and مَكَلَّاتَةٌ: see كَلَّاتَةٌ.

لِلْعَيْنِ فِيهَا مَكَلَّاتَةٌ: The eye is constantly fixed upon her: [or has in her an object that is watched (by it):] as though watching her because pleased with her. (A.)

كَلَّاتٌ: see مَكَلَّاتٌ.

كَلْب

1. كَلَبٌ, aor. كَلَبْتُ, inf. n. كَلَبٌ, He (a dog) was seized with madness, in consequence of eating human flesh. (K.) See also كَلَبٌ and كَلَبٌ. — كَلَبٌ, inf. n. كَلَبٌ, He (a man) was seized with madness like that of dogs, in consequence of his having been bitten by a [mad] dog; [was seized with hydrophobia]. (K.) So also a camel. (S, K.) See also كَلَبٌ and كَلَبٌ. — كَلَبٌ, like عَنِيٌّ, [i.e., pass. in form, but neut. in signification,] He lost his reason by the kind of madness termed كَلَبٌ. (K.) See كَلَابٌ. — عَلَيْهِ كَلَبٌ, inf. n. كَلَبٌ, † He was angry (K) with him; and thus resembled one afflicted with

the disease called **كَلْب**. (TA.) — **كَلْب**, inf. n. **كَلَب**, † *He was light-witted; weak and stupid, or foolish; ignorant; deficient in intellect*: syn. **سَهَة**: (K:) and thus resembled one afflicted with the disease called **كَلْب**. (TA.) — **كَلْب**, inf. n. **كَلَب**, † *He thirsted*. (K.) From **كَلَب** signifying “he was seized with the disease of dogs, and died of thirst:” for the person afflicted with this disease thirsts, and when he sees water, is frightened at it. (TA.) — **كَلَبَ عَلَى شَيْءٍ**, (TA,) inf. n. **كَلَب**, † *He was eager for, or desired with avidity, a thing*. (K, TA.) — In like manner, **تَكَالَبَ** † *النَّاسُ عَلَى الْأُمْرِ*, † *The people were eager for the thing, as though they were dogs*. — **كَلَبَ**, inf. n. **كَلَب**, † *He ate voraciously, without becoming satiated*. (K.) — **كَلَبَ**, inf. n. **كَلَب**, *He (a person bitten by a mad dog) cried out, [or barked]*. (K.) — **كَلَبَ**, inf. n. **كَلَب**; (so accord. to the TA; but accord. to some copies of the K, **كَلَبَ**;) and **اِسْتَكَلَبَ**; *He (a dog) had the habit of eating men*. (TA.) — **كَلَبَ**, aor. 2; (K: but in some copies, **كَلَبَ**, aor. 2; [which is evidently the right reading;]) and **اِسْتَكَلَبَ**; *He (a man in a desert place, TA,) barked, in order that dogs might hear him and bark, and that one might be guided thereby to him [to receive or direct him]*. (K.) — **كَلَبَ**, inf. n. **كَلَبَ** and **مُكَلَّبَةٌ**, † *He performed the office of a pimp*. (Aṣ, IAṣ, K.) [This office seems to be thus compared with that which a dog performs, in inviting travellers, by his bark, to enjoy his master's hospitality.] — **كَلَبَ**, inf. n. **كَلَبَ**, † *It (a tree), not having sufficient watering, had rough leaves, without losing their moisture, so that they caught to the garments of those who passed by, thus annoying them like a dog*. (ADḲ, K.) — **كَلَبَ** † *It (a tree) became stripped of its leaves, and rugged, or scabrous, so that it caught to men's garments, and annoyed the persons passing by, like a dog*. (TA.) — **كَلَبَ الْمَزَادَةَ**, aor. 2, (inf. n. **كَلَبَ**, TA,) *He inserted a strap, thong, or strip of leather, (كَلَبَ,) between the two edges of the مزادة, in sewing them*: (S:) or **الْكَلْبُ** is the action of a woman who sews a skin, when, finding the thong too short, she inserts into the hole a doubled thong, and puts through it [i.e. through the loop thus formed] the end of the deficient thong, and then makes it to come out [on the other side of the skin, by pulling the loop through]. (IDrd.) See **كَلَبَتِ السَّيْرَ**. **كَلَبَتِ السَّيْرَ** aor. 2, inf. n. **كَلَبَ**, *She (a female sewer of skins or the like), finding the thong [with which she was sewing] too short, doubled a thong, through which she put the end of the deficient thong [in order to draw it through]*: (TA:) or **كَلَبَتِ السَّيْرَ**, aor. and inf. n. as above, signifies

he sewed the thong, or strip of leather, between two other thongs, or strips. (IAṣ.) — **كَلَبَ عَلَيْهِ الْقَدْرُ** † *The strap or thong of untanned hide pressed painfully upon him, by his being exposed with it to the sun or air, and its drying*. (TA.) — **كَلَبَ عَلَيْهِ الدَّهْرُ**, inf. n. **كَلَبَ**, † *Fortune pressed severely upon him*. (TA, from a trad.) See also **كَلَبَ**, and 6. — **كَلَبَ**, inf. n. **كَلَبَ**, † *It (winter, S, K, cold, &c., S,) became severe, or intense*: (S, K:) *he (an enemy) pressed hard, or vehemently, upon him*. (TA.) — **كَلَبَ**, inf. n. **كَلَبَ**, *It (a rope) fell between the cheek and wheel of the pulley*. (K.) — **كَلَبَهُ**, aor. 2, *He struck him with a كَلَاب, or spur*. (S, K.)

2. **كَلَبَ**, inf. n. **تَكَلَّبَ**, *He trained a dog to hunt*: and sometimes, *he trained a فَهْد, or a bird of prey, to take game*. (L.) See the act. part. n.

3. **كَلَبَ**, inf. n. **مُكَلَّبَةٌ** (S, K, TA) and **كَلَابٌ**, (TA,) † *He acted in an evil manner, or injuriously, towards him; or contended against him*: (S, K:) *he straitened, or distressed, him, (K,) as dogs do, one to another, when set upon each other*: (TA:) *he acted with open enmity, or hostility, to him*: (Mṣb:) and **تَكَالَبَ** (inf. n. of 6) is syn. with **مُكَلَّبَةٌ**. (S.) — **كَالَبَتِ الْإِبِلَ**, (inf. n. **مُكَلَّبَةٌ**, TA,) *The camels fed upon كَلَابِيْب, i.e., the thorns of trees*. (K.) — Also sometimes signifying *The camels pastured upon dry, or tough, حش* [app. a mistake for **حَشَّ** “what is very rough”]. (TA.)

4. **أَكَلَبَ** *His camels became affected with the disease called كَلْب; (S, K;) i.e., with a madness like that which arises from the dog*. (TA.)

6. See 3 and 1. — **هُمُ يَتَكَالَبُونَ عَلَى كَذَا** *They leap, or rush, together upon such a thing [in an evil, or injurious, or contentious, manner]*. (S.) **اِتِّكَالَبُ** is syn. with **اِتِّتَوَانُبُ**: (S, K:) [and so also, accord. to the CK, is **اِتِّتَكَالَبُ**, which I suppose to be an intensive inf. n. of **كَلَبَ**].

8. **اِكْتَلَبَ** *He made use of a كَلْبَةٌ, i.e., a thong of leather, &c. in sewing a skin &c.* [See **كَلْبَةٌ**]. (Lḥ.)

10: see 1 — and see 10 in art. **سَعَلَ**.

كَلْبٌ a word of well-known signification, [The dog:] (S:) or any rounding animal of prey: (L, K, &c. :) but whether birds [of prey] are comprised in this term is a point that requires consideration: (Esh-Shiháb El-Khafájee:) and especially applied to the barking animal [or dog]: (K:) or rather, this is its proper signification; and it admits no other: (MF:) sometimes used as an epithet; as in the ex.

كَلْبَةٌ [A woman like a bitch; a woman who is a bitch]: (S:) pl. [of pauc.] **أَكْلَبٌ** and (of mult., TA,) **كَلَابٌ** (S, K) and **كَلِيْبٌ**, which is a rare [form of] pl., like **عَبِيدٌ**, pl. of **عَبْدٌ**, [or rather a quasi-pl. n.,] (S,) and (pl. of **أَكْلَبٌ**, S,) **كَلَابَاتٌ** (S, K) and (pl. of **كَلَابٌ**, TA,) **أَكْلَابٌ** (K) and (also pl. of **كَلَابٌ**) **أَكْلَابِيْبٌ**: (Mṣb:) **كَلَابٌ** is also used as a pl. of pauc.; being said for **ثَلَاثَةٌ مِنَ الْكَلَابِ**; or **كَلَابٌ** being used in this case for **أَكْلَبٌ**: (Sb:) **كَلِيْبٌ** and **كَلَابٌ** signify a pack, or collected number, of dogs: (K:) [both are quasi-pl. ns. in my opinion, though the former is called a pl. in the S:] accord. to some, the former, if masc., is a quasi-pl. n.; and if fem., a pl.: (MF:) the latter is like **جَامِلٌ** and **بَاقِرٌ** [which are both quasi-pl. ns.]. (L.) The pl. of **كَلْبَةٌ** [the fem.] is **كَلَابٌ** and **كَلَابَاتٌ**. (Mṣb.) — **فُلَانٌ بِوَادِي الْكَلْبِ** [Such a one is in the valley of the dog:] said of one whom no one cares for, and who has no place of abode or resort, but is like a dog, which one sees ever going forth into the desert. — **كَفَّ عَنْهُ كَلَابَهُ** † *He left reviling him, and injuring or annoying him*: [lit., restrained from him his dogs]. (A.) See also **كَلَبَ عَلَى الْبَقْرِ**. (S, K,) the first word being in the nom. case as an inchoative, (TA,) and **الْكَلَابُ** (S, K,) put in the acc. case as governed by a verb understood, (TA,) or **الْكِرَابُ** and **الْكِرَابُ**; (Kh, S, art. **كِرَاب**, K;) of which readings, that of **الْكَلَابُ** is the one generally adopted; (TA;) or they are two distinct proverbs, each having its proper meaning; (Meyd;) the former signifying, [if we read **الْكَلَابُ**,] *Send the dogs against the wild oxen*: i.e., leave a man and his art: (S, K:) [but accord. to MF, this is the meaning if we read **الْكِرَابُ**; but if we read **الْكَلَابُ**, the signification is, as explained above, “Send the dogs &c.” and the proverb is applied on the occasion of instigating one set of people against another set, without caring for what may happen to them:] or it alludes to a man's having little care or solicitude for the state, or case, or affair, of his companion. (A'Obeyd.) If we read **الْكَلَابُ**, the meaning is *The dogs are upon, or against, the wild oxen*: and in like manner, if we read **الْكِرَابُ**, the meaning is “The turning over of the soil is the work of the oxen:” if **الْكِرَابُ**, “Leave the turning over of the soil to the oxen.” (MF, from expositions of the Fṣ.) — **كَلْبٌ** seems also to signify *A fierce, or furious, dog*. See **عَقَبَاةُ الْبَرِّ** — **كَلْبُ الْبَرِّ** *The dog of the desert; i.e. the wolf*. (K, voce **دَبَّ**) — **كَلْبٌ** is also especially applied to *A lion*. (K, TA.) — **الْأَوَّلُ زَيْدٌ فِي مِثْلِ الْوَادِي** *The first increase of water in a valley*. (Nh, K.) — **أَلْبَانٌ فِي مِثْلِ الْوَادِي** *A piece of iron at the head of the*

pivot, or axis, of a mill. (K.) — A piece of wood by which a wall is propped, or supported. (K.) — A certain fish (K) in the form of a dog. (TA.) [كَلْبُ الْبَحْرِ and الكَلْبُ الْبَحْرِيُّ are appellations now applied to *The shark*.] — كَلْبٌ A strap, or thong, cut from an untanned skin, and مُكَلَّبٌ is A man bound with a كَلْبٌ, i.e., with a strap, or thong, cut from an untanned skin. (TA.) — The extremity of a hill of the kind called أَكْبَةٌ. (K.) — كَلْبٌ (and كَلَابٌ, TA.) The nail that is in the hilt of a sword, (S, K,) in which is [fixed] the ذَوَابَةٌ [or cord or other ligature by which the hilt is occasionally attached to the guard]: (S:) or a nail in the hilt of a sword, with which is another [nail] called العَجُوزُ: (L:) and (so accord. to the K: but accord. to the TA, the [cord or ligature, itself, which is called the] ذَوَابَةٌ, of a sword. (K.) — كَلْبٌ A strap, thong, or strip of leather, (or a red strap, &c., K,) which is put between the two edges of a skin (S, K) when it is sewed. (S.) — كَلْبُ الْفَرَسِ The line, or streak, that is in the middle of the horse's back. (S, K.) — اِسْتَوَى عَلَى كَلْبِ فَرَسِهِ He sat firmly upon the line, or streak, in the middle of his horse's back. (S.) — كَلْبٌ (S, K) and كَلَابٌ (K) An iron at the edge of a camel's saddle of the kind called رَحْلٌ: (K:) a bent, or crooked, or hooked, iron, by which the traveller hangs, from the saddle (رحل), his travelling-provisions (S,) and his أَدَاوِي. (TA.) See also قَبْدٌ. — كَلْبٌ Anything with which a thing is made firm, or fast, or is bound: syn. كَلْمًا وَتَقَّ بِهِ شَيْءٌ, (as in some copies of the K,) or أَوْتَقَّ (as in others): so called because it holds fast a thing like a dog. (TA.) — كَلْبٌ i.q. شَعْبَةٌ [app. meaning the شعيرة of the handle of a knife &c.]. (S.) — كَلْبٌ لِسَانُ الْكَلْبِ A certain plant; (K;) [cynoglossum, or dog's tongue]. — كَلْبٌ A certain spreading herb, (K,) which grows in the plain low tracts of Nejd; thus called when it has dried, in which case it is likened to the paw of a dog; but while it continues green, it is called كَفْتٌ. (TA.) — كَلْبٌ أَمْرٌ A certain small thorny tree, (K,) which grows in rugged ground, and upon the mountains, having yellow leaves, and rough; when it is put in motion, it diffuses a most fetid and foul smell: so called because of its thorns, or because it stinks like a dog when rain falls upon him. (TA.) — كَلْبٌ أَمْرٌ Fever. (K.) So called because it keeps to a man with much tenacity, like a dog. (TA.) — كَلْبٌ مِنْهُ أَسْتُ الْكَلْبِيَّةِ A prov.: see اِسْتُ in art. سته. — الكَلْبُ الْأَكْبَرُ The constellation of *Canis Major*: and its

principal star, *Sirius*. (El-Kazweenee &c.) — الكَلْبُ الْأَصْغَرُ, also called الكَلْبُ الْمُتَقَدِّمُ, The constellation of *Canis Minor*: and its principal star, *Procyon*. (El-Kazweenee &c.) — الكَلْبُ [or كَلْبُ الرَّاعِي] A certain star, over against الدَّوُّ (q.v.), [which is] below; in the path of which is a red star, called الرَّاعِي: (TA:) كَلْبُ الرَّاعِي is a name given to a star between the feet, or legs, of *Cepheus*; and الرَّاعِي, to that which is upon his left foot, or leg; (El-Kazweenee;) [app., from their longitudes, the same two stars to which the above quotation from the TA relates: but the same two names are also given to two other stars.] — كَلْبُ الرَّاعِي is [likewise] a name given to The star which is on, or in, the head of *Hercules*; [for الحَاوِي, an evident mistake in my MS. of El-Kazweenee, I read الحَاوِي;] that in the head of *Ophiuchus* (الحَوَاتِي) being called الرَّاعِي. (El-Kazweenee.) — الكَلْبَانِ accord. to Freytag, A name of the two stars ν and κ which belong to *Taurus*: but accord. to my MS. of El-Kazweenee, the two stars that are near together on the ears of *Taurus* are called الكَلْبَانِ. — كَلَابُ الشِّتَاءِ The stars, or asterisms, of the beginning of winter; namely, الدَّرَاعُ and النَّشْرَةُ and الطَّرْفُ and الجَبَّةُ [the 7th, 8th, 9th, and 10th, of the Mansions of the Moon: so called because they set aurorally in the winter: the first so set, about the period of the commencement of the era of the Flight, in central Arabia, on the 3rd of January: see مَنَارِلُ الْعَمِيرِ, in art. نَزَل]. (TA.)

كَلْبٌ (S, K) and كَلَابٌ (Lth) Madness which affects a dog in consequence of eating human flesh. (K.) — Also, Madness like that of dogs, which affects a man in consequence of his having been bitten by a [mad] dog: (K:) [a disorder] resembling madness, or diabolical possession: (S:) a disease that befalls a man from the bite of a mad dog, occasioning what resembles madness, or diabolical possession, so that whosoever he bites, that person also becomes in like manner affected, abstaining from drinking water until he dies of thirst: the Arabs concur in the assertion that its cure is a drop of the blood of a king, mixed with water, and given to the patient to drink. (TA.) Accord. to El-Mufaddal, it originates from a disease which befalls the standing corn &c., and which is not removed until the sun rises upon it: if cattle eat of it before that, they die: wherefore Moḥammad forbade pasturing by night: but sometimes a camel runs away, and eats of such pasture before sunrise, and dies in consequence: then a dog comes, and eats of its flesh, and becomes mad; and if it bite a man, he also becomes mad, and when he hears the barking of a dog, answers it [by barking]. (TA.) — دِمَاءُ الْمُلُوكِ أَشْفَى مِنْ الكَلْبِ [The blood of kings has cured of canine

madness]: or, accord. to another reading, دِمَاءُ الْمُلُوكِ شِفَاءُ الكَلْبِ [The blood of kings is the cure for canine madness]. A proverb, explained by what is quoted from Lh, voce كَلْبٌ. But some reject this explanation, and assert the meaning to be, that, when a man is enraged [by desire of obtaining revenge], and takes his blood revenge, the blood is the cure of his rage, though not really drunk. (TA.) See also كَلْبٌ and كَلِبٌ. — [Also كَلْبٌ A madness like that of the dog, affecting camels. (See 4.)] — كَلْبٌ and كَلْبَةٌ: Vehemence; severity; pressure; affliction: (K, TA:) severity, or intensity of cold &c.; like جُنَّةٌ: (S:) severity and sharpness of winter: (K, for the former word; and TA, for the latter) also the latter, accord. to the TA, [and the former also, as appears from its verb,] severity, or pressure, of him or fortune, and of everything: (TA:) and the latter, straitness, or difficulty, (K,) of life: (TA:) and drought: (K:) or distress arising from drought or from government &c. (AHn.) — دَفَعْتُ عَنْكَ كَلْبَ فُلَانٍ † I have averted from thee the evil, or mischief, and injurious conduct, of such a one. (S.) See also كَلْبٌ.

كَلْبٌ A dog or man affected with the disease called كَلْبٌ: (S, TA:) — A dog accustomed to eating human flesh, and in consequence seized with what resembles madness, or diabolical possession, so that when it wounds a man, he also becomes in like manner affected (Lth, S) by the disease called كَلَابٌ, barking like a dog, rending his clothes upon himself, wounding others, and at last dying of thirst, refusing to drink. (Lth.) — A man thus affected is termed كَلْبٌ and كَلِبٌ: pl. of the former كَلِبُونَ, and of the latter (or of the former accord. to the S) كَلْبِي. (TA.) When a man thus affected bites another, they come to a man of noble rank, and he drops for them some blood from his finger, which they give to drink to the patient, and he becomes cured. (Lh.) See also كَلْبٌ and كَلِبٌ. — كَلْبٌ A dog habituated to eating men. (TA.) — دَفَرُ كَلْبٍ † An importunate beggar. (A.) — فَرْتَةٌ كَلْبٍ † Fortune that presses severely and injuriously upon its subjects. (TA.) — كَلْبٌ A tree of which the leaves are rough, in consequence of its not having sufficient watering, without losing their moisture, so that they catch to the garments of those who pass by, thus annoying them like a dog. (ADk.)

كَلْبَةٌ † A thorny tree, destitute of branches: (K:) so called because it catches to [the garments of] those who pass by it, like a dog: (TA:) a rugged tree, with branches standing out apart, and tough thorns. (TA.) — A small thorny plant, of the kind called شِرْسٌ, resembling

the شكاعا [or شُكَاعِي, or شُكَاعَة], of the description termed دُكُور (TA:) or a certain thorny tree, (K,) of the kind called عَضَاهُ, having [what is termed] كُتْبَان (K.) as also كُتْبَة (TA); as also كُتْبَان (K.) = كُتْبَان The implement with which the blacksmith takes hold of hot iron; [his forceps]. (S, K.) — حَدِيدَتَانِ حَدِيدَةٌ [An iron with two curved ends, forming a forceps]. You also say حَدِيدَتَانِ حَدِيدَةٌ and حَدِيدَتَانِ حَدِيدَةٌ. (TA.)

كُتْبَة The shop of a vintner. (AHn, K.) = The hairs that grow upon each side of the fore part of the nose and mouth of a dog or cat: (Z, K:) wrongly explained as signifying the nails of a dog. (Z.) = A thong, or a strand (طَائِقَة) of the fibres of the palm-tree (لَيْف), with which skins and the like are sewed: (K, TA:) [see إِقْتَعَا:] or a thong, or [so in the O and in the TA, art. قَعَا; but here, in the latter, instead of "or," "behind," which is evidently a mistake;] a strand (طَائِقَة) of the fibres of the palm-tree, used in the same manner as the shoe-maker's and that has, at its head, a perforation نُقْب [so in the O, in the TA حجر a strange mistranscription: what is meant is doubtless an eye, like that of a needle, and it is by means of an implement with an eye at the end that the operation here described is commonly performed in the present day:] the thong, or the thread, or string, is inserted into the كُتْبَة, which is doubled: thus it enters the place [or hole] of the sewing, and the sewer introduces his hand into the إِدَاوَة [q.v., i.e., the vessel upon which he is employed in working], and stretches the thong of leather, or the thread, or string, (O, L, TA,) in the كُتْبَة. (L, TA.) [See كُتْب.]

أَرْضٌ كُتْبَةٌ † Land which has not sufficient watering, and of which the plants, in consequence, become dry: (S:) or rugged land, and such as is termed قَف, in which there are neither trees nor herbage, and which is not a mountain. (Aboo-Kheyreh.) — أَرْضٌ كُتْبَةٌ الشَّجَرِ Land upon which the rain called الرَّبِيع does not fall: (TA:) or rugged, dry, land, upon which that rain does not fall, and which does not become soft. (ADk.) — See كُتْبَة.

كَلْبٌ [perhaps inf. n. of كَلِب] The departure of reason by the kind of madness termed كَلْب. (K.)

كَلْبٌ: see كَلِب.

كَلِبٌ: see كَلِب and كَلِب. — Respecting this word in the following verse of Taabbata-Sharran,

- إِذَا الْحَرْبُ أَوْتَدَكَ الْكَلِيبَ فَوْتَهَا
- كَلِبْكَ وَأَعْلَمَ أَنَّهَا سَوْفَ تَنْجَلِي

[When war sets over thee &c.] there are two opinions: one, that by كَلِب is meant مُكَلِّب (see 2): the other, that it is an inf. n. of كَلِبَتِ الْحَرْبِ ["The war became vehement, severe, or fierce"]: the former is the more valid. (IM.)

كَلْبٌ: see كَلِب and مُكَلِّب.

كَلْبٌ (S, K) and كَلْبٌ (K) A spur; (S, K;) the iron instrument that is in the boot of him who breaks in a horse. (S.) —

كَلْبٌ and كَلْبٌ (and كَلْبٌ, MF, art. سبغ q.v.,) [A flesh-hook;] an iron implement with which meat is taken out of the cooking-pot: pl.

كَلْبٌ: (S:) an iron flesh-hook, with prongs: (R, which gives this as the explanation of the latter word:) a hooked iron; like خُطَّاف: (Fr. &c.) a piece of wood at the head of which is a hook, ('Eyn,) of the same or of iron: (T:) an iron instrument for roasting flesh-meat: syn. سَفُود. (Lh.) See كَلْب. —

كَلْبٌ † The talons of a falcon: (K:) pl. of كَلْبٌ. (TA.) — † The thorns of a tree. (K.)

كَلْبٌ and كَلْبٌ: see كَلْب.

كَلْبٌ A pimp: from كَلِب, q. v., (As, IAqr, K) Sb, however, does not mention the measure

فَعْلَان. ISd thinks it most probable that كَلِب is a trilateral-radical, and كَلْبَان a quadrilateral-radical [or rather a quasi-quadrilateral-radical], like زَرَم and إِزْرَامٌ &c. (L.) See also قَرُطْبَانٌ and قَلْبَانٌ, and art. كَلِب.

كَلِبٌ: see كَلِب and مُكَلِّب.

كَلْبَةٌ A clamorous, very noisy, very garrulous, woman, of evil disposition. (TA, voce جَلَابَة.)

مُكَلِّبٌ A dog trained and accustomed to hunt. (L.) See the verb. = A captive, or prisoner, (S,) having the feet shackled, or bound; (S, K;) i. q. مُكَبَّل, from which it is formed by transposition, (S,) accord. to some. (TA.)

مُكَلِّبٌ One who trains dogs to hunt; (S, K;) as also كَلْبٌ: and sometimes signifying one who trains the فِهْد, and birds of prey, to take game: see Kur v. 6: one who possesses dogs trained to hunt, and hunts with them; (L;) as also كَلْبٌ, pl. كَلْبٌ: (R:) or كَلِبٌ and كَلْبٌ (S, L, K) signify an owner, or a possessor, of dogs; (L, K;) the former being similar to تَامِرٌ &c. (S.)

كَلْبٌ and كَلْبٌ An oblong stone (resembling a بَرُطِيل, TA) with which the hole of a hyena is stopped up: (K:) so (يَسُدُّ بِهِ) accord. to IDrd.: or, as in some copies يَسْبُرُ بِهِ, is probed: or, as in the TS, يَسْتُرُ بِهِ, is covered: after this is applied, the earth is dug away to find the hyena: mentioned by IAqr. (TA.)

فَلْتٌ كَلْبٌ, and فَرَسٌ فَلْتٌ كَلْبٌ, A swift horse. (K.)

كَلِبٌ: see كَلِب.

كَلِبٌ: see كَلِب and كَلِب. — Respecting this word in the following verse of Taabbata-Sharran,

- إِذَا الْحَرْبُ أَوْتَدَكَ الْكَلِيبَ فَوْتَهَا
- كَلِبْكَ وَأَعْلَمَ أَنَّهَا سَوْفَ تَنْجَلِي

كَلِبٌ

كَلِبٌ and كَلْبٌ A hard and strong man. (IDrd, L.) — Also, and كَلِبٌ and كَلِبٌ, Niggardly, or stingy, and contracted [in disposition]. (K.) [See also كُنِبٌ.]

كَلت

1. كَلْتَهُ, aor. ٢, inf. n. كَلْتُ, (IF,) He collected it together: (IF, K:) like كَلَدَهُ. (IF.) — كَلْتَهُ فِي الْإِنَاءِ, aor. ٢, He poured it into the vessel. (Az, K.) = كَلْتُ شَيْئًا (or كَلْتُ بِهِ, Sgh) He threw, or cast, a thing. (K.) =

كَلْتُ, [aor. ٢,] He urged a horse to run, by striking him with his feet; syn. رَكَّضَ. (Aboo-Mihjen, K.)

7. اِكْتَلت It (beverage, TA) poured out, or forth; or was, or became, poured out, or forth. (K.) = He (a man, TA) shrunk; or became contracted. (K.)

8. اِكْتَلته He drank it. (Fr, K, TA.)

كُلْتَةٌ A lot, portion, or set portion, of food (K) &c. (TA.) — A little; a small portion; somewhat; syn. نُبْدَةٌ; (K;) of a thing. (TA.)

قَرَسٌ فَلْتَةٌ كَلْتَةٌ A horse that leaps, springs, or bounds, with his whole body and limbs. (K, TA.)

كَلْتَةٌ (probably a mistake for كَلْبَةٌ, TA,) Vehemence; severity; pressure; affliction. (TS.)

جَمُوعٌ i. q. إِمْرَأَةٌ كَلُوتٌ. (TA.)

كَلِبَةٌ and كَلِبَةٌ An oblong stone (resembling a بَرُطِيل, TA) with which the hole of a hyena is stopped up: (K:) so (يَسُدُّ بِهِ) accord. to IDrd.: or, as in some copies يَسْبُرُ بِهِ, is probed: or, as in the TS, يَسْتُرُ بِهِ, is covered: after this is applied, the earth is dug away to find the hyena: mentioned by IAqr. (TA.)

فَلْتٌ كَلْبٌ, and فَرَسٌ فَلْتٌ كَلْبٌ, A swift horse. (K.)

كَلِبٌ: see كَلِب.

كَلِبٌ: see كَلِب.

كَلِبٌ: see كَلِب.

كَلِبٌ: see كَلِب.

Q. 1. كَلْتَبٌ, inf. n. كَلْتَبَةٌ, He acted as a pimp. (IAqr.) See كَلْتَبَانٌ. — [Freitag assigns to this verb the signification *Disimulation, astutia, usus est in rebus*; as from the K,

with the same inf. n. : but I do not find it in any copy of that work. See, however, the next para.]

كُتِبَ and كُتِبَ Dissimulation, or craftiness, or deceit, in affairs : (K:) [or i.q. كُتِبَ, q.v.]

كُتِبَان A pimp : (K:) from الكُتِب : [see كُتِب]. (TA.)

كث

7. تَقَدَّمَ انكث He advanced : preceded : syn. تَقَدَّمَ. (K.)

مُكْتَب A man (TA) penetrating (مَاضٍ) in affairs. (K.) See مَكْتَب.

كتب

كُتِبَ and كُتِبَ Contracted [in hand or mind] : avaricious : (K:) dissembling, or using craft, or deceit, in affairs : app. a dial. syn. of كُتِب. (TA.) See also كُتِب.

كج

كَيْبَجَة, (S, and so accord. to the Mgh and the Mṣb and Es-Sakháwee, TA, but in some copies of the K كَيْبَجَة,) as also كَيْبَجَة and كَيْبَجَة, (Shifà el-Ghaleel,) A certain measure, (Mṣb,) used in El-'Irák, consisting of two mēns and seven-eighths of a menn; the menn (مَن) being two pounds; [consequently, five pounds and three quarters]: (Mṣb:) or half a صَاع : (Az, in Mgh and Mṣb, voce كُرُ:) [from the Persian كَيْبَجَة :] pl. كَيْبَجَات (Mṣb) and كَيْبَجَة and كَيْبَجَة, (S, K,) in which last the é is added because it is a foreign word. (S.)

كلح

1. كَلَحَ, aor. -, inf. n. كَلُوحٌ and كَلَاخٌ; (S, K;) and كَلَحَ, and كَلَحَ, (K,) and كَلُوحٌ; (A;) He (a man, S) grinned, or displayed his teeth, (M, rendered in the S and K by تَكَشَّرَ, frowning, or contracting his face, or looking sternly, austere, or morosely. (S, M, K.) — كَلَحَ فِي وَجْهِهِ He frightened him; namely a child, and a madman. (A.)

2. كَلَحَ وَجْهَهُ He contracted his face much. (A.)

3. مَكَاخَةٌ [inf. n. of كَالَحَهُ He contended with him for superiority in strength;] i.q. مَكَاخَةٌ. (S.) [And so مَكَاخَةٌ.]

4. أَكَلَحَهُ He (or it, L) made him to grin, or display his teeth, frowning, or contracting his face, or looking sternly, austere, or morosely. (L, K.) — See 1.

5. تَكَلَحَ † He smiled : see 1. (K.) — Hence,

(TA,) تَكَلَحَ الْبُرُوقُ † The lightning flashed in continued succession : (S, L, K:) also, it continued, and became concealed, in a white cloud. (L.)

13 : see 1.

كَلَحَةٌ † The mouth and parts around it. So in the phrase مَا أَقْبَحَ كَلَحَتَهُ How ugly is his mouth with the parts around it! (S, K.)

كَلَاخٌ : see كَلَاخٌ.

كَلَاخٌ (S, K) and كَلَاخٌ, the latter [indecl.] like قَطَامٍ (K,) † A year of dearth, scarcity, drought, sterility, or barrenness. (S, K.) You say أَصَابَتْهُمْ سَنَةٌ كَلَاخٌ A year of dearth, &c., befell them. (TA.) See كَلَاخٌ.

كَلَاخٌ, act. part. n. of 1. — Also, Having the lip withdrawn from the teeth. (Zj, L.) So in the Kur xxiii. 106, accord. to Zj. (L.) = دَهْرٌ كَلَاخٌ † Severe, distressing, or afflictive, fortune, or time; (S, K;) as also كَلَاخٌ. (TA.)

كَلُوحٌ Foul, unseemly, or ugly; syn. قَبِيحٌ : (K;) an epithet applied to a man. (TA.)

بَلَاءٌ مَكْلُوحٌ A trial, or an affliction, which, by its severity, makes men grin and frown. (L, from a trad.)

كلمب

Q. 1. كَلَمَبَهُ He struck him with a sword. (K.)

كَلَمَبَةٌ : of this word, Az says, It is not known what it is : but it is related, on the authority of IAṣ, that it signifies The sound, and flame, of fire; or its sounding, and flaming : (as explained in the K:) or, accord. to the RA, it signifies its sound, or sounding, in what is slender, or small, as a lamp and the like. (TA.) [See also كَلَمَبَةٌ.]

كلد

5. تَكَلَّدَ He (a man) was, or became, thick and firm in flesh. (L.) — See also Q. Q. 3.

R. Q. 3. إِكَلَّدَدَ : see Q. Q. 3.

Q. Q. 3. إِكَلَّدَدَى He (a man, Lh, and a camel, S, L) was, or became, thick, big, gross, or coarse, and strong; (Lh, S, L, K;) like إِكَلَّدَدَى; (S, L;) as also إِكَلَّدَدَى (Lh, L) and تَكَلَّدَدَى : (K:) he, or it, was, or became, hard; (K:) and strong; as also إِكَلَّدَدَى. (TA.)

كَلْدٌ [a coll. gen. n.] Rugged lands : (Mṣb, K:) n. un. with é : (Mṣb, K:) or [hills such as are termed] إِكَامٌ : n. un. with é : and كَلْدَى † also signifies a hill of this kind : (K:) also,

a hard place without pebbles; (S, K;) as also كَلْدَةٌ and كَلْدَى : (TA:) or the last two words signify a piece of rugged ground or land.

(S.) The Arabs use the expression ضَبُّ كَلْدَةٍ, because the ضَبُّ burrows only in hard ground. (L.) — أَبُو كَلْدَةٍ [in some copies of the K, كَلْدَةٍ] a surname of The male hyena. (L, K.)

كَلْدَى : see كَلْدَى.

مُكَلَّدٌ Strong, and thick, big, gross, or coarse, as also مُكَلَّدَرٌ : (K:) and the latter, hard : (S, L:) and strong in make, and big : and, the former, accord. to some, strong; applied in a general manner : or a hard and strong camel; (L;) as also the latter. (TA.)

مُكَلَّدَرٌ : see مُكَلَّدَرٌ.

كلس

1. كَلَسَ : see 2.

2. كَلَسَ, inf. n. تَكَلَّسَ, He plastered (طَرَّ) a building with كَلَسَ; as also كَلَسَ, inf. n. كَلَسَ : he made smooth [with plaster] : when a thing is thickly plastered, it is termed مَقْرَمَدٌ. (TA.) See كَلَسَ. — As used by the alchemists, [He calcined a substance;] he dissolved a body so that it became like كَلَسَ. (TA.)

كَلَسَ (S, K) and by poetic licence كَلَسَ (IJ) i.q. صَارُوحٌ [i.e. Quick lime, and the mixtures thereof, with which are plastered tanks, or cisterns, and baths, &c.], (S, K,) or the like thereof, (TA,) with which one builds : (S, TA:) or that with which a wall, or the inside of a palace or the like, is plastered, resembling جِص [or gypsum], without baked bricks. (TA.) A poet says, (S,) namely 'Adee Ibn-Zeyd, describing El-Hadr, a city between the Tigris and Euphrates, (TA.)

• شَادَةٌ مَرْمَرًا وَجَلَّتْهُ كَلْدٌ •
• سَا فِلِلَطِيرٍ فِي ذُرَاهُ وَكُورٌ •

[He raised it high, of marble, and covered it with quick lime, and there were nests for the birds in its tops]: or, accord. to Aṣ, the right reading is وَخَلَّتْهُ كَلْسًا, with خ, meaning, and put صَارُوح into the interstices of its stones; and he used to laugh at him who related it in the former manner, with ج. (TA.) But see 2.

كَلَسَ : see كَلَسَ.

مُكَلَّسٌ : see مُكَلَّسٌ.

كَلْسَةٌ A lime-hill: so in the present day.]

كَيْلُوسٌ [Chyle; from the Greek χυλός;] a term applied by the physicians to the food when it is digested in the stomach before it departs thence and becomes blood; also called كَيْمُوسٌ.

(L.) [But the latter word more properly signifies "chyme," and in this sense is used by modern physicians.]

مُكَلِّسٌ *A lime-burner*; (Golius, on the authority of Mejd;) [as also كَلَّاسٌ: or this latter signifies *a seller of quick lime*.]

[كَلَع

كَلَف

كَلَر

كَلَى

كَم

See Supplement.]

كَمَا

1. كَمَا, aor. َ, inf. n. كَمَرُ; (S, K;) and كَمَا; (K;) *He fed people with [the truffles called] كَمَرُ.* (S, K.) = كَمِينٌ, aor. َ, inf. n. كَمَا, *He walked barefoot, and had no shoes, or sandals; وَهَرَّ تَكُنَّ عَلَيْهِ نَعْلٌ*: (accord. to some copies of the S, on the authority of Ks, and so in the L: or, accord. to the K, and an excellent copy of the S, وَهَرَّ عَلَيْهِ نَعْلٌ, which may signify *He became thin in the feet, from much walking, though wearing shoes, or sandals*:)] كَمَا in the foot is the same as قَسَطٌ; [i.e., the being naturally stiff in the tendons]. (TA.) = كَمَيْتٌ; *It (his foot, S, A, K, or hand, A) became much cracked (Th, S, K) by reason of cold.* (A.) Also written in a copy of the A كَمَا; app. by a mistake of the transcriber. (TA.) = كَمِيٌّ عَنِ الْأَخْبَارِ (K) inf. n. كَمَرُ, (TA,) *He was ignorant of, and understood not, or minded not, the news.* (K.)

4. اِكْمَا *It (a place) abounded with [the truffles called] كَمَرُ.* (S, K.) — See 1. = اِكْمَانُهُ *Age rendered him a شيخ, or an old man.* (S, K.)

5. تَكَمَّا *He gathered [the truffles called] كَمَرُ.* (S.) = تَكَمَّا عَلَيْهِ الْأَرْضُ *The earth hid him [as in a grave].* (K.) = تَكَمَّاهُ *He detested him, or it; syn. تَكَرَّهَهُ.* (K.)

6. تَكَمَّامَانَا فِي أَرْضِهِمْ *[We, together, gathered the truffles called كَمَرُ in their land].* (A.)

كَمَرٌ *A well-known vegetable, (K,) [the truffle,] which comes forth from the earth like the fat of the earth; and the Arabs also call it جُدْرِيُّ الْأَرْضِ [the small-pox of the earth]: it is also said that the name of كَمَا is given to those [truffles] that incline to dust-colour and*

*black; and جَبَاةٌ (q. v.) to those that incline to red: كُحْلٌ and تَوْتِيَا are compounded with the juice of this vegetable [to apply to the eye]: Th also mentions كَمَا [as used for كَمَا]. (TA.) The dual of كَمَرٌ is كَمَانٌ; (S;) the pl. (of pauc., S) أَكْمَرُ; (S, K;) and [pl. of mult.] كَمَا: (K:) this last is not a pl. of كَمَرٌ, but a quasi-pl. n.: (Sb, K:) [or كَمَا is rather a coll. gen. n. of which the n. un. is without the ة, contr. to analogy: (see جَبَاة:)] in speaking of many, you say كَمَا, contr. to analogy: (S;) or كَمَا is the sing., and كَمَرٌ pl.: or [accord. to some,] كَمَا is both sing. and pl.: (K:) AHn mentions كَمَا as sing., and كَمَاتَانٌ as dual, and كَمَا as pl.: but the right opinion is that of Sb. (TA.) [كَمَا also signifies *Any kind of fungus, such as the mushroom, and toadstool.* See فَطْرٌ.]*

كَمَا *One who sells, and who gathers for sale, [the truffles called] كَمَرُ.* (K.)

مَكْمَاةٌ and مَكْمَوَةٌ *A place in which [the truffles called] كَمَرٌ grow.* (K.)

كَمَت

1. كَمَتٌ, (contr. to analogy, as verbs significant of colours [if unaugmented] are generally of the measure فَعِلٌ, MF,) aor. َ, inf. n. كَمَيْتٌ and كَمَيْتَةٌ (in the CK كَمَيْتَةٌ) and كَمَاتَةٌ; and كَمَتٌ, inf. n. كَمَاتٌ; (K;) and كَمَتٌ, inf. n. كَمَاتٌ; and كَمَاتٌ, (in the CK كَمَاتٌ) inf. n. كَمَاتٌ; (S, K;) *He (a horse, S, K, [and a camel, &c.]) was, or became, of the colour called كَمَيْتٌ.* (S, K.) = كَمَتَ الْغَيْظِ, [aor. َ,] *He concealed, or hid in his bosom, rage, or wrath.* (Sgh, K.)

2. كَمَتَ ثَوْبَهُ; *He dyed his garment of the colour of [fresh ripe] dates; i.e., of a red colour inclining to black.* (A.) — كَمَيْتٌ *She was rendered artificially of the colour called كَمَيْتٌ, (K,) or was dyed of that colour.* (So in a copy of the K.)

4: }
9: } see 1.
11: }

أَكْمَتٌ: see كَمَتٌ.

كَمَيْتَةٌ [A dark bay colour:] a red colour mixed with blackness: (Kh, Sb:) or a red colour mixed with قَتْوٌ, (As, S, K,) which latter is blackness that is not pure, or clear: (see كَمَيْتٌ:) or a colour between black and red: (ISd:) there are two kinds of كَمَيْتَةٌ; namely كَمَيْتَةٌ صَفْرَةٌ [yellow bay, or gilded bay,] and كَمَيْتَةٌ حُمْرَةٌ [red bay, or chestnut-bay]. (IAar.)

كَمَيْتٌ, masc. and fem., (S, K,) [A bay, or dark bay, or brown, horse &c.:] of a red colour mixed with blackness: (Kh, Sb:) or of a red colour mixed with قَتْوٌ, (As, S, K,) which latter is blackness that is not pure, or clear: (TA [app. from As]:) [see كَمَيْتَةٌ, above:] a camel is called أَحْمَرٌ if of an unmixed red; but if of a red colour mixed with قَتْوٌ, it is called كَمَيْتٌ: (As, S:) the difference between كَمَيْتٌ and أَشَقَرٌ, as applied to horses, is in the mane and the tail: if these are red, the animal is called أَشَقَرٌ [i.e. sorrel]; and if they are black, it is called كَمَيْتٌ; (AO, S, TA;) and the وَرْدٌ is between these two: (AO, TA:) [all bay horses have black manes, which distinguish them from the sorrel, that have red or white manes: (Farrier's Dict., quoted in Johnson's Dict., voce "bay":)] an epithet applied to the horse and the camel and other animals: (ISd:) you say قَرَسٌ كَمَيْتٌ, and مَهْرَةٌ كَمَيْتٌ, and بَعِيرٌ كَمَيْتٌ, and نَاقَةٌ كَمَيْتٌ: (TA:) accord. to the Kh, as cited by Sb, it is of the dim. form because it denotes a colour between black and red, as though to imply that it signifies what is near to each of these two colours. (S.) In a marginal note in the S, it is said to be a foreign word arabicized.

(TA.) [Perhaps from the Persian كَمَيْرَةٌ: Freytag says, accord. to some from the Persian كَمَيْتَه.] See also أَكْمَتٌ, and كَمَيْتَةٌ. The Arabs say, that the كَمَيْتٌ is the most powerful of horses, and the strongest in the hoofs. (TA.) — تَمْرَةٌ كَمَيْتٌ; A date of the colour called كَمَيْتٌ; [or, red tinged, or mixed, with black, or of a blackish red colour]: it is one of the kinds hardest, or toughest, in لَحْمًا [i.e. pulp, or flesh], and sweetest to chew. (AM.) — تَيْنٌ كَمَيْتٌ; A fig of that colour. (AHn.) — كَمَيْتٌ; a name of Wine; because there is in it blackness and redness: (S:) or wine in which is blackness and redness: (M, K:) used like a proper name, [or rather as a subst.,] though originally an epithet. (TA.) — كَمَيْتٌ is also applied as an epithet to waste, or unowned, land. (ISd.) — كَمَيْتٌ A long, complete, month, or year. (IAar.)

أَخَذَهُ بِكَمَيْتِيهِ *He took it by its root.* (Sgh, K.)

كَمَاتِيٌّ: see next paragraph.

[أَكْمَتٌ] — كَمَيْتٌ, and كَمَاتِيٌّ (K,) and كَمَاتِيٌّ, of the same measure as عَذَارِيٌّ, (TA,) *Horses of the colour of that which is called كَمَيْتٌ, (K,) كَمَاتِيٌّ is a pl. formed from أَكْمَتٌ; though this sing. has not been used: (L:) and كَمَاتِيٌّ is a pl. formed from كَمَاتِيٌّ [fem. of أَكْمَتٌ] regarded as a subst.; though this sing. also has not been used. (TA.)*

كَمْثَر

Q. 1. كَمْثَرٌ, inf. n. كَمْثَرَةٌ, *It became compact,*

one part of it entering into another, or parts into parts: (K: [but only the inf. n. is there mentioned:]) an obsolete verb: (TA:) whence the following word, (IDrd, K,) if it be Arabic. (IDrd.)

كُمْرِي (S, Mṣb, K,) a [coll.] gen. n., with tenween, and, accord. to some, كُمْرِي, without teshdeed, but others disallow this, (Mṣb,) A certain kind of fruit; (T, S;) well known; [namely, the pear;] called by [some of] the vulgar إِنْجَاصُ: (T:) [it is called by this latter name, and also إِنْجَاصُ and إِنْجَاسُ, in Syria; but in Egypt and some other countries, كُمْرِي:] n. un. كُمْرَاةُ: (S, Mṣb, K:) pl. كُمْرِيَاتُ: (K:) [here I find added in the TA, it is fem., imperfectly decl.; and in the K, "and sometimes it is masc.": but this is evidently wrong: it is masc., and with tenween, as is shown by its n. un.; but it is sometimes made fem., and then it must be written كُمْرِي, without tenween: for it is added,] and one says, هَذِهِ كُمْرِي وَاحِدَةٌ [this is one pear: in the copies of the K in my possession erroneously written كُمْرِي]: and هَذِهِ كُمْرِي كَثِيرَةٌ [these are many pears]. (K.) Its dim. has the following forms: كُمْرِيَّةُ: (K,) which is the most agreeable with analogy, (ISd, TA,) and كُمْرِيَّةُ, (K,) which is the form adopted by those who make the pl. كُمْرِيَاتُ, (ISk, TA,) and كُمْرِيَّةُ, (K,) which is the best form, (ISk, TA,) and كُمْرِيَّةُ. (K.) Az says, I have asked a number of Arabs of the desert respecting the كُمْرِي, but they knew it not. (TA.)

كح

1. كَحَّ الدَّابَّةُ, [aor. - ,] (inf. n. كَحَّ; M) and كَحَّهَا; i.q. كَحَّهَا (A'Obeyd, K) and كَحَّهَا: (A'Obeyd:) or كَحَّ الدَّابَّةَ بِالتَّجَارِ: signifies He pulled in the horse, or the like, by the bridle and bit, in order that it might stop, and not run: (M:) and كَحَّهَا, he pulled its bridle so that its head became upright, or erect. (As, S, M.)

4. See 1. = كَحَّ الكَرْمُ The grape-vine became in a state of commotion preparatory to its putting forth its leaves. (S, K.) — كَحَّتِ الزَّمْعَةُ The gem, or knot, in the place whence a bunch of grapes was about to grow forth became white, and what resembled cotton came forth upon it. (Az, on the authority of Et-Táifee.) — See also كَحَّ and كَحَّ.

كُومِعٌ (and كُومِعٌ, L) A man (S) having large buttocks. (S, L, K.) — Also كُومِعٌ, A man (TA) whose teeth fill his mouth so that his speech is thick: (K:) or a man whose teeth are

crowded together, one upon another, so that his mouth seems to be straitened by them. (IDrd.) — فَمُ كُومِعٌ A mouth straitened by the great number of the teeth and by the swelling of the gums. (IDrd.)

كخ

1. كَخَّ بِأَنْفِهِ, (S, L, K,) aor. - ; (K;) and اِكْخَ بِأَنْفِهِ; (L;) He magnified himself, or was proud; (S, L, K;) elevated his nose, from pride: (L:) or اِكْخَ he elevated his head, from pride; (L;) i.q. اِقْخَ [in the CK with خ]: (K:) or he sat in the manner of him who magnifies himself (S, L) in his own mind. (L.) كَخَّوا بِأَنْفِهِمْ They flourished and increased in self exaltation: or تَرَادَوْا. (L.) كَخَّه بِالتَّجَارِ He pulled him in [i.e. a horse or the like] by the bridle and bit, in order to check or stop him; (L;) i.q. كَبَّه; (K;) [or he pulled up his head by the bridle and bit]. See كَخَّ = كَخَّ بِهِ, (K,) aor. - , (L,) inf. n. كَخَّ, (S, L,) He voided it, namely his excrement, or ordure; or voided it in a thin state; syn. سَلَخَ. (S, K.) Some bread and كَامِخٌ [q.v. infra] were offered to an Arab of the desert, and he knew not the latter; so it was said to him, "This is كَامِخٌ;" whereupon he said, "I know that it is كَامِخٌ;" and added, أَيُّكُمْ كَخَّ بِهِ "which of you voided it?" اِكْخَ بِسَلْخِهِ. (S.) — كَخَّ بِسَلْخِهِ, aor. and inf. n. as above, He (a camel) voided his excrement, or ordure, in a thin state. (L.)

4. See 1. = كَخَّ It (a vine) put forth its gems when about to put forth its leaves. (AHn.) [See also كَخَّ.]

كَخَّ The magnifying one's self; pride. (Abu-l-Abbás, K.)

كَامِخٌ, (S, Mgh, Mṣb, K,) sometimes written and pronounced كَامِخٌ, (Mṣb, and written in both these ways in a copy of the S) but the former is better known, and more common, (TA,) an arabicized word, (S, Mgh, Mṣb,) from the Persian كَامِخٌ, (Mgh, Shifá el-Ghaleel,) A kind of seasoning, or condiment, eaten with bread to render it pleasant, or savoury; (S, Mṣb, K;) [a thing used to give relish to food, or to quicken the appetite;] accord. to some, prepared with vinegar, and used to quicken the appetite; (TA;) also called مَرِي مَرِي (Mṣb:) or it is a bad sort of مَرِي: (Mgh, Mṣb:) pl. كُومِخٌ, (Mṣb,) or كُومِخٌ. (Mgh.)

كُومِخٌ A king having his head elevated, from pride. (L.)

كد

1. كَدَّ, aor. - , inf. n. كَدَّ, It (a thing)

became changed in colour, (L, Mṣb, K,) and lost its clearness, (L, K,) the traces thereof remaining. (L.) — كَدَّ لَوْنُهُ His, or its, colour became changed. (L.) — كَدَّ الثَّوْبُ The garment became worn-out, (A, K,) and smooth, (K,) so that its colour changed. (A.) — كَمُوذٌ, (aor. - , K, inf. n. كَمَدٌ and كَمُوذٌ, TA,) He (a fuller, L) beat a garment, or piece of cloth. (L, K.) — كَمَدٌ, aor. - , inf. n. كَمَدٌ, † He (a man) was affected with concealed grief or sorrow: (S, Mṣb:) or, with grief or sorrow which he could not dispel: (L:) or, with intense grief or sorrow: (K:) or, with most intense grief or sorrow: (L:) and, with disease of the heart from intense grief or sorrow. (K.)

2. كَمَدَهُ, inf. n. تَكْمِيدٌ, He heated it (a limb) with a كَمَادَةٌ; (K:) heated it with rays and the like; (S, L;) applied to it a كَمَادَةٌ. (A.) كَمَادٌ [which see below] signifies the same as تَكْمِيدٌ. (S, L.) — He heated for him a garment or piece of cloth or some other thing, and applied it to a place in which he suffered pain in one of his limbs, so as to give him ease. You also say أَكْمَدَهُ; and مَكْمُوذٌ is used as the pass. part. n. of this verb, anomalously. (L.)

4. كَمَدَهُ He (a fuller, S, A, L, and a washer, L) failed of cleaning it, (S, A, L,) and of making it white, (A,) namely, a garment, or piece of cloth. (S, &c.) — كَمَدَهُ He, or it, affected him with intense grief or sorrow: and, with disease of the heart from intense grief or sorrow: (K:) it (grief) rendered him sorrowful. (A.) — See 2.

كَمَدٌ: see كَمَدٌ.

كَمَدٌ (L, K) and كَمَدٌ (K) and كَمَدَةٌ, (S, L, Mṣb, K,) the last a simple subst., (Mṣb,) Change of colour, (S, L, Mṣb, K,) and loss of its clearness, (L, K,) the traces thereof remaining. (L.) — كَمَدٌ Concealed grief or sorrow: (S, A, L, Mṣb:) or grief or sorrow which one cannot dispel: (L:) or intense grief; as also كَمَدٌ and كَمَدَةٌ: (K:) or most intense grief or sorrow: (ISd, L:) and disease of the heart from intense grief or sorrow. (K.)

كَمَدٌ A thing changed in colour; (Mṣb;) see 1; and أَكَمَدٌ اللَّوْنُ [the same]: (A:) and كَمَدٌ الوَجْهَ [changed in countenance]. (A.) — Affected with concealed grief or sorrow; as also كَمِيدٌ: (S, Mṣb:) or, both words, with grief or sorrow which cannot be dispelled: (L:) or, with intense grief or sorrow; as also كَمِيدٌ and مَكْمُوذٌ [which see below]: (K:) or, with most intense grief or sorrow: (L:) and, with disease of the heart from intense grief or sorrow; as also كَمِيدٌ and مَكْمُوذٌ. (K.) — Fronning,

or contracting his face; looking sternly, austere, or morosely; as also كَامِدٌ. (L.)

كَمَدٌ: see كَمَدٌ.

كَمَادٌ (a subst. ك) The act of beating a garment, or a piece of cloth, by a fuller. (L, K,*) — كَمَادٌ (K) and كَمَادَةٌ (A, L, K) A greasy, (A,) or dirty, (K,) or greasy and dirty, (L,) piece of rag, which is heated, and put upon a pained part, as a means of cure, (A, L, K,) for pain (A, K) of the belly, (K,) or flatulence. (A, K.) — كَمَادٌ i.q. تَكْمِيدٌ; see 2; (S, L;) [The application of a كَمَادَةٌ;] the taking a piece of rag, and heating it with fire, and putting it upon the place of a swelling. (Sh, L.) It is said in a trad., الْكَمَادُ أَحَبُّ إِلَيَّ مِنَ الْكَيِّ [The application of a كَمَادَةٌ is more pleasing to me than cauterization]. (S, L.)

كَمِيدٌ and كَامِدٌ: see كَمَدٌ.

أَكْمَدُهُ, which is extr., being from أَكْمَدُهُ: (TA:) see 4, and كَمَدٌ.

كَمَرٌ

1. كَمَرٌ He (a circumciser) missed the place of circumcision [and hurt, or wounded, the glans of the penis]. (IKtt.)

كَمْرَةٌ The head [or glans] of the penis; (K;) or i.q. حَشْفَةٌ: (Msb:) pl. كَمَرٌ: (S, Msb, K:) [or rather, the latter is a coll. gen. n.; and the former, the n. un.] It is said in a proverb, الْكَمَرُ أَشْبَاهُ الْكَمَرِ; alluding to the likeness of one thing to another. (K.) — Hence, by synecdoche, † The penis, altogether. (Msb.)

مَكْمُورٌ A man (S) having the head [or glans] of his penis, (Msb, K,) or the extremity of the head of his penis, (S,) hurt, or wounded, by the circumciser. (S, Msb, K.)

كَمَسٌ

كَيْمُوسٌ [Chyme; from the Greek χυμός;] a term applied by the physicians to the food when it is digested in the stomach before it departs thence and becomes blood; also called كَيْلُوسٌ: (L, TA:) [but the latter word more properly signifies "chyle," and in this sense is used by modern physicians:] a certain mixture or humour (خَلْطٌ): a Syriac word: (K:) [or Greek, as mentioned above:] Az says, that كَيْمُوسَاتٌ, as used by the physicians, signifies the four humours; and is not Arabic, but ancient Greek. (TA.)

كَيْمُوسِيَّةٌ Want, or requirement, of food, or nourishment. Occurring in a trad. of Kuss,

where it is said to be not an attribute of God. (ISd, TA.)

كَمَشٌ

1. كَمَشَتْ, aor. ُ, inf. n. كَمَاشَةٌ, She (a woman) was, or became, small in the breast. (TA.) — كَمَشَتِ الْخُصِيَّةَ, inf. n. كُمُوشَةٌ, [The testicle, or the scrotum,] was, or became, short, and cleaving to the inner skin. (TA.) See also 5. = كَمَشٌ, inf. n. كَمَاشَةٌ, He (a man) was, or became, quick; (K;) as also تَكْمَشُ (S, K, TA) and انكَمَشَ; (K, TA;) and انكَمَشَ, in relation to pace and to work: (IKtt:) or quick and sharp or vigorous or effective: (S:) or determined or resolute, and sharp or vigorous or effective, (A, TA,) and quick, in his affairs: (TA:) or courageous. (Sb, ISd.) You say, انكَمَشَ فِي سَبِيهِ and انكَمَشَ فِي سَبِيهِ [He was quick, &c., in his walking, or running, or working]. (A.) And انكَمَشَ فِي سَبِيهِ [The horse was quick, &c., in his going, or pace.] (A.) And انكَمَشَ فِي أَمْرِهِ He hastened, or was sharp or vigorous or effective, in his affair. (As.) And انكَمَشَ فِي الْحَاجَةِ He was quick and vigorous in executing the needful affair; syn. اجْتَمَعَ فِيهَا. (TA.) — And كَمَشَ He determined, resolved, or decided, upon an affair; as also كَمَشَ, [aor. ُ,] inf. n. كَمَشٌ. (TA.)

2. كَمَشَ ذَيْلَهُ, (A, TA,) inf. n. تَكْمِيشٌ, (TA,) He contracted, or tucked up, his skirt. (A, TA.) = كَمَشَهُ, (inf. n. as above, S, K,) He hastened him; made him quick; (S, A, K;) [and so app. انكَمَشَهُ: see 1.] — And كَمَشَ, (K,) or كَمَشَ الْإِبِلَ, inf. n. as above, (TA,) He (a man singing to camels to urge or excite them) was vigorous in driving [so that he made the camels quick]. (K, TA.)

4. انكَمَشَ: see 1. = انكَمَشَهُ: see 2. = انكَمَشَ بِالنَّاقَةِ He bound all the teats of the camel with the صَرَارَ, q.v. (S, K.)

5. انكَمَشَ It (skin) contracted, or shrank, (A, K,) and became drawn together; (K;) and so انكَمَشَ, said of a garment, or piece of cloth, after washing; (K, art. قَلَمٌ;) and of an udder. (TA.) See also 1. = See again 1, in two places.

7. انكَمَشَ: see 5. = See also 1, in five places.

كَمِشٌ Short and small; applied to an udder: and [the fem.] with ة, applied to a testicle, or a scrotum, (خُصِيَّةٌ) short, and cleaving to the inner skin. (TA.) — Applied to a horse, Small in the veretrum; as also كَمِيشٌ: (S, K:) or short therein: [contr. of سَابِغٌ:] pl. [of mult.]

كَمِيشٌ and [of pauc.] أَكْمِيشٌ: (A'Obeyd:) or, applied to a beast of carriage, short and small therein: ('Eyn:) but when applied to a female, having a small udder; as also كَمِيشٌ, (K,) or كَمِيشَةٌ, so applied, ('Eyn,) and كَمِيشَةٌ, applied to a she-camel, (Ks, S,) and كَمِيشٌ, thus applied: (TA:) or كَمِيشَةٌ [so in the K accord. to the TA, but in some copies of the K كَمِيشَةٌ,] and كَمِيشٌ have this signification when applied to a ewe or she-goat: (K:) or the former of these two epithets, (As,) or each of them, (K,) thus applied, signifies short in the teat, (As, K,) so as to be milked only with the ends of three fingers, or with the thumb and fore-finger: (As:) and كَمِيشَةٌ, applied to a woman, having a small breast. (TA.) = Also, and كَمِيشٌ, applied to a man, (S, A, K,) Quick: (A, K:) or quick and sharp or vigorous or effective: (S:) or determined or resolute, and sharp or vigorous or effective, (A, TA,) and quick in his affairs: (TA:) and كَمِيشٌ [app. applied to a man, being the part. n. of كَمِيشٌ, q. v.] is syn. with كَمِيشٌ: (TA:) or كَمِيشٌ signifies courageous. (Sb, ISd.)

كَمِيشٌ: fem. with ة: see above, in two places.

كَمِيشٌ: see above, in three places.

كَمِيشٌ: fem. with ة: see above, passim. —

أَزَارٌ كَمِيشٌ [lit.] A man having his waist-wraper tucked up; (K, TA;) [meaning,] vigorous, laborious, or sedulous, in his affair. (TA.)

كَمِعٌ
كَمَلٌ
كَمَنٌ
كَمِهٌ
كَمِيٌ
كَمَنٌ

See Supplement.]

كَبٌ

1. كَنَبٌ, aor. ُ, inf. n. كُنُوبٌ; and انكَبَ; He, or it, was, or became, gross; thick, coarse; or rough: syn. غَلَطَ. (K.) See 4. — كَنَبٌ He was, or became, possessed of plenty, or riches: syn. اسْتَعْنَى. (K.) — كَنَبَهُ فِي جَرَابِهِ, aor. ُ, inf. n. كَنَبٌ, He stored it, or deposited it, in his provision-bag. (K.)

4. أَكْنَبَتْ يَدَهُ; and كَنَبَتْ, aor. ُ, inf. n. كَنَبٌ; (K;) or the former verb only is used; not the latter; (As, S;) His hand was, or became, callous, or hard, (S,) or coarse, or rough, (K,) by reason of work. (S, K.) See 1. — أَكْنَبَتْ لِسَانَهُ His tongue was impeded, or tied up.

(K.) — *اكنب عليه بطنه* His belly [meaning its contents] *oppressed him, or gave him pain*: syn. *اُشْتَدَّ*. (K.)

كُنْبٌ Callousness, or hardness, of the hand, resulting from work: (S:) or coarseness, or roughness, of the foot, and of the hoof, and of the camel's foot, and of the hand: or of the hand only, resulting from work. (K.) — See *كُنْبٌ*.

كُنْبٌ, of the same measure as *كَنْفٌ*, (K,) or *كَنْبٌ*, (as in the copies of the S in my hands) A certain plant: (S, K:) or a certain tree: (Lth:) AHn says, *It resembles the قنار growing in our country, where, sometimes, sandals or shoes are sewed with its bark, and thereof are twisted ropes which endure moisture, day-dew, or rain*: and in one place he says, I asked one of the Arabs of the desert respecting the *كنب*, and he shewed me a scattered, small, thorny plant, with white twigs or branches, abounding with thorns, having, at the extremities, براعم [or calyxes, or flowers, or flower-buds,] from each of which grew forth three thorns. (TA.)

كُنْبٌ i. q. *شمرانخ* [i. e. the fruit-stalk of the raceme of a palm tree]. (S, K.)

كُنْبٌ What is dry, of trees: or having its thorns broken. (K.)

كُنْبٌ and *كُنَابٌ* Short: (K:) or thick, or coarse, and short: (TA:) or hard and strong: (see *كُنْبٌ*:) but the ت is augmentative, (TA,) [and therefore the proper art. is *كنب*].

كُنْبٌ Full to satiety; glutted with food. (K.)

كُنْبٌ and *كُنْبٌ*: see next paragraph.

كُنْبٌ and *كُنْبٌ* A coarse, or rough, hoof; (IAḡr, K;) and the same words, and *كُنْبٌ*, the same as applied to a camel's foot. (IAḡr.)

كُنْبٌ Thick, or coarse, and strong, and short. (K)

كنبت

Q. 2. *تَكُنَّبَتْ* He (a man) became contracted [in disposition; or niggardly, or stingy]. (L, as from IDrd.) But see art. *كنبت*. (TA.)

كُنْبٌ, (or this should be *كُنْبٌ*, TA) A hard, strong, robust, man. (L.) But see *كُنْبٌ*. (TA.) — Also, and *كُنَابٌ*, A man contracted [in disposition]; niggardly, or stingy. (L.) But see art. *كنبت*. (TA.)

كنبت

Q. 1. *تَكُنَّبَتْ* and *كُنْبٌ* He became hard and strong: (L:) he became contracted; syn. *تَقَبَّضَ*: (K:) [app. in disposition; see *كُنْبٌ*: or in make; the second verb being also expl. in the L, with reference to a man, by the words *تَدَاخَلَ بَعْضُهُ فِي بَعْضٍ*].

Q. 2: see Q. 1.

كُنْبٌ and *كُنْبٌ* and *كُنَابٌ* Hard (L, K) and strong. (L.) [Epithets applied to a man.] — Also, all the three words, Contracted [in disposition], and niggardly, or stingy. (K.) — Mentioned before in art. *كنبت*; and like *كُنْبٌ*. (TA.) — [Accord. to the L, these epithets seem also to apply to a man Contracted in make: the first and third being expl. by the words *تَدَاخَلَ بَعْضُهُ فِي بَعْضٍ*].

كُنْبٌ: see *كُنْبٌ*.

كُنَابٌ: see *كُنْبٌ* and art. *كنبت*.

كنت

1. *كُنْتُ فِي خَلْقِهِ*, (aor. ٢, inf. n. *كُنْتُ*, TK,) He (a man) was strong in his make. (IAḡr, TS, K.) — *كُنْتُ*, aor. ٢, It (a skin, TA) became foul with the grease of milk [and so retained the water, or milk, well]; syn. *حَسِنَ*: (TS, and SM's copy of the K: in the CK and a MS. copy of the K. *حَسِنَ*: in another copy of the K, *حَسِنَ*.)

8. *اكتنت* He was lowly; humble; submissive. (K.) [See *اقتنت*]. — He was content, or well pleased; acquiesced. (K.)

كُنْتُ: see *كُنْتُ*.

كُنْتُ [as also *قُنَيْتُ*] A skin that retains [the water, or milk,] well. (K.)

كُنْتُ Strong; robust. (Ibn-Buzruj, K.) An epithet applied to a man. (Ibn-Buzruj.) Formed from *كُنْتُ* "I was"; because an old man speaks of himself in time past saying *كُنْتُ كَذَا* and *وَكُنْتُ كَذَا*. (MF.) — Also, [and *كُنْتُ*, as implied in the TA, and in the S in art., *عجن*,] and *كُنْتُ*, i. q. *كَبِيرٌ* [app. Great in age; old; aged]. (AZ, K.) A poet says,

• *وَمَا كُنْتُ كُنْتِيًّا وَمَا كُنْتُ عَاجِنًا*
• *وَشَرُّ الرِّجَالِ الْكُنْتِيُّ وَعَاجِنٌ*

[And I was not old, nor was I one who raised himself from the ground by the help of his hands: and the worst of men is the old, and one who raises himself so]. (TA.)

كُنْتُ: see *كُنْتُ*.

كنبت

كُنْبٌ and *كُنَابٌ*: see art. *كنبت*.

كنت

كُنْتُ A نَوْرِدَجَةٌ (in the TA, نَوْرِدَحَةٌ, with ح unpointed,) made of myrtle, and of the branches of the [kind of willow called] *خلاف* (spread out, TA), upon which sweet-smelling plants are ar-

ranged, or disposed, in regular series, and which is then folded: (Lth, K:) the Nabathean word is *كننا*. (L.) It is a circular thing (دَائِرَةٌ) of myrtle, and of branches of willow, upon which sweet-smelling plants are disposed, or arranged, and which is then folded like a volume, or roll, and made in the form of a basket: the damsels prepare this for ornament in the days of the spring-season, and amuse themselves with it. *نورِدَجَةٌ* is an arabicized word, from the Persian *نورْدَه*, pass. part. n. of *نورْدِيدَن*, and meaning "folded," or "twisted." (TK, [as explained to me by a very learned Turk, who, however, thinks the words not very clear].)

كشب

كُنْبٌ and *كُنْبٌ* and *كُنَابٌ* Hard and strong: (K:) but the ث in this case is corrupted from ت: see *كُنْبٌ* in art. *كنبت*. (TA.)

كُنْبٌ [in the TA written *كنابت*] Sand pouring down. (IAḡr, K.)

كند

1. *كُنْدٌ*, (S, &c.), aor. ٢, (A, MS,) or ٢, (El-Baḡūr,) or *كُنْدٌ نِعْمَةٌ*, (TA,) inf. n. *كُنُوْدٌ*, (S, K, &c.) He was ungrateful; he disacknowledged a benefit. (S, A, K.) — *إِنْ سَأَلْتَهُ نَكَدَ وَإِنْ أَعْطَيْتَهُ كُنْدَ كُنْدَ* — *كُنْدٌ* — *أَبَاهُ التَّبِعْمَةُ* (K) He disacknowledged his father's beneficence. (TA.) — *كُنْدٌ*, (S, L,) inf. n. *كُنْدٌ*, (K,) He cut, or severed, it. (S, L, K.)

كُنْدٌ: see *كُنُوْدٌ*.

كُنْدَةٌ A portion of a mountain. (K.)

كُنُوْدٌ Ungrateful; who disacknowledges benefits; (El-Kelbee, S, A, L, K;) as also *كُنَادٌ*: (L, K;) or a denier: (L:) the former applied also to a woman; and so *كُنْدٌ*: (S, A, L:) an unbeliever: (Zj, L:) a blamer of his Lord, (El-Ḥasan, L, K,) who takes account of evil accidents and forgets benefits: (El-Ḥasan, L:) rebellious, or disobedient, (K,) in the dial. of Kindeh: (TA:) niggardly; tenacious; avaricious; (K;) in the dial. of the Benoo-Málik: (TA:) who eats alone, and withholds his drinking-bowl (رَفْدَةٌ), and beats his slave: (Kh, L, K:) all these meanings are assigned to it in the verse [6 of ch. c.] of the *Kur-án*, *إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ*; but of the last, ISd remarks, that he knows no foundation for it in the classical language, and that it is not easily admissible coupled with *لربّه*. (L, TA.) — A woman ungrateful for friendship, and for loving communion, commerce, or intercourse; (Aḡ, L, K;) as also *كُنْدٌ*. (Aḡ, L.) — *أَرْضٌ كُنُوْدٌ* † Land that produces nothing. (S, A, L, K.)

كُنَادٌ: see *كُنُوْدٌ*. — Also, One who cuts, or severs; who is wont to do so. (S, L.)

كندث

كُنْدُث and كُنَادِثُ *Hard and strong*: (K, L:) [as also كُنْبُث and كُنْتَبُ, &c.].

كندر

كُدْرُ [Greek χόνδρος λιβανωτοῦ, or λιβάνου χόνδρος] i. q. لَبَانٌ [q. v., i. e. Frankincense], (S, in art. كدر; TA;) accord. to the physicians; (TA;) a kind of عَدَكُ [or resin], very useful for stopping phlegm, (K,) and a dispeller of forgetfulness, and having other properties: n. un. with ة. (TA.)

كنز

1. كَنْزُ الْمَالِ, aor. كَنَزَ, (T, S, M, Mgh, Mṣb, K, &c.) and, accord. to MF, كَنَزَ also, but the former is that which commonly obtains, (TA,) inf. n. كَنْزٌ, (Mgh, Mṣb,) *He buried the property, or treasure, (S, K, TA,) in the earth: (TA:) he collected the property together, (Mgh, Mṣb,) and treasured it, hoarded it, laid it up, reposed it, stowed it, or stored it, in secret: (Mṣb:) and كَنْزٌ signifies the same as كَنْزَةٌ. (TA.)* — كَنْزُ الشَّيْءِ, (K,) aor. كَنَزَ, inf. n. كَنْزٌ, (TA,) *He pressed the thing, meaning anything, (K,) with his hand or foot, (TA,) in a receptacle, or in the earth. (K.)* — كَنْزُ التَّمْرِ, (S, A, Mṣb, K,) aor. كَنَزَ, (K,) inf. n. كَنْزٌ, (Mṣb, TA,) and, accord. to Az, كَنْزٌ and كَنْزٌ, [but see the former of these two words below,] (Mṣb,) *He stowed, or packed, the dates, (TA,) in the الوِعَاءُ in the receptacle, (A, Mṣb,) or فِي الْجَلَالِ in the large receptacles of palm-leaves, [pl. of جَلَّةٌ,] by throwing [the contents of] a bag (جَرَابٌ) into the bottom of the جَلَّةٌ and pressing them with the feet until they became compacted, or commixed in a mass, and then bag after bag until the جَلَّةٌ was pressed full, when it was sewed up with palm-leaf cord. (TA.)* — كَنْزُ الْبُرِّ فِي الْجَرَابِ [He stored up, or packed, the wheat in the bag]. (TA.) [See an ex. of the pass. part. n. voce در.] — كَنْزُ الْجَرَابِ *He filled the bag very full. (A.)* And كَنْزُ السَّقَا *He filled the skin of milk or water. (TA.)* And كَنْزُ الْقِرْبَةِ *He filled the water-skin. (TA.)* — كَنْزُ الرَّمْحِ, (Sgh, TA,) inf. n. كَنْزٌ, (Sgh, K,) *He stuck the spear into the ground. (Sgh, K, TA.)*

8. اِكْتَنْزُ *It (a thing, S, Mgh, Mṣb,) became collected together, or compacted; and full. (S, Mgh, Mṣb, K.)* — اِكْتَنْزُ التَّمْرِ [The dates became closely packed, or pressed together so as to be compact or commixed in a mass: see 1]. (TA; and K in art. وجأ; &c.) The like is also said of wheat. (TA.) — اِكْتَنْزُ اللَّحْمِ *The flesh became compact, or hard. (From an explanation of the part. n. in the A; &c.)* — اِكْتَنْزُ الْجَرَابِ *The bag*

became very full. (A.) And اِكْتَنْزُ السَّقَا *The skin of milk or water became full. (TA.)* — اِكْتَنْزُ الْمَالِ: see 1.

كَنْزٌ *Treasure; property buried (S, A, Mgh, Mṣb, K) in the earth: (TA:) an inf. n. used as a subst: pl. كَنْزٌ. (Mgh, Mṣb.)* — Hence, (TA,) it is applied in a trad. to † *Any property whereof the portion that should be given in alms is not given. (S, TA.)* — *Property that is preserved in a receptacle. (TA.)* — *Anything abundant, collected together, that is desired with emulation. (Sh, TA.)* — *Gold: and silver. (K.)* It is said in a trad., اُعْطِيتُ الْكَنْزَيْنِ مِنَ الْأَحْمَرِ, *I have been given gold and silver. (TA.)* — † [A treasure of knowledge or science]. You say, مَعَهُ كَنْزٌ مِنْ كَنْزِ الْعِلْمِ, [With him is a treasure of the treasures of knowledge or science]. (A, TA.) In the Kur, xviii. 81, it is said to be used in a similar manner, as signifying not gold nor silver, but † *Science and books. (TA.)* And it is said in like manner in a trad., اَلَا اُعْطَيْتُكَ كَنْزًا مِنْ كَنْزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ, [Ho! I will teach thee a treasure of the treasures of paradise: There is no power nor strength but in God]: meaning, that a reward is stored up [in paradise] for him who says this, and who describes himself thereby, like as a treasure is stored up. (TA.) — Aboo-Alee El-Kálee says, that it is used in a verse of Alkámah, which he does not quote, as signifying † *Fat*; as a subst.; and adds, that it is the only instance known to him of its being thus used. (TA.) — Also, *That in which property is preserved, or guarded: (K, TA:) and مَكْنِزٌ [or rather both] that in which property is buried, treasured, hoarded, laid up, reposed, or stored, in secret: pl. of the latter, مَكَانِزٌ. (A, TA.)*

مَكْنِزٌ: see مَكْتَنِزٌ.

كَنْزٌ and كَنْزٌ: see كَنْزُ التَّمْرِ. [Accord. to Az, they are inf. ns.; but some seem to regard them as simple substs.] You say, هَذَا زَمَنُ الْكَنْزِ, (S, Mṣb, K,*) and الْكَنْزِ, (K,) *This is the time of packing the dates. (K, TA.)* And El-Umawee says, اَتَيْتُهُمْ عِنْدَ الْكَنْزِ, and الْكَنْزِ, *I came to them when they were packing the dates. (TA.)* ISk says, that it has been heard only with fet-h; (S, Mṣb;) but some say, that it is like جَدَادٌ and جَدَادٌ, and صَرَامٌ and صَرَامٌ. (S.) — Also, sometimes, [The storing, or packing,] of wheat. (TA.)

مَكْتَنِزٌ: see كَنْزٌ: and see also مَكْتَنِزٌ, throughout.

كَنْزٌ *Dates packed in [the receptacles called] قَوَاصِرٌ [pl. of قَوْصِرَةٌ] (K, TA) and جَلَالٌ [pl. of جَلَّةٌ]. (TA,) for winter; (K, TA;) as also مَكْنُوزٌ. (TA.)* See also كَنْزُ التَّمْرِ. — See also مَكْتَنِزٌ.

كَنْزٌ *One who takes extraordinary pains in treasuring, or hoarding, gold and silver. (TA.)*

مَكْنِزٌ: see كَنْزٌ.

مَكْنُوزٌ: see كَنْزٌ: — and مَكْتَنِزٌ.

كَنْزَةٌ, and كَنْزَةٌ, (A, TA,) and كَنْزَةٌ, and مَكْنُوزَةٌ, (TA,) *Compact, or hard, in flesh: (A:) and [in like manner] كَنْزٌ compact and strong in flesh. (TA.)* You say, نَاقَةٌ كَنْزٌ, (S, K,) or كَنْزُ اللَّحْمِ, (A,) and جَارِيَةٌ كَنْزٌ, (K,) and هُنَّ كَنْزٌ, (TA,) *A she-camel, (S, A, K,) and a girl, (K,) and a woman's pudendum, (TA,) compact, (مَكْتَنِزَةٌ, S, or كَنْزِيَةٌ, or, as in the K, abundant, كَنْزِيَةٌ, TA,) in flesh, (S, K,) and hard, or firm: (K:) pl. كَنْزٌ and كَنْزٌ; the latter being like the sing.; (K;) but the two vowels [namely the two kesrehs] and the two alifs are regarded as different; for the word is not, as some assert, of the same class as كَنْبٌ, since it has a dual form, namely كَنْزَانِ. (TA.)* — كِتَابٌ مَكْتَنِزٌ. [A book, or writing, stored with useful things]. (A, TA.)

كس

1. كَسَسَ, (S, A, Mgh, Mṣb,) aor. كَسَسَ, (S, Mṣb,) or كَسَسَ, (Mgh,) inf. n. كَسَسٌ, (S, Mgh, Mṣb,) *He swept (Mgh, TA) a house, or chamber, (S, A, Mgh, Mṣb,) or place, (TA,) with a مَكْنَسَةٌ [or broom]. (A, Mgh.)* — مَرَدُوا بِهِمْ فَكَسَوْهُمْ: *They passed by them and swept them away, or destroyed them; syn. كَسَوْهُمْ. (A, TA.)* — كَسَسَ, (S, A, Mgh, Mṣb, K,) aor. كَسَسَ, (S, Mṣb, K,) or كَسَسَ, (Mgh,) inf. n. كَسَسٌ, (Mgh, Mṣb,) *He (an antelope) entered his كِنَاسٌ, (S, A, Mgh, Mṣb, K,) i. e., his covert, or hiding-place, among trees; (S, K;) or abode; (Mṣb;) or cave; (TA;) as also تَكَسَسَ (S, A, Mgh, K) and اِكْتَسَسَ; (A, TA;) which two verbs are likewise said of a wild bull or cow, in the same sense. (TA.)* [Hence,] تَكَسَسَ also signifies † *He (a man, TA) entered the tent: (K:) or hid himself, and entered the tent. (TA.)* And تَكَسَسَتْ: *She (a woman) entered the هَوْدَجُ [or camel-litter]: (K:) app. taken from the saying of Lebeed, فَتَكَسَسُوا قَطْنَا, meaning, and they entered هَوَادِجُ [or camel-litters] covered with cloths of cotton. (TA.)* — [Hence also,] كَسَسَتِ النُّجُومُ, (Zj,) aor. كَسَسَتْ, (AO, Zj, S, K,) inf. n. كَسَسٌ, (Lth, Zj,) *The stars hid themselves in their place, or places, of setting, (AO, Zj, S, K,*) like antelopes in their كُنُسٍ [or coverts]: (K:) [or] continued in their courses and then departed, returning: (Zj:) or the stars [here meaning planets] became stationary in their circuiting or revolving. (Lth.)* See كَانَسَ.

5: } see 1; the former, in four places.
8: }

كِنَاس A gazelle's covert, or hiding-place, among trees: (S, K:) so called because he sweeps (يكنس) the sand, or in the sand, [accord. to different copies of the K.] until he reaches the soil, or moist earth: (K, TA:) or his abode: (Msb:) or cave: (TA:) and [in like manner] **مَكْنَس** a place into which a gazelle or a wild bull or cow enters to protect itself therein from the heat: (TA:) pl. [of pauc.] **أَكْنَسَة** (TA) and [of mult.] **كُنَس** and **كُنَس** (K) and [pl. pl., i.e., pl. of كُنَس,] **كُنَسَات**. (TA.)

كُنَاسَة Sweepings; (S, Mgh, Msb, K;) the dust of a house that is swept and thrown into a heap. (Lh.) — Also, The place of sweepings; (Mgh;) the place where sweepings are thrown. (TA.)

كُنَيْسَة A place of worship (K) of the Christians; [a Christian church:] (S, A, K:) or of the Jews; (Sgh, K;) i.e., of the Jews only; [a Jewish synagogue;] that of Christians being called **بَيْعَة**: (Sgh:) [Chald. ܩܢܝܫܬܐ: (Golius:)] or both; (Mgh, Msb;) being sometimes applied to the former [in classical times, as it is in the present day, as well as to the latter]: (Msb:) or of unbelievers, (K,) absolutely: (TA:) an arabicized word, [from the Chaldee mentioned above, or] from [the Persian word] **كُنَيْسْت** (Az, Mgh) or **كُنَيْسْت** (TA) [signifying "a fire-temple"]: pl. **كُنَاسَات**. (A, Msb.) = A thing resembling [the kind of camel-litter called] a **مُجَدِج**, composed of twigs, or branches, stuck in a **مَحْمَل** or a **رَحْل**, with a cloth thrown over them, in which the rider sits in the shade and conceals himself: (Mgh, Msb:) of the measure **فَعِيْلَة** from **كُنَس** [an inf. n. of كَس]: (Mgh:) pl. as above. (Msb.)

كِنَاس One who sweeps **خَشُوش** [meaning privies]. (A, TA.)

كَانَس An antelope, (S, A, TA,) and a wild bull, (TA,) entering his **كِنَاس**, (S, A, TA,) i.e., his covert, or hiding-place, among trees: (S:) fem. with **ة**: (Zj:) pl. **كُنَس**, both of the masc. and fem., (Zj,) and **كَوَانِس**, of the masc., (A,) [and of the fem. also accord. to rule,] and **كُنُوس**. (TA.) — [Hence,] **الْكُنَس**, (S,) or **الجَوَارِي الْكُنَس**, (K,) [in the Kur, lxxx. 16,] **! The stars**; because they hide themselves in their place of setting: (AO, S:) or **the stars that rise running their course, and hide themselves in their places of setting**: (Zj:) or **all the stars**; because they appear by night and lie hidden by day: (K:) or **i.q. الخنس**, (K, TA,) i.e., **السَّيَّارَة**, (TA,) or **السَّيَّارَات**, (Bd,) or **الخنس السَّيَّارَة**, (S,) **the five stars**, [or planets,] **Saturn, Jupiter, Mars, Venus, and Mercury**; (TA;) because they hide themselves in their place of setting, like

antelopes in their **كُنَس** [or coverts]; (K;) or because they become hidden beneath the light of the sun: (Bd:) or **the stars [meaning planets] that become hidden in their courses, and run their courses and become stationary in their places of circuiting, and then circuit [again]; every star [of those thus named] having a circuit in which it becomes stationary, and [then] revolves [again], and then it departs, returning: (Lth:) or the angels: (K:) or the wild bulls or cows, and the wild antelopes, (Zj, K,) that enter their **كُنَس** [or coverts] when the heat is vehement. (Zj.)**

مَكْنَس: [pl. مَكَانِس:] see **كِنَاس**. — [Hence,] **مَكَانِس الرَّيْبِ** †The places of suspicion. (TA.)

مَكْنَسَة A broom; a thing with which one sweeps: (S, A, Msb:) pl. **مَكَانِس**. (A, TA.)

مَكْنَس A maker of brooms. (Golius, from Meyd.)

[كش

كع

See Supplement.]

كعت

كُنَعْت A species of fish; (AO, TS, I, K;) as also **كُنَعْد**; from which it appears to be formed by the substitution of **ت** for **د**. (TS, L.)

كعت

Q. 2. **تَكَعَّتْ** It (a thing) became collected together. (L.)

كعد

كُنَعْد A kind of sea-fish; (S, L, K;) as also **كُنَعْت**, in which the **ت** seems to be a substitute for the **د**. (L.)

[كف

See Supplement.]

كفت

كُنَفْت and **كُنَات** Short. (K.)

[كه

كنى

كه

See Supplement.]

كهب

1. **كَهَب**, (S, K,) and **كَهَب**, (K,) inf. n. **كَهَب** and **كُهَبَة**, (TA,) **He** (a camel, S,) **was, or became, of the colour called كُهَبَة**. (S, K.)

Q. Q. 4. **إِكْهَبَ نَوْنَهُ** His complexion was, or became, changed, [or darkened by the sun &c.]. (TA.)

كَهَب A buffalo (or camel, A; and so in the CK;) **advanced in years**. (K.)

كَهَب: see **كُهَبَة**

كُهَبَة The colour which is also called **قُهَبَة**: (Ag, S, K:) or that which is called **دُهَبَة**: or dust-colour intermixed, or tinged over, with black: (K:) used absolutely, (TA,) or only with reference to camels, (K,) i.e., to their colours: (TA:) or a colour not purely red, but applied specially to a red colour: (AA, S:) or any colour inclining to that of dust: (Yaqqoob, who does not particularize anything [to which it is applied] exclusively: TA): Az says, I have not heard **كُهَبَة** as a colour of camels on the authority of any one but Lth; and perhaps it is used as a colour of clothes: (TA:) it is also said that **كَهَب** signifies the colour of the buffalo. (IAar, cited by Az.)

بَنُو كُهَيْبَة, an expression used by the poet Hassán Ibn-Thábit, meaning †Sons of a base, or an ignoble, roman: **كُهَيْبَة** being thus used as though it were a proper name. (RA.)

أَكْهَب: see **كَهَب**.

أَكْهَب (Az, S, K) and **كَاهِب** (K) A camel (Az, S) of the colour called **كُهَبَة**: (Az, S, K:) fem. of the former **كُهَيْبَة**, (Az,) [and pl. **كُهَب**]. — **رَجُلٌ أَكْهَبُ اللَّوْنِ**: †A man whose complexion is changed, [or darkened by the sun &c.]. (TA.)

كهد

1. **كَهَدَ**, (S, K,) aor. **كَهَدَ**, inf. n. **كَهْد** (K) and **كَهْدَان**, (S, K,) **He was quick; made haste**; (L, K;) in his pace: (L:) **he** (an ass) **ran**; syn. **عَدَا**. (S, L.) — **كَهَدَ** and **كَاهَدَ** **He was quick in service**. (TA.) — **كَهَدَ** **He was importunate, persevering, or urgent, in petitioning, or seeking, or desiring**. (K.) — **كَهَدَ** and **كَاهَدَ** **He was, or became, fatigued, tired, or weary**. (K.) — **كَهَدَ** and **كَاهَدَ** **He became jaded, harassed, or fatigued, by labour, or toil**: as also **كَدَدَ** and **أَكْدَدَ**. (L.) — **كَهَدْتَهُ** (so in the copies of the K; but differently in the S: [see 4:] TA:) **I made him to be quick, or to hasten**. (K.)

4. **أَكْهَدْتَهُ** **I made him** (an ass) **to run**. (S, L.) See also 1. — **كَاهَدَ** **He fatigued, tired, or wearied**, (L, K,) his companion. (L.)

Q. Q. 4. **إِكْهَدَّتْ** It (a young bird) trembled, or fluttered, before its mother, that she might feed it: (S, L:) and **he** (an old man) **trembled**: (L:) **i.q. إِكْهَدَّتْ**. (K.)

كُهَيْبَة Distress; trouble; fatigue; weariness; **i.q. جَهْد**. (TA.) You say **وَكُهَيْبَة** **أَصَابَهُ** [Distress, &c., befell him]. (L, K.)

كُهَيْبَة A female slave: (K:) so called because of her quickness in service. (TA.)

كَبُودُ الْبَدَيْنِ A she-ass quick in the fore legs. (L, K.)

كَاهِدٌ and مُكْهَدٌ Fatigued; tired; weary. (L.)

كَوْهَدٌ One who trembles by reason of old age. (K.)

كَاهِدٌ : see مُكْهَدٌ.

كهدب

كَهْدَبٌ A heavy, or dull, man: syn. نَقِيلٌ وَخَمْرٌ. (K.)

كهر

1. كَهَّرَهُ, aor. -, inf. n. كَهْرٌ, He chid him with rough speech, (S, Mgh, K,) to show him contempt. (TA.)—He reviled him. (Az, TA.)—He encountered him with a frowning face, (K,) to show him contempt: (TA:) or he frowned at him. (TA.)—He oppressed him; i. q. قَهَّرَهُ. (S, K.) So in the Kur, [xciii. 9,] فَاَمَّا الْيَتِيمَ فَلَا تَكْهَرْ [Therefore, as to the orphan, thou shalt not oppress him]; accord. to the reading of Ibn-Mes'ood. (Ks, S.) Yaakoob says, that the ك in كَهْرَهُ is a substitute for the ق in قَهْرَهُ. (TA.)

كهرب

كَهْرَبٌ and كَهْرَبَا [or كَهْرَبَا] A well-known yellow substance; [yellow amber]: from the Persian كَاهُ رُبَا, i. e., "carrying off straw," [on account of its electric attraction]. (TA.) See De Sacy's Chrest. Ar., sec. ed., iii. 468: and see حَوْرٌ.

[كهف]

See Supplement.]

كهب

كَهْبٌ and كَهْبَمٌ i. q. بَادِنَجَانٌ [The egg-plant, or melongena]. (IAar, T, K.) Mentioned in the T in art. كَهْمٌ; whence it seems that the ب is a substitute for م. (TA.)

[كهل]

كهم

كهن

كهي

See Supplement.]

كوا

See art. كِيَا.

كوب

1. كَابٌ, aor. يَكُوبُ; and اِكْتَابٌ; He drank with a كُوبٌ, the kind of mug or cup so called. (IAar, K.)

2. كُوبٌ, inf. n. يَكُوبِبٌ, He pounded, or brayed, a thing with a فِهْرٌ [or كُوبَةٌ, q. v.] (K.)

8: see 1.

كُوبٌ A mug, or drinking-cup, (كُوزٌ,) without a handle: (Fr, S, K:) or one (with a round top, TA,) that has no spout: (K:) or a vessel, (Bd in lvi. 18,) or drinking-cup, (Jel. ibid.) having neither handle nor spout: (Bd, Jel. ibid.:) pl. اَكُوبَاتٌ. (S, K.)

كُوبٌ Slenderness of the neck with bigness of the head. (L, K.)

كُوبَةٌ A sighing, or grief, or regret, for something that has past, or escaped one. (K.) Probably formed from the mahmooz word [كَابَةٌ]. (TA.) [Perhaps an inf. n.]

كُوبَةٌ, occurring in a trad., in which it is forbidden, (TA,) The game called نُرْدٌ; (K;) an appellation given to that game by the people of El-Yemen: (A'Obeyd, on the authority of Moḥammad Ibn-Ketheer; and IAth) or that called شَطْرُنْجٌ: (K:) or a small drum, slender in the middle: (S, K:) accord. to some, (TA,) the musical instrument called بَرَبَطٌ; (K;) as occurring in a trad. of Alee, in which a command is given to break the thing thus called. (TA.)—Also, i. q. فِهْرٌ; (K;) i. e., A small stone, such as fills the hand. (TA.)

كوت

كُوتِيٌّ Short: (K:) or a short and deformed or ill-shapen man. (So in a marginal note in two copies of the S.)

كوث

2. كُوثٌ, inf. n. تَكُوثٌ, It (growing corn or the like) became composed of four leaves, and of five. (En-Nadr, K.) = كُوثٌ بِغَائِطِهِ, inf. n. تَكُوثٌ, He voided his excrement [in form] resembling the heads of hares, or rabbits. (K.)

كَاثٌ i. q. كَاثٌ, [q. v. in art. كَث]. (K.)

كُوثٌ A قَفَشٌ, or kind of short boot: (AM, K:) app. an arabicized word. (AM, L.)

كُوثَةٌ What is composed of four leaves, and of five: referring to growing corn and the like: n. un. of كُوثٌ. (TA.) = كُوثَةٌ, or كُوثَةٌ, [as in different copies of the K, the latter being the reading in the TA, which mentions كُوثَةٌ as another reading.] Abundance of herbage, or of the goods, conveniences, or comforts, of life; plenty; fruitfulness. (K.)

كُوثَةٌ : see كُوثَةٌ.

كُوثِيٌّ Short: like كُوتِيٌّ [q. v.]. (T.)

كوخ

1. كَاخَةٌ, [aor. يَكُوحُ,] inf. n. كُوحٌ; and كُوحَةٌ, and كَاخَةٌ, and كَاوَحَةٌ; He

fought with him and overcame him: (K:) so Az, explains كَاوَحَهُ, inf. n. مُتَاوَحَةٌ: or, accord. to the M, كَاوَحَهُ signifies he fought with him; and كَاخَهُ, he overcame him: (TA;) and كُوحَهُ, inf. n. تَكُوحٌ, also has this last signification; (IAar, S, TA;) and so اِكَاخَهُ, inf. n. اِكَاخَةٌ. (IAar, TA.)

2. See 1. — Also كُوحَهُ, (inf. n. تَكُوحٌ, TA,) He abased him; rendered him abject; syn. اَذَلَّهُ. (K.)—It (the nose-rein) rendered him (a camel) submissive, or tractable. (TA.)

3. See 1. — Also كَاوَحَهُ He reviled him, or vilified him, mutually; and treated him in an open manner (S, K) with opposition or altercation. (TA.)

4. اِكَاخَهُ He destroyed him. (T, in this art.; and K in art. كَيْح.) See 1.

6. تَكَاوَحَا They two laboured, or strove, each with the other, to do evil, or mischief. (S, K.)

كَاخٌ and كَيْحٌ The foot, or base, (عُرْضٌ) of a mountain: (S, K:) [or] its face, or part facing the spectator, above its foot, or base; syn. (عرض) or its foot, or base, (سَدٌّ جَبَلٍ) and most rugged part: or its سَفْحٌ [i. q. عُرْضٌ]; and the foot, or base, of its face; syn. سَفْحٌ سَدِّهِ: or كَيْحٌ signifies the side (نَاحِيَةٌ) of a mountain: and any rugged face of a mountain, above its foot, or base: and in some cases, the side of a valley, when it is rugged, but not unless consisting of the hardest and roughest of stones: (As, TA:) pl. of كَاخٌ, اَكَاخٌ; (M;) and (of كَيْحٌ, TA,) اَكْيَاخٌ and كَيْحَةٌ (K) and كَيْحَةٌ. (As, T.)— كَيْحٌ A rough or rugged [foot, or base, or face above the foot or base, &c., of a mountain]; an expression similar to يَوْمٌ اَيُّومٌ; (K, art. كَيْح;) the latter word being a corroborative; for the سَدٌّ of a mountain is called كَيْحٌ only because of its ruggedness and roughness. (TA.)

كَاخٌ : see كَيْحٌ.

كوخ

كَاخٌ : see كُوحٌ.

كُوحٌ, (S, L, K,) a Persian word, (L,) and كَاخٌ, (K,) A house [or hut] with a gibbous roof: (L, TA:) a house [or hut] of reeds or canes, (with a gibbous roof, K,) without an aperture for the admission of light: (S, L, K:) any place which a husbandman or a gardener prepares in which to guard his growing corn or his garden: and the people of Marw give the name of كَاخٌ to a pavilion (قَصْرٌ) made in a garden or other place: (L:) pl. اَكُوحَانٌ (S, K) and كُوحَانٌ and كُوحَةٌ and كَيْحَانٌ: (K, TA:) [the last, in the CK, written كُوحَةٌ].

كود

1. كَادَ يَفْعَلُ كَادًا, (§, K, * &c.) [originally كَوْدُ,] first pers. كَدْتُ, accord. to the usage of most of the Arabs, (IKtt.) aor. يَكَادُ, (§, K, &c.) the form used by all the Arabs, (IKtt.) or يَكُوْدُ [is also used, by some of those who make the pret. to be originally كَوْدُ,] (Lth,) inf. n. كَوْدُ (Lth, §, M, K, &c) and كَادُ (M, IKtt) and مَكَادَةٌ (Lth, §, M, K, &c.) and مَكَادُ; (Lth, M, K;) and كَادَ, originally كَوْدُ, deviating from constant rule, (MF,) first pers. كَدْتُ, (§, IKtt, MF,) in the dial. of the Benoo-Adee, (MF,) mentioned by Sb as heard from some of the Arabs, (§,) aor. يَكَادُ, (IKtt,) deviating from constant rule, (MF,) [and يَكُوْدُ, mentioned above, agreeably with rule;] as also كَادَ, (Msb, K, art. كيد,) originally كَيْدٌ, first pers. كَدْتُ, aor. يَكَادُ, (Msb, art. كيد,) inf. n. كَيْدٌ; (L, art. كيد;) and كَيْدٌ, (§, K, &c.,) a form mentioned by Abu-l-Khattāb to Sb, as used by some of the Arabs, who in like manner said مَا زَيْلٌ يَفْعَلُ كَادًا, for كَادَ and زَالَ (§;) *He was near to doing so; he nearly, well nigh, or almost, did so; he wanted but little of doing so; (Akh, §, M, K, &c.) he purposed, or intended, doing so; (Lth, M, IKtt;) but did it not, [or did it not immediately]. (Akh, §, K, &c.)* كَادَ is applied to signify the being near to doing a thing, whether it be [afterwards] done or not done. (§) Without a negative, it enunciates the negation of the action; and coupled with a negative, it enunciates the happening of the action. (§, K.) [This will be explained in the course of the following observations.] It is (as Es-Suyootee says in the Itkān) an incomplete [i. e. a non-attributive] verb, of which only the pret. and aor. are used. It has a noun as the subject, in the nom. case; and an aor. [generally] without أَنْ, as the predicate. (TA.) Sometimes they introduce أَنْ after it, likening it to عَسَى; as, for ex., in the saying of Ru-beh,

• قَدَ كَادَ مِنْ طُولِ الْبَلَى أَنْ يَمْسَحَا •

[It had nearly come to nought from length of near]. (§) Used affirmatively, it is affirmative of the being near [to doing a thing, &c.]; and used negatively, it is negative thereof. It is a well-known opinion of many, that, used affirmatively, it is negative; and used negatively, it is affirmative: so that كَادَ زَيْدٌ يَفْعَلُ means [Zeyd was near to doing; but] he did not [or did not immediately]; as is shown by the expression [in the Kur xvii. 75, where إِنَّ is a contraction of إِنْ,] وَإِنَّ كَادُوا لَيَفْتِنُونَكَ [And verily they were near to seducing thee]: and مَا كَادَ يَفْعَلُ means [He was not near to doing; but] he did; as is shown by the expression [in the Kur ii. 66,]

وَمَا كَادُوا يَفْعَلُونَ [And they were not near to doing (it); but they afterwards did (it)]. I'Ab is related to have said, that wherever كَادَ and أَكَادُ and يَكَادُ occur in the Kur-ān, they denote a thing's never happening. Some say, that كَادَ [with a negative] denotes an action's happening with difficulty. Some, again, say, that the pret. preceded by a negative is affirmative [of the action &c.]; as is shown by the expression وَمَا كَادُوا يَفْعَلُونَ [quoted above]: and that the aor. preceded by a negative is negative; as is shown by the expression [in the Kur xxiv, 40,] لَمْ يَكُنْ يَرَاهَا [He is not near to seeing it]; meaning that he sees not anything: [though this phrase is said to bear a different meaning, which see below]. But the correct opinion is the one first mentioned; that, used affirmatively, it is affirmative [of the being near to do a thing &c.]; and used negatively, it is negative [thereof]: so that كَادَ يَفْعَلُ signifies *He was near to doing; but did not [or did not immediately]:* and مَا كَادَ يَفْعَلُ *He was not near to doing; much less did he do [or do immediately];* the denial of the action [or of the immediate performance of the action] being necessarily understood from the denial of the being near to do it. As to the expression in the Kur وَمَا كَادُوا يَفْعَلُونَ [quoted above], it enunciates the state of the people to whom it relates in the beginning of their case; for they were far from sacrificing the cow; and the affirmation of the action is understood only from the [preceding] expression فَذَبَحُوهَا. And as to the expression [in the Kur xvii. 76,] لَقَدْ كِدْتُمْ تَرَكُّنَ إِلَيْهِمْ [Thou hadst certainly been near to inclining to them], the Prophet's not inclining to them little or much is understood from لَوْلَا [preceding], which requires this inference. (TA.) [Often, however, or (as some say) generally, with a negative preceding or following it, it is affirmative of the action's happening, but only after difficulty, or delay.] Abou-Bekr says, that مَا كَادَ فُلَانٌ يَقُومُ means [Such a one hardly, or scarcely, or tardily, rose; like لَمْ يَكُنْ يَقُومُ, and كَادَ لَا يَقُومُ, being understood; or] he rose after being slow, or tardy: (L:) and accord. to Az and others, مَا كَادَ فُلَانٌ يَقُومُ means [I hardly, or scarcely, or tardily, did; or] I did after being slow, or tardy: but sometimes it means I was not near to doing. (Msb, art. كيد.) It is said, that كَادَ is sometimes a [mere redundant] connective (صِلَّة) of the members of a sentence; (Kutṭ, Akh, AHāt, K;) as in لَمْ يَكُنْ يَرَاهَا [quoted above], meaning, *He does not see it:* (K:) or this means *he is not near to seeing it:* or, as some say, *he sees it after his having been not near to seeing it* by reason of the intenseness of the darkness: [or he hardly, or scarcely, or tardily, sees it:] and Fr says, with reference to the verse in which this phrase occurs, that it is

allowable to say لَمْ يَكُنْ يَقُومُ [meaning, *He hardly, or scarcely, or tardily, rose*] when one has risen after difficulty. (TA.) [Thus it appears, that, مَا كَادَ يَفْعَلُ and لَمْ يَكُنْ يَفْعَلُ sometimes signify *He hardly, or scarcely, or tardily, did:* and sometimes, *he was not near to doing; he never did; he did not at all:* so that it may be rendered *he hardly or scarcely, or nowise or in nowise or never, did:* or *he could hardly do, or he could not at all, or could not nearly, or he could nowise or in nowise, do.*] — Aḡ asserts his having heard certain of the Arabs say, لَا أَفْعَلُ ذَلِكَ وَلَا كَوْدًا [I will not do that, nor will I be near to doing it]. (§) — كَادَ also signifies *He desired;* syn. أَرَادَ. (Akh, §, K.) So in the verse

• كَادَتْ وَكِدْتُ وَتَلَكَّ حَيْرَ إِرَادَةٍ •
• لَوْ عَادَ مِنْ لَهْوِ الصَّبَابَةِ مَا مَضَى •

[She desired, and I desired; and that were the best of desire, if what hath passed, of the diverting delight of tender love, returned]. (Akh, §.) So, too, in the saying in the Kur [xx. 15,] أَكَادُ أَخْفِيهَا I desire (§, K) to conceal it: or, to manifest it: (Byd:) for, like as it is allowable to put أُرِيدُ in the place of أَكَادُ, as in the saying in the Kur [xviii. 76,] جِدَارًا يُرِيدُ [in the place of أَكَادُ], so it is to use أَكَادُ [in the place of أُرِيدُ]: Akh says, that the words of the verse in question mean *I will conceal it, أَخْفِيهَا:* and some say, that the meaning is *I will manifest it:* (TA:) but most hold, that أَكَادُ should here be rendered in its original sense. (MF, TA.) Some of the Arabs make كَادَ to denote certainty; like ظَنَّ, which primarily denotes doubt, and secondarily certainty. (L, art. كيد.) — عَرَفَ مَا يَكَادُ مِنْهُ [is in like manner explained] *He hath become acquainted with that which is desired of him.* (§, K.) — You say to him who seeks of you a thing, when you do not desire to give him it, وَلَا مَكَادَةَ وَلَا مَهْمَةً, (Lth, §, * L, K, *) and وَلَا كَوْدًا وَلَا هَمًّا, and وَلَا مَكَادًا وَلَا مَهْمًا, (Lth, L,) i. e. لَا أَكَادُ وَلَا أَهْمُ [No, nor do I desire, nor do I purpose, or intend]. (Lth, L, K.) — You also say, in the same sense, وَلَا مَهْمَةً لِي وَلَا مَكَادَةَ [I have no purpose or intention, nor any desire]. (§) — See also كَادَ in art. كيد.

كوداً

وَأدأُ.

كود

2. كَوْدٌ, inf. n. تَكْوِيدٌ, It (an إزار [or a wrapper for the lower part of the body and the thighs]) reached to the part called the كَادَةُ (L, K) only. (L.) — He (a man in the act of concubitus) thrust against the sides of the pubes. (K.) — He beat or struck, with a staff, or stick, upon the posteriors, (K,) between the thigh and the hip. (TA.)

كَادَةٌ *What surrounds the vulva, of the exterior of the two thighs: (L, K:) or the portion of flesh of the inner side of the thigh; the two together are called the كَادَاتَانِ: (A, L:) or the flesh of the hinder part of the thigh: (L, K:) or the part of the thigh which is the place that is cauterized in the hinder part of the thigh of the ass; so in a man &c.: (L:) or the كَادَاتَانِ are two compact portions of flesh in the upper part of each thigh of an ass, the place that is cauterized, between the thigh and the haunch: (T, L:) or the flesh of the outer sides of the two thighs, below the جَاعِرَتَانِ; (AHeyth, T, L;) and this is the correct signification: (T, L:) or the prominent flesh in the upper parts of the thigh: (S, L:) pl. كَادَاتٌ and [quasi-pl., or coll. gen. n.,] كَادٌ. (L.)*

مُكَوِّدٌ *An إِزَار [or a wrapper for the lower part of the body and the thighs] reaching to the part called the كَادَةٌ (L, K) only; or, to the كَادَاتَانِ when it is put on. (L.)*

كور

1. **كَارَ الْعِمَامَةَ عَلَى رَأْسِهِ**. (S, A, Mṣb,*) aor. **يُكَوِّرُ**, (S, Mṣb,) inf. n. **كُورٌ**, (S, Mṣb, K,) *He wound round the turban upon his head; (S, A, Mṣb, K;) as also كُورَهَا, inf. n. تَكْوِيرٌ: (S, A, K:) or the latter has an intensive signification [app. meaning he wound it round many times upon his head; or in many folds]: and hence you say, كُورَ الشَّيْءِ he wound the thing in a round form. (Mṣb.)* Hence the saying, **كَارَ بَعْدَ مَا كَارَ**, (Zj, in TA, art. حور,) + *He became in a bad state of affairs after he had been in a good state: or he became in a state of defectiveness after he had been in a state of redundancy. (TA, art. حور.)* See also **كُورٌ**, below. = **كَارَ**, (TA,) inf. n. **كُورٌ**, (K,) *He carried a كَارَةٌ, q.v., (K, TA,) upon his back; (TA;) as also استكارٌ. (K, TA.)*

2: see 1, in two places. = **إِذَا الشَّمْسُ كُوِّرَتْ**, in the Kur [lxxx. 1,] *When the sun shall be wound round [with darkness] like a turban: (AO, S:) or shall be wrapped up and effaced: (AO accord. to the S, or Akh accord. to the TA:) or shall be wrapped up and have its light taken away: (Jel:) or shall have its light collected together and wrapped up like as a turban is wrapped: (TA:) or shall be folded up like as a سِجْلٌ [or scroll] is folded up: (Mṣb:) or shall lose its light: (Fr, Katádeh, S:) or shall be divested of its light: (Ikrimeh:) or shall be blinded; syn. عَوْرَتْ: (I'Ab, S:) or shall pass away and come to nought: or shall be collected together and cast down into the depth below; syn. ذَهَوْرَتْ: (both of which are explanations given*

by Mujáhid:) or shall be cast away. (Er-Rabeea Ibn-Kheythem.) = **يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ** (Kur xxxix. 7) *He maketh the night to be a covering upon the day: or He addeth of the night to the day: (S:) or He maketh the night to overtake the day: (TA:) or He bringeth in the night upon the day: (K:) from كُورَ الْعِمَامَةِ: all of which meanings are nearly alike. (TA.)* = **كُورَ الْمَتَاعِ**, (A, K:) inf. n. **تَكْوِيرٌ**, (S,) *He collected together the goods and bound or tied them: (S, K:) or he put the goods one upon another. (A.)* = **طَعَنَهُ فَكُوِّرَهُ**, (inf. n. as above, TA,) *He smote and pierced him [with his spear], and threw him down gathered together, or in a heap. (S, Mṣb, K,*)* — **ضَرَبَهُ فَكُوِّرَهُ** *He smote him, and threw him down prostrate: (K, TA:) [like جَوْرَهُ:] or كُوِّرَهُ signifies he prostrated him, whether he smote him or not. (TA.)*

5. **تَكَوَّرَ** *He fell upon his side, and drew himself together; syn. تَنَطَّرَ وَتَشَمَّرَ: (S, K:) or he wrapped himself up, and tucked up his garment, or skirt, or the like; syn. تَلَفَّفَ وَتَشَمَّرَ. (TA.)* — **He fell; fell down. (S, K.)** — **He became prostrated; as also إِخْتَارٌ: (K:) or اِكْتَارٌ signifies he prostrated a thing, one part upon another. (TA.)**

8. **اِكْتَارَ** *He turbaned himself; attired himself with a turban. (Sgh, K.)* = See also 5.

10: see 1, last signification.

كُورٌ, (S, Mṣb,) an inf. n. used as a subst., (Mṣb,) or **كُورٌ**, (Ish, T, A,) *A turn, or twist, of a turban: (Ish, T, A, Mṣb:) pl. أَكْوَارٌ. (A, Mṣb.)* You say, **الْعِمَامَةُ عِشْرُونَ كُورًا**, [The turban is composed of twenty turns], and **عِشْرَةٌ أَكْوَارٌ** [ten turns]. (A.) = **Increase; or redundancy. (S, A, Mṣb.)** Hence the saying, **نَعُوذُ بِاللَّهِ مِنَ الْحَوْرِ بَعْدَ التَّكْوِيرِ** (S, A, Mṣb) *We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundancy: (S, Mṣb:) or, as it is also related, بَعْدَ التَّكْوِينِ, which means the same: or the meaning is, *from return to disobedience after obedience: (Mṣb:) or from return after pursuing a right course. (TA.)* See also **حَوْرٌ**.*

كُورٌ: see **كُورٌ**. = **A camel's [saddle of the kind called] رَحْلٌ: (K, TA:) as also مَكُورٌ: (K) and مَكُورٌ**, the latter with damm to the م and teshdeed to the ر; (TS, L:) or **أُكُورٌ** with its apparatus: (S, Mṣb, K:) pronounced by many **كُورٌ**; but this is a mistake: (IAth:) pl. [of pauc.] **أَكْوَارٌ** (S, Mṣb, K) and **أَكُورٌ**, (K,) and **كُورَانٌ** (S, Mṣb, K) and **كُورَانٌ** (S, Mṣb, K) and **كُورُونَ**, which last, says ISd, is extr. as a pl. form of a sing. such as **كور** with an infirm letter.

(TA.) = **A blacksmith's fire-place; (S, A, Mṣb;) his مَجْمَرَةٌ: (K;) constructed of clay. (S, Mṣb, K,*)** and also said to signify the skin [with which he blows his fire]: (Mṣb, TA:) or this latter is called [only] **كُيرٌ**: (A, in the present art.; and S, Mṣb, K, art. كير:) an arabicized word. (Mṣb.) = [A hornets', or bees', nest;] the place, (S, K,) or structure, (TA,) of hornets: (الزَّنَابِيرُ, S, K [in the CK, الدَّنَابِيرُ, which is a mistake:]) or of bees: (accord. to a trad. cited in the TA:) pl. **أَكْوَارٌ**. (TA.) See also **كُورَةٌ**.

كَارَةٌ *A bundle (حَالٌ) which a man carries on his back: or a bundle (عَمْرٌ) of clothes, put in one piece of cloth [and tied up]: such is that of the قَصَار [or beater and washer and whitener of clothes]: (TA:) or the كَارَةٌ is what is carried on the back, [being a bundle] of clothes: (S:) or what are put together and tied up [in a wrapper] of clothes: (Mṣb:) or a certain quantity of wheat; (K, TA;) which a man carries on his back: (TA:) pl. كَارَاتٌ. (A, Mṣb.) [See also عَجَلَةٌ.]*

كُورَةٌ *A province, district, or tract of country; a quarter, or region; syn. صَفْعٌ: (S, Mṣb, K:) a مَخْلَافٌ [q.v.] of a country; i.e., a قَرْيَةٌ [which properly signifies a town or village] of the قُرَى of El-Yemen: (M, TA:) [but مَخْلَافٌ is generally used in the first of the senses here assigned to كُورَةٌ:] and also a city: (S, Mṣb, K:) [or a provincial city: but the first of these significations is the most common, as is implied in the Mṣb: see also بَنْدٌ:] pl. كُورٌ, (S, Mṣb, K,) like as **غُرْفٌ** is pl. of **غُرْفَةٌ**. (Mṣb.) IDrd says, I do not think it Arabic. (TA.) [Perhaps from the Greek **χωρα**.]*

كُورَةٌ and **كُورَةٌ**: see **كُورَةٌ**.

كُورَةٌ نَحْلٌ, (S, Mṣb, K,) and **كُورَةٌ نَحْلٌ**, (Mṣb, K,) written in both these ways in the T, in explanation of the word **عَمِيرَةٌ**, (Mgh,) and **كُورَةٌ**, (T, TS, L, K,) and **كُورَةٌ**, (T, TS, L, Mṣb,) *A bee-hive; or habitation of bees; syn. خَلِيَّةٌ: (Mṣb:) or a bee-hive, when made of clay: (El-Ghooree, in Mgh:) or a bee-hive, or habitation of bees, when containing honey: (Mṣb:) or a thing made for bees, of twigs, (T, Mgh, TS,) or of clay, (TS, K,) or of twigs and clay, accord. to most copies of the K, or of twigs only, accord. to most of the lexicologists, (TA,) like a قِرْطَالَةٌ [an asses' pannier], (T, Mgh, TS,) narrow at the head, (T, Mgh, TS, K,) in which they make their honey: (TA:) or the honey of bees in the wax: (S, Mṣb, K:) or **كُورَاتٌ** [pl. of **كُورَةٌ**] signifies domestic bee-hives; as also **كُورَاتٌ**. (AIIn, K.) [Of the latter pl., it is said in the TA, that ISd holds it to be pl., not of*

كوارَة, but, of كَوْرَة : but the passage seems to be corrupt.]

كَوْرَة : see كَوْرَة.

مَكْوَر : see كَوْر.

مَكْوَر and مَكْوَرَة and مَكْوَرَة A turban. (IAqr, Sgh, K.)

مَكْوَر : see كَوْر.

مَكْوَرَة : }
مَكْوَرَة : } see مَكْوَر.

كوز

1. كَاز, aor. يَكْوَز, (TA,) inf. n. كَوَز, (K,) He collected a thing. (K*, TA.) = He drank with a كَوَز; (K, TA); as also اِكْتَاَز. (TA.)

5. تَكْوَرُوا They collected themselves together. (Sgh, K.)

8. اِكْتَاَزَة He ladled it out (namely water, S, A) with a كَوَز. (S, A, K.) — See also 1.

كُوَز A kind of vessel, (TA,) well-known, (A, K,) [namely, a mug, or drinking-cup,] with a handle: (IAqr, TA:) AHn says, that it is a Persian word; but ISd denies this, and asserts it to be genuine Arabic: it is said to be from كَاز "he collected:" (TA:) pl. [of pauc.] اَكْوَاَز, and [of mult.] كِيَزَان and كِيَزَة. (S, K.)

كَوَاَزَة [app. A stand, or a shelf, upon which mugs (كِيَزَان) are placed: see بَرَادَة]. (Lth, T, art. برد.)

رَجُلٌ مَكْوَرُ الرَّاسِ A man having a long head. (A, K.)

كوس

1. كَاس, (S, Mṣb, K,) aor. يَكْوَس, inf. n. كَوَس, (Mṣb, TA,) He (a camel) walked upon three legs, (S, Mṣb, K,) being hamstrung: (S, K:) or raised one of his legs, and jumped upon the rest. (TA.) Thus you say of a quadruped: but when said of another, it means, He went upon one leg. (TA.) = كَاس, (S, A, TA,) aor. يَكْوَس, (S, TA,) inf. n. كَوَس, (A, TA,) He (a man) became turned upside down, (S, TA,) head downwards; (S;) as also تَكْوَس. (K.) — He (a poor man) fell upon his head. (A, TA.) = كَاسٌ فُلَانًا, (K,) aor. يَكْوَسُهُ, inf. n. كَوَسُهُ, (TA,) He prostrated such a one; (K;) as also اِكَاَسَهُ, (K,) inf. n. اِكَاَسَة; (TA;) which latter verb is the more chaste: (Sgh:) or he threw him down upon his head; as also كَوَسَهُ: (TA:) or this last, which is said of God, (S, A, K,) inf. n. تَكْوَس, (S, K,) signifies He turned him upside down, (K,) or head downwards, (S,) or upon his head, (A,) in the fire [of Hell]: (S,

A:) and you say also, كَوَسْتَهُ عَلَى رَأْسِهِ, meaning, I turned him over upon his head. (S.)

2: see 1, in three places.

4. اِكَاَسَ البَعِير, (K,) inf. n. اِكَاَسَة, (TA,) He made the camel to walk upon three legs, by hamstringing him. (K.) — See also 1.

5: see 1.

كَاس : see كَاس.

كُوَس A drum: said to be an arabicized word [from the Persian كُوَس, pronounced "kós," but in Arabic "koos," and applied in the present day to a kettle-drum; accord. to Golius, a kettle-drum that used to be beaten in the camps and palaces of kings]. (S, K.) [The modern pl. is كُوَسَات.] = Hence, A قَرْسَخ [or parasang, or league, in which sense also it is of Persian origin]; because this is the utmost distance at which may be heard the beating of the كُوَس. (TA.) = Also, A triangular piece of wood with which a carpenter measures the squareness of wood. (Lth, A, K.) It is [in this sense likewise] a Persian word. (TA.)

[كوع

كوف

See Supplement.]

كوكب

كوكب &c.: see art. ككب.

[كوم

كون

كوى

See Supplement.]

كوا and كبا.

1. يَكِي, aor. كَيْت, first pers. كَاءَ عَنِ الْأَمْرِ, inf. n. كَيْتَة and كَيْتَة; (S, K;*) and كَاءَ عَنْهُ, first pers. كَوْتُ, aor. يَكْوُو, inf. n. كَوُو and كَاءَ, and كَاو, this last formed by transposition; (K;) He abstained from the thing through timidity: (TA:) or he dreaded the thing, and abstained from it through cowardice: (S, K, TA:) or his eye reverted from the thing, and he desired it not. (TA.) — كَاءَ عَنْهُ He retired from him through fear. (TA.) [Accord. to the TA, it seems that كَاءَهُ also has this signification.]

4. اِكَاَسَهُ, inf. n. اِكَاَسَة and اِكَاَسَة, He came upon him suddenly, when he (the latter) was about to do a thing, and caused him to abstain from it through fear or cowardice. (K, TA.) But some say that this is correctly اِكَاَهُ; like كَتَبَ, inf. n. كِتَابَة and كِتَابَة. (TA, art. أكا.) — See 1.

كَاءَ and كَاءَهُ and كَيْت (S, K) and كَيْتَة (K) A weak-hearted, cowardly, man: (K, TA:) like كَاع and كَاع. (S.)

كَاءَ and كَيْتَة : see كَاء.

كيت

2. كَيْت, inf. n. تَكَيْت, He stuffed, or filled, a bag or other receptacle for travelling-provisions or for goods or utensils &c. (En-Nawádir, TṢ, K.) — Also, He made his travelling-apparatus light, or easy of conveyance; syn. يَسْر. (S, K.) A poet says,

• كَيْتَ جِهَارِكَ إِذَا كُنْتَ مُرْتَجِلًا •
• إِنِّي أَخَافُ عَلَى أَذْوَادِكَ السَّبَا •

[Make thy travelling apparatus light, when thou art departing on a journey; for I fear for thy droves, or troops, of camels, on account of the beast of prey]. (S.)

أَكْيَات i.q. أَكْيَاس; [pl. of كَيْس]: (K:) the Rájiz says,

• غَيْرِ أَعْيَاءٍ وَلَا أَكْيَاتِ •

[Not such as abstain from things unlaful and unbecoming, nor ingenious, or acute in mind, &c.]. (TA.) See art. س, p. 1281 a. Some say, that it is a word mispronounced: others, that it is formed by the change of س into ت, as in the case of طَس and طَسْت. (TA.)

كَيْت and كَانِ مِنَ الْأَمْرِ كَيْتَ وَكَيْتَ, (AO, S, K, &c.,) and كَيْتَ وَكَيْتَ, (IAth, ISd, IKt,) i.e. كَذَا وَكَذَا, [Some of the circumstances of the case were thus and thus; or so and so; or such and such things]. (Lth, K.) The ت in كَيْت is originally ة; (S, K:) as in the case of ذَيْت; these two words being originally كَيْتَة and ذَيْتَة: (TA:) or the ت in كَيْت and ذَيْت is substituted for ي; they are originally كَيْتَة and ذَيْتَة; and the ة is elided, and the ي which is the last radical letter is changed into ت: so accord. to AHn; and most of the leading authorities on inflexion assert the same. (MF, voce ذَيْت.) See ذَيْت.

كيد

1. كَيْد, aor. يَكِيد, (S, L, Mṣb,) inf. n. كَيْدَة, (S, L, Mṣb, K) and مَكِيدَة, (S, L, K,) or the latter is a simple subst.; (Mṣb;) and كَايدُهُ, (A,) inf. n. مَكَايدَة; (S;) or this implies reciprocation; (TA;) [and اِكْتَادَهُ, which see below, app. signifies the same as كَادَهُ like as اِحْتَدَعَهُ signifies the same as خَدَعَهُ;] He deceived, beguiled, or circumvented, him or he deceived, beguiled, or circumvented, him; and desired to do him a foul, an abominable, or an evil, action,

clandestinely, or without his knowing whence it proceeded; i.q. مَكْرَبِه (S, L, Mḡb, K) and خَدَعَهُ: (Mḡb:) or, accord. to some, مَكْرَبِه implies the feigning of the contrary of one's real intentions; whereas كَادُه does not: or this latter signifies he did him harm, or mischief; and the former, he did so clandestinely. (MF.) — كَادَ, aor. يَكِيدُ, (L,) inf. n. كَيْدٌ and مَكِيدَةٌ, (L, K,) [or the latter is a simple subst.,] He acted deceitfully, mischievously, or wickedly. (L, K.) — Also, inf. n. كَيْدٌ, He practised an evasion or elusion, a shift, a wile, an artifice, or artful contrivance or device, a plot, a stratagem, or an expedient; or he exercised art, artifice, cunning, ingenuity, or skill, in the management or ordering of affairs, with excellent consideration or deliberation, and ability to manage with subtilty according to his own free will; syn. اِخْتَالَ; (L:) and of the inf. n., حَيْلَةٌ. (L, K.) — كَادَهُ He taught him الكَيْدَ [i.e., to deceive, beguile, or circumvent, &c., or, to act deceitfully, mischievously, or wickedly; or, to practise modes, or means, of evading or eluding, &c.]. So some explain it in the Kur xii. 76. (TA.) — It is said in a trad., مَا قَوْلُكَ فِي عَقُولِ كَادَهَا خَالِفَهَا What sayest thou of intellects to which their Creator hath desired to do evil? (L.) So some explain the verb in the Kur xxi. 58. (TA.) — يَكِيدُونَ كَيْدًا [Kur lxxxvi. 16, They practise an artful device, and I will practise an artful device]. كَيْدُ اللَّهِ لِنُكْفَارٍ [God's practising an artful device towards the unbelievers] means his taking them unawares, so that they do not reckon upon it; bestowing upon them enjoyments in which they delight, and on which they place their reliance, and with which they become familiar so as not to be mindful of death, and then taking them in their most heedless state; اِسْتَدْرَاجَهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ. (Zj, L.) — كَادَ, aor. يَكِيدُ, inf. n. كَيْدٌ, He contrived, devised, or plotted, a thing, whether wrong or right. Ex. فَلَانَ يَكِيدُ أَمْرًا أَدْرِي مَا هُوَ. Such a one contrives, devises, or plots, a thing: I know not what it is. (L.) — كَادَ, aor. يَكِيدُ, He worked, or laboured, at, or upon, anything; he laboured, took pains, applied himself vigorously, exerted himself, strove, or struggled, to do, execute, or perform, or to effect, or accomplish, or to manage, or treat, anything; he laboured, strove, or struggled, with anything, to prevail, or overcome, or to effect an object; syn. عَاجَجَ. (S, L.) — كَادَ, inf. n. كَيْدٌ, He strove, or laboured; exerted himself, or his power or ability; employed himself vigorously, laboriously, sedulously, or earnestly; was diligent; took extraordinary pains. (L.) — كَادَ, inf. n. كَيْدٌ, He (a raven or crow) exerted himself in his croaking. (S, K.) — كَادَ بِنَفْسِهِ, (K,) aor. يَكِيدُ,

(S, L,) inf. n. كَيْدٌ, (L,) † He gave up his spirit: (S, L, K:) endured distress in giving up the ghost. (A.) — كَادَ, (K,) inf. n. كَيْدٌ, (S, K,) He vomited. (S, K.) — كَادَ, inf. n. كَيْدٌ, It (a زَنْدٌ) emitted fire. (L, K.) — كَادَتْ, (L, K,) aor. تَكِيدُ, inf. n. كَيْدٌ, (L,) She had the menstrual flux. (L, K.) — لَا أَفْعَلُ ذَلِكَ وَلَا كَيْدًا = كَادَ, (K,* TA.) See كَادَ in art. كَوَدَ = كَادَ يَفْعَلُ كَدًا, (L, Mḡb, K,) originally كَيْدٌ, first pers. كَدْتُ, aor. يَكَادُ; (L, Mḡb;) and كَيْدٌ: (L, K:) see art. كَوَدَ. [It is mentioned in arts. كَوَدَ and كِيدَ in the L, K: in the former only in the S: and in the latter only in the Mḡb.]

3: see 1.

6. هُمَا يَتَكَايِدَانِ (L, K) They two deceive, beguile, or circumvent, each other; or do so, each desiring to do to the other a foul, abominable, or evil, action clandestinely. (TK.) See 1. You should not say يَتَكَاوِدَانِ. (L, K.)

8. اِكْتَادُ is of the measure اِفْتَعَلَ from اِكْتِيدُ; (K;) and اِكْتَادُهُ signifies اِحْتَالُهُ [or rather اِحْتَالَ عَلَيْهِ]. (TK.) See 1.

كَيْدٌ: see 1. — † War: (S, K:) so called because of the stratagems employed therein. (TA.) One says, غَزَا فَلَانٌ فَلَمْ يَلْقَ كَيْدًا † Such a one went on a hostile expedition and found not war: (S, L:) i.e., did not fight. (A.) — كَيْدٌ ذَاتُ عَدْرِ † A war characterized by perfidy. كَيْدٌ is here made fem. because meaning حَرْبٌ. (L, from a trad.) = كَيْدٌ Vomit. (S,* L, K,* TA.) بَلَعَ اَلْكَيْدَ. He swallowed vomit. (L, from a trad.)

مَكِيدَةٌ: see 1. — As a simple subst., Deceit, guile, or circumvention, and desire to do a foul, an abominable, or an evil, action, to another clandestinely: (Mḡb:) [and an evasion, or elusion, a shift, a wile, an artifice, &c.: see 1 as intrans.:] pl. مَكَايِدُ. (A.)

كير

كَيْرٌ [A blacksmith's bellows;] a blacksmith's [skin, of the hind called] زَقٌّ, into which he blows: (Mḡb, K:) or a blacksmith's skin (زَقٌّ), with which he blows [his fire]: (Mḡb:) also, (Mḡb,) composed of a thick skin (جَنْدٌ, S, Mḡb, or زَقٌّ, S), with حَافَاتٍ [or edges, forming a wide mouth, which being opened and closed by means of two pieces of wood to which the edges are sewed, the skin becomes filled with air, which is then forced out through a pipe at the end opposite the mouth:

such, at least, is the most common kind of bellows used by the Arabs of the present day with which I am acquainted]: but the thing constructed of clay [in which the blacksmith kindles his fire] is called كُورٌ: (S, Mḡb:) so ISk says he heard AA say: (Mḡb:) [but see كُورٌ: and see a verse cited in the last paragraph of art. عور:] the pl. [of pauc.] is أَكْيَارٌ, and [of mult.] كَيْرَةٌ (Mḡb, K) and كَيْرَانٌ; (K;) the last on the authority of Th; but doubtful; for it is not known in the lexicons, and is [properly] pl. of كُورٌ. (TA.)

كيس

1. كَاسٌ, aor. يَكِيْسُ (S, Mḡb, TA,) inf. n. كَيْسٌ (S, A, Mḡh, Mḡb, K) and كِيَاْسَةٌ (S, A, K) and كُوْسِيٌّ, with و put in the place of ي, [originally كَيْسِيٌّ], (Seer [mentioned by him as syn. with كَيْسٌ]) He (a boy, S [but often said of a man also,]) was, or became, acute, or shrewd, or quick, in intellect; shrewd; clever; ingenious; skilful; knowing; intelligent: كَيْسٌ being the contr. of حَمِيْقٌ; (S, A, K;) and i.q. ظَرْفٌ, (Mḡh, Mḡb,) and تَوَقُّدٌ, (TA,) and عَقْلٌ. (Mḡb, TA,) and فَعْفَةٌ, (TA,) and فِطْنَةٌ. (IAḡr, A, Mḡb, K.) — كَاسٌ فِي الْأَمْرِ, aor. يَكِيْسُ, (A, TA,) inf. n. كَيْسٌ; (Mḡh, TA;) and تَكِيْسٌ; and تَكَايِسٌ; (A, TA;) He acted gently, (TA,) or with good gentleness or moderation or calmness, (Mḡh,) in the affair. (Mḡh, TA.) = كَاسَهُ, aor. يَكِيْسُهُ, (S,* K,) inf. n. كَيْسٌ, (A, TA,) He overcame him, or surpassed him, (S, A, K,) in كِيَاْسَةٍ (A, K) or كَيْسٍ (A, Nh) [i.e. acuteness or sharpness or quickness of intellect; &c.: see above]. So in the following words of a trad., (K,) said by the prophet to Jábir Ibn-'Abd-Allah El-Anḡáree, (TA,) اُتْرَانِي اِنَّمَا كَيْسُكَ لِأَخَذَ جَمَلَكَ لَكَ الشَّمْنُ وَلَكَ الْجَمَلُ [Dost thou think me to have only overcome thee in acuteness or sharpness or quickness of intellect, &c., in order that I might take thy camel? Thine be the price, and thine be the camel]: (K,* TA:) or, according to another relation, خَذَ اِنَّمَا مَا كَيْسُكَ [Take thou thy camel and thy property]: and accord. to another, اِنَّمَا مَا كَيْسُكَ [that I have only acted in a niggardly manner with thee], from الْوَكَاْسُ. (TA.) — كَيْسٌ, [aor. يَكِيْسُ] inf. n. كَيْسٌ, is also mentioned by IKḡḡ as a dial. form of كَاسٌ in the sense of He overcame or surpassed [in acuteness &c.] (TA.)

2. كَيْسَةٌ, (K,) inf. n. تَكْيِيْسٌ, (TA,) He (God, TK) made him acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent; (K, TA;) and well educated, or well bred. (TA.)

3. كَايَسَةٌ, (§, A, K,) inf. n. مُكَايَسَةٌ, (TA), *He vied, or contended, with him in كَيْسٌ [i.e. acuteness or sharpness or quickness of intellect; &c.: see 1]. (K.) You say, كَايَسْتُهُ فَكَسْتُهُ [I vied, or contended, with him in acuteness, &c., and] I overcame, or surpassed, him (§, A) [therein, i.e.] in كَيْسٍ. (A.) And كَايَسَهُ فِي الْبَيْعِ (§, A) [He vied, or contended, with him in acuteness, &c., in selling; as seems to be indicated in the §: or] he jested, or joked, with him (لَاغَاهُ) in selling. (A, TA.)*

4. أُكَّاسٌ and أُكَّيسٌ *He (a man, §) had born to him children acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent: (§, K:) or he begot a child acute &c. (IKtt.) And أُكَّسَتْ and أُكَّسَتْ She brought forth children acute &c. (A.) A poet says,*

• فَلَوْ كُنْتُمْ لِمَكْبَسَةِ أَكَّاسَتْ •
• وَكَيْسِ الْأُمِّ يُعْرَفُ فِي الْبَنِينَ •

[But if ye belonged to one who most generally brought forth children acute in intellect, she had brought forth such children; for the acuteness of intellect of the mother is known in the sons]. (§.)

5. تَكَيْسٌ *He affected acuteness or sharpness or quickness of intellect, shrewdness, cleverness, ingeniousness, skilfulness, knowledge, or intelligence: [see تَعَقَّلَ:] or did so, not having it: syn. تَعَطَّرَفَ: (§, K, TA:) he feigned, or made a show of, كَيْسٌ [i.e. acuteness or sharpness or quickness of intellect; &c.]. (TA.) — See also 1.*

6: see 1.

كَيْسٌ: see 1: — and see also كَيْسٌ.

كَيْسٌ [A purse;] a well known receptacle; (TA;) a thing made of pieces of rag sewed together; (Mṣb;) for money, (§, K, TA,) and for pearls and sapphires: (TA:) [so called] because it comprises them: (K, TA:) [a remark that seems to indicate a signification of كَيْسٌ or some other word from the same root which I do not find elsewhere pointed out: but the more probable derivation is from the Persian كَيْسَةٌ:] that which is tied up, of leather, and of pieces of rag, is not called thus, but is called خَرِيطَةٌ: (Mṣb:) pl. [of pauc.] أَكْيَاسٌ (§, Mṣb, K) and

كَيْسَةٌ. (K.) — Hence, (TA,) † The membrane that encloses a child in the womb; syn. مَشِيمَةٌ. (K, TA.) — [Hence also, † The scrotum.]

كَيْسٌ (§, A, Mgh, Mṣb, K) and كَيْسٌ (TA,) [like هَيْسٌ and هَيْسٌ, &c.,] Acute, or sharp, or quick, in intellect; clever; ingenious; skilful; knowing; intelligent: (§, A, Mgh, Mṣb, K, TA:) fem. كَيْسَةٌ: (§, A:) and كَيْسِي, applied to a woman, is syn with كَيْسَةٌ, and is, as also كُوسَى, [each originally كُوسِي,] fem. of أَكُوسٌ: (§:) [whence it appears that this last word is accord. to J syn. with كَيْسٌ; i.e., a simple epithet, like its contr. أَحْمَقٌ: but it has another signification, for which see below:] or, accord. to Kr, كَيْسِي and كُوسَى are pls. of كَيْسَةٌ; and there are no similar instances except ضَوْقِي and ضَوْقِي, pls. of ضَيْقَةٌ, and طُوبَى, pl. of طَيْبَةٌ: but ISd holds them to be fems. of the measure أَفْعَلٌ: (TA: [see ضَوْقِي in art. ضَيْق:] the pl. of كَيْسٌ is أَكْيَاسٌ (A, Mgh, Mṣb, TA) and كَيْسِي, (A, K, TA [in the CK, erroneously, كَيْسِي,]) like كَيْسِي, (A,) having this latter form in order that it may resemble its contr., حَمَقِي: (TA:) and كَيْسِي is pl. of كَيْسَةٌ, (A, TA,) [and أَكْيَاسِي is app. pl. of كَيْسٌ: see an ex. voce طَيْبَةٌ.] You also say, † رَجُلٌ كَيْسٌ مُكَيِّسٌ, meaning, A man acute or sharp or quick in intellect, &c.: (§) or [acute &c., and] described as being so; or having the attribute of كَيْسٌ ascribed to him: (A:) or † رَجُلٌ مُكَيِّسٌ signifies, as also كَيْسٌ, a man known as possessing كَيْسٌ [or acuteness &c.]. (TA.) And اِمْرَأَةٌ كَيْسَةٌ A woman well educated, or well bred. (TA.) And رَجُلٌ كَيْسٌ الْفِعْلُ A man good in action or conduct. (TA.) And بَنَى دَارًا كَيْسَةً (A) † He built an elegant house; syn. ظَرِيفَةً. (TA.) [The dim. كُوسِي, more properly كَيْسِي or كَيْسِي, is much used in the present day as signifying † Elegant, pretty, or beautiful.]

كُوسَى: } see أَكُوسٌ: and كَيْسٌ, in two
كَيْسِي: } places.

كَيْسَانٌ † a proper name for Perfidy; (IAar,

§, A, K;) as also أَبُو كَيْسَانَ: (IAar:) of the dial. of Teiyi: and derived from كَيْسٌ. (Kr.) You say, رَكِبَ كَيْسَانَ † He acted perfidiously. (A.)

أَكُوسٌ [More, and most, acute or sharp or quick in intellect; more, and most, shrewd, clever, ingenious, skilful, knowing, or intelligent]: (Lth, ISd, A:) fem. كَيْسِي (ISd) and كُوسَى: (Lth, ISd:) [in the CK, and in a MS. copy of the K, and in the text of the K as given in the TA, and in the text of the K as given in the TA, كُوسَى and كُوسَى, each of which is originally كُوسِي, are said to be fems. of أَكُوسٌ; but this is evidently a mistake for أَكُوسٌ:] pl. كُوسَى, [originally كُوسِي,] which is applied to women, [as well as men,] and كُوسِيَاتٌ, which is applied to women only. (Lth.) You say, هَذَا الْأَكُوسِي, [This is the more, or most, acute &c.]. (Lth.) And أَيُّ الْمُؤْمِنِينَ أَكُوسِي Which of the believers is the most intelligent? (TA.) And it is said in a proverb, أَكُوسِي مِنْ قَيْسَةٍ (A) [† More acute &c. than] a little female ape or monkey. (TA, art. قَيْس.) And in a trad., أَكُوسِي الْكَيْسِ التَّقَى † [The most acute of acuteness is piety, and the most foolish of foolishness, or the most stupid of stupidity, is vice]. (A.) — See also كَيْسٌ.

مُكَيْسَةٌ A woman who brings forth children acute or sharp or quick in intellect; shrewd, clever, ingenious, skilful, knowing, or intelligent: (TA:) and مُكَيْسِي, who does so usually; contr. of مَحْمَقِي: (A:) [and مُكَيْسَةٌ, who does so most generally: see an ex. of this under 4.]

مُكَيْسَةٌ: see مُكَيْسَةٌ and 4.

مُكَيْسِي: see كَيْسِي.

مُكَيْسِي: see مُكَيْسِي.

[كَيْسٌ

كَيْفٌ

كَيْلٌ

كَيْنٌ

See Supplement.]

ل

The twenty-third letter of the alphabet; called لَامٌ. It is one of the letters termed مَجْهُورَةٌ, or vocal, and also belongs to the class of الحُرُوفُ الذَّقُّ, or ذَوَلِقِيَّةٌ, i.e. letters pronounced by means of the tip of the tongue and the lip; it is one of the letters of augmentation. — As a numeral it denotes *thirty*. — For the particles لَ, لِ, لِ, &c., see Supplement.

لَ

Accord. to some, the words of this art. are from a trilateral root, augmented: AAF, for instance, says that they belong to the same class as سَطَرَ [in which the ر is added to the root.] TA.)

R. Q. 1. لَ لَ (TA,) and لَ لَ (S, K,) † It (a star, and the moon, TA, and lightning, S, K, and fire, TA) *shone, glistened, or was bright*: (K:) or *shone with flickering light*. (TA.) — لَ لَ, inf. n. لَ لَ, † *The fire burned brightly*: (K:) and لَ لَ it *blazed*. (TA.) — لَ لَ, inf. n. as above, † *He let fall the tears* (K) *upon his cheeks like pearls*. (TA.) — لَ لَ † *She (a woman) opened her eyes wide, and looked intently*. (K.) — لَ لَ † *He (a bull, or a wild bull, ثَوْرٌ وَحْشِيٌّ, (TA,) or an antelope, K), ragged his tail*. — لَ لَ مَا لَ لَ, (Lh,) or لَ لَ أَعْلَهُ, (S,) *I will not come to thee, or I will not do it, while the gazelles wag their tails*: [i.e., I will never come to thee]. (Lh, S.) A proverb. (TA.) — لَ لَ العَنْزُ † *The she-goat, or doe, desired the male*. (K.)

R. Q. 2. See 1. — Also *It (the سَرَاب [or mirage]) [moved to and fro, undulated, or] came and went*. (S in art. رَق.)

لَ لَ A *pearl*: pl. لَ لَ (S, K) and لَ لَ (S:) [or rather, لَ لَ is a coll. gen. n., of which لَ لَ is the n. un.]. — Also, † *A wild con*; syn. لَ لَ [a species of bovine antelope]. (K.)

Bk. I.

لَ لَ, and لَ لَ, [A colour like that of pearls]. (K.) Ibn-Aḥmar uses the former epithet as a fem. (TA.)

لَ لَ: see preceding paragraph; and لَ لَ.

لَ لَ [contr. to analogy, unless the radical letters be لَ لَ,] *The trade of a seller of pearls*. (K.)

لَ لَ: see لَ لَ, below.

لَ لَ (Fr, S, K) and لَ لَ and لَ لَ (K,) all contr. to analogy [if the radical letters be لَ لَ], and the last a strange form, mentioned by few authors, and disapproved by most: (TA:) the regular form would be لَ لَ; not لَ لَ, as J asserts it to be, [unless the radical letters be لَ لَ], nor لَ لَ (K) [unless it be from a trilateral root, augmented, and thus rendered a quasi-quadrilateral-radical; (see a remark at the head of this art.; and see حَيْةُ); in which case, either the added letter or the last radical letter may be omitted in the formation of this epithet]: (K:) *A seller of pearls*. (S, K.)

لَ لَ: see لَ لَ. — Also, *A perfect, or complete, rejoicing*. (K.) [It may be an inf. n.]

لَ لَ

See art. أَلَت.

لَ لَ

See art. لَوْش.

لَ لَ

لَ لَ

لَ لَ

See Supplement.]

لَ لَ

See art. لَ لَ.

لَ لَ

لَ لَ

See Supplement.]

لَب

1. [لَب, originally لَبَب,] sec. pers. لَبِبْتُ (S, K,) the most common form of the verb, (TA,) and [لَب, originally لَبَب, like حَب, originally حَبَب, q.v.,] sec. pers. لَبِبْتُ, aor. يَلْبُ (S, K,) in the dial. of El-Hijáz, deviating from rule as aor. of the latter form of the verb; (TA;) inf. n. لَبَابَةٌ (S, K) and لَب and لَب; (TA;) and لَب, aor. يَلْبُ, in the dial. of Nejd; like فَر, aor. يَفْرُ; (TA;) and [لَب], sec. pers. لَبِبْتُ, aor. يَلْبُ; [contr. to analogy;] (Yz;) and [لَب], sec. pers. لَبِبْتُ, aor. يَلْبُ; [agreeably with analogy;] (Yoo;) *He was, or became, possessed of لَب, i.e., understanding, intellect, or intelligence*. See لَب. (S, K.) It has been said by some (as the authors of the T, the S, &c.) that لَبِبْتُ, aor. تَلْبُ, has not its like among the class of reduplicative verbs; i.e., in being of the measure فَعَلَ in the pret., and يَفْعَلُ in the aor.: but three similar verbs have been mentioned; namely, دَمَمْتُ, عَزَزْتُ, and عَزَزْتُ الشَّاةُ (meaning “the ewe, or goat, became scant in her milk”). (TA.) [This, however, is a mistake: the assertion relates to تَلْبُ having for its aor. (regularly) تَلْبُ: see دَمَر, aor. يَدْمُر.] — لَب, aor. —; and لَبِبْتُ; *He (a goat, and sometimes لَبِبُ is used in the same sense with reference to a buck-antelope,) uttered a cry, or sound, at rutting-time*. (TA.) — لَب لَب *He broke the almond and took forth its kernel*. (TA.) — لَبِبْتُ, (K,) sec. pers. لَبِبْتُ, aor. —, inf. n. لَبِبْتُ, (S,) *He struck him upon the part called the لَبِبَةُ; (S, K;) i.e., the pit above the breast, between the collar-bones; the place where camels are stabbed*. (TA.) — لَب, aor. —, *It (a house) faced, was opposite to, or stood over against, another house*. (Kh, S, K.) — See 4.

2. **تَبَّبَ**, inf. n. **تَبْبِيبٌ**, *He* (a man warning, or admonishing, a people, and crying out for aid,) *put his quiver and his bow upon his neck, and then grasped his own clothes at the upper part of his bosom*: ex.

• **إِنَّا إِذَا الدَّاعِيَ اعْتَرَى وَتَبَّأَ** •
[Verily we, when a caller comes seeking a kind office, and puts his quiver &c.]: (Lth:) or **تَبَّبَ** here signifies **تَرَدَّدَ**: see above. (TA.) — *He drew together his garments at his bosom and breast, in altercation, or contention, and then dragged him along.* (S, K.) — Also, *He put round his neck a rope, or a garment, and held him with it.* (TA.) — See also 5, and **تَبْبِيبٌ** — **تَبَّبَ** *It* (grain) *got a نَبَّ*, or heart, (S, K,) an edible heart. (TA.) — **تَبَّبَ**, inf. n. **تَبْبِيبٌ**, *He went backwards and forwards, or to and fro; went and came*: syn. **تَرَدَّدَ**. (K.) ISd says, This is related, but I know not what it is. (TA.) See below.

4. **إِتْبَانَ**, inf. n. **إِتْبَانٌ**; (ISk, S, K;) and **تَبَّبَ بِهِ**, [aor. تَبَّبَ] inf. n. **تَبَّبٌ**; (Kh, S, K;) *He remained, stayed, abode, or dwelt, in the place*; (S, K;) *kept to it.* (S.) Hence, says Fr., the expression **تَبَّبْتُكَ**, q.v. infra. (S, K.) — **تَبَّبَ** *He kept to the thing, or affair.* (TA.) — **تَبَّبَ** *It* (growing corn, &c.) *had, bore, or produced, the edible substance in the grain*: like **أَحَبَّ**. (S.) — **تَبَّبَ لَهُ الشَّيْءُ**, *The thing appeared to him*: syn. **عَرَّضَ**. (K.) — **أَلْبَيْتُ السَّرْحِ** *I made a تَبَّبَ* (or breast-leather) to the saddle. (TA.) — **أَلْبَيْتُ الدَّابَّةِ** *I put a تَبَّبَ* (or breast-leather) on the beast of carriage; (S, K;) as also **تَبَّبَتَهَا**, aor. تَبَّبَ. (K.)

5. **تَبَّبَتْ بِمِنْطَقَتِهَا** [app. a mistake for **بِمِنْطَقَتِهَا**] *She* (a woman) *put one end of her scarf over her left shoulder, and drew forth the middle of it from beneath her right arm, and covered with it her bosom, and put the other end also over her left shoulder.* (TA.) — **تَبَّبَتْ** *He raised his clothes, or tucked them up*: (K:) *he girded himself, and raised, or tucked up, his clothes*; (S;) a signification assigned in the A to **تَبَّبَ**: *he girded himself with his garment about his bosom; or wrapped it round him at his bosom: he drew together his garments: he girded himself with a weapon &c.: he armed himself, and raised, or tucked up, his clothes for fight*: (TA.) *he bound his waist with a rope.* (S, in art. حَزَمَ.) — **تَبَّبَ الرَّجُلَانِ** *The two men seized each other at the part called لَبَّةً*. (TA.) — **تَبَّبَ الوَادِي** *He took his way through the valley*: and, in like manner, **تَبَّبُوا** and **تَبَّبُوا** *they took their way through it.* (A.)

10. **اسْتَلَبَهُ** *He made trial of his understanding, or intelligence.* See **تَلَّبَ**. — And see 5.

R. Q. 1. **تَبَّلَبَةٌ**, [inf. n. of **تَبَّلَبَ**,] *The being tender, affectionate, kind, or compassionate, to offspring.* (S, K.) — **تَبَّلَبَتْ عَلَى وَدَّهَا**, inf. n. as above, *She* (a ewe) *was tender, or affectionate, to her young one, and licked it, when she brought it forth,* (S, K,) *making a sound like لَبَّ لَبَّ*. (TA.) — See 1. — **تَبَّلَبَ عَلَيْهِ**, inf. n. as above, *He was kind, or compassionate, to him; i.e., to a man: he was kind, or affectionate, to him, and aided, or succoured, him.* (TA.) — **تَبَّلَبَ** *It was separated, dispersed, or scattered.* (AA, T, K.) [The inf. n., **تَبَّلَبَ**, is explained by **تَفَرَّقَ**: but I think it not improbable that this is a mistake for **تَرَفَّقَ**; and that the meaning is, *He was gentle, courteous, or kind.*]

تَبَّبَكَ inf. n. of **تَبَّبَ** “he remained, &c.” — **تَبَّبَكَ** [At thy service! lit., *Doubly at thy service!*] (S, K, &c.) and **تَبَّبَهُ** [At his service: &c.]. (TA.) [See an ex. voce **مَرْهُوبٌ**. It is used in the present day like our phrase *At thy service*, and may well be thus rendered, or with the addition of *time after time.*] **تَبَّبَكَ** is derived from **أَلْبَبَ** [or rather from **تَبَّبَ** as syn. with **أَلْبَبَ**] “he remained &c.”; and means *I wait intent upon thy service, or upon obedience to thee*: (Fr, S, K;) *waiting [at thy service] after waiting; [i.e., time after time;] and answering [thy commands] after answering*: (K:) it [i.e. the noun without the annexed pron.] is put in the acc. case as an inf. n. [used as an absolute complement of its own verb which is understood], as in **حَمِيدًا لِلَّهِ وَشُكْرًا**; and the right way would be to say **تَبَّبًا لَكَ**; but it is put in the dual number for the sake of corroboration; meaning **إِلْبَابًا** [waiting at thy service, or in attendance upon thee, or in thy presence, after waiting, or time after time]. (Fr, S.) [See also the similar expression **سَعَدَيْكَ**.] Or **تَبَّبَ** signifies the *obeying, or serving; or obedience, or service*; from the original signification of the “remaining, staying, abiding, or dwelling,” [in a place]: the dual, in the nom. case, is **تَبَّبَانِ**; and in the acc. and gen., **تَبَّبَيْنِ**; and the original meaning of **تَبَّبَكَ** is *I have obeyed thee, or served thee, twice*: [or *I do obey thee, &c.*] the ن [of **تَبَّبَيْنِ**] being elided because of its being prefixed to the pron. (IAgr.) Or **تَبَّبَكَ** is from the saying **دَارَ فُلَانٍ تَلَّبٌ دَارِي** “the house of such a one faces my house”; (Kh, S, K;) and the meaning is *I present myself before thee, (or repair to thee, K,) doing what thou likest, answering thee [after answering, or time after time]*: the ي is to form the dual number; and indicates that the noun is in the acc. case as an inf. n. [used as mentioned above]. (Kh,

S.) Or it means *My love [is given] to thee*; from the expression **أَمْرًا تَبَّةً** “a woman loving (and affectionate, TA,) to her husband”: so in the K: but the expression, as related on the authority of Kh, is **أَمْرًا تَبَّةً**; which is confirmed by a verse that he cites. (TA.) Or the meaning is **إِخْلَاصِي لَكَ** [My sincere service, or the like, (is given) to thee;] from the expression **حَسَبُ لُبَابٍ** “pure nobility, or the like.” (K.) Accord. to Yoo, **تَبَّبَ** is a noun in the sing. number with the pron. annexed to it: this noun is originally **تَبَّبَ**, of the measure **فَعْلَلُ**: (not of the measure **فَعَّلَ**, because this is rare in the language:) the last ب is changed into ي to avoid the reduplication; and thus it becomes **تَبَّبِي**: then the ي, being movent, and immediately preceded by fet-hah, is changed into ا; and it becomes **تَبَّبَا** [or **تَبَّبِي**, for the ي in this case is called ا]: then, being conjoined with ك in **تَبَّبِكَ**, and with ه in **تَبَّبِيهِ**, its ا is changed into ي; after the same manner as you say **إِنِّيكَ** and **عَلَيْكَ** and **لَدَيْكَ**. (TA.) [But see what here follows.] — **تَبَّبِي** is a phrase exactly similar to **تَبَّبِكَ**, meaning *At the service* (or, lit. *doubly at the service*) of thy hands! and this is said, in the S, art. **لَبِي** to be at variance with the opinion of Yoo, given above; for, if **تَبَّبِي** were similar to **إِلْيَ** &c., being prefixed to a noun, not a pron., it would be **تَبَّبِي يَدَيْكَ**, not **تَبَّبِي**. Accord. to El-Khattābee, **تَبَّبِي يَدَيْكَ** signifies *Muy thy hands be safe and sound!* the desinential syntax being disregarded in the saying **يَدَيْكَ**, which rightly should be **يَدَاكَ**, in order that **يَدَيْكَ** may match in sound with **تَبَّبِيكَ**; but Z says, that the meaning is, *I will obey thee, and be at thy free disposal, as a thing which thou shalt dispose of with thy hands in whatever manner thou shalt please.* (TA.) — In like manner you say **تَبَّبِي زَيْدٍ** [At the service (or doubly at the service) of Zeyd]. (Mṣb.) See art. **لَبِي**. — **تَبَّبَ**, with kesreh for its termination, like **أَمَسِي** and **عَاقِي**, is also related as having been used: (Sb:) [and it is still used in some parts, as signifying *At thy service!*.] — **تَبَّبَ** *keeping, or adhering, [to a thing]: remaining, or staying.* (K.) — **تَبَّبَ** *A camel-driver who keeps constantly to the work of driving the camels, not leaving them.* (TA.) — **رَجُلٌ تَبَّبٌ** *A man who keeps to a thing, or affair, or business; as also تَبَّبِي; (S, K;) *a man who keeps to his art, or craft, or trade, not ceasing from it.* (TA.) — **رَجُلٌ تَبَّبٌ طَبٌّ** *A man who keeps to business, [and is skilful, expert, clever, or intelligent].* (S, TA.) — **تَبَّبَ** *One who renders himself near to people by affection and friendship [or is friendly and affectionate to them]: courteous, polite, or affable*: fem. **تَبَّبَةٌ**: pl. **تَبَّبَاتٌ**. (TA.) — **أَمْرًا تَبَّةً** *A woman who renders herself near by affection**

and friendship [or is friendly and affectionate], to people; (S;) courteous, polite, or affable: (S, K:) a woman loving to her husband; (K;) affectionate to him: or, accord. to Kh, the expression is **أَمْرٌ لَبَّةٌ**: see **لَبٌّ**, above. (TA.)

لَبٌّ (S, K) and **لَبَابٌ** (Mgb) of a nut, an almond, and the like, *What is in the inside*; (S;) the heart, or kernel: (K:) of a palm-tree, the heart, or pith, called **قَلْبٌ** or **قَلْبٌ**. (S, K.) Pl. of the former **لَبُوبٌ**. (S.) — **لَبٌّ** (S, K) and **لَبَابٌ** (TA) *What is pure, or the choice, or best, part, of anything*: (S, K:) pl. of the former **أَلْبَابٌ**. (A'Obeyd.) — **لَبُّ الْحِنْطَةِ** [The purest substance of wheat: see **فَالُوذٌ**]: (T, L, art. **فَلذ** &c.(:) [also called **الْبِرِّ** **لَبَابٌ**, acc. to Sprenger, "Life of Mohammad," (Allahabad, 1851,) p. 24, note 1.] — [Hence,] **لَبٌّ** of a man, (TA,) † *Understanding*; intellect; intelligence; or mind; syn. **عَقْلٌ**: (S, K:) the understanding, &c., that is put into the heart of a man: so called because it is the choicest or best part of him: or it is not so called unless it is pure from cupidity, or lust, and foul imaginations; and therefore has a more special sense than **عَقْلٌ**: so in the Keshf el-Keshsháf: (TA:) pl. **أَلْبَابٌ**, and sometimes **أَلْبٌ**; (S, K:) like as **أَبُوسٌ** is pl. of **بُوسٌ**, and **نَعْمَرٌ** of **أَنْعَمَرٌ**; (S;) and **أَلْبَابٌ**; (S, K:) the last being used, without incorporating the second **ب** into the first, in case of necessity in poetry. (S.)

— **بَنَاتُ أَلْبِيبٍ** *Certain veins in the heart; the sources of tenderness, affection, kindness, or compassion.* (S, K.) — **تَأْتِي لَهُ ذَلِكَ بَنَاتُ أَلْبِيبِي** [My tenderness forbids the doing so to him]: said by an Arab woman of the desert, on the occasion of her reproving her son, to one who asked her why she did not curse him. (S.) — **أَلْبِيبٌ** **أَلْقَى عَلَيْهِ بَنَاتُ أَلْبِيبِهِ** *He loved it.* (L, art. **شِر**.) — The following words of the poet,

• **قَدْ عَلِمَتْ ذَلِكَ بَنَاتُ أَلْبِيبِهِ** •

signify, accord. to the M, *My intellect knew that.* (TA.) El-Mubarrad read **أَلْبِيبِهِ** in the above words of the poet: (TA:) the meaning of these words, accord. to him, is, *The daughters of the most intelligent of his tribe knew this.* (S, TA.) — If you form a pl. from [the pl.] **أَلْبِيبٌ**, it is **أَلْبَابٌ**; and the dim. n. is **أَلْبِيبٌ**. (S.) — **أَلْبِيبٌ** **ذُو لَبٍّ** *Possessing, having, or a person of, understanding, or intelligence*: pl. **أَلْبَابٌ** [persons of understandings]. (TA.) See also **مَلْبُوبٌ** and **لَبِيبٌ**. — **لَبٌّ** + **لَبٌّ** = **لَبٌّ** *Poison*: (K:) the poison of the serpent is sometimes thus called. (Abu-l-Hassan, L.) — **لَبٌّ**, in the dial. of El-Andalus and El-Adweh, *A certain beast of prey, resembling the wolf, said by AHei not to exist in other countries.* (TA.)

لَبٌّ: see **لَبَّةٌ**. — The breast-girth, or thing that is bound over the breast of a beast, (or a she-camel, S,) to prevent the saddle from slipping back: (S, K:) it is an appertenance to the camel's saddle and to the horse's: (ISd, and others:) pl. **أَلْبَابٌ**: (S, K:) its only pl. (Sb.) — **فُلَانٌ فِي لَبِّبٍ رَخِيٍّ** † *Such a one is in ample circumstances.* (S,) *in the enjoyment of abundance and security.* (TA.) — **رَخِيٌّ اللَّبِيبِ** *Having a dilated bosom, or heart*: syn. **وَأَسِعَ الصَّدْرُ**. (TA.) — **أَلْبَابٌ** = *A thin tract, or portion, of sand*, (S, K,) that has descended from the main heap, and is between the hard and even, and the rugged, parts of the earth: (TA:) or such as is near to an oblong tract of sand: (T:) or **لَبِّبٌ كَثِيبٌ** signifies the fore part of a sand-hill. (TA.) El-Ahmar says, The largest quantity of sand is called **عَقَنْقَلٌ**; what is less than this, **كَثِيبٌ**; what is still less, **عَوَكُلٌ**; what is still less, **بِغَطٌ**; what is still less, **عَدَابٌ**; and what is still less, **لَبِّبٌ**. (S.)

لَبَّةٌ and **لَبِّبٌ** The stabbing-place in an animal; (S, L, K;) the middle of the breast: (L:) the pit above the breast, between the collar-bones; the place where camels are stabbed: (see **لَبَّةٌ**): or the bones [probably a mistake for the part next above the bones] that are above the breast, and below the throat, between the collar-bones, where camels are stabbed: he who says that it is the pit in the throat errs: (IKt:) [for it is just beneath the throat:] pl. of the former **أَلْبَابٌ** (S) and **لَبَابٌ**; and of the latter **أَلْبَابٌ**. (TA.) Also, both words, (the latter † accord. to the S and K, and the former accord. to the TA,) and **مَلْبِيبٌ**, (TA,) The place of the breast where the neck-ace or collar lies, or hangs, (S, K,) in anything; (S;) [i.e., in a human being or a beast:] or the pit above it: (TA:) pl. of **لَبِّبٌ**, **أَلْبَابٌ**. (S.) Lh mentions the phrase **إِنِّهَا لَكَسَنَةٌ** **اللَّبَاتِ** [Verily she is beautiful in the upper part of the breast]: as though the sing. were applied to each portion of it, and the pl. formed to denote the whole. (TA.)

لَبَابٌ (as in the K) or **لَبَابَةٌ** (as in the L) *A little of pasture, or herbage*; (K;) *what is not extensive thereof.* (AHn.) — **لَبَابٌ لَبَابٌ**, said by the Arabs to a man on the occasion of becoming favourably disposed towards him, (Yoo,) *No harm, No harm.* Syn. **لَا بَأْسَ**. (K.) ISd thinks it to be from a preceding meaning; [that of "keeping, or adhering";] observing that when one dispels evil from another, he [the latter] loves to adhere to him: [so that it seems to be an imp. verbal n., like **نَزَالَ** &c., meaning *keep with me, and fear not*]. (TA.)

هُوَ لَبَابٌ قَوْمِهِ [He is the choice one, or best, of

his people]: and in like manner, **هُوَ لَبَابٌ قَوْمِهِم**: and **لَبَابٌ الإِبِلِ** † *The best of the camels.* (A.) — **لَبَابٌ نَدِيقِي** *The best and purest of flour; which is white flour.* (TA, voce **حَوَارِي**.) — **لَبَابٌ** *Finely-ground flour, or meal.* (TA.) — See **لَبٌّ**. — **لَبٌّ** **حَسَبٌ لَبَابٌ** *Pure nobility, or the like.* (S, K.)

لَبِيبٌ † *A person of understanding, or intelligence*: pl. **أَلْبَابٌ**. (S, K.) No other broken pl. is formed from it. (Sb.) Fem. with **ة**. (TA.) See **لَبٌّ**, and **مَلْبُوبٌ**. — In the following verse of El-Mudarrib Ibn-Ka'ab,

• **فَقَلْتُ لَهَ فَيْبِي إِلَيْكَ فَإِنِّي** •
• **حَرَامٌ وَإِنِّي بَعْدَ ذَلِكَ لَبِيبٌ** •

by **بَعْدَ ذَلِكَ** is meant **ذَاكَ**; and by **لَبِيبٌ**, (remaining, or staying,) or, accord. to some, **مَلْبِيبٌ**, from **التَّلْبِيبَةُ**: see art. **لَبِي**. (S.)

لَبَابَةٌ: see **لَبَابٌ**.

لَبَابَةٌ *What is worn by the مَلْبِيبٌ* [app. meaning *him who girds himself, and raises or tucks up his clothes, and arms himself, for fight*]: (TA:) [A garment which he who prepares himself for fight puts on over other garments. (Freytag.) App., A piece of drapery thrown over the upper part of the bosom, and over the shoulders. See 5.]

لَبِيبَةٌ *A certain garment, like the بَغِيرَةٌ*, q.v. (S, K.)

لَبِيبٌ and **لَبِيبٌ** *Kind, and beneficent, to his family and his neighbours.* (K.)

هُوَ مُحِبٌّ لَهُ بِلَبَابِ قَلْبِهِ † [He loves him with the tenderest affections of his heart]. (TA.) — **لَبَابٌ** † *The confused noise, and cries, of sheep or goats.* (S, K.)

لَبْبَةٌ a word imitative of The sound which a he-goat makes at rutting-time. (K.)

لَبَابٌ *A certain herb*: syn. **حَشِيشَةٌ**. (TA.) *A certain plant, (K,) that twines about trees*: (S:) [a species of dolichos, the dolichos lablab of Linn.: accord. to Golius, as from the S, convolvulus, a herb which as it rises embraces a tree: and he adds, pecul., the helxine: (Diosc. iv., 39, Beith:) either as if **لَفَلَفَ**, from **لَف**; or from the love with which it seems to embrace the tree; whence it is also called **عَشَقَةٌ** [q.v.], and is a symbol of love which endures after death.] *A well-known herb, or leguminous plant, (عَصْرُ, q.v.,) used medicinally.* (TA.) See **عَصْرٌ**.

لَوْبٌ *A large quantity of water, which, when the aperture (مَفْتَحٌ, as in the T; or فَتْحٌ, as in MS. copies of the K; in the CK فَتْحٌ) [mean-*

ing the aperture of the tank or the like] carries off thereof what it can, and the hole by which it runs out (صُبُورُهُ), meaning the مَعْب of the water, (TA,) is too narrow to admit it freely on account of its abundance, whirls round, and becomes like the spout of a vessel. (T, K.) AM says, I know not whether it be an Arabic word or arabicized; but the people of El-'Irāk are fond of using it. (TA.) [It appears to be from the Persian لُونَه, as Golius thinks; and is used in modern Arabic in several other senses; namely, *A tube through which water flows: the spout of a ewer, of an alembic, and the like: a cock, or tap: a turning pin, or peg; a screw: and the like.* Its more appropriate place, I think, would be in an art. composed of the letters لب (accord. to what is said of مَلُونَب in the S, K); or rather, (accord. to its derivation from the Pers.,) لولب.] Pl. لَوَالِب. (TA)

لَبُوبٌ [and also, accord. to Golius, لَبُوبٌ] The kernel of the stone of the نَبِق [or fruit of the lote-tree]. (K.) It is sometimes eaten: (TA:) and is also called صَلَامٌ. (TA in art. صلر.)

مَلَبٌ: see next paragraph.

مَلَبٌ and مَلَبٌ (K: the former on the authority of ISk; but Ibn-Keysān says that it is wrong; and that the latter is the right: S:) and مَلَبٌ (IAar, K) A beast of carriage furnished with a لَبَب, or breast-leather. (S, K.)

مَلَبٌ † Characterized by understanding, or intelligence. (K.) — See preceding paragraph.

تَلَبِيْبٌ The portion of the clothes that is at the part called لَبَب: a subst., like تَمْتِيْنٌ (K:) pl. تَلَابِيْبٌ. (TA.) — أَخَذَ بِتَلَابِيْبِهِ He drew together his clothes at the bosom, and seized him, dragging him along: (T:) he took him by the لَبَب: you also say أَخَذَ بِتَلَابِيْبِهِ. (TA.) See also 2 and 5.

لب

1. لَبَّأَتْ (S, K,) aor. ٤, inf. n. لَبَّأَتْ; (S;) and لَبَّأَتْ; (TA;) He milked her; (K;) i.e., a ewe: (TA:) or he milked the biestings from her. (S, L.) — لَبَّأَتْ, inf. n. لَبَّأَتْ, He milked the biestings. (TA.) — لَبَّأَتْ (in some copies of the K, erroneously, لَبَّأَتْ, TA,) and لَبَّأَتْ, She (a ewe, S,) suckled her young one with her biestings: (S, K:) or she (a ewe) stood up to suckle her young one with her biestings. (AHát.) — لَبَّأَتْ (S, K,) inf. n. لَبَّأَتْ; and لَبَّأَتْ (TA) and لَبَّأَتْ; (K;) He fed people &c. with biestings. (S, K.) — The first verb is used by Dhu-r-Rummeh in a similar sense, tropically, with reference to

the first of truffles. (TA.) — Also, لَبَّأَتْ He prepared biestings for them. (TA.) — لَبَّأَتْ, (K,) inf. n. لَبَّأَتْ; (TA;) and لَبَّأَتْ; (K;) He prepared (TA) and cooked (K) biestings. (K, TA.) — لَبَّأَتْ, (TA,) inf. n. لَبَّأَتْ; (K,) † He watered (K) a young palm-tree (TA) for the first time (K) after planting it. (TA.) It is said to be lawful to finish doing this even if the Resurrection take place at the time. (TA.)

2. لَبَّأَتْ (K,) inf. n. تَلَبَّأَتْ, (TA,) She (a camel, TA) had biestings in her udder. (K.) — See 1. — لَبَّأَتْ, inf. n. لَبَّأَتْ, لَبَّأَتْ مِنْ هَذَا الطَّعَامِ, Such a one took much of this food. (ISh.) = تَلَبَّأَتْ, (S, K,) inf. n. تَلَبَّأَتْ, (S,) i. q. لَبَّأَتْ. (S, K.) The latter is the original word: (S:) the former thought to be used, agreeably with several cases, as more elegant. (Fr, S.)

4. لَبَّأَتْ She (a ewe, or goat, M, TA,) excerned, or yielded, or emitted [either into, or from, her udder] her biestings. (M, K.) — لَبَّأَتْ Their biestings became abundant. (S.) — See 1, in two places. — لَبَّأَتْ He supplied a person with biestings as a travelling-provision. (K.) — لَبَّأَتْ, inf. n. لَبَّأَتْ, He bound, (K,) or directed, (S,) a kid, (AZ, S,) or a young camel, (K,) to the extremity of the mother's teat, that it might suck the biestings. (AZ, S, K.) — لَبَّأَتْ (in a trad. respecting the birth of El-Ḥasan the son of 'Alee) + He poured his saliva into his mouth, as the first milk is poured into the mouth of an infant. (TA.)

8. لَبَّأَتْ and لَبَّأَتْ It (a young one) sucked its mother. (S, K.) The latter is said of a kid when it sucks of its own accord. (S.) — لَبَّأَتْ He drank biestings. (TA.) — لَبَّأَتْ + لا يَلْبَسُونَ فَتَاهُمْ وَلَا يَتَغَبَّرُونَ شَيْخَهُمْ (or tribe) of such a one do not marry their youth when young, nor their sheykh when old, from desire of offspring. (TA.) [See also art. غبر.]

لَبَّأَتْ Biestings; or the first milk (S, K) at the time of bringing forth young; (Lth, S;) before it becomes thin: (IHsh:) what issues after this being called فِضْحٌ: (TA:) it is at most three milkings, and at least one milking. (AZ.) [See also إنْفَحَةٌ.]

لَبَّأَتْ and لَبَّأَتْ and other forms, see لَبَّأَتْ.

لَبَّأَتْ A lion: (L:) but almost obsolete, or rarely used. (L, TA.)

لَبَّأَتْ (Th, S, K, the most approved form, Yoo,) and لَبَّأَتْ and لَبَّأَتْ and لَبَّأَتْ (K) and لَبَّأَتْ (ISk, S, K, in the dial. of El-Ḥijáz, TA,) and لَبَّأَتْ (K) A lioness. (K.) Accord. to Fei., it has no masc. of the same root; but this is at variance with the authority of the

L. (TA.) Pl. (of لَبَّأَتْ, TA,) لَبَّأَتْ [or this is a quasi-pl. n., or a coll. gen. n.] and (of لَبَّأَتْ and لَبَّأَتْ, TA,) لَبَّأَتْ [or, app., accord. to the L, (a passage from which, quoted in the TA, seems to have been there corrupted by the copyist,) if لَبَّأَتْ be a word of a particular dial., not formed by alleviation of hemzeh from لَبَّأَتْ, its pl. is لَبَّأَتْ] and (of لَبَّأَتْ, TA,) لَبَّأَتْ and (of لَبَّأَتْ, TA,) لَبَّأَتْ (K, accord. to the TA, but accord. to MF لَبَّأَتْ). [These plurals, with their corresponding singulars, are thus given in the TA &c. In the CK, the pls. are given as follows: لَبَّأَتْ and لَبَّأَتْ and لَبَّأَتْ.] Each of the singulars may have a perfect, or sound, pl., ending with ات. (MF.)

لَبَّأَتْ نَاقَةٌ مُلَبَّيٌّ A camel (TA) having biestings in her udder. (K.)

لَبَّأَتْ (in the CK مُلَبَّيٌّ) Camels near to bringing forth. (S, K.) [See عَشْرَاءُ.]

لَبَّأَتْ بَيْنَهُمُ الْمُؤْتَبَةُ There is fellowship and confidence between them; one not concealing from another. (El-Aḥmar.)

لبث

1. لَبَّأَتْ, (aor. ٤, inf. n. لَبَّأَتْ, TK,) He twisted, or wrung, his hand, or arm. (L, K.) — لَبَّأَتْ He struck, or beat, such a one on his chest and belly and flanks, with a staff or stick. (K, TA.)

لَبَّأَتْ dial. of Ḥimyer for لَبَّأَتْ. (Sh, T.)

لبث

1. لَبَّأَتْ, aor. ٤, inf. n. لَبَّأَتْ (which is contr. to analogy, because the inf. n. of an intrans. v. of the measure فَعَلَ is, accord. to rule, of the measure فَعَلَ, S,) and لَبَّأَتْ (agreeably with analogy, occurring in a verse of Jereer, S,) and لَبَّأَتْ (which is the first form given by ISd) TA, [and the most common,] and لَبَّأَتْ and لَبَّأَتْ (K,) which are all contr. to analogy, (TA,) and لَبَّأَتْ, (ISd,) [this last, which is also contr. to analogy, is said in the TA, to be like سبحان, but this I suppose to be a mistake for سُبْحَانَ,] or لَبَّأَتْ and لَبَّأَتْ are substs., (Mṣb,) He tarried; paused; tarried and waited or expected; was patient, and tarried and waited or expected: (S, K:) he tarried; remained; stayed; stopped; paused; (ISd, Mṣb;) as also † تَلَبَّأَتْ; (Mṣb;) in a place: (ISd, Mṣb:) or † تَلَبَّأَتْ signifies he waited; or paused; syn. تَوَقَّفَ (K) — مَابَتْ أَنْ فَعَلَ كَذَا وَكَذَا He delayed not, or was not slow, to do, or in doing, such and such things. (TA, and the other lexicons passim.) — وَابْتَغِ عَنِ فُلَانٍ Wait for such a one, and leave him, until thy doing so shall manifest the error of his judgement, or opinion. (A.)

2: see 4.

4. البثه; and تلبثه, inf. n. تلبيث; He made him to tarry; to tarry and wait, or expect; to be patient, and tarry, and wait, or expect. (S, K.)

5: see 1.

10. استلبته He deemed him, or it, slow, or tardy. (K, TA.)

لبث and لبث (Msb) A tarrying; a staying; a stopping: (Msb:) and تلبثه a loitering; tarrying; staying; waiting; pausing in expectation. (K.) — هو قليل اللبث, [He tarryes, or stays, little]. (A.) — ابقاء اذا طال [When water remains long stagnant, its corruptness, or impurity, or foulness, becomes apparent]. (A.)

لبث: see لبث. — Slow; tardy; late. (Fr.)

لبثه A single act of tarrying, staying, or stopping. (Msb.)

لبثه: see لبث.

لبثه A mode, or manner, of tarrying, staying, or stopping. (Msb.)

لبث: see لبث — فرس لبث A slow horse: so in some copies of the K: but correctly, فرس لبث, as in the L, a slow bom, accord. to AHn. (TA.)

لبث لبث are said conjointly: so in the K: or لبث لبث: so in the L. (TA.)

لبثه من الناس A company, or an assembly, of people of different tribes; (K;) [as also لبثه].

لبث and لبث Tarrying; tarrying and waiting, or expecting; being patient, and tarrying, and waiting, or expecting: (S, K:) the former word is the more approved. (Fr.)

لبخ

1. لبخ He beat, struck, or smote, another with a staff, or stick: (K:) or he beat, struck, or smote, continuously, but softly. (TA.) — لبخ به الارض, aor. 2, He threw him down upon the ground: (S, K:) like لبط. (S.) — لبخ بنفسه He (a camel) fell down upon the ground. (TA.) — لبخ بنفسه الارض فانام — لبخ به (AHn.) — لبخ به (like غنى, [pass. in form but neuter in signification,] K, inf. n., لبخ, TA.) He became prostrated, or fell down in a fit of epilepsy, syn. صرع; (S, K;) fell down from a standing posture: as also لبط به. (S.) — لبخ He (a camel, or a man,) fell down upon the ground by reason of disease or fatigue. (TA.)

لبخ A man, or a camel, falling, or fallen, down upon the ground by reason of disease or fatigue. (TA.) — لبخ بر كلبين Camels laying on their breasts with folded legs around a tent: (K:) or all the camels of the tribe so lying around the tents, as though thrown down upon the ground. (S.) — لبخ Remaining, staying, abiding, or dwelling. (AHn.)

لبخ

لبخ (L, K,) or لبخ, (as mentioned by AHn., on the authority of another, [but see below,]) [a coll. gen. n., n. un. with 2, The perseae of Theophrastus and Dioscorides; (De Sacy, "Relation de l'Egypte par Abd-Allatif," in which see a full and learned disquisition respecting this tree, pp. 47 et seqq.)] described to AHn, by a man acquainted with it, as growing at Anshin, in Upper Egypt, as a kind of large tree, resembling the date, very sweet, but disagreeable, excellent for pain in the teeth: when it is sawn, it [meaning the saw-dust] makes blood to flow from the nose of him who saws it: it is sawn into planks, and a plank of it obtains the price of fifty deenars: it is used in the building of ships: they assert that if two planks of it be strongly attached together, and put in water for a year, they unite, and form one plank: in the T it is not said that they are put in water for a year, nor for less, nor for more: some assert that this tree, in Persia, killed; but when transplanted to Egypt, it became such that [the fruit of] it was eaten, without injuring: Ibn-Beyfar mentions it. (L, and parts also in the K.) The n. un. is also explained as the name of a certain great tree, like the اثناب, or greater, the leaves of which resemble those of the walnut-tree (الجوز), having a fruit like that of the حماط, bitter in taste, which, when eaten, excites thirst; and when water is drunk upon it, inflates the belly: it is one of the trees of the mountains. (AHn, L.) [In a verse cited by AHn, the coll. appellation of this latter tree is read لبخ, with fet-h to the ل and ب.] [The name of لبخ is now given in Egypt to a kind of acacia; the mimosa lebeck of Linnæus: and لبخ الجبل, to the menispermum leaba of Delile; the leaba of Forskal. See also لبخ.]

لبخية: see لبخية.

لبخية Fleshiness of the body. (K.)

لبخية A fleshy man. (L, K.)

لبخية A fleshy woman: (L, K:) bulky, or corpulent: tall, and large in body: (L:) perfect [in body or make]: as though it were a rel. n. from لبخ, [which is app. a word of no meaning; or perhaps, but this I think improbable, another name of the great tree called لبخ, or لبخ, or the name of a place]. (S, L.)

لبد

1. لبد, aor. 2, inf. n. لبد, It (a thing) stuck, clave, or adhered. (Msb.) — لبد بالارض, aor. 2, inf. n. لبود; (S, L;) and لبد بها; (L;) and لبد; (S;) It (a thing) stuck, clave, or adhered, to the ground. (S, L.) — لبد بالارض He (a bird) lay upon his breast, cleaving to the ground. (S, L, K.) — لبد He clave to the ground, concealing his person. (A.) — Hence the proverb [for تصيدي, Cleave thou (addressed to a female) to the ground: thou wilt take, or catch, or snare, or entrap, game]. (A.) — Hence also, لبد لبد He remained fixed, or steady, and looked, or considered. (A.) — لبد بالمكان, (L, K,*) aor. 2, inf. n. لبود; and لبد, aor. 2, inf. n. لبد; (L, K;) and لبد; (S, L, K;) لبد He remained, continued, stayed, abode, or dwelt, in the place; (S, L, K,*) and clave to it. (L, K,*) — لبد على عصاه, inf. n. لبود, † He (a pastor) leaned upon his staff, remaining fixed to his place. (L.) — لبد, aor. 2, (S, L,) inf. n. لبد, (S, L, K,) He (a camel) became choked by eating much of the plant called صليان, suffering a contortion in the [part of the chest called] حيزوم and in the [part of the throat called] غلصه: (ISk, S, L, K,*) or had a complaint of the belly from eating of the قتاد [or tragacantha]. (AHn, L.) — See 4.

2. لبد, inf. n. تلبيد, He stuck it, one part upon another, so that it became like لبد [or felt]. (Msb.) — لبد الصوف He made the wool into لبد [i.e., a compact and coherent mass; or felt]. (A.) [And He, or it, rendered the wool coherent, compact, or matted.] — لبد الارض, (inf. n. تلبيد, L,) It (rain, S, A, or a scanty rain, L,) rendered the ground compact, so that the feet did not sink in it. (S, * A, * L.) — لبد, (L,) or لبد شعرة, (L, Msb,) inf. n. تلبيد, (S, L, Msb,) He (a pilgrim, S, L, Msb, in the state of احرام, S, L,) put upon his head some gum, (A'Obeyd, S, L, K,) or خطمي or the like, (Msb,) or honey, (A'Obeyd, L,) or something glutinous, (L,) in order that his hair might become compacted together, (A'Obeyd, S, L, Msb, K,) to preserve it in the state in which it was, (S, * L,) lest it should become shaggy, or dishevelled, and fromzy, or dusty, (S, L, Msb,) or lousy, (A'Obeyd, L,) during the state of احرام. (S, L.) The Arabs in the time of paganism used to do thus when they did not desire to shave their heads during the pilgrimage. Some say, that it signifies He shaved the whole of his hair. (L.) — لبد عجاجته: see art. عج.

4: see 1. — لبد شيئا بشئ He stuck a thing to a thing; (K;) as also لبد, inf. n. لبد: (TA:) or he stuck a thing firmly to a thing. (L.) — He put the milking-vessel close to the udder [lit., stuck it to the udder] in order that there might

be no froth to the milk. (TA, art. نَفَج) — **البد** *He (a camel) struck his hinder parts with his tail, having befouled it with his thin dung and his urine, and so made these to form a compact crust upon those parts.* (S, L.) — **البد بَصْرَةٌ** + *His sight, or eye, (meaning that of a person praying,) remained fixed upon the place of prostration.* (K.) — **البد** † *He lowered, or stooped, his head, in entering (A, K) a door.* (A.) = **البد الشَّرْح**; (S, IKtt, K;) and **لَبْدَةٌ**, inf. n. **لَبْدٌ**; (IKtt;) *He made for the saddle a لَبْدٌ [or cloth of felt to place beneath it]:* (S, IKtt, K;) and in like manner, **البد الخَفِّ**, and **لَبْدَةٌ**, *he made a لَبْدٌ [or lining of felt?] for the boots.* (IKtt.) — **البد الفرس** *He bound upon the horse a لَبْدٌ [or saddle cloth, or covering of felt]:* (S, K;) or *put it upon his back.* (A.) — **البدت الإبل** † *The camels put forth their soft hair (S, L, K) and their colours, (S, L,) and assumed a goodly appearance, (L,) and began to grow fat, (S, L, K,) by reason of the [season, or pasture, called] رَبِيع:* (S, L:) as though they put on **أَلْبَادٌ** [or felt coverings]. (L.) — **البد القربة** *He put the water-skin into a جَوَالِقٌ [or sack]:* (K;) or *into a لَبِيدٌ, or small جَوَالِقٌ:* (S:) the **لَبِيدٌ** is a **لَبْدٌ** [or covering of felt] which is sewed upon it. (L.)

5: see 1. — **تلبد** *It (wool, A, L, K, and the like, K, as common hair, A, L, and the soft hair of camels or the like, L,) became commingled, and compacted together, or matted, coherent; (S, A, L, K;) as also التبد.* (L.) [Both are also said of dung, and of a mixture of dung and urine, meaning *It caked, or became compacted, upon the ground &c.*] — *It (the ground, L, or the dust, or the sand, A,) became compact, so that the feet did not sink in it, by reason of rain.* (S, A, L.) — [Also, app., *He shrank, by reason of fear:* see **هَبَيْتٌ**: in the present day it is used to signify *he hid, or contracted, himself, by reason of fear, or for the purpose of practising some act of guile.*]

8. **التبدت الشجرة** *The trees became dense, or abundant, in its foliage.* (S, L, K.) — **التبد الورق** *The leaves became commingled, and compacted together.* (S, L, K.) See 5.

لَبْدٌ *Hair or wool commingled, and compacted together, or coherent; [felt;]* (L, Mṣb, K;) as also **لَبْدَةٌ**; (L, K;) or this is a more particular term; [meaning a portion of such hair or wool; a piece of felt;] (S, Mṣb;) and **لَبْدَةٌ**: (L, K:) pl. of **لَبْدٌ**, (or of **لَبْدَةٌ**, as though the **ة** were imagined to be elided, M,) **لَبْدٌ** (S, A, L, K) and **أَلْبَادٌ**. (L, K.) — **لَبْدٌ** *A well-known kind of carpet [and cloth, made of felt].* (L, K.) — **لَبْدٌ** [or **لَبْدَةٌ**, (S, art. وَثَر)] *What is beneath the saddle;*

[a saddle-cloth; a housing; a cloth of felt, which is placed beneath the saddle, and also used as a covering without the saddle]. (S, L, K.)

لَبْدٌ *Wool.* (S, K.) Hence the saying **مَا لَهُ لَبْدٌ وَلَا سَيْدٌ** *He has neither hair nor wool:* (S:) or, *neither what has hair nor what has wool: or, neither little nor much:* (TA:) or, *he has not anything:* (S:) for the wealth of the Arabs consisted of horses, camels, sheep and goats, and cows; and all of these are included in this saying. (TA.) See also **سَيْدٌ**.

لَبْدٌ [app. **لَبْدٌ**] *Compact, or cohering, ground, upon which one may walk, or journey, quickly.* (L.)

لَبْدٌ (S, K) and **لَبْدٌ**, (S, A, L, K,) the former of which is preferable, accord. to A'Obeid, (S,) † *One who does not travel, (S, L,) nor quit his abode, (S, L, K,) or place, (A,) nor seek sustenance.* (L, K.) Hence, (A,) the last of Luḳmān's [seven] vultures [with whose life his own was to terminate] was called **لَبْدٌ**, (S, A, L, K,) because he thought that it would not go away nor die. (L.) Thus applied, it is perfectly decl., because it is a word not made to deviate from its original form. (S, L.) — Also **لَبْدٌ** *A man who does not quit his camel's saddle.* (L.)

لَبْدٌ (S, L) and **لَبْدٌ**, which is pl. of **لَبْدَةٌ**, (L,) and **لَبْدِي**, (L, K,) and **لَبْدَةٌ**, and **لَبْدَةٌ**, (L,) † *A number of men collected together, (S, L, K,) and [as it were] compacted, one upon another: so the first and second of these words, accord. to different readings, signify in the Qur., lxxii., 19:* (L:) or **لَبْدٌ** signifies *collected together like locusts, (T, L,) which are app. thus called as being likened to a congregation of men; (ISd, L;) pl. of لَبْدَةٌ, (L,) which signifies a locust.* (K.)

[See a verse cited voce **صَابَ لَبْدٌ** — (S, A, K, &c.) and **لَبْدٌ**, (Aboo-Jaṣfar, K,) and **لَبْدٌ**, (El-Ḥasan and Mujāhid,) and **لَبْدٌ**, (Mujāhid,) † *Much wealth; (S, K, &c.) so in the Qur., xc., 6; (S, TA;) as also لَبْدٌ: (K:) or wealth so abundant that one fears not its coming to an end: (A, L:) some say that لَبْدٌ is a pl., and that its sing. is لَبْدَةٌ: others, that it is sing., like **قُتْرٌ** and **حُضْرٌ**: **مَالٌ** and **أَمْوَالٌ** are sometimes used in the same sense: **لَبْدٌ** seems to be pl. of **لَبْدٌ**: (L:) so is **لَبْدٌ**, and so **لَبْدٌ**: (El-Baṣā'ir:) also, **مَالٌ لَبْدٌ**, which is accord. to the reading of Zeyd Ibn-Alee and Ibn-'Omeyr and 'Āṣim, signifies *collected wealth; لَبْدٌ being pl. of لَبْدَةٌ.* (TA.) = See **لَبْدٌ**.*

لَبْدَةٌ † *The mass of hair between the shoulder-blades of the lion, (S, A, K,) intermingled, and compacted together: (A:) and the like upon a*

camel's hump: (T, L:) pl. **لَبْدٌ**. (S.) Hence the proverb, **هُوَ أَمْنَعُ مِنْ لَبْدَةِ الْأَسَدِ** [*He, or it, is more unapproachable, or inaccessible, than the mass of hair between the shoulder-blades of the lion.*] (S, A.) Hence also **ذُو لَبْدَةٍ** is an appellation of the lion; (T, S, A, K;) and so **ذُو لَبْدٍ**. (T, A.) — See **لَبْدٌ** and **لَبْدٌ**.

لَبْدَةٌ: see **لَبْدٌ**.

لَبْدَةٌ نَاقَةٌ *A she-camel choked by eating much of the plant called صَبْيَانٌ pl. لَبَادِي: [see لَبْدٌ:] (S:) or لَبْدَةٌ, and لَبَادِي, camels having a complaint of the belly from eating of the قَتَاد [or tragacantha]: and in like manner you say نَاقَةٌ لَبْدَةٌ.* (AHn, L.)

لَبِيدٌ *A جَوَالِقٌ [or sack]: (K:) or a small لَبْدٌ جَوَالِقٌ: (S, IKtt, L:) or a large جَوَالِقٌ: a قَرْبَةٌ [or covering of felt] which is sewed upon a قَرْبَةٌ [or water-skin]. (L.) — Also, (K,) or لَبِيدَةٌ, (L,) A [fodder-bag of the kind called] مِخْلَاةٌ. (L, K.)*

لَبَادٌ *A maker, or manufacturer, of لَبْدٌ [i.e., hair or wool commingled, and compacted together; or felt]. (K.)*

لَبَادَةٌ *A garment of felt (مِنْ لَبْدٍ, S, or لَبْدٌ, L, K,) worn on account of rain, (S, L, Mṣb, K,) to protect one therefrom: (TA:) a garment of the kind called قَبَاءٌ. (L.)*

لَبَادِي: see **لَبْدٌ**.

لَبِيدٌ see **لَبْدٌ**. — **اللَّبِيدُ**, and **المَلْبِيدُ**, and **أَبُو لَبِيدٍ**, and **أَبُو لَبِيدٍ**; † *The lion.* (K.)

مَلْبِيدٌ *A horse having a لَبْدٌ [or saddle-cloth, or covering of felt] bound upon him.* (S.) — See **اللَّبِيدُ**, and **مَلْبِيدٌ**.

مَلْبِيدٌ *A camel (L, K) or stallion-camel, (T, L,) striking his thighs with his tail, (L, K,) and making his dung to stick to them. (L.) — † A man cleaving to the ground, and making himself inconspicuous: (TA:) † a man cleaving to the ground by reason of poverty. (A.) — مَلْبِيدٌ, or مَلْبِيدٌ, applied to a tank, or cistern: see مَلْبِيدٌ.*

مَلْبِيدٌ *Scanty rain [that renders the soft ground compact, so that the feet do not sink in it]. (L.)*

مَلْبِيدٌ, and **مَلْبِيدٌ**, *A pair of boots made of لَبْدٌ [or felt]. (A.) See also 4.*

مَلْبِيدٌ † *A he-goat compact in flesh. (L.) — See preceding paragraph.*

لبس

لبس التَّوْبِ 1. لبسٌ (S, M, A, Mḡb, K) and لبَّسَ (M), [He put on, or wore, the garment.] You also say, لبَّسَ عَلَيْكَ تَوْبَكَ [Put on thee thy garment]. (M.) And لبَّسَ السِّلَاحَ [He wore, or put on, the weapon, or weapons]. (S, K, in art. سلح, &c.) [See also 5.] — لبَّسَ الْحَيَاءَ لِبَاسًا [He put on pudency as a garment;] he protected himself by pudency. (IKḡḡ.) — لبَّسَ لَهُ أَدْنَهُ [He feigned himself inattentive to him, or heedless of him. (M. [See also أَدْنُ])] And لبَّسْتُ عَلَى كَذَا أُذُنِي [I was silent respecting such a thing, and feigned myself deaf to it. (A.) [Contr. of أَدْنِي]] — لبَّسَ امْرَأَةً [He had the enjoyment of a woman, or wife, [meaning, of her converse and services,] for a long time. (K, TA.)] And لبَّسَ فُلَانَةٌ عُمُرَهُ [He had such a girl, or woman, with him during the whole period of his youth. (K, TA.)] And لبَّسَ النَّاسَ [He lived with the people. (A.)] And لبَّسَ قَوْمًا [He lived, or enjoyed, a period of time, or a long period of time, (دَهْرًا), with the people. (K, TA.)] [And لبَّسَ أَبَاهُ, which is explained in the TA by مَلَّه, which I also find in a copy of the A thought to have been used by the author of the TA : but, from what follows, it appears to me that the right reading is مَلَّيَهُ, and the meaning, [He enjoyed long life with his father : or he lived the period that his father lived : or he lived with his father all his (the latter's) life : see a verse of Ibn-Aḥmar cited voce بلو in art. أبلى. See also a verse of El-Ajzāz cited voce خلج.] You say also, لبَّسْتُ فُلَانًا, [I took, or chose, such a one particularly, or specially, as a friend or companion. (Er-Rāghib in TA art. بطن.)] And لبَّسَ النَّاسَ عَلَى قَدْرِ أَخْلَاقِهِمْ [Consort thou with men [according to their natural dispositions]. (A, TA.)] And لبَّسْتُ فُلَانًا [I tolerated such a one, and accepted him, [and continued to associate with him, notwithstanding what was in him.] (A, TA.)] — لبَّسَ عَلَيْهِ الْأَمْرَ (S, M, A, Mḡb, K,) aor. ٢, (S, M, Mḡb, K,) inf. n. لبَّسَ (S, M, Mḡb,) He made, or rendered, the thing, or case, or affair, confused to him : (S, M, Mḡb, K;) and لبَّسَهُ (A, Mḡb,) inf. n. تَلْبِيسٌ (S, K,) signifies the same in an intensive degree : (S, Mḡb, K;*) or the former signifies either as above, or he concealed the thing, or case, or affair, from him : (R, MF;) and [in like manner] تَلْبِيسٌ is syn. with تَدْلِيسٌ (K,) or is similar thereto : (S;) and the former also signifies he made, or rendered, the thing, or case, or affair, dubious to him ; (TA;) [as also لبَّسَهُ : both signify he involved the thing, or case, or affair, in confusion, or doubt, to him : and he

concealed, disguised, or cloaked, it to him.] It is said in the Kḡr., [vi. 9.] وَلَكِنَّمَا عَلَيهِمْ مَا يَلْبِسونَ And we would make confused to them what they make confused : (S, Mḡb;) or make dubious to them what they make dubious, and would make them to err like as they have made to err. (TA.) And again, [ii. 39,] وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ And do not ye confound the truth with falsity. (Ibn-'Arafah.) And again, [vi. 82,] وَلَا تَلْبِسُوا إِيمَانَهُمْ And have not mixed up their belief with polytheism. (TA.) And again, [vi. 65,] أَوْ يَلْبِسُكُمْ Or to confuse your case, [making you to be of different parties,] with the confusion of discordance and of agreement. (TA.) You say also, لبَّسَنِي, meaning, He, or it, made me to become confounded, or in doubt, (جَعَلَنِي التَّبَسُّ,) respecting his case, or affair. (TA, from a trad.)

2 : see 4 : — and see also لبَّسَ, in three places. [تَلْبِيسٌ, alone, often signifies The involving a thing in confusion, or doubt : and the practising concealment, or disguise.] = See also 8.

3. لبَّسَ الرَّجُلَ (S, M, A, Mḡb, K,) [inf. n. مَلَابَسَةٌ] He mixed, consorted, or held social intercourse, with the man ; syn. خَالَطَهُ. (M, A, Mḡb, K.) [Hence, app., it is said that] لبَّسَ اللَّبَاسَ signifies (K,) or is from المَلَابَسَةُ, which signifies, (Ibn-'Arafah) The mixing one's self and congregating : or the being mixed and congregated. (Ibn-'Arafah, K.) You say, لبَّسْتُ لِرَبِّتِهِ حَتَّى عَرَفْتُ دَخَلَتَهُ [I mixed with him [until I knew his mind, or inward state or circumstances]. (A.)] And لبَّسْتُهُ [alone] signifies I knew his mind, or inward state or circumstances. (S, K.) — لبَّسَ الْأَمْرَ, and لبَّسَ عَمَلَهُ : see 5. — لبَّسْتُ often signifies A close, or an intimate, connexion between two things.] See also 8.

4. لبَّسَ التَّوْبَ [He put on him, or clad or decked him with, the garment, and so, vulg., لبَّسَهُ]. (M, Mḡb.) — لبَّسَهُ also signifies He, or it, covered him, or it : (K;) or overspread him, or it ; i.e. covered the whole thereof. (AA.) You say, لبَّسَتِ الْحَرَّةُ الْأَرْضَ الَّتِي أَلْبَسَتْهَا حِجَارَةٌ سَوْدٌ [The ground is ground which black stones have covered, or covered the wholly]. (TA.) And لبَّسَتِ السَّمَاءُ السَّحَابَ (AA,) [The clouds covered the sky, &c. ;] but you do not say, لبَّسَ السَّمَاءَ اللَّيْلَ [The night covered us, &c. ;] but not لبَّسْنَا اللَّيْلَ. (AA.) And لبَّسَ الشَّبَابَ : see 1 in art. غطو and غطى. — لبَّسَتِ الْأَرْضَ [The land became covered by plants, or herbage. (M.)] = See also 8.

5. لبَّسَ بِالتَّوْبِ (S, K) He clad himself [lit. mixed himself, being explained by اِخْتَلَطَ] with the garment. (K.) You say, لبَّسَ بِلِبَاسِ حَسَنِ [He clad himself with goodly

and clothing.] لبَّسَ بِالْأَمْرِ (A, TA.) — [Hence,] لبَّسَ بِه (S, K) [and التَّبَسُّ بِه] He employed, busied, or occupied, himself [lit. mixed himself] with the affair ; engaged in it ; entered into it ; became involved in it, or implicated in it ; (K;) and [in like manner] لبَّسَ بِالْأَمْرِ, syn. خَالَطَهُ. (S, K;*) You say also, لبَّسَ بِه and لبَّسَ عَمَلَهُ and لبَّسَ بِه [He employed, busied, or occupied, himself with his work, or the like]. (A, TA.) [See 8.] — لبَّسَ الطَّعَامَ بِالْيَدِ The food stuck to the hand. (K.) — لبَّسَ بِي الْأَمْرَ The thing, as, for instance, love, mingled with me, and clung to me. (M.) [See an ex. in a verse cited voce عطفة.]

8. It (spun thread) became entangled. (Lth, Az, Sgh, in TA, art. عسر.) — It (a thing, or an affair, or a case) became [involved, complicated,] confounded, or confused, (S, M, Mḡb, K;*) and dubious ; (S, Mḡb;) as also لبَّسَ (TA,) and لبَّسَ, which last belongs to the class of بَسَّ in the phrase

فَدُ بَيْنَ الصُّبْحِ لِنِي عَيْنَيْنِ

(M, TA.) [You say, لبَّسْتُ بِشَيْءٍ آخَرَ] The thing became confounded with another thing ; as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of كَاهِلٌ. And لبَّسَ عَلَيْهِ الْأَمْرَ The thing, or affair, became confused and dubious to him. (S.) And جَعَلَنِي التَّبَسُّ فِي أَمْرِهِ [He, or it, made me to become confounded, or in doubt, respecting his case, or affair]. (TA.) And لبَّسْتُ بِي I was, or became, disordered in my mind. (K, TA, from a trad.) — لبَّسَ بِعَمَلِهِ &c. : see 5. — لبَّسْتُ بِهِ الْخَيْلُ [The horsemen overtook him. (A, TA.)] — لبَّسَ بِه also signifies He, or it, made it to be, or had it, as an accompaniment, or an adjunct. Hence, one of the uses of the preposition بِ is explained by some as being لِلتَّبَاسِ : by others, لِلْمَلَابَسَةِ, or لِلْمُصَاحَبَةِ : all of which signify nearly the same. For instance, it is said in the Mgh, art. التَّمَائِيلُ بِالتَّيجَانِ "the effigies with the crowns" upon pieces of money, that in the phrase بِالتَّيجَانِ is used as a denotative of state, meaning accompanied مَقْرُونَةٌ مَعَهَا and مُتَبَسِّةٌ بِالتَّيجَانِ with the crowns, as their attributes : and نُسِّجَ بِحَمْدِكَ "we declare thy remoteness from evil, with the praising of Thee," in the Kḡr ii. 28, is explained by Bḡ and others as meaning, making the praising of Thee to be as an accompaniment, or an adjunct, to our doing that : and تَنَبَّتْ بِالدُّهْنِ "growing with oil", in the same, xxiii. 20, as meaning, مُتَبَسِّةٌ

بِالدُّهْنِ *having oil as an accompaniment to its growth.* Sometimes, in such instances, we find مُتَلَبِّسًا and مُتَلَبِّسِينَ in the places of مُتَلَبِّسًا and مُتَلَبِّسِينَ: see 5.]

تَبَسُّ Confusedness of a thing or an affair or a case; as also تَبَسُّ (M:) [and تَبَسُّ and تَبَسُّ and تَبَسُّ and تَبَسُّ have the same, or a similar, signification.] You say, فِي رَأْيِهِ تَبَسُّ *In his judgment, or opinion, is confusedness.* (K.) And فِي الْأَمْرِ تَبَسُّ (S, M, A, Mṣb, K*) and تَبَسُّ (M, A, Mṣb.) *In the thing, or affair, or case, is confusedness, and dubiousness;* (S, M, Mṣb, K;*) *obscurity, or want of clearness.* (S, A.) And فِي حَدِيثِهِ تَبَسُّ *In his discourse is confusedness and dubiousness; it is not clear.* (TA.) And فِي كَلَامِهِ تَبَسُّ and تَبَسُّ *In his language is confusedness and dubiousness.* (M.) — Also, *The confusedness of darkness, or the beginning of night.* (S.)

تَبَسُّ see تَبَسُّ, in two places: — and see تَبَسُّ.

تَبَسُّ see تَبَسُّ, in five places: — and see تَبَسُّ.

تَبَسُّ see تَبَسُّ.

تَبَسُّ A man possessing clothing, dress, or apparel: a possessive epithet. (Sb, M.)

تَبَسُّ [A single act of putting on, or wearing, a garment]. You say, لَبَسْتُ التَّوْبَ تَبَسُّ وَاحِدَةً *[I put on, or wore, the garment once].* (TA.)

تَبَسُّ see تَبَسُّ, in three places.

تَبَسُّ A mode, or manner, of putting on, or wearing, apparel; or of dressing one's self. (Ath, K.) [Hence the saying,] لِكُلِّ زَمَانٍ تَبَسُّ *For every time there is a mode of attiring one's self, according as it is a time of straitness or of plenty.* (A, TA.) — A certain sort of garments, or cloths; as also تَبَسُّ (K.)

تَبَسُّ [Clothing; dress; apparel;] what is worn; as also تَبَسُّ and تَبَسُّ (S, M, A, Mṣb, K) and تَبَسُّ (K) and تَبَسُّ (S, K); or the last signifies garments, or pieces of cloth: (M:) the pl. of the first is تَبَسُّ, like as كُتْبٌ is pl. of كِتَابٌ: and that of تَبَسُّ is مَلَابِسٌ. (Mṣb.) Hence, لِبَاسُ الْكَعْبَةِ, and الْهُودُجُ, (Mṣb,) or الْكَعْبَةُ, and الْهُودُجُ, (S, M, A, K,) *The clothing, (S, Mṣb, K,) or covering of pieces of cloth, (M,) of the Ka'beh, and of the [camel-litter called] هُودُجُ.* (S, M, Mṣb, K.) And لِبَاسُ التَّقْوَى, in the Kur [vii. 25,] (TA,) [† *The apparel of piety: or*] † *thick, or coarse, and rough, and short, apparel:* (S:) or † *the covering*

of that portion of the person which modesty forbids one to expose; (K;) at which the preceding words of the verse glance; indicating that this is the main purpose of clothing; the additional purpose being to beautify and adorn one's self, and to repel heat and cold: (TA:) or † *honest shame, or the shrinking of the soul from foul conduct, through fear of blame;* syn. الْحَيَاةُ: (S, M, A, K:) or † *righteous conduct:* (TA:) or † *faith.* (Es-Suddee, K.) And التَّبَسُّ, (K,) written by Sgh التَّبَسُّ, (TA,) or لِبَسُ الْعَظْمِ, (A, TA,) † i. q. التَّبَسُّاقُ [The pericranium]: (A, K:) to which is added, in some of the copies of the K, in the handwriting of the author, i. e., a thin pellicle that is between the skin and the flesh. (TA.) — The covering of anything. (M.) [Hence,] لِبَاسُ النَّوْرِ *The outer coverings, or calyxes, of flowers.* (M.) It is said in the Kur [lxxviii. 10,] وَجَعَلْنَا اللَّيْلَ لِبَاسًا † [And we have made the night to be a covering]: i. e., it covers, veils, or conceals, you by its darkness. (TA.) — A man's wife; (S, M, K;*) like إِزَارٌ: (M:) and a woman's husband: (S, M, K;*) occurring in the Kur ii. 183: (S, M:) or there meaning *like a garment:* (M, TA:) because each embraces the other: or because each goes to the other for rest, and consorts with (يَلْبَسُ) the other: (Zj, M, Bd, TA:) from الْمَلَابِسَةُ, signifying “the mixing one's self and congregating,” or “the being mixed and congregated:” (Ibn-'Arafah, TA:) or because each conceals the state of the other, and prevents the other from acting viciously. (Bd.) — لِبَاسُ الْجُوعِ † *The utmost degree of hunger;* (K, TA;) when people are so hungry that they eat camels' fur with blood: (TA:) so termed because all-involving. (K.) It is said in the Kur [xvi. 113,] † [So God made her to taste the utmost degree of hunger and of fear]. (K, TA. [See also 4 in art. ذَوْق.]

تَبَسُّ see تَبَسُّ. — A coat of mail: (S, M, K;) in which sense it is fem.: (M:) [and, like دَرَجٌ, sometimes masc.: see an instance voce مَسْرُودٌ:] or coats of mail: (so in one copy of the S:) so in the Kur xxi. 80. (S, TA.) — A weapon: in which sense it is masc. (M.) — See also تَبَسُّ.

تَبَسُّ Much, or often, worn: (Mṣb:) or worn-out: (M, A, K:) applied to a garment: (M, Mṣb, K:) and to [the kind of garment called] a مَلْحَفَةٌ: (M:) and to [the kind called] a مَلَاءَةٌ: (A, TA:) without ة: (M, A, TA:) and to [a leather water-bag such as is called] a مَزَادَةٌ: (M, A;) meaning *used until worn-out:* (M:) and to a rope; meaning *used:* (AHn, M:) and to a house (دَارٌ); [meaning *impaired by time;*] likened to a worn-out garment: (M:) pl. تَبَسُّ; and, when the sing. is applied to a

مَزَادَةٌ, the pl. is تَبَسُّ. (M.) — *Alike:* (K:) from الْمَلَابِسَةُ, signifying “the mixing”, or “con-sorting”. (Abou-Malik.) You say, لَيْسَ لَهُ لَيْسٌ *He, or it, has not a like.* (K.)

تَبَسُّ and تَبَسُّ: see تَبَسُّ; each in two places.

تَبَسُّ A man having many clothes; (K;) as also تَبَسُّ: (M, TA:) or *who wears much clothing;* syn. كَثِيرُ التَّبَسُّ: (so in the K accord. to the TA:) or *who confuses, or confounds, much;* syn. كَثِيرُ التَّبَسُّ: (so in a copy of the K [and this signification seems to be implied by what immediately precedes, and by what follows, تَبَسُّ in the S: in the CK, التَّبَسُّ, which is evidently a mistake:]) you should not say تَبَسُّ; (S, K;) for this is vulgar. (TA.)

تَبَسُّ † جَاءَ لِأَبَا أُذُنِيه *He came feigning himself inattentive, or heedless.* (M.) [Contr. of نَاسِرًا أُذُنِيه.]

تَبَسُّ † مَا فِي فَلَانٍ مَبَسٌ — تَبَسُّ see تَبَسُّ. — *There is no profit (مُسْتَمْتَعٌ) in such a one,* (S, M, A, [but in the M and A, مَا is omitted, and the only explanation is the word which I have given in Arabic.]) — إِنَّ فِيهِ لَمَبَسًا *Verily in him is no pride, or greatness;* expl. by مَا بِهِ كِبَرٌ, or كِبَرٌ, accord. to different authorities [and different copies of the K]: this explanation is by AZ. (TA.) — أُعْرَضَ تَوْبُ الْمَبَسِ and الْمَبَسِ and الْمَبَسِ (IAar, K) and الْمَبَسِ: (TA:) see عَرَضٌ, under which it is explained.

تَبَسُّ see تَبَسُّ: and تَبَسُّ.

تَبَسُّ see تَبَسُّ: and تَبَسُّ.

تَبَسُّ see تَبَسُّ.

تَبَسُّ أَمْرٌ مُتَبَسٌّ *A confounded, or confused, and dubious, thing, affair, or case;* as also تَبَسُّ. (K, TA. [In the CK, بِالْأَمْرِ is wrongly inserted after تَبَسُّ.]) — See 8. — And see also تَبَسُّ.

لت

1. لَتَّ (aor. ُ, TA.) inf. n. لَتَّ, *He bruised, or brayed, or broke up into small fragments, or particles.* (A, M, K.) *He (an ass) broke in pieces, or bruised, with his hoof, the pebbles over which he passed.* (TA.) — I. q. فَتَّ, *He crumbled a thing, or broke it into small pieces, with his fingers: or broke a thing with his fingers: &c.* (K.) — *He pounded, or bruised, small; he pulverized;* syn. سَحَقَ. (Sgh, K.) — لَتَّ السَّوِيقَ *He moistened the سويق with a little water, [or clarified butter, or fat of a sheep's tail, &c. (see لَتَّتْ)]:* (Mṣb:) it signifies less

than **بَسَّ**: (Lth, Mṣb:) *he stirred it about with water &c. until they became of a uniform consistence; or stirred it about with a مَجْدَح*; i.q. **جَدَحَهُ**: (Ṣ:) and in like manner, **الْأَقْط** and the like: (TA:) or [simply] *he moistened the سويق*: (Lth:) or *he moistened the سويق in the manner termed بَسَّ, with water and the like*: (TA:) [accord. to present usage, *he moistened, and beat up, or mingled, the سويق with water &c.*] — **لَتَّ ثِيَابَهُ**, [aor. ُ,] inf. n. **لَتَّ**, + *It (a rain) wetted his clothes.* (A.) = **لَتَّ**, (aor. ُ, Ṣ,) inf. n. **لَتَّ** *He bound a thing.* (Aṣ, Ṣ, K.) — **لَتَّ فُلَانٌ فُلَانًا** *Such a one was joined, connected, coupled, or associated, with such a one; expl. by لَتَّرَهُ وَفَرَنَ مَعَهُ.* (Ṣ, K.)

لَتَّتْ *What is crumbled, or broken into small pieces, with the fingers, (مَا فُتَّ) of the barks of trees:* (K:) i.e., *what is so crumbled, or broken, of the dry, outer bark*: but Az says, I know not whether it be **لَتَّتْ** or **لَتَّتْ**. (TA.) Esh-Sháfi'ee is related to have pronounced the performance of **مَا أَبَقَى** therewith not allowable. (TA.) — **مَا أَبَقَى** occurring in a trad., means, *It (the disease) left nothing remaining of me but dry skin like the bark of trees.* (TA.) = *That with which one moistens [سويق &c.]; expl. by مَا بُلَّتْ بِهِ: (K:) *anything with which سويق &c. are moistened; such as clarified butter, and the fat of a sheep's tail.* (Lth.)*

لَتَّنَتْ *An oath that plunges the swearer thereof into sin, and then into hell-fire: or, by which he cuts off the property of another, for himself; an intentionally false oath: syn. بَسَمِنُ غَمُوسٌ.* (IAṣ, Ṣgh, A, K.)

اللَّاتُ, occurring in the Kur [liii. 19,] (TA,) so accord. to the reading of Ibn-Abbás and 'Ikrimah and some others, (K,) and so originally accord. to Fr.: (TA:) afterwards contracted into **اللَّاتُ**: (Fr, K:) which is the common reading: (Fr:) *A certain idol; thus called by the appellation of a man who used to moisten سويق with clarified butter at the place thereof*: (K:) the man who did this was thus called, and afterwards the idol itself. (TA.) Some of the lexicologists say, that it was a mass of rock, at the place whereof was a man who used to moisten سويق for the pilgrims, and which, when he died, was worshipped: (L:) but ISd says, I know not what is the truth in this case. (TA.) In the R it is said, that the man who used to do this was 'Amr Ibn-Lu-óí; that when the tribe of Khuzá'ah obtained the dominion over Mekkeh, and banished the tribe of Jurhum, the Arabs made him a Lord, or an object of worship; and that he was El-Látt, who used to moisten سويق for the pilgrims upon a well-known rock, called

صخرة اللات: or, it is said, that the man in question was of the tribe of Thakfeef; and that when he died, 'Amr Ibn-Loḥéi (لحي: so in the TA) said to the people, "He hath not died, but hath entered the rock:" and ordered them to worship it, and built over it a house called **اللَّات**: it is also said to have continued thus during the life of this man and that of his son, for three hundred years: then that rock was named **اللَّاتُ**, without teshdeed to the ت, and was taken for an idol, to be worshipped. (TA.) It is disputed whether it were [an idol] of the tribe of Thakfeef at Et-Táif, or of the tribe of Kureysh at En-Nakhleh. (MF.) Some say, that the ت is originally without teshdeed, and to denote the fem. gender: Ks used to pronounce the word in a case of pause **اللَّاهُ**; and Aboo-Is-hák [Zj] says, that this is agreeable with analogy; but that the more approved mode is to pronounce it in such case with ت. AM says, that the manner in which Ks pronounced it in a case of pause shows that he did not derive it from **لَتَّ**. The polytheists who worshipped this idol used to compare its name with the name of الله. It is also said, that **اللَّاتُ**, without teshdeed, is of the measure **فَعَلَةٌ** [originally **اللَّوِيَةُ**] from the root **لَوَى**; [and that the said idol was so called] because they used to compass it, or perform circuits round it. (TA.) [See art. **لَوَى**: and see also arts. **لَوَى** and **لَوَى**: and **الرَّيَّةُ**, in art. **رَب**.]

لثا

1. **لَتَّاهُ فِي صَدْرِهِ**, aor. ُ, (K,) inf. n. **لَتَّاهُ**, (TA,) *He thrust him on his breast.* (K.) — **لَتَّاهُ** *He hit, struck, or hurt; syn. أَصَابَ.* (TA.) — **لَتَّاهُ بِسَهْمٍ** *He shot an arrow.* (K,* TA.) — **لَتَّاهُ بِحَجَرٍ** *He cast a stone at him.* (Ṣ, K,*) — **لَتَّاهُ بِهِ** † *She (a woman) brought him forth.* (Ṣ, K,*) **لَعَنَ اللَّهُ أُمَّا لَتَّاهُ بِهِ**, and **لَكَأَتْ بِهِ**, (Ṣ,) † *God curse the mother that cast him forth (from her womb)! a tropical expression, from casting a stone, or shooting an arrow.* (TA.) — **لَتَّاهُ**, (Ṣ, K,) inf. n. **لَتَّاهُ**, (TA,) *Inivit feminam.* (Ṣ, K.) = **لَتَّاهُ** *He lessened, or diminished; syn. نَقَصَ.* (K.) — **لَتَّاهُ**. (K.) — **لَتَّاهُ** *Peperdit.* (K.) — **لَتَّاهُ** *Excrevit merdam.* (K.) — **لَتَّاهُ**, or **لَتَّاهُ**, (TA,) or **لَتَّاهُ** alone, (K,) inf. n. **لَتَّاهُ**, (TA,) *He looked intently.* (K.) — **لَتَّاهُ بَعَيْنِهِ** *He looked intently at him.* (Ṣ.)

لَتَّاهُ *Remaining fixed, or keeping, to his place:* (K:) or *thrown down, or hit, or struck, and remaining fixed, or keeping, to his place.* (TA.) [In the TA, one of the words by which it is explained is **مَلَّتِي**; which is for **مَلَّتُو**; like **مَقْرُو** for **مَقْرِي**.] **لَتَّاهُ**: see **مَلَّتِي**.

تب

1. **تَبَّ**, aor. ُ, inf. n. **تَبَّ** and **تَبَّ**, *He, or it, was, or remained, fixed, settled, or firm:* (Aṣ, Ṣ, K:) **تَبَّ**, *adhered, clave, or stuck.* (K.) = **تَبَّ**, inf. n. **تَبَّ** and **تَبَّ**, *He bound, tightened, or made fast.* (K.) — **تَبَّ عَلَيْهِ ثِيَابُهُ** *He bound his clothes upon him.* (TA.) — Also, inf. n. as above; and **تَبَّ**; [in the CK, for **تَبَّ**, is put **تَبَّ**;) *He put on his clothes.* (K.) — **تَبَّ عَلَيْهِ ثَوْبُهُ** *He put on his garment, as though he did not desire to take it off.* (TA.) — **تَبَّ ثَوْبُهُ عَلَى الْفَرَسِ**, inf. n. as above; and **تَبَّ**; *He bound the covering upon the horse.* (K.) = **تَبَّ فِي مَنْحَرِ النَّاقَةِ** *He stabbed, or stuck, the she-camel [in the part immediately above the breast-bone]:* like **تَمَّ**. (Ṣ.)

2: see 1.

4. **تَبَّ عَلَيْهِ**, (inf. n. **تَبَّ**, TA,) *He imposed it (a thing, or affair, TA,) upon him, as obligatory, or as a thing that must be done.* (K.)

8: see 1.

لَاتِبٌ *Being, or remaining, fixed, settled, or firm: adhering, cleaving, or sticking:* (Aṣ, Ṣ:) i.q. **لَاتِبٌ**. (Fr.) — **ضَرْبَةُ لَاتِبٍ** i.q. **ضَرْبَةُ لَاتِبٍ**. (Fr.) See art. **لَاتِبٌ**.

مَلَّتَبٌ *One who keeps to his house, or dwelling, avoiding seditions, or disturbances.* (K.)

مَلَاتِبٌ *Worn-out garments of the kind called جَبَابٌ, pl. of جَبَّة: (K:) or garments of the kind so called, and worn-out garments.* (Lth.)

تسح

1. **تَسَحَّ**, aor. ُ, (inf. n. **تَسَحَّ**, Ṣ,) *He hungered; was hungry.* (Ṣ, K.)

تَسَحَّ *Hungry: fem. تَسَحَّى.* (Ṣ, K.)

تد

لتر

لتم

لتن

See Supplement.]

لت

1. **لَتَّ**, [aor. ُ,] inf. n. **لَتَّ**; (K;) and **لَتَّ** (in the T **لَتَّتْ**) inf. n. **لَتَّتْ**; and **لَتَّتْ**, inf. n. **لَتَّتْ**; (Aṣ, Ṣ, K;) *He remained, stayed, abode, or dwelt;* (Aṣ, Ṣ, K;) **لَتَّ فِي مَكَانٍ** *in a place;* (Aṣ, Ṣ;) and **لَتَّ** *it not.* (TA.) So in the words of a trad., **لَا تَلْتُوا بَدَارَ مَعْجَزَةٍ**, and **مَعْجَزَةٍ**, (Ṣ,) [*Remain ye not in a dwelling of impotence*]: i. e., *remain not in a dwelling where ye cannot obtain sustenance: or remain not on the frontiers,*

having your households with you. (TA.) — vessel &c., and lapped. (K.) Omitted by J because held by him incorrect. (TA.)

لَثَّ [aor. ٤,] inf. n. لَثٌّ; (K;) and لَثَّ, inf. n. لَثٌّ; (S, K;) and لَثَّ, inf. n. لَثٌّ; (K;) It (rain) continued (S, K) for days, incessantly: (S:) and in like manner a cloud. (TA.) — لَثَّ الشَّجَرُ [aor. ٤,] It (dew, or day-dew, لَثَّ) fell upon the trees. (K.) The noun is in the acc. case. (TA.) — لَثَّ عَلَيْهِ [aor. ٤,] inf. n. لَثٌّ; (K;) and لَثَّ عَلَيْهِ, inf. n. لَثٌّ; (AA, S, K;) and لَثَّ عَلَيْهِ, inf. n. لَثٌّ; (K;) He importuned him; was urgent with him. (AA, S, K.)

4: see 1, in three places.

R. Q. 1. See 1. — لَثَّ, inf. n. لَثٌّ, He, or it, was weak. (K.) — لَثَّ and لَثَّ It (a mist, and a cloud,) went to and fro, coming again whenever it was thought to have gone. (TA.) — لَثَّ فِي الْأَمْرِ, (inf. n. لَثٌّ; K;) and لَثَّ, He wavered, or vacillated, (تَرَدَّدَ) in the affair. (A'Obeyd, S, K.) — لَثَّ, inf. n. لَثٌّ, He did not make [his] speech clear, or distinct: (K:) you say لَثَّ كَلَامَهُ He did not make his speech clear, or distinct. (TA.) — لَثَّ عَنْ حَاجَتِهِ, (S,) inf. n. لَثٌّ, (K,) He withheld him, restrained him, or debarred him, from the thing that he wanted. (S, K.) — لَثَّ, inf. n. لَثٌّ, He rolled a thing over in the dust. (K.) — لَثَّ البَعِيرُ [signifies, accord. to the CK and a MS copy of the K, كَدَّرْتَهُ: accord. to the TA, لَدَّرْتَهُ: but the right reading is said in the TK to be كَدَّرْتَهُ, meaning I drove the camel]. — لَثَّوْا بِنَا (or لَثَّوْا بِنَا سَاعَةً, T, art. مَث, and TA,) Grant ye to us a little rest; expl. by رَوَّحُوا بِنَا قَلِيلًا (K:) i. q. مَثِّمُوا and مَثِّمُوا and جَفَحُوا. (T, art. مَث.)

R. Q. 2. لَثَّ بِالْمَكَانِ He became withholden (تَحَبَّسَ) in the place, and tarried, or remained, in it. (TA.) — لَثَّ فِي أَمْرِهِ He was slow, or tardy, in his affair. (TA.) — See R. Q. 1. — لَثَّ He rolled himself over in the dust. (A'Obeyd, S, K.)

لَثَّ [aor. ٤,] syn. لَثَّ. (K.)

لَثَّ (so in the K, but in the L and other lexicons لَثَّ, TA.) and لَثَّ One who is slow, or tardy, (in every affair, TA.) drawing back whenever thou thinkest that he hath consented to do what thou wantest. (K.)

لَثَّ: see لَثَّ.

لَثَّ [Clouds continuing to pour down rain]. (TA.)

لث

1. لَثَّ, aor. ٤, He (a dog) put his muzzle into a

vessel &c., and lapped. (K.) Omitted by J because held by him incorrect. (TA.)

لث

لث

لث

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See Supplement.]

لج

1. لَجَّ, sec. pers. لَجَّ, aor. ٤, inf. n. لَجَّ, and لَجَّ (S, K) and لَجَّ; (M, A;) and لَجَّ, sec. pers. لَجَّ, aor. ٤; (S, K;) He persisted, or persevered, لَجَّ فِي أَمْرٍ in an affair: (Msb:) or he persisted in an affair, and refused to turn from it: (M:) or he persisted obstinately in an affair, even if it became manifest that it was wrong: (the Towsheeh:) or he persevered, or continued, in opposition, in contention, litigation, or wrangling: (TA:) or he persisted in contention, litigation, or wrangling; (Msb, TA;) and so لَجَّ, inf. n. لَجَّ: (S:) or he contended, litigated, or wrangled. (K.) [Hence, لَجَّ فَحَّ, a prov.: see art. حَج.] See also, for an ex., 8 in art. عود. — See 4.

2. لَجَّ, (inf. n. لَجَّ, K,) It (a ship, S) entered the لَجَّة [or main sea, or the fathomless deep, or the great expanse of sea of which the limits could not be seen]. (S, K.) — لَجَّوْا [perhaps a mistake for لَجَّوْا] They entered the لَجَّ [or main sea, &c.]. (A, TA.) — لَجَّوْا and لَجَّوْا They embarked upon the لَجَّة [or main sea, &c.]. (TA.)

3: see 1. — لَجَّتِ الْأَنْسُ فِي الْخُصُومَاتِ (S, art. مرس,) or لَجَّتِ (M, same art.) [The tongues persisted in wranglings, quarrellings, or contentions]. — And لَجَّ فُلَانًا [He wrangled, quarrelled, or contended, with such a one]. (AHeyth, K in art. غرو.)

4. لَجَّ He continued him, or made him to persevere, or persist, in a thing: accord. to Lh.: for he explains يَمْدُهُم in the Kur, ii., 14, by يَمْدُهُم: but ISd doubts whether he had heard this from the Arabs: and adds, that he, himself, had not heard لَجَّتِ الْقَوْمُ. (L.) — لَجَّتِ الْقَوْمُ The people cried out; raised a cry. (TA.) — Also, and لَجَّتِ الْقَوْمُ, The people uttered confused cries. (TA.) — لَجَّتِ الْإِبِلُ The camels uttered cries: (K:) and in like manner الْغَنَمُ, the sheep or goats. (TA.) — See 2.

5. لَجَّ فِي صَدْرِهِ It (a thing) fluctuated in his bosom, or came and went repeatedly. (Msb.)

6: see 3. — لَجَّ The wrangling, quarrelling, or contending, one with another. (KL.) You say, لَجَّوْا [They wrangled, &c., each with the other.] (M in art. شق.)

8. لَجَّتِ الْمَوْجُ The waves became great and confused. (TA.) — لَجَّتِ الْبَحْرُ, inf. n. لَجَّ, (S,) The sea became tumultuous, its waves dashing together: (TA:) the main part, or fathomless deep, of the sea became vast, and very tumultuous. (A.) — لَجَّتِ الْأَصْوَاتُ The voices, or sounds, were confused: (S, K:) or, rose high, and were confused. (L.) — لَجَّ الظُّلَامُ † The darkness became intricate and confused. (TA.) — لَجَّ الأَمْرُ † The affair became great and confused. (TA.) — إِذَا لَجَّ الدِّيَامِيمُ, in a verse of Dhu-r-Ruinmeh, † When the wide deserts become scenes of mirage like لَجَّ [or great expanses of sea of which the extremities cannot be seen]. (AHât.) — إِنَّهُ لَسَدِيدٌ أَلْبَجَّ الْعَيْنِ Verily he has an intensely black eye. (L.)

R. Q. 1. لَجَّ inf. n. لَجَّ, He spoke with an indistinct utterance: he spoke with a heavy tongue, and was defective in speech, not uttering one part of what he said immediately after another; he hesitated in speech, by reason of a natural defect: (Lth:) or he reiterated, or stammered, or stuttered, (تَرَدَّدَ) in his speech; as also لَجَّ فِي فِيهِ. (S, K.) — لَجَّ المَضَعَةَ فِي فِيهِ He moved the morsel of meat backwards and forwards in his mouth, to chew it. (S.)

R. Q. 2: see R. Q. 1.

لَجَّ The side of a valley. (K.) — The side, or shore, of a sea. (L.) [See also لَجَّة.] — A rugged part of a mountain. (K.) — † A sword: (S, K:) app. from لَجَّ with reference to the sea, because of its terribleness: (As:) thought by ISd to occur only in one instance, in a trad.: said to be of the dial. of Teiyi; or of Hudheyl, and of some of the people of El-Yemen. (TA.) — Also لَجَّة, † A mirror. (K.) — And † Silver. (K.)

لَجَّةٌ Voices, cries, clamour, confused noise, or a mixture of voices, (S, K,) of men, (S,) and sometimes of camels. (TA.)

لَجَّ and لَجَّ The main body of water, (S, K,) or of the sea: [the deep:] or the depth, or deep, of the sea, of which the bottom cannot be reached; the fathomless deep: (L:) also, لَجَّة (TA) and لَجَّ (L) a great expanse of water, or sea, of which the extremities cannot be seen: (L, TA:) pl. لَجَّ and لَجَّ and لَجَّ; the last pl. of لَجَّة. (TA.) — † فُلَانٌ لَجَّةٌ وَاسِعَةٌ [Such a one is a wide fathomless deep]: a phrase by which one is likened to a sea, in amplitude. (TA.) — كَانُ

عَيْنَهُ نُجَّةٌ † [As though his eye were a fathomless sea]: i. e., intensely black. (L.) — الظُّغْنُ تَنْبَحُ † The women in the camel-litters swim in the great expanse of mirage. (TA.) — نُجَّةُ الظُّلَامِ † The depth of the darkness. (TA.) — نُجَّةُ اللَّيْلِ † The depth of night; its intense darkness and blackness. (TA.) — جَمَلٌ أَذْمَرُ نُجَّةً † A deep black, or intensely black, camel. (K.) — نُجَّةٌ and نُجٌّ † A numerous assembly, company, troop, or congregated body: (K:) from نُجَّةٌ with reference to the sea. (TA.) — نُجَّةٌ أَمْرٌ † The main part of an affair. (TA.)

نَجْوَةٌ: see نَجْوَةٌ.

بَحْرٌ نَجِيٌّ (S, K.) and لَجِيٌّ (K.) and نَجَاً (L.) A vast and deep sea. (S, L, K.) In لَجِيٌّ, the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.)

نَجِيٌّ: see لَجِيٌّ.

نَجِيٌّ: see لَجِيٌّ.

نَجْوَةٌ and نَجْوَةٌ (in which the ة is added to give [double] intensiveness to the signification, S) and نَجْوَةٌ (S, K.) and نَجْوَةٌ (L, A.) [intensive] epithets from نَجَّ "he persisted, &c." [One who persists in an affair much: or who does so refusing to turn from it: or who does so even if it have become manifest that it is wrong: or who perseveres, or continues, much, in opposition, in contention, or the like: or who persists much, or is very pertinacious, in contention, or the like: or very contentious or litigious, or a great wrangler]. (S, M, K, &c.) The first is a masc. and fem. epithet: and is applied to a human being and to a horse. (TA.)

نَجْوَةٌ: see نَجْوَةٌ.

النَّجْوُ الْبَاطِلُ وَالْبَاطِلُ النَّجْوُ (AZ, S) [Truth is apparent, manifest, or evident, or clear, and falsity is a cause of embarrassment, or hesitation, to the speaker]: i. e., the latter is agitated to and fro, without having utterance: (S:) or truth is lucid and direct, and falsity is confused and indirect. (TA.)

نَجْوَةٌ A mixture, or confusion, of voices or sounds. (L.)

نَجْوَةٌ One who speaks with an indistinct utterance: (TA:) or who has naturally a heavy tongue and a defective speech, (T,) so that he does not utter one part of what he says immediately after another, who has a natural hesitation in his speech: or who reiterates, or stammers, or stutters, (يَتَرَدَّدُ) in his speech: or, as some say, whose tongue rolls about between the sides of his mouth. (TA.)

نَجْوَةٌ: see نَجْوَةٌ.

عَيْنٌ مُنْتَجَةٌ † An eye intensely black. (K.) — أَرْضٌ مُنْتَجَةٌ † Land intensely green, (K,) whether its herbage be tangled or not: or land of which the herbage is compact and tall and abundant. (TA.) — أَرْضٌ بَقَلْهَا مُنْتَجَةٌ † Land of which the leguminous plants are compact, or dense. (TA.)

النَّجْوُ and يَنْجُو and يَنْجُو (S, L,) or أُنْجُو and يَنْجُو and يَنْجُو, [all three imperfectly declinable, as being generic proper names and of foreign origin, borrowed from the Persian language,] and أُنْجُو and يَنْجُو and يَنْجُو [which last is omitted in the CK] and يَنْجُو (K) and أُنْجُو (TA,) أَلَوْسٌ: syn. عَوْذُ الطَّيْبِ (L,) or عَوْذُ البَحُورِ (K:) or the wood of another tree with which one fumigates: (L:) a certain wood with which one fumigates. (S.) The ا and ي in النجج and ينجج [&c.] are augmentative letters added to make these words quasi-coordinate to the class of quinqueliteral-radical words: an augmentative letter is not used for such a purpose at the beginning of a word unless there is also with it another augmentative letter: and such, here, is the ن. (IJ.) لَهْ uses ينجج and عَوْذُ النجج as epithets, writing النجج and ينجج &c. (TA.) The wood thus called has a very beneficial effect upon a relaxed stomach, (K,) when eaten; and of the beneficial effects for which it is most celebrated are those which it produces upon the brain and the heart, when used for fumigation and when eaten. (TA.)

نَجَاً

1. نَجَاً إِلَيْهِ, aor. ٤, (S, K,) inf. n. نَجَاً (TA) or نَجَاً (S) and نَجَاً (TA) and نَجَاً (S); and نَجَاً, aor. ٤, (K,) inf. n. نَجَاً (TA); and نَجَاً (S, K); He had recourse to it, or betook himself to it, or repaired to it, (i. e. a thing or a place, TA) for refuge, protection, preservation, concealment, covert, or lodging. (K.) See 4. — نَجَاً إِلَيْهِ, and نَجَاً, and نَجَاً, He relied upon, and sought aid from, him. (TA.) — نَجَاً عَنْهُ, and نَجَاً, and نَجَاً مِنْهُ, He declined, or turned away, from him, إِلَى غَيْرِهِ to another, [and had recourse to the latter.] (TA.)

2. نَجَاً, inf. n. تَلَجَّتْ, He forced a person to do a thing against his will: (S, K:) or, to do a thing which was contrary to what it appeared to be. (AHeyth.) — تَلَجَّتْ is also explained as signifying The leaving one's property to some one or more of his heirs, in preference to, or to the exclusion of, the other or others. نَجَاً He so left his property. (ISH.) — See 4.

4. الجَاهُ إِلَى شَيْءٍ: He constrained, compelled, forced, drove, or necessitated, him to have recourse to, or to betake himself to, or to repair to, or to do, a thing; he impelled him, or drove him, against his will, to it, or to do it; (S, Mgh, Mjb, K, TA;) as also إِلَيْهِ. (Mgh, Mjb.) — نَجَاً † [إِلَى اللَّهِ] (S, K,) and نَجَاً † [إِلَى اللَّهِ] and نَجَاً † (TA,) He referred, or committed, his affair to God. (S, K.) — الجَاهُ He protected him, defended him. (K.) Also said of a place, [It protected him; afforded him refuge.] (K, art. حرز.) — الجَاهُ إِلَى شَيْءٍ: is also said when one has defended another, [as] in a place of refuge; [and app. may be rendered He caused him to have recourse to a thing, as to a place of refuge]. (TA.)

5: } see 1 and 4.
8: }

مَنْجَاً (S, K) and مَنْجَاً (K, art. لحد; &c.) A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum; a refuge. (S, K.) The hemzeh of the ٢ second is sometimes elided; and this is done to assimilate the word to مَنْجَاً, when it is used therewith; like as مَنْجَاً is written with hemzeh to assimilate it in the like case to مَنْجَاً. — مَنْجَاً is often applied to a man: and you say also, فَلَانٌ حَسَنٌ مَنْجَاً [Such a one is a good person to whom to have recourse for protection or concealment]. The pl. of مَنْجَاً is الْمَنْجَاةُ. (TA.) — نَجَاً † A wife. (L.) — An heir. (ISH.) [See 2.] — The frog: (K:) or a kind of tortoise, that lives on the land and in the sea: (M:) fem. with ة. (K.) The لَجَاةُ الْبَحْرِ (الَلَجَاةُ الْبَحْرِيَّةُ) is asserted to have a tongue in its breast, and to kill the animal that it strikes. (Dmr.)

نَجَاً: see مَنْجَاً and مَنْجَاً.

نَجَبٌ

1. نَجَبٌ, aor. ٤, inf. n. نَجَبٌ, It [a number of men] cried out, or vociferated; raised a clamour, or confused noise. (S, K.) See also art. جَلَبٌ. — نَجَبٌ, inf. n. نَجَبٌ, It (a clamour, or confused noise,) rose. (TA.) — نَجَبٌ, inf. n. نَجَبٌ, It (the sea) was agitated, or in commotion; its waves conflicting, or dashing together. (K.) — نَجَبَتْ, aor. ٤, (inf. n. نَجْوَةٌ, TA;) and نَجَبَتْ, inf. n. تَلَجَّبَتْ; She (a sheep or goat) had little milk; (S, K:) or her milk dried up, in consequence of her having passed four months since bringing forth. (S.) See نَجَبَةٌ. — In a trad. respecting Moses and the stone, occur the words, فَتَلَجَّبَتْ ثَلَاثَ نَجَبَاتٍ, which I Ath says he cannot

explain, unless the right reading be **فَلَحَّتْهُ ثَلَاثَ لَحَاتٍ** [And he struck it three blows]. (TA.)

لَجَبٌ *A crying, or vociferation; a clamour, or confused noise.* (S, K.) *The sound, or noise, of soldiers; and the neighing of horses.* (TA.) *Agitation, or commotion, of the waves of the sea.* (K.) *The rising of a clamour, or confused noise.* (TA.) — **بَحْرٌ ذُو لَجَبٍ** *A roaring, tumultuous, or boisterous, sea.* (S.)

جَيْشٌ لَجِبٌ *A clamorous, or noisy, army.* (S, K.) — In like manner this epithet is applied to thunder, and to a cloud or rain accompanied with thunder; in each case after the manner of a rel. n. (TA.)

لَجَبَةٌ and **لَجِبَةٌ** and **لَجِبَةٌ** (S, K) and **لَجِبَةٌ** [but see what is said respecting the last of the pls. mentioned below] and **لَجِبَةٌ** and **لَجِبَةٌ** (K) the last two from Th. (TA.) *A sheep or goat (شاة, K), or a sheep only, not a goat, (ISk, S,) of which the milk has become little in quantity: (S, K:) or a sheep or goat (شاة) which has passed four months since her bringing forth, and of which the milk has in consequence dried up: (As, S:) or it is an epithet applied specially to a goat: (K:) a poet (Muhelhil, TA,) says,*

- عَجِبْتُ أَبْنَاؤُنَا مِنْ فِعْلِنَا
- إِذْ نَبِيعُ الْخَيْلِ بِالْبِعْزَى اللَّجَابِ

[Our sons wondered at our action, in our selling horses for goats of which the milk had become little, or dried up]: (S:) and contr., *abounding with milk: (K:) a poet applies the two epithets لَجِبَةٌ and حَاشِكَةٌ to the same sheep or goat; but he may mean that her milk was little at one time, and abundant at another.* (TA.) Pl. [of لَجِبَةٌ] **لَجَابٌ** (S, K) and **لَجَابَاتٌ** (this being allowed by Mbr, agreeably with analogy, TA) and **لَجَابَاتٌ** (S, K): the last dev. with respect to rule; for by rule it should be **لَجَابَاتٌ**; unless it be originally a subst. used as an epithet, like as one says **إِمْرَأَةٌ كَلْبَةٌ**; or unless **لَجِبَةٌ** be a syn. of the sing. (S.) Sb says, that **لَجَابَاتٌ** is used as pl. because some of the Arabs used **لَجِبَةٌ** as sing. (TA.) — **اللَّجَبُ** [app. **اللَّجَبُ**, a quasi-pl. n.], occurring in the following words of a trad., **فَيَبْدُو أَمْثَالَ اللَّجَبِ مِنَ الدَّمِ**, is said to be pl. of **لَجِبَةٌ**: or it is **اللَّجَبُ**, like as **قِصْعٌ** is pl. of **قِصْعَةٌ**. (TA.) — In a trad. respecting Ed-Dejjál, according to one reading, occur the words, **بَلَجِيَّتِي الْبَابِ**: but Aboo-Moosà says, that the right reading is with **ف** instead of the **ب**, and with **ي** before it: i.e. **بَلَجِيَّتِي الْبَابِ**: see art. **لَجَف**. (TA.)

لَجِبَةٌ:

لَجِبَةٌ:

لَجِبَةٌ:

لَجِبَةٌ:

لَجِبَةٌ:

لَجِبَةٌ:

see **لَجِبَةٌ**.

مَلَجَابٌ *An arrow feathered, but without the point: (K:) pl. مَلَجَابِيٌّ.* (TA.) **مَلَجَابٌ** is the more common word; and the **ل** appears to be substituted for the **ن**. (ISd.)

لجج

لَجَجٌ *A thing in the lower part of a well, and of a valley, like what is called a دَحَل: (S, K:) or, in the lower part of a well, and of a mountain, like a نَقَب: (L:) originally لَجَجٌ, from which it is formed by transposition: (T:) pl. اللَّجَاجُ.* (L.)

لججد: see لجدد.

لجد

1. **لَجَدٌ**, (L, K,) aor. ُ, (K,) inf. n. **لَجَدٌ**; (L, K;) and **لَجَدٌ**, aor. ُ; (K;) *He ate* (L, K) food. (L.) — *He (a beast) began to pasture.* (L, K.) — *He (a beast) ate herbage: (L:) you say, when beasts have eaten herbage, لَجَدَ الْكَلْبُ: (S, L:) or ate it with the extremity of his tongue, (L, K,) it being such as did not allow him to take it with his teeth: (L:) accord. to As, لَجَدُهُ signifies i.q. لَمَّهُ [he plucked it with the fore part of his mouth.] (S, L.) — He licked: in this sense, the inf. n. is **لَجَدٌ** and **لَجَدٌ**: (K:) you say, **لَجَدَ الْكَلْبُ الْإِنَاءَ**, inf. n. **لَجَدٌ** and **لَجَدٌ**, *the dog licked the vessel* (AHát, S, K) *inside: (L:) [J says,] I have transcribed it from the Kitáb el-Abwab, without having heard it: (S:) and لَجَدَ الْكَلْبُ the dog put his tongue into a vessel and lapped; as also لَجَدٌ and لَجِنٌ.* (AA, L.) — *He took little.* (L, K.) — *He asked often after having been given once: (K:) لَجَدَنِي, aor. ُ, inf. n. لَجَدٌ, signifies he asked me, and did so much, after I had given him: (S:) or he asked me after he had asked me and I had given him: (AZ, L:) or he asked me, and did so much, after he had asked me and I had given him.* (As, L.) — *He instigated; incited; excited.* (K.)*

لَجَادٌ *Glue; syn. غَرَاءُ [for which Freytag seems to have read إِغْرَاءُ].* (K.)

دَابَّةٌ مَلَجَابٌ *A beast of carriage that takes the leguminous herbage with the fore part of its mouth, (K,) and the extremities of its teeth.* (TA.)

نَبْتُ مَجْلُودٌ *A plant which the teeth cannot*

crop, by reason of its shortness, and which the camels therefore pluck with the fore part of the mouth. (L.)

[لجف]

لجر

لجن

See Supplement.]

لح

1. **لَحِمَتْ عَيْنُهُ**, (S, L, K,) aor. **تَلَحَّحَ**, inf. n. **لَحَحٌ**; (L;) and **لَحَّتْ**; (L;) [as also **لَحِجَتْ**;] *His eyelids stuck together, by reason of a white thick matter collected in their corners: (S, L, K:) or, by reason of pain: or, by reason of many tears: (I:) the former is one of those verbs which retain their original forms, like ضَبِبَ in the phrase ضَبِبَ الْبَلَدُ, with the reduplication distinct: (S:) also, لَحَّتْ عَيْنُهُ his eye shed many tears, and its lids became thick, or rough; like لَحَّتْ. (L.) — لَحَّتِ الْقَرَابَةُ بَيْنَنَا, inf. n. **لَحٌّ**, *The relationship between us was close.* (Aboo-Sa'eed, K.) See **لَحٌّ**.*

4. **الْح**, (inf. n. **إِلْحَاحٌ**, Msb,) *It [a cloud] rained continually, or incessantly.* (S, Msb, K.) Hence the phrase **الْح عَلَى شَيْءٍ** [q.v. infra]. (Msb.) — **الْح عَلَيْهِ**, (inf. n. **إِلْحَاحٌ**, L,) *He importuned him; plied him; plied him hard; pressed him; pressed upon him; persecuted, or harassed, him, (L,) or بالْمَسْأَلَةِ (S, L,) or فِي السُّؤَالِ (K,) in asking, begging, or petitioning; like ائْتَحَفَ. (S, L, K.) He pressed his creditor perseveringly, assiduously, or constantly. (L.) And ائْتَحَفْتُ عَلَى فُلَانٍ فِي الْإِتْبَاعِ حَتَّى ائْتَحَفْتُهُ, i.e. [I pressed upon such a one in following] until I made him to be behind me. (ISk, TA in art. خلف.) **الْح عَلَى شَيْءٍ** [and فِي شَيْءٍ] *He applied himself to a thing perseveringly, persistently, assiduously, or constantly, (Msb,) or incessantly. (L.) He asked, begged, or petitioned, for a thing much, or frequently; as though he stuck to it. (L.) He persevered, or persisted, in his error.* (Msb, art. مَدَى.) — **أَلَتْ بِمَكَانٍ** (As, S.) — **الْح**; *He (a camel) was restive, or refractory, and would not move from his place; (S, L, K;) like as you say of a she-camel خَلَّاتُ, (As, S,) and of a horse and the like حَرَنَ: (As;) and she (a camel) did the same; (L, K;) accord. to some, and so used in a trad. (TA.) — **الْحَمَّتِ الْمَطِيُّ**; *The beasts of carriage, or the***

camels, were fatigued, and became slow, or tardy. (K.) — **لَحَّ** † It (a saddle of the kind called قَتَب, L, K, and a رَحْل, and a horse's saddle, L) wounded the back. (L, K.) See **مَلْحَاخ**.

R. Q. 1. **لَحَّحُوا**, (K,) and **تَلَحَّحُوا**, (S, K,) They remained fixed, or firm, in their place; did not quit it. (S, K.) — **تَلَحَّحَ** He (a camel) stayed, and remained fixed, or firm. (L.) — Also **تَلَحَّحُوا** They became dispersed; formed by transposition from **تَلَحَّلُوا**. (L.)

R. Q. 2: See R. Q. 1.

هُوَ ابْنُ عَمِّي لَحًا [He is my cousin on the father's side,] closely related: (S, K:) from the phrase **لَحَّحَتْ عَيْنُهُ**. (S.) Here **لَحًا** is put in the acc. case as a denotative of state, because what precedes it is determinate. (S.) And you say **هُوَ ابْنُ عَمْرٍَ لَحَّ** [He is a cousin on the father's side,] closely related, (S, K,) in an indeterminate phrase employing **لَحَّ** as an epithet to **عَمْرٍَ**. (S.) You say the same in the case of the fem. and dual and pl.; (S;) making no difference between the sing. and dual and pl. and fem. (L.) Lh says, that one says, [of two persons who are cousins, one to the other,] **هُمَا ابْنَا عَمْرٍَ لَحَّ**, and **لَحًا**; and in like manner **هُمَا ابْنَا خَالَتِهِ لَحًا**; but not **لَحًا**, nor **ابْنَا عَمَّةٍ لَحًا**. (L.) When the **ابن** is not in the state termed **لَحَّ**, but is of the **عَشِيرَةِ**, you say **هُوَ ابْنُ عَمْرِ الْكَلَالَةِ**, and **ابْنُ عَمْرٍَ كَلَالَةٌ**. (S, K.) [See also **دِنْيًا**; and the contr., **ظَهْرًا**.]

لَاحٌ: see **لَحَّحَ** and **لَجَّحَ**.

لَاحٌ (S, K) and **لَجَّحٌ** (K) A strait, or confined, place. (S, K.) Also, **لَاحٌ**, A valley with tangled, confused, intertwined, or complicated, trees, which stick together: or strait, or confined, and abounding with tangled trees, and stones. In both senses, applied to a place and a valley, it is also written **لَاخٌ**, with **خ**. (L.) [See **لَاخٌ**.]

أَلَحَّ [More, and most, importunate, pressing, persevering, &c.]. (TA, art. **خَنَّسٌ**; see the same article in the present work.)

مُلِحٌ That stands still by reason of fatigue, and will not move from its place. (TA.) — A beast of carriage which, when it lies down, remains immovable, and will not be roused up. (L.)

مَلْحَاخٌ A cloud continually, or incessantly, raining. (L.) — A man [very] importunate, pressing, persevering, assiduous, or constant, in asking, begging, petitioning, or seeking. (L.) — **رَحَى** **مَلْحَاخٌ** (S) A mill-stone that presses hard upon that which it grinds. (A.) —

مَلْحَاخٌ † A saddle of the kind called قَتَب that wounds the back; (K;) that wounds the camel's withers; (S;) that sticks close to the camel's back, and wounds it; and in like manner a saddle of the kind called رَحْل, and a horse's saddle. (L.) — Whatever is slow, or tardy. (L.)

لح

1. **لَحَبٌ**, aor. - , (S, K,) inf. n. **لَحَبٌ**; (S;) and **لَحَّبَ**; (K;) He trod, and passed along, a road, such as is termed **لَحَبٌ**, (S, K,) or simply, a road. (TA.) So also **الْتَحَمَ**. Lth.) = **لَحَبَهُ** and **لَحَّبَهُ** He smote him with a sword: (K:) or wounded him with it. (Th.) — **لَحَّبَهُ** and **لَحَّبَهُ** He made a mark, or impression, upon it. (K.) — He flogged him with whips, and made marks, or scars, upon him. (TA.) — **لَحَّبَهُ**, (inf. n. **لَحَبٌ**, TA,) He cut it (i.e. flesh-meat) lengthwise. (K.) — **لَحَّبَ** (inf. n. **لَحَبٌ**, TA,) He stripped off meat from the bone. (S, K.) — He (a butcher) took what was on the back of the slaughtered camel. (TA.) — He peeled a stick or the like, (S,) or anything. (TA.) — It (the portion next the back-bone, on either side, of a horse, (K,) or his rump, TA) was smooth, and sloping downwards: syn. **إِمْلَاسٌ فِي خُدُورٍ**. (K.) — **لَحَّبَ**, aor. - , inf. n. **لَحُوبٌ**, It (a road) became conspicuous, clear, or open: (K:) as though it peeled [the surface of] the ground. (TA.) — **لَحَّبَ**, inf. n. **لَحَبٌ**, He made a road conspicuous, or clear. (K, TA.) So in the saying of Umm-Selmeh **لَا تُعَفِّ طَرِيقًا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحَّبًا**, Do not thou efface a road which the Apostle of God, &c., made conspicuous, or clear. (TA.) = **لَحَّبَ** (inf. n. **لَحَبٌ**, TA,) + **Invit feminam**. (K.) See **لَحَّبَ**. — **لَحَّبَ بِهِ الْأَرْضَ** He threw him down prostrate upon the ground. (K.) — **لَحَّبَ**, (inf. n. **لَحَبٌ**, TA,) He (a man) passed, or went along, through the land: (TA:) or he went right on, or straight on: (S, K:) or he hastened in his pace; went quickly. (K.) = **لَحَّبَ**, aor. - , [inf. n. **لَحَبٌ**,] He (a man) became emaciated by reason of old age, (S, K,) and weakness. (TA.)

2: } see 1.
8: }

لَاحِبٌ and **لَاجِبٌ** (S, K: the latter word of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**: i.e. **مَلْحُوبٌ**: S) and **مَلْحِبٌ** (K) A conspicuous road: (S, K:) a wide, extended, road, that is not interrupted. (TA.)

لَحِبٌ A she-camel having little flesh in her back: (A'Obeyd, S, K:) originally, it seems, in the sense of **مَلْحُوبٌ**, as though meaning "peeled"

by travel; and afterwards, its original attributive character being forgotten among a people, used without **ة** [when not preceded by the noun which it qualifies, as when preceded by that noun]. (TA.)

لَحِبٌ: see **لَاجِبٌ**.

مَلْحِبٌ Anything with which a thing is cut or peeled: (S, K:) cutting, or sharp, iron. (TA.) — † A great reviler, or vilifier, of obscene tongue. (S, K.) — † A chaste, or an eloquent, tongue. (T.)

مَلْحُوبٌ Smooth, and sloping downwards: an epithet applied to the portion next the back-bone, on either side, [or to the rump,] of a horse. (TA.) [See an ex. voce **قَصَبٌ**.] — A man of little flesh; emaciated: as though peeled. (TA.)

مَلْحُوبٌ Cut in pieces: syn. **مُقَطَّعٌ**. (S.) — See **لَحِبٌ**.

لحت

1. **لَحَّتْ**, aor. - , (inf. n. **لَحْتٌ**, TA,) He beat, struck, or smote, a person with a staff, or stick. (K.) = **لَحَّتْ**, aor. - , (inf. n. **لَحْتٌ**, TA,) He peeled, or unbarked, a staff, or stick: (K:) or saved it, and peeled, or unbarked it: as also **هَذَا رَجُلٌ لَا يَضِيرُكَ عَلَيْهِ نَحْتًا** — **نَحْتٌ**. (IAar.) — **مَا يَزِيدُكَ عَلَيْهِ نَحْتًا لِلشَّعْرِ وَلِحْتًا لَهُ** expl. by **لَحْتًا** † [This is a man than whom none will be more useful to thee in the trimming of verses: **يضيرك**, which is written without the syll. points, is probably a mistake for **يَضُرُّكَ**: see art. **ضَر**]. (IAar.) — **لَحَّتَهُ بِالْعَذَلِ**, aor. - , inf. n. **لَحْتٌ**, [He trimmed him with reproof]: a phrase similar to that immediately preceding. (TA, app. from IAar.) — **لَحَّتَهُ**, aor. - , inf. n. **لَحْتٌ**, † He took what he had, leaving him nothing; as also **لَحَّتَهُ**. (TA.) = **لَحَّتْ** **Invit puellam**: as also **لَحَّتَتْ**, but this latter is not so well known. (TA, art. **لَحَّتْ**.)

لَحَّتٌ **صَادِقٌ**; **بَرْدٌ** **بَحْتٌ** **لَحْتٌ** [i.e., Vehement, or intense, cold: see **بَحْتٌ**: and see also **لَحْتٌ**]. **لَحْتٌ** is here a mere imitative sequent. (TA.)

لج

1. **لَجَّحَ** aor. - , (inf. n. **لَجَّحٌ**, S,) It (a sword, S, K, or other thing, S) stuck fast in the scabbard, (S, K,) and would not come forth; like **لَجَّحَ** **بِإصْبَعِهِ** **لَجَّحَ** **الْخَاتَمَ فِي الإصْبَعِ** The sealing-ring stuck fast upon his finger. (A.) — **لَجَّحَ** **بَيْنَهُمُ الشَّرَّ** Evil stuck fast between, or among, them. (TA.) — **لَجَّحَ** **بِمَكَانٍ** He clave fast to a place; kept fast, or close, to it. (TA.) — **لَجَّحَ** **فِي الأَمْرِ** —

He entered into an affair and became entangled in it so that he could not extricate himself.

(TA.) — نَحَجَ إِلَيْهِ، aor. َ، inf. n. نَحَجٌ; and نَحَجَ إِلَيْهِ; He inclined to him, or it. (TA.)

By the following words of Ru-beh,

• أَوْ تَلَحَّجَ الْأَثْنُ مِنَّا مَلَحَجًا •

is meant, Or tongues speak of us, and incline from what is good to that which is bad. (L.)

[For منها, in the L, I have substituted مِنَّا. نَحَجَ إِلَيْهِ seems to be an inf. n.] — نَحَجَ إِلَيْهِ, [and نَحَجَ، Golius, from Ibn-Ma'roof,] He had recourse to him or it for protection or concealment. (K.) — لَحَجَ It (a thing) became strait, narrow, or confined. (TA.)

2. تَلَحَّجَ عَلَيْهِ الْخَبْرَ، inf. n. تَلَحَّجٌ; and نَحَجَهُ عَلَيْهِ، inf. n. نَحَجَةٌ; He rendered the news, or information, confused to him, and told him something different from that which was in his mind: (S, K:) or the phrase with the former verb signifies he told him news, or a piece of information, different from that which was in his mind; and that with the latter verb, he rendered the news, or information, confused to him. (Az.) See 5.

4. الْحَجَّ إِلَيْهِ، He caused him to incline to him, or it. (TA.) — الْحَجَّ إِلَيْهِ، (K,) and نَحَجَهُ، (S, K,) He constrained, compelled, or necessitated, him to have recourse to, or to do, it. (S, K.)

5. تَلَحَّجَ عَلَيْهِ الْأَمْرَ، and نَحَجَهُ عَلَيْهِ، He represented the affair to him not as it was in his mind. (L.) See 2.

8: see 1 and 4.

10: اسْتَلَحَّجَ الْبَابَ [app. He found the door stuck fast]: (A:) [but I think it not improbable that the right reading is الْبَابُ; and the meaning, the door stuck fast].

Q. Q. 1. نَحَجَ: see 2 and 5.

نَحَجَ: see نَحَجَ.

لَحَجَ A strait, narrow, or confined, place. (S, K.)

مَلَحَجَ (K) and مَلَحَجَ (A, S, K) A place to which one has recourse for protection or concealment; a place of refuge; an asylum. (A, S, K.) — مَلَحَجَ Strait, narrow, or confined, places. (S, K.) — مَلَحَجَ Narrow roads in mountains. (TA.)

مَلَحَجَ مَلَحَجًا A confused and crooked business. (L.)

فَقُلْ مَلَحَجٌ A lock that is not [or, app., that cannot be] opened. (A.)

مَلَحَجَ see مَلَحَجَ.

لحد

1. لَحَدَ (A) and لَحَدَ (L, K) † He, or it, (as an arrow, A) declined, or deviated, from the right course: (A, L, K:) and also he, or it, inclined: you say لَحَدَ إِلَيْهِ، (A, L, K,) aor. َ; (L:) and لَحَدَ (A;) and لَحَدَ (S, L, K;) he, or it, inclined to him, or it. (A, L, K.)

Some read, [in the Kur xvi. 105,] لِسَانِ الَّذِي † [The tongue of him unto whom they incline]. (S.) — لَحَدَ فِي الدِّينِ (S, A, L, Mṣb;) and لَحَدَ فِيهِ، (S, L, Mṣb,) aor. َ; (L:) † He deviated, or swerved, from the right way, with respect to religion: (S, A, L:) he impugned religion. (Mṣb.) — لَحَدَ فِي الْحَرَمِ † He relinquished, or forsook, the right course, with respect to that which he was commanded to do, in the sacred Temple or territory of Mekkeh;

(L, K;) and inclined to do wrong, wrongfully, unjustly, or injuriously: (L:) or he did wrong, wrongfully, unjustly, or injuriously, therein; (S, L, K;) and so opposed others: (Fr, L:) or he associated others with God, therein; expl. by أَشْرَكَ بِاللَّهِ: so in the K and Baṣā'ir: in the latter as on the authority of Zj: or he doubted respecting God, therein: so in the L and other lexicons, as on the authority of Zj: (TA:) or he hoarded up corn in expectation of its becoming dear, therein; (L, K;) a meaning taken from a trad. of 'Omar; (L;) but this is merely a kind of wrong-doing: (TA:) or he desecrated it, and violated its sanctity. (Mṣb.) The origin of the phrase is in the text of the Kur [xx. 26,] وَمَنْ يُؤَدِّ فِيهِ وَإِنَّمَا بَطْنُهُ، i.e. إِنَّمَا بَطْنُهُ، the ب being redundant. (S, L.) — لَحَدَ الْقَبْرَ، aor. َ، (inf. n. لَحَدٌ; L,) and لَحَدَ (A, L, K;) and لَحَدَ لَهْ، and لَحَدَ لَهْ، (S, Mṣb;) He made a لَحَدٌ to the grave. (S, A, L, K.) — لَحَدَ النَّبِيَّ، aor. َ، inf. n. لَحَدٌ; and لَحَدَ (A, L, K;) and لَحَدَ لَهْ، and لَحَدَ لَهْ، (S, Mṣb;) He made a لَحَدٌ for the corpse: or لَحَدَ has this signification; (L;) and in like manner, لَحَدَ لَهْ لَحَدًا، and لَحَدَ لَهْ لَحَدًا، he dug a لَحَدٌ for him: (A, Mgh, Mṣb:) and لَحَدَهُ، he buried him; (L, K;) or put him into a لَحَدٌ; and so لَحَدَهُ. (Mgh, Mṣb.)

3. لَحَدَهُ † He behaved towards him in a crooked, or perverse, manner, the latter doing the same. (K, TA.)

4. لَحَدَ: see 1, throughout. — † He disputed; altercated; wrangled. (A'Obeyd, L, Mṣb, K.) — † He brought a reproach upon him, or held him in light estimation, or despised him, (أَزْرَى بِهِ) and said of him what was false: (K:)

or he held his clemency, or forbearance, or intellect, (حُكْمٌ) in light estimation; or despised it; as also أَتَدَّ بِهِ. (L.)

8. اتَّحَدَ إِلَيْهِ † He had recourse, or betook himself, to it, or him, for refuge, protection, concealment, covert, or lodging. (A.)

لَحْدٌ (S, A, L, Mṣb, K) and لَحْدٌ (S, L, Mṣb, K) and لَحْدٌ (El-Baṣā'ir) and لَحْدٌ (A, L, K,) which last is an epithet wherein the quality of a subst. is predominant, (L,) A trench or an oblong excavation, in the side of a grave; a lateral hollow of a grave; (S, A, L, Mṣb, K;) which is the place of the corpse: what is called ضَرِيحَةٌ and ضَرِيحَةٌ is in the middle: (L:) pl. (of the first, Mṣb) and (of the second, Mṣb) لَحْدَاتٌ. (L, Mṣb, K.) Accord. to some, لَحْدٌ used in this sense is tropical; from لَحَدَ and لَحَدَ signifying "he inclined, or declined." (MF.) [The reverse, however, is the case accord. to the A.] [See an ex. in a verse cited voce شَرِيدٌ.]

لَحْدٌ and لَحْدٌ: see لَحْدٌ.

لَحْدٌ: see لَحْدٌ.

لَحْدٌ act. part. n. of 4, q.v.: † One who deviates, or swerves, from the truth, and introduces into it that which does not belong to it: (ISK, L:) an impugner of religion: (Mṣb in art. رَنْدَى:) pl. لَحْدُونَ (Mṣb) [and مَلَحِدَةٌ]. Some apply the appellation of لَحْدُونَ especially to the Bāṭinees (الباطنية), who assert that the Kur-ān has an outward sense and an inward, the latter differing from the former, and known to them; by which doctrine they have perverted the law. (Mṣb.)

لَحْدٌ: see لَحْدٌ.

لَحْدٌ (A, K) and لَحْدٌ (S, A,) or لَحْدٌ (L,) and لَحْدٌ (K,) A grave having a لَحْدٌ made to it. (S, A, L, K.) — See لَحْدٌ.

لَحْدٌ † A place to which one has recourse for refuge, protection, concealment, covert, or lodging; a place of refuge; an asylum: (S, Mṣb, K:) so called because one turns aside to it. (S.)

لحس

1. لَحَسَهُ، (S, Mgh, Mṣb, K,) or لَحَسَهُ، (A,) aor. َ، (S, Mṣb, K,) inf. n. لَحَسٌ (S, A, Mṣb, K) and لَحَسَ (A, K) and لَحَسَ and لَحَسَ (Yaḥkoob, S, K,) the last mentioned by ISK, (TA,) He lashed it; (S, A, K, TA;) namely, a bowl, (S, K,) and a vessel: (S:) لَحَسَ is with the tongue: (S, K:) or لَحَسَهُ

signifies *he took what was upon it*, (Mgh,) or *what adhered to its sides*, (Mṣb,) *with his tongue or his finger*; (Mgh, Mṣb;) the suffixed pronoun referring to a bowl (Mgh, Mṣb) or some other thing: (Mgh:) and *he took it (a thing) with his tongue*. (TA.) It is said in a proverb, **أَسْرَعُ مِنْ لَحْسِ الْكَلْبِ أَنْفَهُ** [Quicker than the dog's licking his nose]. (S, A.) See also **مَلْحَسٌ**, below. — **لَحَسَ الدَّوْدُ الصُّوفَ**, (A, Mgh, Mṣb,) in measure like **لَبَسَ**, (Mgh,) or **لَحَسَ**, like **مَنَعَ**, (K,) inf. n. **لَحَسَ**, (Mgh, Mṣb, K,) *The worms ate the wool*: (Mgh, Mṣb, K:) and in like manner, **لَحَسَ الْجَرَادُ الْخَضِرَ**, (A, K) and **الشَّجَرَ**, (TA,) *the locusts ate the green plants (K) and the trees*. (TA.)

4. **لَحَسَتِ الْأَرْضُ** † *The land produced plants, or herbage*: (S:) or *began to produce leguminous plants*: (K:) or *produced the first of the herbage, so that the beasts saw it and desired it and licked it, not being able to eat of it anything*: (TA:) or *produced what the beasts of carriage might lick or eat (مَا تَلَسَّهُ)*: (A, TA:) or [became in such a state that] *the beasts of carriage licked or ate (لَحَسَتْ) its plants, or herbage*. (Sgh, K.) — **لَحَسَ الْحَاشِيَةَ** † *He pastured the camels or sheep or goats with the least pasturing*. (K.)

8. **لَحَسَ مِنْهُ حَقَّهُ** † *He took from him his (the former's, A) right, or due*. (A, K.)

لَحْسَةٌ: see 1. [Accord. to analogy, it is an inf. n. of un.]

لَحْسَةٌ [The quantity that one takes by one lick with the tongue. Hence the saying,] **مَا لَكَ مِنْ عِنْدِي لَحْسَةٌ** *I have not anything for thee, or belonging to thee*. (TA.) — See also 1.

لَحُوسٌ: } see **مَلْحَسٌ**.
لَحُوسٌ: }

لَحَّاسٌ *A man who licks much what comes to him*. (TA.) — **لَحَّاسَةٌ** *A moth-worm, that eats wool*; syn. **عَنَّةٌ**. (TA.) — **لَحَّاسَةٌ** *A lioness*. (K.)

لَحْسَةٌ لَحِيسَةٌ † *A distressful, or calamitous, year*; (K;) *a year that consumes all the herbage*: (A, TA:) and **لَوَاجِسٌ**, [the pl., **بِئُونٌ**, being understood,] *distressful, or calamitous, years*. (A, TA.)

مَلْحَسٌ: see **لَحُوسٌ**.

مَلْحَسٌ is a noun of place; [signifying *A place of licking*; &c.;] as well as an inf. n.: and in both cases it has **مَلْحَسٌ** for pl. (IJ.) You say, **بِمَلْحَسِ الْبَقَرِ**, (S, A, K,) or **بِمَلْحَسِ الْبَقَرِ أَوْلَادَهَا**, (TA,) meaning, † *I left him in the places where the wild cows lick their young ones (S, ISd, A, K) from the membranes in which they are born*: (ISd, TA:) or *in a desert place,*

(S,) or *in a desert, or waterless desert*, (ISd, A, TA.) so that it was not known where he was; (S;) because the wild cows bring forth only in the deserts: (ISd, TA:) the former is like the saying **بِمَلْحَسِ الْبَقَرِ**; (S;) and is that which ISd holds to be the right: (TA:) in the latter, **مَلْحَسٌ** is an inf. n., in the pl. form, which is strange; because it governs **أَوْلَادَ** in the accus. case; and a prefixed noun [مَوَاضِعَ] is understood before it: (IJ:) some relate the saying differently, thus, **بِمَلْحَسِ الْبَقَرِ أَوْلَادَهَا**, meaning, **بِمَوْضِعِ مَلْحَسِ الْبَقَرِ أَوْلَادَهَا** [in the place of the cows' licking their young ones]; (K;) because [some hold that] an inf. n. of the measure **مَفْعَلٌ** has no pl. (TA.)

مَلْحَسٌ: see **مَلْحَسٌ**.

مَلْحَسٌ † *Greedy*; as also **لَحُوسٌ** (K) and **لَحُوسٌ** and **مَلْحَسٌ**: (TA:) and one *who takes everything that he can*: (K:) or a *greedy man, who takes everything that he can*: (A:) one *who takes everything that appears to him*: (TA:) [originally, *a lick-dish*:] and [in like manner] **لَحُوسٌ** † *a man who seeks after sweets, like the fly*. (A, K.) — Also, † *Courageous*: (K:) as though an eater of everything that rose up to him. (TA.)

لحن

2. **لَحْنَهُ** see **لَحْنَهُ**.

لحظ

1. **لَحَظَهُ**, (S, K,) or **لَحَظَهُ بِالْعَيْنِ**, (Mṣb,) and **لَحَظَ إِلَيْهِ**, (S, Mṣb, K,) aor. ٤, inf. n. **لَحَظٌ** (Mṣb, K) and **لَحَظَانٌ**, (K,) *He looked at him from the outer angle of the eye*, (S, Mṣb, K,) *to the right or left*, (Mṣb, TA,) *with more turning of the face than is denoted by شَرَزَ*; (Mṣb, K;) or *without turning the face*: (TA:) or *he watched him with the eye*: (Mṣb:) and hence **مَلَاَحَظَةٌ**, of the measure **مَفَاعَلَةٌ**, (K, TA,) explained by Az as signifying a man's looking from the outer angle of either eye. (TA.)

3. **مَلَاَحَظَةٌ**, (S, Mṣb,) inf. n. **مَلَاَحَظَةٌ** (Mṣb, K) and **لَحَظَ**, (S, Mṣb,) [i.q. **لَحَظَهُ**, q.v. — And hence,] † *He regarded him; had regard, or an eye, to him; paid regard, or consideration, to him; he regarded it, [namely, an affair,] or attended to it*; syn. **رَاعَاهُ**. (S, Mṣb, TA.) — [And † *He, or it, had a relation, or an analogy, to him, or it*.]

6. **تَلَاَحَظُوا** (TA) *They turned their eyes, [each looking from the outer angle of his eye,] one towards another*. (K, L.) — [And hence, † *They regarded one another; had regard, or an eye, one to another; paid regard, or consideration, one to another*. — And † *They had a mutual relation, or analogy*.]

لَحَظٌ: see **لَحَظٌ**.

لَحَظَةٌ *A look from the outer angle of the eye; a sidelong glance; an ogle; a look from the side next the ear*: pl. **لَحَظَاتٌ**: the dim. is **لَحِظَةٌ**. (TA.) Hence the saying **جَلَسْتُ عِنْدَهُ لَحَظَةٌ** *I sat with him the like of [the time occupied by] a look from the outer angle of the eye*. (TA.) And **لَحَظَةٌ فِي** [In the twinkling of an eye]. (K in art. **سَرِعَ**; &c.)

لَحَظَ, (S, Mṣb, K,) with fet-ḥ, (S, Mṣb,) like **سَحَابٌ**, (K,) or **لَحَظَ**, (T, IB, Mgh, Mṣb,) with kesr, (T, IB, Mṣb,) which latter is the form commonly known, (IB,) or the latter is incorrectly used for the former by some who twist the sides of the mouth in utterance, (MF,) or is [only] an inf. n. of **لَحَظَ**, (S,) *The outer angle of the eye*, (T, S, Mgh, &c.,) *next the part between the eye and the ear*; (T, Mgh, Mṣb;) as also **لَحَظَ**: pl. of the former **لَحَظٌ**: and of the latter **لَحَظَاتٌ**. (TA.) You say, **قَتَنَتْهُ بِلَحَظِهَا** [She captivated his heart with the outer angle of her eye], and **بِأَلْحَظِهَا** [with the outer angles of her eyes]. (TA.)

لَحَظَ: see **لَحَظَ**.

هُوَ لَحِيفٌ فَلَانٌ † *Like*. (K.) You say, **هُوَ لَحِيفٌ فَلَانٌ** † *He is the like of such a one*. (TA.)

رَجُلٌ لَحَظٌ [A man who has a habit of looking from the outer angle of the eye]. (TA.)

مَلْحَظٌ syn. with **لَحَظٌ**: or it signifies **مَوْضِعٌ لَحَظٌ** [i.e. the place at which one looks from the outer angle of the eye]: pl. **مَلَاَحِظٌ**. (TA.)

[مَلْحُوظٌ] † *Regarded; had in view*.]

‡ **أَحْوَالُهُمْ مُتَلَاَحِظَةٌ** [Their states, or conditions, are similar; such as have mutual relation, or analogy]. (TA.)

لحن

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See Supplement.]

لح

1. **لَحَّ**, (S, L, K,) aor. **تَلَحَّ**, inf. n. **لَحٌّ** and **لَحِيحٌ**, (L,) *His eye shed copious tears*, (S, L, K,) and *its lids became rough*. (L.) — **لَحَّ**, as also **لَحَّ**, *His eyelids stuck together, by reason of a white thick matter collected in their corners*. (L.) See **لَحَّ**. — **لَحَّ فِي كَلَامِهِ**. — **لَحَّ** [aor., accord. to analogy, ٤,] *He was obscure and barbarous in his speech*. (K.)

8. التَّخَّ عَلَيَّهِمْ أَمْرُهُمْ Their affair, or case, became confused, or perplexed, to them. (S, K.) — التَّخَّ It (herbage) became tangled, or luxuriant. (S, K.)

تَخَّة Obscureness and barbarousness in speech. (TA.) = A dirty, stinking, woman. (K.)

وَادٍ لَّاحٍ (Aṣ, Ibn-Ma'een, K,) and لَّاحٍ (K,) or this is incorrect, (Ibn-Ma'een,) A valley having intricate defiles, or narrow passes: (K:) or, abounding with trees, and intricate; as also مَلْتَحٍ: (L:) or, intricate by reason of its trees: (Aṣ:) or it is لَّاحٍ, without teshideed, [i.e. لَّاحٍ, or, as its derivation presently mentioned implies, (Sh, K,) from أَلْحَى, distorted (L, K) [but in the former written أَلْحَى] in the mouth. (L.) — جَوْفٍ لَّاحٍ A deep valley. (IAṣr.)

تَخْلَخَانِي (S, K,) fem. with ة, (L,) A man whose speech, or utterance, is characterized by what is termed تَخْلَخَانِيَّة, or barbarousness, or vitiousness, &c.: (L:) not chaste in speech, or utterance. (S, K.)

تَخْلَخَانِيَّة A barbarousness, or vitiousness, in speech, or utterance; a want of chasteness therein; an impotence, or impediment, or a difficulty, therein. (AO, S, L, K.) It is a quality of the dial. of the Arabs of the desert of Esh-Shahr and 'Oman; as when they say, for مَا شَاءَ اللَّهُ, مَا شَاءَ اللَّهُ: (Eth-Tha'alibee:) or is derived from تَخْلَخَانُ, the name of a tribe; or, as some say, of a place. (L.) تَخْلَخَانِيَّة تَنْظَرُ فُلَانٌ تَنْظَرُ فُلَانٍ تَنْظَرُ فُلَانٍ تَنْظَرُ فُلَانٍ Such a one looked with the look of barbarians, or foreigners; or, of those who are barbarous in speech. (Aṣ.)

مُتَخِّخٌ (S, K,) vulg. مُتَخِّخٌ (S,) or مُتَخِّخٌ, (as in some copies of the S and K,) but this should not be said, (K,) A drunken man confused in his intellect, (S, L,) and not understanding anything: (L:) or, full of drink; (K:) as also مُتَخِّخٌ. (TA in art. رَخ.) — See لَّاحٍ.

لَحَب

1. لَحَبَ He slapped a person; struck him with the open hand. (K.) = لَحَبَ, aor. - and - , (inf. n. لَحَبٌ, TA,) Inivit feminam: (Kr, K:) but the word commonly known, related by Yaakooḥ and others, is لَحَبَ. (ISd.)

3. لَحَبَهُ, inf. n. مَلَاخَبَةٌ (and لَحَابٌ, TA,) He slapped him, being also slapped by him. (K.)

لَحَبٌ The trees which produce what is called مَعْنٌ, q.v. (K.)

مُلْتَحِبٌ One who is slapped much, or violently, in altercations. (K.)

لَحَتْ

أَخَتْ (Great, or big, in body: (Lth, Sgh, and some copies of the K:) or great, or big, and corpulent. (So in the other copies of the K.) — A woman in whom the division between the vagina and the rectum has been broken through; syn. مَفْضَاةٌ. (K.) — حَرَّتْ لَحَتْ لَحَتْ Vehement, or intense, heat. (Lth, K.) [See also لَحَتْ: and see لَحَتْ.] Thought by ISd to be arabicized. (TA.)

لَخِص

2. لَخِصَهُ (A, TA,) inf. n. تَلَخِصٌ (S, A, K,) He explained, expounded, or interpreted, it; (S, A, K;) he made it clear; (A, K;) namely, language: (A:) تَلَخِصٌ and تَبَيَّنٌ and شَرَحٌ and تَخْلِصٌ all signify the same: (A:) he went to the utmost point in explaining it, expounding it, interpreting it, and making it plain; namely, a thing; as also لَخِصَهُ. (TA.) You say, لَخِصْ لِي خَبْرَكَ Explain thou to me thy news, or information, thing after thing. (TA.) And it is said in a trad. of 'Alee, مَا أَتَيْتَ مَعَهُ مَلْتَحِبٌ He sat to make clear what was confused and dubious to others. (TA.) — He made it near: [the inf. n. being explained in the TA by التَّغْرِيبُ; but I incline to think that this is a mistranscription, for التَّغْرِيبُ; and that the meaning is, he made it clear, plain, distinct, or perspicuous:] he abridged it: he restricted, or limited, himself in it, namely, a saying, and abridged of it what was needful. (TA.)

مُلْتَحِصٌ The sum or result or conclusion [of a thing]. (TA.)

- لَخَفَ
- لَخِمَ
- لَخِنَ
- لَخَى

See Supplement.]

لَدَّ

1. لَدَّ, originally لَدِدَ, (second pers. لَدِدْتُ, L,) aor. - , (L, Mṣb,) inf. n. لَدَدٌ (S, A, L, Mṣb,) He was violent, or vehement, in contention, or altercation; in dispute; in litigation. (S, A, L, Mṣb.) — لَدَدَهُ (S, L, Mṣb, K,) aor. - , (S, L, Mṣb,) inf. n. لَدَدٌ, (L, Mṣb,) He overcame him in contention, or altercation; in dispute; in litigation: (S, L, K:) or he opposed him violently, or vehemently, in contention, or altercation; in dispute; in litigation. (Mṣb.) لَدَدْتُ, (in some copies of the K, لَدَدْتُ, inf. n. لَدَدٌ, (IKtt, L: in the K, لَدَدْتُ) Thou becomest such as is called

[violent, or vehement, in contention, &c.]. (IKtt, L, K.) — لَدَدَهُ عَنِ الْأَمْرِ (inf. n. لَدَدٌ, L,) He restrained, withheld, debarred, hindered, or prevented, him from doing the thing: (L, K:) he made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; like رَدَدَهُ: (T and L, art. رَد.) of the dial. of Hudhheyl. (L.) = لَدَدَهُ (K,) or لَدَدَهُ بِاللَّدَوْدِ (M,) aor. - , (L,) inf. n. لَدَدٌ and لَدَوْدٌ; (M, K;) and لَدَدَهُ; (S, L, K;) and لَدَدَهُ اللَّدَوْدُ; (M, L, K;) He administered to him the medicine, or draught, termed لَدَوْدٌ. (S, M, L, K.) The action termed اللَّدَدُ is the taking a child's tongue, and drawing it to one side, and pouring medicine in the other side, between the tongue and the side of the mouth. (Fr, L.) — لَدَدْتُ He had a medicine, or draught, of the kind termed لَدَوْدٌ administered to him. (S, L, K.) See also 8. — لَدَدْتُهُمْ التَّصِيحَةَ I administered to them sincere, or faithful, advice, or counsel, like as one administers the medicine, or draught, termed لَدَوْدٌ. (L.)

2. لَدَدَهُ i.q. نَدَدَهُ (L, K,) i.e., He rendered him notorious, or infamous. (L.)

3. لَدَادَهُ, inf. n. لَدَادٌ (A, Mṣb) and مُلَادَةٌ (A,) He contended with him violently, or vehemently, in an altercation; in a dispute; in a litigation. (A, Mṣb.) — مَا زِلْتُ أَلَدُّ عَنَّكَ I ceased not to repel from thee; or, to defend thee. (S.)

4. لَدَدَهُ He found him to be such as is called أَدَدٌ [violent, or vehement, in contention, &c.]. (TA.) — لَدَدَهُ He opposed him in contention, or altercation; in dispute; in litigation. (TA.) See also 1 and 3.

5. لَدَدَهُ He turned his face to the right and left, (S, L, K,) in confusion, perplexity, or amazement: (L, K:) from اللَّدِيدَانِ signifying "the two sides" of the neck. (S, L.) — He tarried, or waited, in expectation. (K, TA.)

8. لَدَدَهُ (S, L, K,) and لَدَدَهُ لَدَوْدًا (S, L,) He swallowed a medicine, or draught, of the kind termed لَدَوْدٌ. (S, L, K.) See also لَدَدَهُ = لَدَدَهُ He declined from him, or it. (K.)

لَدَدٌ: see لَدَدٌ. — A [sack of the kind called] لَدَدٌ. (S, L, K:) like لَدِيدٌ. (TA.)

لَدَدٌ: see لَدَدٌ. = لَدَوْدٌ and لَدِيدٌ A medicine (or draught, Aṣ, L) that is poured into one of the two sides of the mouth (Aṣ, S, L, K) by means of the instrument called مَسْعُطٌ: (L, K:) pl. أَلَدَدَةٌ (S, L, K:) from اللَّدِيدَانِ signifying "the two sides" of a valley. (S, L.) It is said in a proverb, جَرَى مِنْهُ مَجْرَى اللَّدَوْدِ [It acted upon him, or affected him, like the medicine,

or draught, termed **لُدود**; i.e., unpleasantly, or disagreeably]. (ISk, §.) See Freytag's Arab. Prov. i. 282

لُدِيدٌ: see **لُدودٌ**. — **لُدِيدَانِ** The two sides of a valley: (S, A, L:) each of them is called **لُدِيدٌ**: (L:) and the two sides of the neck, (S, A, L, K,) below the ears: (L, K:) or the two lateral muscles of the neck: (M, L:) the two sides of the mouth: (A, L:) and of the penis: (L:) and (as some say, I,) of anything: (L, K:) pl. **اللُدُدُ**: (S, L, K:) and **لُدِيدٌ**, accord. to AA, signifies the outside of the neck. (L.) — See **لُدٌ**.

لُدٌ and **لُدودٌ** (S, L, Mṣb, K,) the latter having an intensive sense, and **لُدٌ**, which is an inf. n. used as an epithet [and therefore also intensive], (Mṣb,) A man who overcomes in contention, or altercation; in dispute; in litigation: (S, L, K:) or, who opposes violently, or vehemently, and very violently, or vehemently, in contention, or altercation; in dispute; in litigation: (Mṣb:) and **لُدٌّ** (S, L, Mṣb, K) and **لُدْدٌ** and **لُدْدٌ** (S, L, K) a man violent, or vehement, in contention, or altercation; in dispute; in litigation: (S, L, Mṣb:) or difficult therein, and vehement in war: (IKḥ:) or a contentious, disputatious, or litigious, (L,) and tenacious adversary, who will not incline to the truth: (L, K:) the fem. of **لُدٌّ** is **لُدَّةٌ**: (L, Mṣb:) and the pl. **لُدٌّ** (S, L, Mṣb, K) and **لُدَادٌ**: (L, K:) the **لُد** in **لُدْدٌ** and the **لُد** in **لُدْدٌ** are letters of quasi-coördination, [i.e., added to render those two words quasi-coordinate to **سَفَرَجَلٌ**,] as is shown by the two dāls being not incorporated by idghām; for it is allowable to add a letter at the beginning of a word for the purpose of quasi-coördination when the word has another augmentative letter: (IJ, L:) the dim. of **لُدودٌ** is **لُدِيدٌ**, because it is originally **لُدُدٌ**, the **ن** being added to render it quasi-coördinate to **سَفَرَجَلٌ**. (S, L.) **قَوْمًا لُدًّا** in the Qur, [xix. 97,] is said to signify A people who are adversaries perverted from the truth: or, who are deaf to the truth. (L.) You say also, **هُوَ شَدِيدٌ لُدِيدٌ** [assimilating the second epithet in form to the first, He is strong, and one who overcomes in contention, &c.] (A.)

لُدٌ: see **لُدِيدٌ** and **لُدودٌ** and **لُدْدٌ** and **لُدْدٌ**.

مَلْدودٌ A man who has had a medicine, or draught, of the kind termed **لُدودٌ** administered to him. (S, L, K.)

الْمَلْدودُ † The neck. (A, L, K.)

مَا لِي عَنْهُ مَلْدٌ I have no way of avoiding, or escaping, it: (S, L, K:) as also **مُحْتَدٌ**. (S, L.)

لدب

1 and 3. **لَدَبٌ** and **لَدَبٌ**: see **لَدَبٌ**.

لدسأ

لدغ

لدم

لدن

See Supplement.]

لد

1. **لَدَبْتُ** (T, M, L, Mṣb, K,) second per. **لَدَبْتُ** (Mṣb,) aor. **يَلْدُبُ** (T, Mṣb,) inf. n. **لَدَابَةٌ** (A, L, Mṣb) and **لَدَاذٌ** (Mṣb) and **لَدَّةٌ**; (A;) and **لَدَدٌ**, inf. n. **لَدَادٌ**; (A;) It (a thing) was, or became **لَدِيدٌ** [i.e. pleasant, delightful, delicious, luscious, sweet, or savoury; see **لَدَّةٌ**, below; and see **طَابٌ**]; (T, M, L, Mṣb, K;) an object of desire, or a thing desired. (L.) — **لَدَّةٌ** (M, L, K,) first pers. **لَدَدْتُ** (T, S, Mṣb,) aor. **يَلْدُبُ** (T, M, L, Mṣb,) inf. n. **لَدٌ** (M, L) and **لَدَّةٌ** (Mṣb) and **لَدَاذٌ** and **لَدَادَةٌ** (S, M, L, K,) He found it **لَدِيدٌ** [i.e. pleasant, delightful, delicious, luscious, sweet, or savoury; he delighted in it; he took pleasure, or delight, in it]; (S, L, Mṣb, K;) as also **لَدَّبَهُ**, and **لَدَدَهُ**, and **لَدَدَهُ**, and **لَدَدَهُ**: (M, K:) or he counted, accounted, reckoned, or esteemed, it pleasant, &c.; (L;) as also **لَدَّبَهُ**, and **لَدَدَهُ**, and **لَدَدَهُ**, (A, L,) and **لَدَدَهُ**: (S, L, Mṣb:) **لَدَدْتُ** and **لَدَدْتُ** and **لَدَدْتُ** are syn.; (En-Nadr, T, L;) and so are **لَدَدْتُ** and **لَدَدْتُ** and **لَدَدْتُ**. (S, L, Mṣb.) — **لَدَدْتُ** and **لَدَدْتُ** and **لَدَدْتُ**, (see an ex. of its act. part. n. voce **مُرِدٌ**, in art. **رُد**.) This is of the things that please, or delight, me]. (A.)

2: see 1.

3. **لَدَاذٌ** and **مَلَادَةٌ**, inf. n. **لَدَادٌ** and **لَدَادٌ**, [The man gave pleasure, or delight, or enjoyment, to his wife, receiving the same from her,] on the occasion of contact in the act of concubitus. (A.) See also 6.

4: see 1.

5. **لَدَدْتُ** [I became pleased, or delighted; or I pleased, or delighted, myself]. (A.) — See also 1.

6. **تَلَدَّوْا** [They (a husband and his wife) gave each other pleasure, or delight, or enjoyment,] on the occasion of contact in the act of concubitus. (A.) See also 3.

8: see 1.

10: see 1. — **لَدَدْتُ** also signifies He experienced pleasure, or delight.]

لَدٌ Sleep. (IAḥr, T, S, L, K.) — See also **لَدِيدٌ** and **لَدَّةٌ**.

لَدَّةٌ Pleasure; delight; contr. of **لَدِيدٌ**; (M, L, K;) so explained because it happens not save to one who is of sound constitution, free from pains; syn. with **شَهْوَةٌ** [in one of the senses of this latter word], or nearly so: (TA:) pleasantness; delightfulness; deliciousness; lusciousness, sweetness: (the Lexicons passim: see the intrans. v. **لَدَدٌ**, of which it is an inf. n.) pl. **لَدَاتٌ**. (S, L, Mṣb, K.) — **لَدَوِيٌّ**, of the measure **فَعْلِيٌّ**, also signifies the same as **لَدَّةٌ**, and is formed by the change of one of the two dhāls into **و**; [in the **لَدِي**]; a change similar to that in **تَقَضَى**. (L.) It occurs in a trad. of 'Aisheh, relating to the present world, **قَدْ مَضَى لَدَوَاهَا وَبَقِيَ بَنَوَاهَا**, [Its pleasure, or delight, or pleasantness, or delightfulness, hath passed away, and its probation remaineth]. (L.) — Also **لَدَّةٌ** and **لَدَادَةٌ** and **لَدِيدٌ** and **لَدَوِيٌّ** The eating and drinking in a state of ease, comfort, or pleasure, and competence. (IAḥr, T, L.) — See **لَدِيدٌ**.

لَدِيدٌ and **لَدٌ** are used in the same manner, as epithets, (Lth, T, L,) from the intrans. v. **لَدٌ**, (L,) signifying Pleasant, delightful, delicious, luscious, sweet, or savoury; (the Lexicons passim;) desirable, or desired: (L:) pl. of both, **لَدَاذٌ**; and of the latter, [or of both,] **لُدٌّ**. (M, K.) — **كَأْسٌ لَدَّةٌ** and **لَدٌ** (S, M, L,) and **لَدِيدٌ** (M, L,) and **لَدٌ**: (A,) A pleasant, delightful, delicious, luscious, sweet, or savoury, beverage, or wine, and cup of beverage, or wine, and thing]. — [You say] **لَهُ عَيْشٌ لَدٌ** [He has a pleasant, or delightful, life]: and **لَدٌ** مِنْ **عَيْشِي** [He is in a pleasant, or delightful, state of life]. (A.) — **رَجُلٌ لَدٌ** A man of pleasant, or delightful, conversation, or discourse. (A.) — A man in the enjoyment of pleasure, or delight: (M, L:) and **اللُدُدُ** [pl. of **لُدٌّ**] Those who take their pleasures, or delights. (K.) — **اللَدَّةُ** Wine: pl. **لُدٌّ** and **لَدَادٌ**. (K.) — See **لَدَّةٌ**.

لَدَادَةٌ: see **لَدَّةٌ**, and 1.

لَدَوِيٌّ: see **لَدَّةٌ**.

لَدٌ [This is more, or most, pleasant and delightful, &c.] (A.)

مَلْدٌ A place of **لَدَّةٌ** [i.e. pleasure, or delight]: pl. **مَلَادٌ**. It is said in a trad. **إِذَا رَكِبَ أَحَدُكُمْ الدَّابَّةَ فَلْيُحِبِّهَا عَلَى مَلَادِهَا** [When any one of you rides the beast of carriage, let him urge it to run upon the places that are pleasant to it]; i.e. let him make it run upon plain, or even, not rugged, ground. (L.)

أَلذَّ and أَلذَّ [thus written with two láms] dial. forms of أَلذِّي: dual أَلذَّيَا, with the ن elided: pl. أَلذَّيْنِ; and sometimes, in the nom. case, أَلذَّوْنِ. (§.) Their proper art. is أَلذِّي. (IB, K.) [See an ex. in a verse cited voce [تَنْزِي].]

لذب

1. لَذَبَ, aor. ذ, inf. n. لَذُوبٌ; and لَذَبَ; He remained, stayed, abode, or dwelt, in a place: (K:) or correctly written with ذ, unpointed: but IDrd doubts whether correctly with ذ or with د. (TA.) See also لَذَبَ.

3: see 1.

[لذع

لذم

لذى

See Supplement.]

لذ

1. لَذَّ الشَّيْءُ بِالشَّيْءِ, (TK,) [aor., app. ذ,] or لَذَّ, aor. ذ, (so in a copy of the Mṣb,) inf. n. لَذُّ, (Mṣb, K,) The thing clave to the thing: (Mṣb, K,* TK:) it stuck, or adhered, to it. (TA.) See also 8. — [Hence,] لَذَّتْ بِي يَا فُلَانُ [Thou hast importuned me, or wearied me by thine importunity, O such a one]. (A.) — لَذَّه, (S, K,) aor. ذ, (§,) inf. n. لَذُّ (S, K) and لَذَّرَ, (K, and so in a copy of the S,) or لَذَّرَ, (L, and so in a copy of the S,) He fastened it, or made it fast; or he bound it, or tied it; syn. شَدَّه: and he stuck it, or made it to adhere; (§, K;) as also لَذَّه, (K,) inf. n. لَذَّارٌ. (TA.) [But it is afterwards said in the TA, that, accord. to the TS, به أَلذَّرْتُ بِهِ in the sense of أَلصَّقْتُ بِهِ was disallowed by Aṣ.] You say also, لَذَّه بِهِ, (TK,) inf. n. لَذُّ, (K,) He made it to cleave to it; (K,* TK;) like the لَذَّارٌ of a house or chamber. (Lth, TA.) And لَذَّرَا They (two camels) were tied together: and they (the two shanks of a camel) were straitly connected in the shackles. (TA.) — He fastened it, namely a door, with a لَذَّارٌ, or bar; he barred it. (K,* TA.) — He thrust or pierced him [with a spear or the like]. (K,* TK.) — لَذَّه إِلَى كَذَا He necessitated him, or constrained him, to have recourse to, or to do, such a thing. (A, TA.)

2. لَذَّه He (God) caused him to be compact and strong in make. (§, K.)

3. لَذَّرْتَهُ, (inf. n. لَذَّرَا, TA,) I associated with him; became his companion. (§,* K,* TA.)

4. لَذَّه: see 1.

8. لَذَّه It became coupled with it, and stuck to it. (A.) See also 1.

لَذَّ رَجُلٌ كَرًّا لَذَّ A niggardly, tenacious, man:

(AZ, TA:) or the latter epithet is an imitative sequent. (§, K.) — لَذَّ شَرًّا: see لَذَّارٌ.

لَذَّارٌ شَرًّا: see لَذَّارٌ.

لَذَّرَ: see لَذَّرَ. — Straitness, difficulty, distress; or the like; syn. شِدَّة. (TA.) — A state of crowding together of people in a narrow compass.

(Mṣb.) — عَيْشٌ لَذَّرٌ A strait, or difficult, life (Mṣb.)

لَذَّارٌ A piece of wood with which a door is fastened; the bar of a door; (A,* K,* TA;) as also لَذَّرٌ. (K.) [Said in the S, where it is not explained, to be from لَذَّارٌ خَصْمٌ, q.v. infra.; but accord. to the A, it is proper, not tropical.] — هُوَ لَذَّارٌ مَالٍ He is one who [by close and constant attention] takes good care of camels, or other property. (A, TA.) [Hence,] جَعَلْتَهُ لَذَّارًا لِفُلَانٍ I have made or appointed thee [to be a manager of such a one;] not to suffer such a one to disobey or oppose. (A,* TA.) — هُوَ لَذَّارٌ خَصْمٍ [He is one who cleaves to an adversary in contention or litigation]. (§, A.) — إِنَّهُ لَذَّارٌ خُصُومَةٍ Verily he is pertinacious in contention or litigation; commissioned and able to manage it. (TA.) — فُلَانٌ لَذَّارٌ شَرًّا, (TA,) and لَذَّارٌ شَرًّا, (K,) and لَذَّارٌ شَرًّا, (TA,) and لَذَّارٌ شَرًّا; Such a one is one who pertinaciously adheres to evil or mischief. (K, TA.)

لَذَّرَ an imitative sequent to عَجُوزٌ. (K.)

لَذَّارٌ شَرًّا: see لَذَّارٌ.

لَذَّرَ, applied to a man, and in like manner, without ذ, to a woman, لَذَّرَ, or pertinacious, in adhering. (TA.) — Vehement in contention or litigation; (§, K;) pertinacious in adhering to that which he desires, or seeks, to obtain. (§.)

لَذَّرَ, (S, K,) or لَذَّرَ الخَلْقِ, (A,) A man (A, TA) compact and strong in make; (§,* K,* TA;) having a well-knit frame. (A.)

لذأ

1. لَذَّأ and لَذَّأ, (K,) or the former only, (TA,) He filled (K) a water-skin or the like. (TA.) — لَذَّأه, aor. ذ; and لَذَّأه, (K,) and لَذَّأه; (TA;) He gave him [a thing]. (K, TA.) In the K, this portion is confused, as well as defective. (TA.) — لَذَّأَتْ She (a woman) brought forth. (K.) [You say] قَبَّحَ اللهُ أُمَّ لَذَّأَتِهِ, (TA,) or لَذَّأَتْ (K.) [May God remove far from good, or prosperity, the mother that brought him forth!] — لَذَّأَتْ; (K;) and لَذَّأَتْ, (Aṣ, S, K,) inf. n. لَذَّأَةٌ; (Aṣ, S;) He tended camels well. (Aṣ, S, K.)

2: see 1.

4. لَذَّأَ الرُّءُوسَ He satiated sheep &c. (K) with pasture. (TA.) — See 1.

5. لَذَّأَ تَلْرًا رِيًّا It, or he, was, or became, filled to saturation, or satiety. (K,* TA.)

نرب

1. نَرَّبَ, aor. ذ, inf. n. نَرُوبٌ, It was, or remained, fixed, settled, firm, or constant. (K.) — نَرَّبَ, aor. and inf. n. as above, It (mud &c., S) adhered, clave, or stuck. (§, K.) — نَرَّبَ, aor. ذ, inf. n. نَرُوبٌ and نَرُوبٌ, [It became commixed, or commingled; it intermixed; or it became contracted;] one part of it entered into another. (K.) — نَرَّبَ and نَرَّبَ It (mud) cohered, and became hard. (K.) — نَرَّبَ, aor. and inf. n. as at first, It was a time of drought, of no rain. (K.) — نَرَّبَتْهُ الْعَقْرَبُ i.q. نَسَبَتْهُ; The scorpion stung him. (Kr, K.)

6. نَرَّبَ تَلْرَابَ التَّمْرِ The dates stuck together. (L, art. نضع.)

عَيْشٌ نَرَّبٌ Strait; narrow; difficult. E.g. عَيْشٌ نَرَّبٌ A strait, or difficult life. (TA.)

نَرَّبٌ A narrow road, or way. (K.)

نَرَّبٌ immediately following عَرَبٌ, (in the CK, عَرَبٌ) [meaning a man "who has no wife,"] is an imitative sequent [used by way of pleonasm and corroboration]. (K.) So likewise نَرَّبَةٌ after عَرَبَةٌ. (Ibn-Buzruj.)

نَرَّبٌ Little in quantity or number: pl. نَرَّبَاتٌ. (K.) E.g. مَاءٌ نَرَّبٌ Little water. (TA.)

نَرَّبَةٌ Adversity; difficulty; distress; (§, K;) drought: (§.) pl. نَرَّبَاتٌ (IJ, K: in the CK نَرَّبَاتٌ) and نَرَّبَاتٌ: (§, K;) the latter with the ز quiescent, because it is [originally] an epithet. (§.) E.g. أَصَابَتْهُمْ نَرَّبَةٌ Distress and drought befell them. (§.) — سَنَةٌ نَرَّبَةٌ A severe year; a year of drought. (TA.)

نَرَّبَ Adhering, or adhesive, or cohesive, clay or mud. (§.) — Being, or remaining, fixed, settled, firm, or constant. (§.) — صَارَ الشَّيْءُ نَرَّبًا The thing became fixed, settled, firm, or constant, (§, K,) and severe: (TA:) [or, a constant infliction:] or, indispensable, or necessary: i.e. the blow of a sword that sticks, or remains fixed, [in the wound]. (Abou-Bekr, cited in the TA.) نَرَّبٌ is here the same as لَذَّرَ: (K:) the latter is the original word; the نَرَّبٌ being changed into نَرَّب; and is also used in this phrase: (TA:) but لَذَّرَ, in this in-

stance, is the more chaste. (§.) En-Nábigah says,

- فَلَا تَحْسِبُونَ الْعَمِيرَ لَا شَرَّ بَعْدَهُ
- وَلَا تَحْسِبُونَ الشَّرَّ ضَرْبَةَ لِزِبٍ

[Then think ye not that good shall have no evil after it, nor think ye that evil shall be a constant infliction]. (§.) Sgh says, of the conversion of رِبَاغَةٌ into رَبَاغَةٌ, or of و into ي because of kesreh before it, لَزِبٍ هَذَا الْقَلْبُ لَيْسَ بِضَرْبِ لَزِبٍ [This conversion is not a necessary sort.] (TA in art. (ربوغ))
 مِلْزَابٌ Very avaricious; tenacious, or niggardly: (§, K:) pl. مِلْزَابٍ. (§.)

لزج

1. لَزَجَ, aor. -, (§, M, K,) inf. n. لَزَجٌ and لَزُوجَةٌ (M) and لَزُوجٌ (Mḡb); and لَزَجٌ (M); It (a thing, §) stretched out, in a neut. sense: it roped; or drawn out, with a viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, continuity of parts: syn. تَمَطَّطٌ and تَمَدَّدٌ: (§, K:) it was, or became, viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, so as to adhere to the hand and the like. (Mḡb.) —

أَكَلْتُ شَيْئًا فَلَزَجَ فَلَزَجَ بِهُ لَزَجٌ بِهِ It adhered to him, or it, as glue or the like; syn. غَرِيَ (§, K.) E.g. أَصَابِعِي I ate a thing and it adhered to my fingers. (Mḡb.) — [And] لَزَجَ It (food, or ointment,) became [viscous, glutinous, clammy, cohesive, sticky, slimy, ropy, or mucilaginous,] like حُطْبِي [or marsh-mallow]. (M, &c.) —

تَلَزَجَ i.q. تَلَجَنَ: (§, K:) i.e., The herbage became flaccid, and one part thereof inclined over another: (TA:) [or became flaccid, and of a viscous consistency, or viscous or mucilaginous in its juice; as appears from what here follows]. Ru-beh says, [in the §, El-'Ajjúz,] describing a pair of asses, male and female,

- وَقَرَعَا مِنْ رَعِي مَا تَلَزَجَا

[And they finished pasturing upon what had become flaccid, and of a viscous consistency]. For, says J, [immediately after citing these words of the poet,] when herbage begins to dry up, its juice thickens, and becomes like the mucilage of the حُطْبِي [or marsh-mallow]. (TA.) Or the words of the poet, above quoted, signify, And they finished pasturing upon what they had searched after constantly, or time after time: for تَلَزَجَ also signifies the searching of a beast of carriage after herbage and leguminous plants, constantly, or time after time: and the two asses are here the agents of the verb تَلَزَجَا. (L.)

5. See 1. — تَلَزَجَ رَأْسُهُ His head remained unpurified of its dirt (§, K) after he had washed it. (Yaşkoob, §.)

لَزَجٌ (§, M, Mḡb) and مَلَزَجٌ (M), A thing stretching out, in a neut. sense: roping; or drawing out, with a viscous, glutinous, clammy, cohesive, sticky, or slimy, continuity of parts: syn. مَتَمَطَّطٌ and مَتَمَدَّدٌ: (§:) viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, so as to adhere to the hand or the like: (Mḡb:) بَلْغَمٌ لَزِجٌ [Viscous, glutinous, cohesive, sticky, or ropy, phlegm]. (TA.) زَبِيَّةٌ لَزِجَةٌ A sticky raisin. (L.)

رَجُلٌ لَزِجَةٌ, and لَزِجَةٌ, and لَزِجَةٌ, A man who keeps to his place, and does not quit it. (K.)

مَلَزَجٌ: see لَزِجٌ.

لرزق

لرزق

لرزق

See Supplement.]

لرزورد

لَزُورْدٌ [and لَزُورْدٌ], an arabicized word, [from the Persian لَزُورْدٌ,] A well-known stone; [lapis lazuli;] used as a material with which to write, and as a medicine. (MF.)

لَزُورْدِيٌّ Of the colour of lapis lazuli.]

لسب

1. لَسَبَهُ, aor. -, (§, K,) and -, (K,) inf. n. لَسَبٌ, (§,) It (a scorpion, §, or a serpent or other thing, K, as a scorpion, and wasp, but generally said of a scorpion, TA,) stung him, or bit him. (§, K.) — لَسَبَهُ أَسَاطِئًا He flogged him with whips. (§.) لَسَبَهُ بِالسُّوطِ He flogged him with the whip. (K.) — لَسَبَ, aor. -, (§, K,) inf. n. لَسَبٌ, (§,) He licked honey, (§, K,) or the like, (K,) as clarified butter. (TA.) — لَسَبَ بِهِ, aor. -, It adhered, clave, or stuck, to it, or in it: (§, K:) like لَصَبَ. (§.)

لَسَبَةٌ, like لَعَقَةٌ, A single lick of honey or the like. (TA.)

لَسَبًا, and لَسَبًا, He left not anything: [lit., what might be licked off]. (K.) [See also لَسَبٌ.]

لَسَبًا: see لَسَبًا.

لسد

1. لَسَدَ, aor. -, (§, M, K,) and -, (M,) inf. n. لَسَدٌ; (§;) and لَسَدَ, aor. -, (§, K,) inf. n. لَسَدٌ; (§;) the latter mentioned by AHát, (§,) or Aboo-Khálid, (L,) in the Kitáb el-Abwáb, (§, L,) but the former is the more chaste, (TA,) It (a lamb or kid, K, or the young one of a cloven-hoofed animal, §, M,) sucked its mother: (§, M, L:) or sucked her so as to exhaust all that was in the udder. (M, L, K.) — Also, both

verbs, He (a dog) licked a vessel: (M, K:) or he (a man) licked what was in the vessel. (IKtt.) — Also, the former, He licked honey: (§:) and anything. (M.) You say لَسَدَتْ الْوَحْشِيَّةُ وَلَدَهَا The female wild animal licked her young one. (M.)

مِلْسَدٌ A young camel that sucks: (L:) or that sucks much. (K.)

لسع

لسع

لسع

See Supplement.]

لص

1. لَصَّ, aor. -, He thieved, or stole: (A:) [see لُصُوفَةٌ, and the other nouns mentioned therewith, some of which, if not all, are app. inf. ns. of this verb:] and لُصِّصَ signifies the same; or he was thievish: (§, Mḡb, TA:) [or he practised theft:] or he thieved, or stole, repeatedly: (A, TA:) and he acted as a spy: syn. تَجَسَّسَ. (TA.) — لَصَّ الشَّيْءَ, aor. -, (Mḡb, TK,) inf. n. لَصٌّ, (A, Mḡb, K,) [in the CK لَصٌّ,] He stole the thing: (Mḡb:) [and] he did the thing secretly, or covertly. (A, K.) — لَصَّ بَابَهُ, (TA,) inf. n. لَصٌّ, (A, K,) He closed, or locked, his door; syn. أَغْلَقَهُ and أَطْبَقَهُ; (A, K, TA;) as also رَصَّهُ. (TA.) — لَصَّ, [app. in the sec. pers. لَصَّصَتْ, and aor. يَلَصُّ, and inf. n. لَصِّصٌ,] His teeth (أَضْرَاسٌ) were near together, so that no interstice was seen between them. (M, TA.) [This verb probably has all the significations indicated by the explanations of لَصِّصٌ below.]

2. لَصَّصَ بُيَانَهُ, (M,) inf. n. لَصِّصٌ, (§, K,) He made his building firm and compact; or firm and strong; i.q. رَصَّصَهُ; (§, M, K;) of which it is a dial. form. (§.)

5: see 1.

8: لَصَّصَ It stuck, or adhered, (§gh, K,) بِهِ to him. (TK.)

لَصَّصَ (§, M, A, Mḡb, K) and لَصَّصَ (§, M, Mḡb, K,) the latter mentioned by Aḡ, (Mḡb,) but only the former known to Sb, (M,) and لَصَّصَ, (IDrd, A, K,) A thief; a robber; (M, A, Mḡb, K;) as also لَصَّصَتْ, with ت substituted for the [second] ص, and the form of the word changed because of the substitution, or it is a dial. form of لَصَّصَ, and is said by Lḡ to be of the dial. of Teiyi and of some of the Anḡár, and also pronounced لَصَّصَتْ, (M,) and لَصَّصَتْ: (K, art. لَصَّصَتْ:) fem. لَصَّصَتْ, (M,) or لَصَّصَتْ: (A, K:) pl. of لَصَّصَ and لَصَّصَ (IDrd, §, Mḡb, K) and لَصَّصَ (IDrd, K,) and of the first, لَصَّصَ, (IDrd, §, M, Mḡb, K,) and of the first (M, TA) لَصَّصَتْ, (IDrd, TA,) and of the first (M, TA) and second, (M,) لَصَّصَ, (M, TA,) or لَصَّصَ:

(K) [and in the TA said to be so in the T: but this is probably a mistake for لَصَّصُ: for ISd says,] the word has no pl. of pauc.: (M:) and مَلَصَّة is a quasi-pl. n.: (IJ, M:) the pl. of لَصَّة (M,) or لَصَّة (K,) is لَصَات (M,) and لَصَات (K,) and لَصَائِص (M, K,) which last is extr. [with respect to rule]: (M:) and the pl. of لَصَّت is لَصُوت (M.)

لَصَّصُ and لَصَّصُ: see لَصَّصُ.

لَصَّصُ Nearness together of the أَضْرَاسُ [or teeth, or molar teeth, or all the teeth except the central incisors,] (S, M, A, K,) so that no interstice is seen between them; (M:) as also رَصَّصُ (M, art. رَص.) — And Nearness together of two legs of a quadruped, and of the two thighs: and nearness together of the upper parts of the two knees: (M:) or nearness together of the two shoulder-joints, (K,) or of the upper parts thereof, so that they nearly touch the ears: (M:) or nearness together of the two shoulder-blades: (M:) and a contraction of the elbows of the horse towards his [breast, or that part of it which is called the] زَوْر (K;) and their cleaving to that part; which is a quality approved in a horse. (TA.) — Also, Nearness of the forehead to the eyebrow. (IKtt, TA.) — See also لَصُوصِيَّة.

لَصَّصُ: }
لَصُوصُ: } see what next follows.
لَصُوصِيَّة:

لَصُوصِيَّة (S, M, K [in the CK without tesh-deed]) and لَصُوصِيَّة (Ks, S, M, and in a copy of the K,) the latter of which is the more chaste, though the other is the regular form, (TA,) and لَصُوصِيَّة (M, A, and so in the CK in the place of the form next preceding,) or لَصُوصِيَّة (as in some copies of the K and in the TA) or لَصُوصِيَّة and لَصُوصِيَّة (as in a copy of the MsB) and لَصَّصُ and لَصَّصُ (K,) Thieving; or thievishness. (S, M, A, MsB, K.)

أَلَصَّصُ (S, M, K,) or أَلَصَّصُ الأَضْرَاسِ (A,) A man (M, A) whose [teeth called] أَضْرَاسُ are near together (S, M, A, K) so that no interstice is seen between them: (M:) as also أَرَصَّصُ: (M, A, K, art. رَص.) fem. لَصَّصَا. (M.) — Also, the masc. (A, TA) and fem., (K,) or أَلَصَّصُ الفَخْذَيْنِ (A,) One whose thighs cleave together, there being no space between them. (A, A, K.) [See also أَرَصَّصُ.] Hence, (TA,) the Zenjee is said to be أَلَصَّصُ الأَلْتَمِينَ (K,) i.e. Having the buttocks cleaving together. (TA.) And أَلَصَّصُ (S,) or أَلَصَّصُ المَنْكَبَيْنِ (A,) Having the two shoulder-joints near together, almost touching the ears. (S, A.) — Also the fem., applied to a woman, Impervia coeunti; (M;) as also رَصَّصَا. (M,

art. رَص.) — And, applied to a forehead (جَبْهَة), Narrow. (K.) — And, applied to a sheep or goat, Having one of her horns extending forwards and the other backwards. (Z, Sgh, K.)

أَرَصَّصُ quasi-pl. n. of لَصَّصُ. (IJ, M.) — أَرَصَّصُ A land in which are thieves, or robbers: (S, M:) or in which are many thieves or robbers. (K.)

عَلَقَ مَلُوصُوصُ [A closed loch]. (TA.)

لَصَّبَ

1. لَصَّبَ السَّيْفُ فِي الْعِمْدِ, aor. -, (inf. n. لَصَّبُ, as in a copy of the S, perhaps a mistake for لَصَّبُ,) The sword stuck in the scabbard, (S, K,) and would not come forth. (S.) See also لَصَّبَ and لَزَّبَ. — لَصَّبَ الْجِلْدَ بِاللَّحْمِ (K) or simply لَصَّبَ (S,) The skin stuck to the flesh, by reason of emaciation. (S, K.) — لَصَّبَ الْخَاتَمَ فِي الإِصْبَعِ The ring stuck fast upon the finger contr. of قَلَبَ. (S, K.)

8. التَّصَبُّ It became narrow. (TA.)

لَصَّبٌ A small ravine, or gap, (شَعْبٌ صَغِيرٌ) in a mountain, (S, K,) narrower than a لَهْبٌ and wider than a شَعْبٌ: (K:) or a cleft (شَقٌّ) in a mountain, narrower than a لَهْبٌ, and wider than a شَعْبٌ: (Es-Sukkaree:) or the narrow part of a valley: (K:) and any narrow place in a mountain: (S:) pl. لَصَابٌ and لَصُوبٌ. (K.) [In two copies of the S, these two pls., app. by the careless omission of the word الْجَمْعُ, are made syn. with لَصَّبٌ in the last of the senses explained above.]

لَصَّبٌ Skin sticking to the flesh, by reason of emaciation. (TA.) — A species of [the kind of barley called] سَلْتٌ (K,) difficult to clear [from the hushes]: some of it is trodden, and the rest requires [machines, such as are called] مَنَاجِينُ [pl. of مَنَجْنُونٌ]. (TA.) — Avaricious, tenacious, or niggardly, and of difficult disposition. (K.) — فُلَانٌ لَعَزَّ لَصَّبٌ Such a one [is a niggard, who] hardly gives anything. (S)

لَوَاصِبٌ [pl.], (in the poetry of Kutheiyir, S,) Narrow and deep wells. (S, K.)

مَلَصَابٌ A sword that sticks much in the scabbard; (K;) scarcely coming out from it. (TA.)

مَلَصَبٌ A narrow road. (K)

لَصَّتْ

لَصَّتْ (S, K) and لَصَّتْ (K) i.e. لَصَّصُ, A thief; a robber: (S, K:) in the dial. of the

tribe of Teiyi, (Fr, S,) who say, for لَصَّصُ, لَصَّصُ (S:) pl. لَصُوت. (S, K.) See art. لَص.

[لَصَف]

لَصَقَ

لَطَ

See Supplement.]

لَطَأَ

1. لَطَأَ بِالْأَرْضِ, aor. -, inf. n. لَطَأٌ; and لَطَيْتُ, aor. -, inf. n. لَطَوْتُ; He clave to the ground. (S, K.) Also, the former, without -: لَطَأُ occurs in a trad. for لَطَأُ [imper. of لَطَيْتُ] Cleave to the ground. (TA.) — لَطَيْتُ لِسَانِي My tongue became stiff, so that I could not move it to speak. From a trad. (TA.) — لَطَأَ (K,) inf. n. لَطَأٌ, (TA,) He beat a person with a staff or stick: or he beat on the back only. (K.)

لَطَأٌ The wolf: [because it crouches, or crawls, upon the ground]. (TA.) — A hunter, or sportsman: [for the same reason]. (TA.)

رَأَيْتُ الذِّئْبَ لَطِئًا لِلسَّرِقَةِ [I saw the wolf crouching to steal]. (TA.)

لَطِئَةٌ A wound on the head, such as is termed مَلَطَةٌ and مَلَطَةٌ: (K:) also termed مَلَطَةٌ and مَلَطَةٌ [q.v. infra]. (TA.) — Also, A pustule (K) that comes forth upon a man, scarcely curable; (TA;) said to be from the sting, or bite, of the نَطَاة. So in the L; but in the K, incorrectly, or it is from the sting, or bite, of the نَطَاة. (TA.) — Also, A small kind of قَلَنْسُوَّة, that cleaves to the head. (A, TA.)

مَلَطَةٌ and مَلَطَةٌ: see لَطِئَةٌ, and also arts. لَطَ and لَطِي. — The former is also explained as signifying The perirranium itself; a thin cuticle, or membrane, between the bone of the skull and its flesh: accord. to IATH and the L. (TA.)

لَطَتْ

1. لَطَتْ (aor. -, inf. n. لَطَتْ, L,) He struck him with the flat of the hand; or, with a broad piece of wood: (IAar, K:) he slapped him with his open hand; syn. لَطَتْهُ; (K;) like لَطَتْهُ. (TA.) [See also لَطَتْهُ.] — لَطَتْهُ بِحَجَرٍ He threw a stone at him; (K;) as also لَطَتْهُ. (TA.) — لَطَتْهُ He collected it together. (K.) — لَطَتْهُ الأَمْرُ, (aor. -, inf. n. لَطَتْهُ,) The affair was difficult, or troublesome, to him. (K.) — لَطَتْهُ, aor. -, inf. n. لَطَتْهُ, It (a load, or an affair,) was heavy or burdensome, and hard, or grievous to him. (L.) — لَطَتْهُ, [aor. -,] inf. n. لَطَتْهُ, It became corrupt. (IAar, K.)

6. تَلَطَّتْ المَوْجُ The waves dashed together, or against each other. (K.) — تَلَطَّتْ القَوْمُ The people struck each other with their hands: (K:) or, with swords. (TA.)

مَلَّطَتْ *Places that are struck* (تَلَطَّتْ) *by a load, or burden, or by beating:* (K:) a quasi-pl. n., or a pl. without a sing., or having a pl. respecting which the lexicologists do not agree. (MF.)

مَلَّطَتْ *Collecting; or a collector; syn. جَامِعٌ:* (K:) *selling; or a seller; or buying; or a buyer; syn. بَائِعٌ.* (AA.)

لطح

1. **لَطَّحَهُ**, aor. َ, (inf. n. لَطَّحَ, S,) *He struck him with the palm of his hand;* (K:) as also **لَطَّحَهُ**: *or he struck him, not violently, with his open hand:* (TA:) *or he struck him, not violently, with the palm of his hand and the like:* (T:) *or he struck him gently on the back* (S, K) *with the palm of the hand; like حَطَّأَهُ.* (S.) — **لَطَّحَ بِهِ** *He threw him, or cast him, upon the ground.* (S, K.)

لَطَّحَ *A soil, or pollution, or taint, (like لَطَّحَ) of which, when it is rubbed, there remains no sign.* (T, M, K.)

لطح

1. **لَطَّحَهُ**, (S, K, &c.) aor. َ, (Mṣb, K,) inf. n. لَطَّحَ, (S,) *He defiled, befouled, polluted, dirtied, soiled, sullied, smeared, besmeared, daubed, bedaubed, bespattered, [rubbed over, or overspread,] sprinkled or splashed, him, or it,* (S, L, Mṣb, K,) as a garment, (Mṣb,) **بَدَنًا** *with such a thing,* (S,) as with ink. (Mṣb.) [See also 2.] — **لَطَّحَهُ بِشَيْءٍ**, (L,) or **بِشَيْءٍ**, (Mṣb,) aor. and inf. n. as above, *He sullied, or bespattered, him with evil [by charging him therewith]:* (L:) *he [aspersed him; or] charged, reproached, or upbraided, him with evil.* (Mṣb.) **لَطَّحَهُ بِأَمْرِ قَبِيحٍ** *He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, either said or done.* (L, arts. لَطَّحَ and لَطَّحَ.) — **لَطَّحَ بِشَيْءٍ**, (S, K,) a verb like **عَنَى**, [pass. in form but neut. in signification,] (K) *He became [usperseed, or] charged, reproached, or upbraided, with evil.* (S, K.) — See art. لطح.

2. **لَطَّحَهُ** *He defiled, befouled, polluted, dirtied, soiled, smeared, besmeared, daubed, bedaubed, bespattered, [rubbed over, or overspread,] or splashed, him or it, much.* (Mṣb.) [See also 1.] — *He daubed him over with perfume &c.* (S, K, art. ضَمَخَ, &c.)

5. **تَلَطَّحَ** *He, or it, (as a garment, Mṣb,) became defiled, befouled, polluted, dirtied, soiled, besmeared, bedaubed, or bespattered;* (S, L, Mṣb, K;) [or became so much; or he defiled, &c., himself; or did so much;] **بِكُنْذَا** *with such a thing,* (S,) as with ink. (Mṣb.) — **تَلَطَّحَ بِقَبِيحٍ**,

(S, L, K, art. طَبَّحَ, &c.) and **مِنْ قَبِيحٍ**, (L,) i.e. [He became charged, reproached, or upbraided, with] something bad, evil, abominable, or foul, either said or done. (L, arts. لَطَّحَ and طَبَّحَ.) **تَلَطَّحَ بِشَيْءٍ** *He did evil [and thus defiled himself; he defiled himself by doing evil].* (L.)

لَطَّخَ [and **لَطَّخَةٌ**] *A small portion or quantity; a particle; of clouds* (S, L, K) *and the like,* (K,) *and of news, or tidings, or information:* (L:) *and [a small quantity] of rain.* (K in art. ذِيل) — **لَطَّخَ** [A soil, or pollution, or taint]. (See لَطَّخَ.) — [And **لَطَّخَةٌ** A soil, a splash.]

لَطَّخَ *A man* (L) *dirty* (L, K) *in eating.* (K.) — *Anything defiled, dirtied, or besmeared, with something of a different colour.* (L.)

لَطَّخَةٌ see لَطَّخَ.

لَطَّيخٌ and **لَطَّيخَةٌ** *A stupid man; one of little sense; (K;) in whom is no good:* (TA:) pl. of the former لَطَّخَاتٌ. (K.)

لَطَّوْخٌ *A thing with which another thing is defiled, polluted, dirtied, or besmeared, (K,) and with which its colour is changed.* (TA.)

لَطَّاخَةٌ *What remains of a soil, or pollution, or the like.* (L.)

لَطَّيخٌ: see لَطَّخَةٌ.

[لطح

لطف

لطم

لطي

See Supplement.]

لظ

1. **لَظَّ**: see 4. — [The inf. n. لَظَّ is also syn. with طَرَدَ [The act of driving away; &c.]. (Ibn-'Abbād, K.)

3. **مَلَّطَ**, inf. n. of لَظَّ: and, as also لَظَّظًا, irregularly, of تَلَّظَّظُوا: see 4, and 6.

4. **لَظَّ بِهِ**, (T, S, M, K, *) inf. n. لَظَّظًا, (T, S,) *He kept, or clave, or adhered,* (T, S, M, K,) *to him,* (AZ, T, S,) *not quitting him,* (T,) *and to it:* (T, S, M:) *he applied himself to it perseveringly, assiduously, constantly, or incessantly;* (A'Obeyd, *S, *M, TA;) as also **الظَّ عَلَيْهِ**: (M:) and **لَظَّ بِهِ**, (IDrd, M, TA,) [aor., accord. to general rule, َ,] inf. n. لَظَّظًا and لَظَّظِيظًا, (K, TA,) or the latter is a subst. from لَظَّ بِهِ: (M, TA;) in the former sense, (K,) and in the latter. (M, K.) You say, **الظَّ بِالْكَلِمَةِ** *He kept to the expression.* (M.) And hence, **الظَّ فِي الدَّعَاءِ** *Keep ye in prayer to* [the expression] **الْإِكْرَامِ وَالْجَلَالِ وَالْإِكْرَامِ** (S, M, *TA; *) *and repeat it often:* (TA:) a saying of

Ibn-Mes'ood: (S, TA.) Hence also, (S, M,) **الْمَلَّاطَةُ فِي الْحَرْبِ** (Lth, T, S, M) *The keeping, or applying oneself, perseveringly, assiduously, constantly, or incessantly, to fighting.* (M, TA.) — *He remained, stayed, dwelt, or abode,* (S, K,) *in it, namely a place;* (S;) as also **الظَّ عَلَيْهِ**. (TA.) — **الظَّ الْمَطْرُ** *The rain continued,* (S, M, K, *) *and was incessant.* (M.)

6. **تَلَّظَّظُوا**, inf. n., irregularly, **مَلَّاطَةٌ** and **لَظَّظًا**, *They kept, or applied themselves, perseveringly, assiduously, constantly, or incessantly, to fighting, one with another.* (M.) **تَلَّظَّظًا** is also syn. with **تَطَّارَدًا**: (K, TA:) you say, **مَرَّتِ الْفَرَسَانُ تَلَّظَّظًا** [The horsemen passed by charging upon, assaulting, or attacking, and fighting, one another]. (TA.)

لَظَّ, (K,) or **كَلَّظَ**, (T, S, M,) *A man hard, or difficult, in disposition;* (S, K;) as also **لَظَّظًا** (Ibn-'Abbād, K:) *or a man hard, or difficult, in disposition,* (T, M;) *and treated with severity, or rigour,* (T,) *or straitened;* (M;) as also **مَلَّظَ** and **مَلَّظًا**: (M:) **كَلَّظَ** is app. an imitative sequent. (M.) You say, **إِنَّهُ لَظَّظًا** *Verily he is [sharp and] evil* (زَعْر) *in disposition.* (TA.)

لَظَّظًا: see لَظَّ, in two places. — It also signifies *Chaste in speech; or eloquent.* (TA.) — And sometimes, (Fr,) *A hot day.* (Fr, K.)

مَلَّظَ *Keeping, cleaving, or adhering;* (T;) *not quitting.* (T, S.) You say, **هُوَ مَلَّظٌ بِهِ** *He is keeping, cleaving, or adhering, to him;* (T;) *not quitting him.* (S, T.) — *A man much attached, addicted, or given, to a thing;* (T;) *who applies himself perseveringly, assiduously, constantly, or incessantly,* (T, S,) *to it; as also* **مَلَّظًا**: (T:) or the latter signifies *very persevering, assiduous, or constant.* (S, K.)

مَلَّظَ *Keeping, cleaving, or adhering, fast:* applied to a creditor. (TA.) — See also لَظَّ.

لَظَّظًا: see مَلَّظَ, and لَظَّ.

لظا

لَظَّا *A little (and mean, or contemptible, TA) thing; a little.* (K.)

[لظي

See Supplement.]

لعب

1. **لَعِبَ**, aor. َ, inf. n. لَعَبٌ (which is the original [and most common] form, TA) and **لَعِبٌ** (S, K: the latter of these inf. ns. contracted from the former, Mṣb) and **لَعِبٌ** (K: also contracted from the first: not heard by IKt; but authorized by Mekkee, and, accord. to him,

agreeable with a constant rule, applicable in the case of any word of a similar measure having a guttural letter as its medial radical, whether a noun or verb: (TA:) and **لَعِبَ** (S, K) and **تَلَعَّبَ**; (K; but this last has an intensive, or a frequentative, signification; S;) and **لَعِبَ** (K) and **تَلَعَّبَ** (S, K: but this last has a frequentative [or an intensive] signification; S; [and so too has that immediately preceding it;]) and **لَعِبَ**; (K;) *He played, sported, gamed, jested, or joked: contr. of جَدَّ*, which signifies "he was serious, or in earnest." (K.) [You say] **لَعِبُوا** *Between them is playing, sporting, or the like.* (K.) [And so] **لَعِبَ** (inf. n. **لَعِبًا** and **لَعَابًا**, TA,) *He played, sported, gamed, jested, or joked, with her:* (K:) [*he toyed, dallied, or wantoned, with her:*] and **لَعِبْتُ الرَّجُلَ**, inf. n. **لَعَابَةً**, *I played, &c., with the man.* (S) — **لَعِبَ** *The wind sported with the lighting-place, or place of abode:* i.e., obliterated the traces of it. (TA.) — **لَعِبَ** *The waves sported with us:* the commotion of the waves is called "sporting" because it does not convey the voyagers to the quarter whither they desire to go. (TA, from a trad.) — **لَعِبَ** (and **لَعِبَ**, K,) aor. **لَعِبَ**, inf. n. **لَعِبًا**; (S, K;) and **لَعِبَ**; (K;) *He (a child, S) slavered; drivelled; emitted a flow of slaver or drivel from his mouth.* (S, K.) The first word is the most approved: (TA:) or **لَعِبَ الصَّبِيُّ** signifies *the child became slavering, or drivelling.* (S.)

3: see 1.

4. **لَعِبَهَا** *He made her to play, sport, or game, &c., (with him: accord. to the CK:) or he brought her a thing with which to play, &c.* (K.) — See 1.

5. **لَعِبَ** *He played time after time.* (S.) See 1.

6: see 1.

10. **لَعِبَتِ الشَّجَلَةُ** *The palm-tree produced some unripe dates after its other ones had been cut off:* (K:) or *produced, or put forth, a spadix or more, having yet upon it some remains of its first produce of fruit.* (Abou-Sa'eed.)

لَعِبَ for **لَعِبَ**: see the latter.

لَعِبَ: see **لَعِبَ**.

لَعِبَ and **لَعِبَ** (with two keerehs, agreeably with a constant rule obtaining in cases of this kind, [whereby the measure **فَعِلٌ** is changed into **فَعِلٌ**, the medial radical letter being a guttural,] TA, [but in the CK and a MS. copy, **لَعِبَ**, which is also regularly changed from the first,]) and **لَعِبَانٌ** and **لَعِبَةٌ** (K) and **لَعِبَةٌ** (TA, as from the K, [but not found by me in any copy of the latter work,]) and **لَعِبِيَّةٌ** and **لَعِبَابٌ** (K) and **لَعِبَابٌ** (S, K) and **لَعِبَابٌ** and **لَعِبَابٌ** and **لَعِبَابٌ**

and **لَعِبَابَةٌ** (K: the last like **تَلَقَامَةٌ**: the **ة** is added to give [additional] intensiveness to the signification, as in the cases of **عَلَامَةٌ** and **نَسَابَةٌ**: it is also used by En-Nábigah El-Jaadee in the place of an inf. n.: TA) and **لَعُوبٌ** [which is common to both genders] and **لَعَابٌ** (A, &c.) *One who plays, sports, games, jests, or jokes, much, or often; a great player, sporter, &c.* (S, K.)

لَعِبَ: see **لَعِبَ**.

لَعِبَةٌ (Th, S) and **لَعِبَةٌ** (ISk, S, K) *A turn in play, in a game, &c.; a single act of a play or game &c.* (S, K, &c.) [You say] **لِمَنْ اللَعِبَةُ** [Whose turn is it to play?] with **دَمَمَ** to the **ل**, because it is a subst.; (ISk;) [and] **أَقْعُدُ أَفْرَغُ مِنْ** **لَعِبَةٍ** [Sit until I finish this turn of the game]: but accord. to Th, it is better to say **مِنْ هَذِهِ اللَعِبَةِ**, with **فَتْحُ**; because what is meant is a single turn in the game. (S.) — **لَعِبْتُ لَعِبَةً وَاحِدَةً** [I played one game]. (Fr.) — **اللَعِبَةُ** (in some copies of the K, **اللَعِبَةُ**) *A certain medicine, resembling what is called السُّورَنَجَانُ, which fattens.* (K.)

لَعِبَةٌ *Anything with which one plays, as شَطْرَنَجٌ and the like, (S, K,) and نُرْدٌ.* (S.) See also **لَعِبَةٌ**. — *A man with whom one plays, sports, or jests:* (K:) *one who is a laughing-stock:* (TA:) *a stupid fellow, or fool, whom one mocks, laughs at, or ridicules; a stupid laughing-stock.* (K.) — *An image or effigy [with which to play: a puppet: so the word signifies in the present day].* (K.) [It was probably sometimes applied to *A crucifix*. And hence, or perhaps from its resemblance to a man with outstretched arms, it is applied by some post-classical writers to *A cross; and anything in the form of a cross.*] — *The image that is seen in the black of the eye when a thing faces it; also called عَمِيرٌ.* (Abou-Tálib, in L, art. **عَمِيرٌ**.) — See **لَعِبَ**.

لَعِبَةٌ *A mode, or manner, of playing, sporting, gaming, &c.* You say, **فُلَانٌ حَسَنُ اللَعِبَةِ** [Such a one has a good manner of playing, &c.] (S.)

لَعِبَ: see **لَعِبَ**.

لَعَابٌ *What flows from the mouth; slaver; drivel.* (S, K.) — [*Mucilage of plants. See S, art. لَزَجٌ &c.*] — **لَعَابُ الشَّجَرِ**: *The honey of the date-palm.* (S, K.) — **لَعَابُ الشَّمْسِ**: *A thing (that one sees, TA) as though descending from the sky, at the time of the mid-day heat; (K:) what one sees in a time of intense heat, resembling cobwebs: [i.e. gossamer:] also said to be the سَرَابُ, or mirage: (S:) it is what is called رَيْقُ الشَّمْسِ, and سَهَامٌ, and مَخَاطُ الشَّيْطَانِ, resembling threads, seen in the air when the heat is intense and the air calm: and he who asserts the سَرَابُ to be the سَرَابُ says what is*

false; for that is the سَرَابُ that is seen at mid-day resembling running water: only he knows these things who has been constantly in the deserts, and has journeyed during the mid-day heats. (Az.) [In Egypt, in very hot and calm weather, I have seen, though very rarely, great quantities of the filmy substances above mentioned, resembling delicate and silky white cobwebs, generally of stringy forms, floating in the air.]

جَارِيَةٌ لَعُوبٌ *A playful, sportive, or gamesome, damsel:* (S:) *one who coquets prettily, with affected coyness:* (K:) pl. **لَعَائِبٌ**. (TA.) See also **لَعِبَ**.

لَعَابٌ *One whose business or occupation is, playing, gaming, or the like; a player by profession.* (TA.) See also **لَعِبَ**.

لَعِبٌ *Playing, sporting, gaming, jesting, or joking.* (TA.) See also **لَعِبَ**. — **لَا يَأْخُذُنَّ** **لَعِبًا** [By no means shall any one of you take the property of his brother in play (and) in earnest]: by this is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner; so that the taker is in play with respect to theft, but in earnest in annoying. (TA, from a trad.) — **إِنَّمَا أَنْتَ لَعِيبٌ** [Thou art only playing]: said to anyone who does what is unprofitable. (TA.)

أَلْعُوبَةُ *A thing with which one plays* (Mz, 40th نوع.) [See also **لَعِبَةٌ**.] — Also an inf. n. of **لَعِبَ**. (S, K.)

لَعِبَانٌ: see **لَعِبَ**.

مَلْعَبٌ *A place of playing, sporting, gaming, or the like; a place where plays, games, or sports, are performed:* (S, K:) pl. **مَلْعَبَاتٌ**. (TA.) — **مَلْعَبُ الرِّيحِ** [pl. **مَلْعَبَاتُ الرِّيحِ**] *The sporting-places of the wind; places where the wind blows, or has blown, vehemently: syn. مَدَارِجُهَا.* (K.) — **تَرَكْتُهُ فِي مَلْعَبِ الْجِنِّ** [I left him in the sporting-places of the Jinn, or genii]: i.e., in such a place that he did not know where he was. (TA.)

مَلْعَبَةٌ and (as in the CK and a MS. copy) **مَلْعَبَةٌ** *A garment without sleeves, in which a boy plays.* (K.)

مَلْعَبٌ [*Exuding mucilage*]; applied to a plant: likened to a foolish person slavering: (TA, in art. **حَمِيقٌ**.) [See **الْبَقْلَةُ الْحَمِيقَةُ** in art. **حَمِيقٌ**.]

مَلْعَبٌ ظَلِيهٌ *A certain bird; (S, K;) found in the desert; (TA;) sometimes called ظَلِيهٌ, because of the swiftness with which it pounces down: it has a green (or gray, أَخْضَرٌ) back, white belly, long wings, and short neck.* (Mṣb.) Of two you say

مَلَاعِبَاتٍ أَظْلَالِيْنَ، مَلَاعِبًا ظَلِيْمًا; and of three, مَلَاعِبَاتٍ أَظْلَالِيْنَ because the appellation becomes determinate. (TA. [But see ظَلُّ.])

نَغْرٌ مَّنْعُوبٌ Teeth, or fore teeth, &c., having slaver or drivel, upon or about them. (S, K.)

تَلْعِيْبَةٌ، تَلْعَابَةٌ، تَلْعَابَةٌ، تَلْعَابٌ and تَلْعَابٌ، تَلْعَابٌ and تَلْعَابٌ، see لَغِبٌ.

لَعث

1. لَعِثَ، aor. -، (inf. n. لَعَثَ، TA,) He (a man, TA) was heavy and slow. (K.)

أَلْعَثُ A man (TA) heavy and slow. (K)

لَعَج

1. لَعَجَ، aor. -، (inf. n. لَعَجَ، TA) It (a beating, TA) burned the skin: it pained the body: (K:) it (a beating) pained a person, and burned the skin: (S:) it (anything burning) pained: it (love, or grief,) burned his heart. (TA.) [See لَعَجَ.] لَعَجٌ is numbered amongst the [few] inf. ns. of the measure فَاعِلٌ [like قَاتِرٌ]; and means as explained below. (TA.) — لَعَجَ فِي الصَّدْرِ It (an affair) was unsettled in the bosom; syn. حَلَخَ. (K.)

3. لَاعَجَهُ It (a thing, or an affair,) distressed him. (K.)

4. لَعَجَ النَّارَ فِي الْحَطَبِ He kindled fire in the fire-wood. (K.)

8. لَعَجَ He burned, or was distressed and disquieted, by reason of grief, or solicitude. (K.)

لَاعِجٌ: see 1. — Ardour of love, or desire, or the like; syn. لَوْعَةٌ. (TA.) — Burning or ardent, love: (L:) love that burns the heart. (S.) [See لَحِبٌ.] — لَوَاعِجُهُ، and لَوَاعِجُ الشَّوْقِ، He suffers the burning pain, and pains, of longing desire. (A.)

مُتَلَعِّجَةٌ A woman who burns with lust. (K.)

لَعَسَ

1. لَعَسَ، aor. -، (K,) inf. n. لَعَسَ، (TA,) [He was, or became, characterized, by what is termed لَعَسٌ and لَعْسَةٌ; (see the former of these words below;)] he had a blackness, deemed beautiful, in the lip. (K.)

لَعَسٌ The colour of the lip when it inclines a little to blackness; which is deemed beautiful: (S:) or a blackness, deemed beautiful, in the lip (A, K, TA) and in the gum; (A, TA;) as also لَعْسَةٌ [which is likewise syn. with the former word in the other senses here explained]: (A:) or blackness [blending] with redness: and, accord. to El-Ajzaj, لَعْسَةٌ is in the whole of the person: Az says, that لَعَسٌ of the complexion is a blackness thereof. (TA.) See also لَعَسٌ.

لَعْسَةٌ: see لَعَسٌ.

لَعْسٌ Having a blackness, deemed beautiful, in the lip: fem. لَعْسَاءُ: pl. لَعْسٌ: (K:) the pl., applied to girls and to women, signifies [as above; or] having a blackness in their lips; (TA;) or having lips of a colour inclining a little to blackness, which is deemed beautiful: (S:) the fem. is also applied to a lip, (شَفَّةٌ,) signifying of a colour inclining a little to blackness, which is deemed beautiful; (S;) or having a blackness, deemed beautiful; and in like manner the pl. to lips: (A:) and the masc. to the external skin, (بَشْرٌ); so applied by El-Ajzaj: (TA:) and the fem. to a girl, as signifying having in her complexion the least degree of blackness, and tinged with redness, (A, K, TA,) not of a clear hue: (TA:) and the pl. to girls, as signifying having a blackness in their complexions. (Az, TA.) — You also say, (S, K,) sometimes, (S,) تَبَاتَ أَلْعَسُ، meaning Abundant and dense herbage; (S, K;) because such inclines to blackness. (S.)

[لعط

لعف

لعق

لعمر

لعن

See Supplement.]

لغب

1. لَغِبَ، aor. -، (S,) and -، (K); and لَغِبَ، aor. -، (S, K;) but this latter is of weak authority; (S;) and لَغِبَ، aor. -، (Lb, K;) inf. n. لَغِبٌ، (K,) which is said to be inf. n. of لَغِبَ، aor. -، (TA,) and لَغُوبٌ، (S, K,) inf. n. of لَغِبَ، aor. -، and of لَغِبَ، (S,) and لَغُوبٌ، (K,) which deviates from constant rule, like وَضُوٌّ and قَبُولٌ، (TA,) and لَغِبٌ، which is said to be inf. n. of لَغِبَ، agreeably with analogy; (TA;) He was fatigued, tired, or wearied, (S, &c.) in the greatest degree, or to the utmost: (M, K:) or he was languid in consequence of fatigue: or he was fatigued, tired, or wearied, in spirit, or mind: but most agree, as to the signification, with the S and K. (TA.) — لَغَابَةٌ (S, K: in the CK, and app. in most MS. copies of the K, expressly said to be لَغَابَةٌ, with dammeh:) and لَغُوبَةٌ (K) [app. inf. ns., of which the verb is لَغِبَ، aor. -،] The being stupid, and weak: or [if subst.] stupidity, and weakness. (S, K.) — لَغِبَ عَلَيْهِمْ، aor. -، (inf. n. لَغِبَ، S,) He spoiled, or marred, their affair, scheme, plot, or the like: syn. أَفْسَدَ عَلَيْهِمْ [أَمْرُهُمْ], or the like, being understood]. (El-Umawee and S.) — لَغِبَ الْقَوْمَ He spoke ill, or corruptly, to the people: syn. حَدَّثَهُمْ حَدِيثًا خُلْفًا. (K.) — لَغِبَ He (a dog) lapped, or drank by lapping. (K.)

2. لَغَبَ دَابَّتَهُ He laded his beast with more than it was able to bear. (TA.) See 4 and 5.

4. أَلْغَبَهُ He fatigued, tired, or wearied him. (S, K.) — Also, and تَلْغَبُهُ and تَلْغَبُهُ، It (journeying, or travel,) fatigued, tired, or wearied, him in the greatest degree, or to the utmost. (K.) — لَغَبَ السَّهْمَ He made the feathers of the arrow to be what are termed لُغَابٌ. (K.)

5. تَلْغَبَ: see 4. — He chased, hunted, or pursued, long: syn. of the inf. n. طُولُ الطَّرْدِ. (S, K.) — A poet says,

• تَلْغَبَنِي دَهْرٌ فَلَمَّا غَلَبَتْهُ •
• غَزَانِي بِأَوْلَادِي فَأَدْرَكَنِي الدَّهْرُ •

[Fortune long pursued me; and when I overcame him, he attacked me with my children; and so fortune overtook me]. (S.) — تَلْغَبَهُ He undertook the management of it, and did it, and was not unequal to it. (TA.) — تَلْغَبَ الدَّابَّةَ He found the beast of carriage to be fatigued, tired, or weary; or so in the utmost degree. (TA.) See 2.

لَغِبٌ (S, K; for which El-Kumeyt has used لَغِبٌ, like as نَهْرٌ is used for نَهْرٌ, because of the guttural letter; S) and لُغَابٌ (S) and لَغِيبٌ (as in the S and the CK and a MS. copy of the K) or لَغِبٌ (as in the TA, from the K) Bad, disordered, or illcomposed, feathers [of an arrow]: syn. رِيْشٌ فَاسِدٌ: (S, K:) as the longer [or wider] lateral halves of feathers (بُطْنَانٌ) [when they have not the shorter, or narrower, lateral halves interposed between two of them]: contr. of لُؤَامٌ (S:) or the feathers termed لُغَابٌ are the longer [or wider] lateral halves; and a single one of them is called لُغَابَةٌ; [accord. to which explanation, لغاب is a coll. gen. n.;] contr. of لُؤَامٌ: or the feathers of an arrow, when not equal, even, or uniform, are thus termed; and when equal, even, or uniform, they are termed لُؤَامٌ: (TA:) and لغاب and لُغَابٌ are terms applied to two descriptions of feathers; the former, to those whereof a longer [or wider] lateral half is next to a shorter [or narrower] lateral half; and this is the best that can be; and لغاب and لُغَابٌ are terms applied to those whereof two longer [or wider] lateral halves, or two shorter [or narrower] lateral halves, are next each other. (A.) — لُغَابٌ and لُغَابٌ An arrow badly trimmed, or shaped; (K;) badly made: or one of which [all] the wings consist of the longer [or wider] lateral halves of feathers: or one which has two longer [or wider] lateral halves of feathers, or two shorter [or narrower] lateral halves, next each other: or one of which the feathers are incongruous; one in the contr. case being termed لُؤَامٌ: or one that does not go far. (TA.) — رِيْشٌ بِلُغَابٍ [It (an arrow) was feathered with bad feathers]. — A surname of a man, brother

of Taabbata-Sharran : (TA :) incorrectly written by ريش نغب (K.) — نغب † Corrupt, or vitious, speech, or discourse; (K;) not rightly aimed, directed, or disposed; evil, bad, foul. (TA.) — كَفَّ عَنَّا نَغْبَكَ Turn away from us thine evil, corrupt, or foul, speech. (TA.) — نغب (like وَغَب, TA) and نغوب † A weak, stupid, man. (S, K.) See an ex. voce كَتَابٌ. — نغب The flesh that is between the ثَنَابًا, or four front teeth. (K.)

نغب : see نغب. — أَخَذَ بِنَغْبِ رَقَبَتِهِ He overtook him. (K.)

نغب : see نغب.

نغبان and نغبان † Fatigued, tired, or wearied; or so in the utmost degree. — نغبان نغبان and نغبان نغبان : see art. نغب. (TA, art. نغب.) نغبان نغبان † [Languid winds]. (TA.)

نغبان : see نغب.

نغبان : see نغب.

نغبان : see 1.

نغبان : see نغبان.

نغبان [A cause of fatigue, tiring, or weariness] : from الإغبان as signifying [اللغبان] (TA.)

نغث

نغث i.q. نغث (from which it is formed by transposition, TA,) in its two meanings : (K:) wheat mixed with barley; like نغث : (TA:) [and food mixed with poison, by which vultures are killed].

نغث [pl. of نغث] Sellers of wheat mixed with barley; as also نغث. (L.)

نغد

1. نغد (aor. -, T, L, K, inf. n. نغد, T, L,) He made camels to turn back to the right way, or road : (S, L, K:) or he made camels to keep to the road, or, to the right way. (T, L.) — نغد, inf. n. نغد, He hit, or hurt, his نغدود. (IK†)

نغدود and نغدود † and نغدود † A certain portion of flesh in the حلق [or fauces] : or what resembles redundant portions of flesh within the ear [more fully described below] : or the flesh which surrounds the furthest part of the mouth, towards the حلق [or fauces] : (K:) pl. (of نغد, S) and (of نغدود, S, and نغدود, TA) نغديد : (S, K:) or the نغاد are portions of flesh by the نغاب; also called نغابين [and نغاديد] : (A'Obeyd, L:) or the نغاديد are what resemble redundant portions of flesh within the two ears, inside the mouth; also called النغابغ, and the نغابين : (Zj, in his Khalq el-Insán:) [see

الفندبة:] or the portions of flesh that are between the حنك [here app. signifying the soft palate] and the side of the neck; as also the نغاد : (S:) or outer part of the نغابين, which is a name given to the flesh between the نغتان and the tongue, internally : (AZ, L:) or the نغد is in the place of the نغتان, at the root of the neck; also called نغدود and نغديد : (TA:) or the interior of the نغاب [or part between the neck and head, beneath the jaw-bone,] between the حنك [here app. meaning as explained above] and the side of the neck; as also نغديد, and نغدودان, (JK,) for this description applies to two parts [corresponding each to the other, on the right and left] : (L:) [in the present day it is applied, with apparent correctness, to the gill, or gills, or flesh beneath the lower jaw, of a man or woman, whether in the middle or on either side, and more especially when large:] or the place where ends, at its lower part, the lobe of the ear; (AZ, L, K;) and also called النغفة : (AZ, L:) or the نغاد and نغاديد are the roots of the two jaw-bones. (L.) — نغاب نغاب [A sturdy, and big, or coarse, man, large in the gills]. (A.) — سبني نغاب [He reviled me until he heated his gills; i.e.,] until he became hot (نغاب) by reason of anger. (A.)

نغديد and نغدود : see نغد throughout.

نغاب He came in a state of rage. (S, K.)

نغز

1. نغز, aor. -, (TK,) inf. n. نغز, (IF, A, Mṣb, K,) He turned it from its proper mode or manner; distorted it. (IF, A, Mṣb, K, TA, TK.) — [Hence,] نغز نغزته, and نغزها, He (a jerboa) made his burrows winding, or tortuous, and perplexing to the enterer thereof. And نغز نغز, and نغز نغز, He pursued a winding, or tortuous, course in his burrowing. (A.)

2 : see 4.

3. نغز نغزته ويلاغزه ويلاغزه † [I saw him talking enigmatically, or obscurely, with him, or to him, and making signs with him, or to him.] (A, TA.) [See also 3 in arts. نغز and نغز.]

4 : see 1, in two places. — النغز كلامه, (A, K,) and النغز في كلامه, (S, A, Mṣb, K,) signify alike : (K:) or the former, † He made his speech, or language, enigmatical, or obscure; not plain : (A:) and the latter, (S, A,) or both, (K,) he made his meaning enigmatical, or obscure, in his speech, or language; (S, A, K;) as also نغز نغز : (A:) or the second, he used parabolical language : (Mṣb:) or both, he concealed a meaning different from that which he made apparent : or he was

equivocal, or ambiguous, in his speech, or language, for the purpose of concealment : as in the following verse, cited by Fr :

• وَلَمَّا رَأَيْتُ النَّسْرَ عَزَّابِنَ دَائِبَةً
• وَعَشَّشَ فِي وَكْرِهِ جَاشَتْ لَهُ نَفْسِي

† [And when I saw that the vulture had overcome the raven, and nested in his nest, (lit., in his two nests,) my soul, or stomach, heaved thereat] : the poet likens hoariness to the vulture, because of its whiteness [or grayness]; and youthfulness to the black raven, because the hair of youth is black. (TA.) You say also, نغز في يمينه † He practised [equivocation, or ambiguity, (see نغز,) or] concealment, [by a mental reservation, or otherwise,] towards the person sworn to, in his oath : the doing of which is forbidden. (A.)

نغز : }
نغز : } see نغز, throughout.
نغز : }

نغز (S, A, K) and نغز and نغز (K) and نغز (S, A, K) and نغز (K) and نغز (TA) A winding, or tortuous, excavation or burrow : this is the primary signification : (IAar, in explanation of نغز:) the burrow of a jerboa, which he makes between the نغاب and نغاب, burrowing straight downwards, and then turning crosswise to the right and left, so that his place becomes concealed : (S, K, TA:) or the burrow of the [lizard called] نغاب, and of the jerboa, (A, K,) and of the rat or mouse : (K:) pl. [of the first four] النغاز. (S, A.) — Hence, (K,) نغاز † Winding, or tortuous, roads, or ways, perplexing to him who pursues them. (A, K.) You say, نغاز نغاز وإياك † [Keep thou to the main road, and avoid the winding, or tortuous, by-ways, which perplex him who pursues them]. (A, TA.) — Hence also, (S,) نغز (S, A, Sgh, Mṣb, K) [omitted in the copies of the K consulted by the author of the TA, through inadvertence, as he observes, but mentioned in the CK,] and نغز [which is now the most common form] and نغز and نغز (Sgh, K) and نغز, (S, K,) with tesheed to the نغ, and not a dim., because the نغ of the dim. does not occupy a fourth place, but like نغز, (Az, K,) نغز, (S,) and نغز, (S,) and نغز, (S,) like نغز, (K,) [and app. نغز, also, with tesheed, (see what follows,)] and النغز, (K,) † An enigma; a riddle; enigmatical, or obscure, language : (S, A, K:) or parabolical language : (Mṣb:) pl. (of the first four, K, TA) النغاز. (S, A, Mṣb, K.) And in like manner, نغز نغز, accord. to Z, with tesheed to the نغ, mentioned by Sḅ with نغز, or, accord. to Az, without tesheed, [نغز,] which he regards as the dim. of the form with tesheed, like as

سَكَيْت is of سَكَيْت, †An oath in which is equivocation, or ambiguity, and concealment [by mental reservation or otherwise]. (TA.)

لُغَز: see لُغَز.

لُغَز † One who often, or habitually, speaks evil of others in their absence; (K, TA;) as though he did so in equivocal or ambiguous language. (TA.)

لُغَزَاء: see لُغَز, in three places.

لُغَزَاء and لُغَزِي: see لُغَز; the second in two places.

لُغَزَة: see لُغَز.

لغظ

1. لَغَط, aor. َ, (S, Mgh, Mṣb, K,) inf. n. لَغَطُ (S, Mṣb, TA) and لَغَطٌ, (TA,) or the latter is a simple subst., (Mṣb,) and لَغَاطٌ; (S, TA;) and لَغَطٌ; (K;) and لَغَطٌ, (S, Mgh, Mṣb, K,) inf. n. لَغَاطٌ; (S, Mgh;) He spoke clamorously, confusedly, and indistinctly: (Mṣb:) or, said of a number of men, (S, Mgh, K,) they uttered a sound, noise, or cry; and a clamour, confused noise, or mixture of voices or cries: (S, K:) or they uttered indistinct, and unintelligible sounds or noises or cries. (Mgh, K.) And لَغَطٌ, aor. َ, inf. n. لَغَطٌ and لَغِطٌ, is said of the pigeon, and of the [bird called] قَطَا, [meaning, It uttered its cry, or cries;] (K;) or of each of these you say, لَغَطَ بِصَوْتِهِ, and لَغَطَ. (TA.) [Hence,] لَغَطَهُ, [I came to him before the crying of the kaṭā,] meaning, early in the morning. (TA.) [See also لَغَاطٌ.]

2: see 1.

4: see 1, in two places. = لَغَطَ بَنَنَهُ, (L, K,) inf. n. as above, (L,) He threw heated stones into his milk, and so caused it to make the sound termed نَشِيش. (L, K.)

لُغَط: see what next follows.

لُغَطٌ (S, Mgh, Mṣb, K) and لُغَطٌ (Ks, K) Clamorous, confused, and indistinct, speech: (Mṣb:) or sound, noise, or cry; and clamour, confused noise, or a mixture of voices or cries: (S, K:) or indistinct and unintelligible sounds or noises or cries: (Mgh, K:) pl. الْأَغَاطُ, (K,) of the latter as well as of the former. (TA.) You say, سَمِعْتُ لُغَطَ الْقَوْمِ [I heard the clamorous, and confused, and indistinct speech, &c., of the people, or company of men]. (TA.)

لُغَاطٌ [part. n. of 1]. You say, أَتَيْتُهُ قَبْلَ الْقَطَا [I came to him before the crying kaṭā], meaning, early in the morning: pl. لُغَاطٌ. (TA.) [See also 1.]

Bk. I.

لغأ

1. لَغَا, aor. َ, inf. n. لَغَاً and لَغَاً; and لَغَاً; He stripped off, or peeled off, (K,) meat from a bone. (AZ, S.) — لَغَاتِ الرِّيحِ السَّحَابَ عَنْ وَجْهِهِ — [The wind stripped off the clouds from the face of the sky]. (S.) — لَغَاً, inf. n. لَغَاً, He peeled a bone (TA) or a stick. (S.) — لَغَاً He beat (S, K) with a staff or stick. (S.) — He turned a person back, or away, from his purpose. (K.) — لَغَاً i.q. اِغْتَابَ; † He traduced a person behind his back, or in his absence, but saying of him what was true. (K.) Thought to be tropical, from the same verb signifying “he peeled.” (TA.) = لَغَاً, aor. َ, He, or it remained, or endured. (K.) = لَغَاً حَقَّهُ He gave him the whole of what was due to him: (like لَغَاً T:) or لَغَاً signifies he gave him less than his due. (K.) Accord. to Aboo-Turab, the verb is used in these two contr. senses. (TA.)

4. لَغَاً He caused to remain, or endure. (K.)

8: see 1.

رَضِيتُ مِنَ الْوَقَاةِ لَغَاً Deficiency: (Iath:) بِاللَّغَاةِ [I was content with a deficiency instead of full payment]: from a trad. (TA.) — Less than what is just, or right. (K.) — A little thing; a little. (K.) — Dust; earth. (K.) — Small bits of rubbish on the ground. (TA.)

لَغِيَّةٌ A piece of meat stripped off, or peeled off, from a bone: (TA:) a piece of meat in which is no bone: (S:) pl. لَغِيَّةٌ [but this is rather a coll. gen. n., or it is doubtful] and لَغَايَا. (TA.)

لغت

1. لَغَتَهُ, aor. َ, (K,) inf. n. لَغَتٌ, (S,) He twisted, wrung, or turned, him, or it, (S, K,) in a way different from his, or its, [proper] direction: as when you grasp a man's throat, and twist or wring it. (TA.) — تَلَفَتٌ تَلَفَتِ الْبَقْرَةُ الْخَلَى بِلسَانِهَا [The cow turns about the fresh herb with her tongue]. (S, from a trad.) [For الْخَلَى, as in copies of the S, I have substituted الْخَلَى. To this action is likened a hypocrite's reading of the Kur-án.] — لَغَتَهُ He twisted, or wrung, his neck, and broke it; as also لَغَتَهُ and لَغَتَهُ. (Az, in TA, art. حَفَت.) — لَغَتَهُ المَوْتُ Death took him away suddenly; as also لَغَتَهُ. (T, TA, art. فلت.) — لَغَتَهُ, aor. َ, inf. n. لَغَتٌ; He turned him aside, to the right or left. (Mṣb.) — لَغَتَهُ عَنْ الشَّيْءِ, aor. َ, inf. n. لَغَتٌ, He turned away, averted, or diverted, him from the thing. (TA.) So in the Kur, x., 79. (Fr.) — مَا لَغَتَكَ مَا لَغَتَكَ What hath turned thee away, or

averted thee, or diverted thee, from such a one (Fr.) — لَغَتَهُ عَنْ رَأْيِهِ † He turned him from his opinion. (S, K.) — لَغَتَتْ وَجْهَهُ عَنِّي He turned away, or averted, his face from me. (S.) — لَغَتَتْ الْبَاشِيَةَ, aor. َ, (inf. n. لَغَتَتْ, TA,) He beat the camels or sheep or goats, not caring which of them he struck. (K.) — لَغَتَتْ الْكَلَامَ, aor. َ, inf. n. لَغَتَتْ, † He sent forth, or uttered, words, without caring what might be the meaning. (TA.) = لَغَتَتْ شَيْئًا, [aor. َ,] inf. n. لَغَتَتْ, He stirred a thing about and over, like as flour is stirred about and over with clarified butter, &c. (TA.) [See لَغِيَّةٌ.] — لَغَتَتْ اللَّحَاءَ عَنِ الشَّجَرِ — [Lَغِيَّةٌ] He removed, or pulled off, the peel, or rind, from the trees: (K:) or, accord. to the A, عَنِ الْعُودِ from the twig, or branch. (TA.) — لَغَتَتْ الرِّيشَ عَلَى السَّهْمِ — He put the feathers upon the arrow not so that they were well-composed, or equal, or even, or uniform, (K:) [i.e., not so that they were what is termed لُؤَامٌ,] but as they happened to be. (K.)

5: see 8.

8. تَلَفَتَتْ and تَلَفَتَتْ (S, K,) [He looked aside, or about,] the latter of which signifies more than the former, (S,) are from لَغَتَهُ عَنْ رَأْيِهِ: لَغَتَتْ إِلَيْهِ, and تَلَفَتَتْ إِلَى الشَّيْءِ, He turned his face towards the thing. (TA.) — [Hence,] مَا تَلَفَتَتْ إِلَيْهِ He regarded not him or it; he paid no regard, or attention, to him or it. (The lexicons, &c., passim.) — تَلَفَتَتْ بِوَجْهِهِ — He turned his face to the right and left. (Mṣb.)

لَغَتٌ The half of a thing; syn. شَيْءٌ: and its side; syn. صَعْوٌ: (S, K;) i.e., جَانِبٌ. (TA.) — لَا تَلَفَتْ لِفَتِ فُلَانٍ Look not towards such a one. (S.) = A cow, or bull; syn. بَقْرَةٌ. (K.) = A woman who is stupid, foolish, or of little sense. (K.) See also لَغَتٌ = The vulva of a lioness. (K.) = [A name now given in Egypt to the Brassica napus of Linn., a edulis; (Delile, Flor. Aeg., No. 597;) the rape;] i.q. نَلَجْرُ [a name given in Egypt to the Brassica napus of Linn., β oleifera: (Delile, ubi supra, No. 598:)] (S, K:) Az. says, “I have not heard it from any person confided in for accuracy, and know not whether it be Arabic or not.” (TA:) Ibn-El-Kubbee asserts it to be a Nabathean word. (MF.)

لَغَتٌ The having one of his horns twisted upon, or over, the other. Said of a he-goat. (S.)

لَغَتَةٌ A man who beats (much TA) his camels or sheep or goats, not caring which of them he strikes. (K.)

لُغَتٌ: see لُغَتٌ.

لَفُوتٌ A woman who looks aside much, or often, at things. (TA.) — A woman who, when she hears a man speak, looks aside towards him. (Abd-el-Melik Ibn-'Omar.) — A woman whose eye does not remain fixed towards one place, the object of whose care is that thou shouldst be heedless of her, and that she may make signs with her eyes, or the like, to another. (Th, K.) — A woman who has a husband, and who has a child by another husband, (S, K,) and who therefore turns her regard much towards her child, (S,) and is occupied by him so as to be diverted from her husband. (TA.) — A she-camel that is unquiet (ضَجُورٌ) on the occasion of her being milked, (K,) that looks aside at the milker, and bites him; wherefore he strikes her with his hand, and thereupon she yields her milk: this is the case when her young one has died: whence this epithet is proverbially applied to him who is disobedient. (TA.) — Difficult, or stubborn, of disposition. (K.) But in the S is said what is at variance with this. (TA.) See لَفَاتٌ, mentioned with أَلْفَتْ, — Accord. to some, A woman in whom is crookedness and contraction; expl. by التي فيها والتواء وانقباض. (TA.) — A woman wont to calumniate, or slander. (A in art. خفت.)

لَفِيئَةٌ [A certain kind of gruel] made by straining water [or juice, or a decoction,] of the white colocynth, then putting it into a stone cooking-pot, and cooking it until it has become thoroughly done and thickened, and then sprinkling flour upon it: (AHn:) or thickened عَصِيدَةٌ (IAth, K:) or thick عَصيدة (S) of هَيْبِد, i. e. حَنْظَل, [or colocynth]: (TA:) so called because it is stirred about and over لَافَتْ أَي تَلَوَى لَافَتْ شَيْئًا (S:) [see also لَفَتْ شَيْئًا] or broth resembling حَسْب (K:) i. q. عَفِيئَةٌ. (TA, art. عفت.) [See also وَطِينَةٌ.]

أَلْفَتْ Strong-handed, who hoists, or wrings, him who strives, or grapples, with him. (TA.) — A he-goat having crooked horns. (TA.) — A she-goat having crooked horns. (K.) — A he-goat having one of his horns twisted (S, K) upon, or over the other. (S.) — **لَفَاتٌ** A woman having distorted eyes; syn. حَوْلَا. (K.) — **أَلْفَتْ** (in the dial. of Keys, S) Stupid; foolish; of little sense; (S, K;) like أَعْفَتْ (S) [and أَعْفَكَ]: fem. لَفَاتٌ: [see also لَفَتْ:] so too لَفَاتٌ (K:) or this signifies stupid, foolish, or of little sense, and of difficult, or stubborn disposition: (S:) [see also لَفُوتٌ:] or, accord. to A'Obeyd, as mentioned in a marginal note in a copy of the S, لَفَاتٌ and its syn. هَفَاتٌ are correctly written لَفَاتٌ and هَفَاتٌ, for in a case of pause they are pronounced لَفَاتٌ and هَفَاتٌ: see هَفَاتٌ. (TA.) — (In the dial. of Temeem, S,) Left-handed; who works with the left hand; (S, K;) as also أَلْفَكَ. (TA.)

الْمُتَلَفَّةُ The highest bone in the place where the head joins the neck. (L.)

نعت

10. **اسْتَلَفْتُ مَا عِنْدَهُ** He elicited, and exhausted, (إِسْتَنْبَطَ وَأَسْتَفَى) what [information, &c.] he had, or possessed. (K.) — **اسْتَلَفْتُ الرِّعَى** He consumed the whole of the pasture, leaving nothing of it. (K, TA.) — **اسْتَلَفْتُ حَاجَتَهُ** He accomplished his want. (K.) — **اسْتَلَفْتُ الْخَبَرَ** He concealed the news. (K.)

أَلْفَتْ Stupid; foolish; of little sense: (K:) like أَلْفَتْ. (TA.)

لفح

4. **أُلْفَجَ** and **أُلْفَجَ** He (a man) clare to the ground by reason of sorrow, grief, or solicitude, or of want. (L.) — **إُلْفَاجٌ**, inf. n. **أُلْفَجَ**, He, or it, constrained, compelled, or necessitated, a person, to have recourse to one, or to others, not of his family; (K;) constrained him to beg of such. (L.) — **أُلْفَجَنِي إِلَى ذَلِكَ الْإِضْطِرَارُ** Necessity constrained me to have recourse to that. (AZ.) — **أُلْفَجَ**, [not أُلْفَجَ, as might be thought from the signification of the part. n. مُلْفَجٌ,] (inf. n. **إُلْفَاجٌ**; S;) and **اسْتَلْفَجَ**; (L;) He became a bankrupt; syn. أَقْلَسَ (S, K:) he was, or became, poor: (TA:) he became destitute, possessing nothing. (A'Obeyd.)

10. **اسْتَلْفَجَ**: see 4. — Also, He was, or became, constrained to have recourse to a thing: or was in need. (TA.)

لَفَجٌ Abasement; abjectness. (IAqr, K.)

لَفَجٌ The channel of a torrent. (L.)

مُلْفَجٌ (S, K) and **مُلْفَجٌ** (ISk) and **مُسْتَلْفَجٌ** (K) or **مُسْتَلْفَجٌ** (as in the L.) A man in a state of bankruptcy; a bankrupt; syn. مُفْلِسٌ (S, K:) or the former, poor: (ISk:) or a bankrupt and in debt: (IAth:) or destitute; possessing nothing: (A'Obeyd:) the first extr. [with respect to rule], (S, K,) like **أَحْضَنَ** from **أَحْضَنَ**, and **مُسْتَلْفَجٌ** from **مُسْتَلْفَجٌ**. (S.) [See **مُسْتَلْفَجٌ**.]

مُلْفَجٌ: see **مُلْفَجٌ**.

مُسْتَلْفَجٌ, (as in the K,) or **مُسْتَلْفَجٌ**, (as in the L) [and this latter I think the correct mode of writing the word in all the senses here explained, for I do not find it noted as extr. with respect to rule like **مُلْفَجٌ**,] [part. n. of 10, q. v.: and] i. q. **مُلْفَجٌ**, q. v. (K.) — One whose heart forsakes him, or fails him, by reason of fear, or fright.

(K.) — Cleaving to the ground by reason of emaciation, (K,) or of sorrow, grief, or solicitude, or of want; as also **مُلْفَجٌ** [i. e. **مُلْفَجٌ** and **مُلْفَجٌ**: see 4]. (TA.)

مُسْتَلْفَجٌ: see **مُسْتَلْفَجٌ**.

لفح

1. **لَفَحَتَهُ النَّارُ**, (S, M, K,) aor. **لَفَحَ**, (M,) inf. n. **لَفْحٌ** and **لَفْحَانٌ**, (M, K,) The fire smote, or hurt, his face; as also **لَفَحَتْ وَجْهَهُ**: (M, O:) the fire burned him; (TA;) as also **لَفَحَتَهُ النَّارُ بِحَرِّهَا**; (S, K;) and in like manner the hot wind called **نَفْحَةُ** and **نَفْحَتْ** are syn., except that the effect of **النَّفْحُ** is greater than that of **اللَّفْحُ**: (Zj:) or **لَفْحٌ** relates to a hot wind; and **نَفْحٌ**, to a cold, or cool, wind: (As, S:) you also say **لَفَحَتَهُ السُّومُ** meaning the **سوم** blew in his face. (L.) — Also **لَفَحَهُ**, aor. **لَفَحَ**, He smote, or struck, him, with a sword, (S, K,) lightly, or slightly: you say **لَفَحْتُهُ بِالسَّيْفِ لَفْحَةً** I struck him with the sword a light, or slight, blow. (S.)

أَصَابَهُ لَفْحٌ مِنْ حَرِّهِ وَسُومٌ A burning gust of hot night-wind, and of hot day-wind, smote him. (L.) — **أَصَابَهُ مِنَ الْحَرِّ لَفْحٌ وَمِنْ الْبُرِّ نَفْحٌ** [A blast of heat smote him, and a blast of cold]. (A.) — You say also **لَوَافِحُ السُّومِ** [pl. of **لَوَافِحَةٌ**, and meaning Burning blasts of the **سوم**]. (S, K in art. سفح.)

لَفْحَةٌ A light, or slight, blow with a sword. (S.)

لَفَاحٌ A certain well known plant, (K,) of the kind termed **يَقْطِيبِي**, (L,) which people smell, (S,) yellow, and of sweet odour, (A, L,) resembling the **بَادُوجَان** (S, A, K,) when it becomes yellow; (S, A;) [accord. to Golius, app. on the authority of Ibn-Beytár, the same which the Syrians and Egyptians call **شَمَام**, q. v.]. — Also, The fruit, or produce, (تَمْرَةٌ) of the **يَبْرُوح** [or mandrake, which is called by this name (بيروح) in the present day]; (K;) thus correctly written, with the **ي** before the **ب** [not **بيروح**, as in the CK and some MS. copies]. (TA.) [It seems that the application of the term **لَفَاحٌ** to both the mandrake and the **شَمَام** has led to confusion, and occasioned Linnæus to call the latter "cucumis dudaim." See also **يَبْرُوحٌ**, and **مَعْدٌ**.]

لَفَاحَةٌ: see **لَفَاحَةٌ**.

لفظ

1. **لَفَّظَهُ**, (S, M, Mqb, K,) and **لَفَّظَ بِهِ**, (M, K,) aor. **لَفَّظَ**, (S, M, Mqb, K,) inf. n. **لَفْظٌ**; (T, S, M, Mqb;) and **لَفَّظَهُ**, and **لَفَّظَ بِهِ**, aor. **لَفَّظَ**; (Ibn-

Abbád, K.) but the former is that which is commonly known; (TA;) *Hé ejected it; cast it forth; [disgorged it;]* (T, S, M, Mṣb, K;) namely a thing that was in his mouth; (T;) his spittle, &c.; (Mṣb;) from (من) his mouth. (S, TA.) And لَفَّظَ alone, [elliptically,] *He ejected what had entered between his teeth, of food.* (TA.) You say also, لَفَّظَتِ الْحَيَّةُ سَمَهَا † [The serpent ejected its poison.] (TA.) And لَفَّظَ عَصْبُهُ, lit. *He ejected his spittle that stuck and dried in his mouth; meaning † he died;* (T, TA;) as also لَفَّظَ نَفْسَهُ, aor. -, inf. n. as above; (M, TA;) and لَفَّظَ alone. (M, K.) And جَاءَ لَفَّظَ لَجَامَهُ, [as to the letter and the meaning like جَاءَ وَقَدْ دَلِقَ لَجَامَهُ †] *He came harassed, or distressed, by thirst and fatigue.* (Ibn-'Abbád, M, Z, K.) And لَفَّظَتِ الرَّحْمُ مَاءَ الْفَحْلِ † *The womb ejected the seminal fluid of the stallion.* (TA.) And لَفَّظَةُ الْبَحْرِ † *The sea cast it forth upon the shore;* (Mṣb, TA;) namely a fish; (TA;) or a beast. (Mṣb.) And لَفَّظَ الْبَحْرُ بِهَا † *The sea cast forth what was within it to the shores.* (M.) And قَاتَتِ الْأَرْضُ فِيهِ † *The sea cast forth what was within it to the shores.* (M.) And قَاتَتِ الْأَرْضُ فِيهَا † *The earth disclosed her vegetables, and revealed her hidden things.* (TA in this art. and in art. قِيًا.) And لَفَّظَتِ الْأَرْضُ الْحَيَّ † *The earth cast forth the dead;* (T, Mṣb;) *did not receive, or admit, the dead.* (M.) And لَفَّظَتِ الْبِلَادُ أَهْلَهَا † [The countries cast forth their inhabitants]. (TA.) — [Hence,] لَفَّظَ بِالْكَلَامِ, (S, K,) and يَقُولُ, (Mṣb,) and لَفَّظَ الْقَوْلَ, (M,) and لَفَّظَ الْقَوْلَ, (TA,) aor. -, inf. n. لَفَّظَ, (M,) *He uttered, spoke forth, or pronounced,* (S, M, Mṣb, K,) *the saying,* (S, K,) and *a saying,* (Mṣb,) and *the thing;* (M;) as also لَفَّظَ بِهِ, (S, Mṣb, K.) It is said in the Kṣur, [l. 17,] لَفَّظَ مِنْ قَوْلٍ † [He doth not utter a saying]: where Kh. reads مَا يَلْفِظُ مِنْ قَوْلٍ: both forms of the verb being used in this sense [as is implied in the K.]. (TA.)

5: see 1, last signification.

لَفْظٌ, originally an inf. n., (S, Mṣb,) is used as a subst., (Mṣb,) signifying † *An expression; i. e. a word; [more precisely termed لَفْظَةٌ;] and also a collection of words, a phrase, or sentence; (TA &c.) [each considered as such, without regard to its meaning; a word itself; and a phrase itself;]—the latter also called مَرْكَبٌ, a compound expression, an expression composed of two or more words: (Expos. of the Ajroomeeyeh, by the sheykh Khálid; &c.) and لَفْظٌ مَلْفُوظٌ signifies the same (TA.) pl. of the former أَلْفَاطٌ (S, Mṣb;) dim. أَلْفَاطٌ (Har.,*

p. ٥١٣) and of the latter مَلْفَوظٌ. (TA.) [Hence, لَفْظًا وَمَعْنَى † *With respect to the word, or words, or wording, and the meaning: and with respect to the actual order of the words, and the order of the sense. And لَفْظًا وَرُتْبَةً † With respect to the actual order of the words, and the order of the proper relative places. And لَفْظًا وَتَقْدِيرًا † Literally and virtually. And لَا وَاحِدَ لَهُ مِنْ لَفْظِهِ † It has no singular formed of the same radical letter: i. e., it has no proper singular: said of a word such as قَوْمٌ and رَهْطٌ &c.]— See also لَفَاطٌ.*

لَفْظَةٌ: see لَفَّظَ.

لَفْظِي [Of, or relating to, a word, or collection of words, verbal:] opposed to مَعْنَوِي.

لَفْظَانٌ *Loquacious; a great talker:* but this is a vulgar word. (TA.)

لَفَاطٌ [app. a coll. gen. n., of which لَفَاطَةٌ, q. v., is the n. un., as seems to be indicated in the S, TA,] *What is cast, or thrown, away;* (M, TA;) as also لَفَظٌ: the latter on the authority of IB. (TA.)

لَفَاطٌ † *Leguminous plants [put forth by the earth].* (Sgh, K.)

لَفِيفٌ and مَلْفُوظٌ *Ejected; cast forth.* (M, K.) — † [Uttered, spoken forth, or pronounced.]

لَفَاطَةٌ *What is ejected, or cast forth, from the mouth:* (S, K;) such as particles of the tooth-stick, or stick with which the teeth are cleaned: (TA:) and *what is cast, or thrown, away, of food:* pl. لَفَاطَاتٌ (Har, p. ١٨٠:) see also لَفَاطٌ. — Also, † *A remain, remainder, or residue, of a thing, (K, TA,) little in quality.* (TA.)

لَفِيفٌ [act. part. n. of ل: fem. with ة]. You say, لَفِيفٌ فَلَانٌ † *Such a one is dying.* (TA.) — اللَّافِظَةُ *The she-goat,* (T, S, M, K,) or *ewe;* (M, K;) because she is called to be milked, while ruminating, and thereupon ejects her cud, and comes joyfully to be milked: (T, S, M, K:) or *the bird that feeds her young one from her beak; because she puts forth what is in her inside and gives it for food:* (S, K:) or *the domestic cock;* (S, K;) because he takes the grain with his beak, and does not eat it, but throws it to the hen: (K:) or † *the mill;* (T, S, M, K;) because it casts forth what it grinds, (T, TA,) of the flour: (TA:) or † *the sea;* (S, M, K;) as also لَفِيفَةٌ, determinate [as a proper name]; (K;) because it casts forth (S, M) what is in it, (M,) [namely] ambergris and jewels:

(S:) in this last sense, and as applied to the cock, (Sgh,) the ة is to give intensiveness to the signification. (S, Sgh.) It has one or another of these significations in the saying, اسْمَحَ مِنْ لَفِيفَةٍ [More liberal, or bountiful, than a she-goat, &c.] (T, S, K,) and اسْتَعَى مِنْ لَفِيفَةٍ (M, TA) and أُجُودٌ مِنْ لَفِيفَةٍ [which mean the same]. (TA.) لَفِيفَةٌ also signifies *Any bird that feeds his female,* (T,) or *that feeds his young bird,* (M, K,) *from his beak.* (T, M, K.) And اللَّافِيفَةُ † *The earth; because it casts forth the dead.* (TA.) And † *The present world; because it casts forth those who are in it to the world to come.* (T, K, TA.)

لَفْظٌ: see مَلْفُوظٌ.

لَفِيفٌ: see مَلْفُوظٌ.

لَفْعٌ
لَفَقٌ
لَفْرٌ
لَقٌ

See Supplement.]

لقب

2. لَقَّبَهُ بِكَذَا, inf. n. تَلَقَّبَ, *He called him, or named him, by such a by-name, or surname, or nickname; he surnamed him, or nicknamed him, so.* (S, K.) See لَقَّبَ — لَقَّبَ الْإِسْمَ بِالْفِعْلِ [i. e., بِالْفَاءِ وَالْعَيْنِ وَاللَّامِ] *He called the noun by an appellation in which its radical letters were represented by ف, ع, and ل; this appellation being its measure; as when جَوْرَبٌ is called فَوْعَلٌ.* (TA.) [But this signification belongs to the conventional language of lexicology and grammar.]

5. تَلَقَّبَ بِكَذَا *He was by-named, surnamed, or nicknamed, so.* (S, K.) See لَقَّبَ.

3. لَقَّبَهُ بِكَذَا, inf. n. مَلَقَّبَهُ, *He called him by a by-name, surname, or nickname; the latter doing to him the like.* (TA.)

6. تَلَقَّبُوا *They called one another by by-names, surnames, or nicknames.* (TA.)

لَقَبٌ *A by-name; a surname; a nickname; syn. نَبْرٌ: (S, K:) a name of reproach; an opprobrious appellation: in this sense forbidden: (Mṣb:) it is said in the Kṣur, xlix., 11, لَا تَتَابَرُوا بِاللَّاقِبِ *Call not one another by nicknames; i. e., let not one of you call another by a name which he dislikes: (Jel:) also a by-name, or surname, which is not one of reproach: such are the surnames given to certain Imáms; الأَنْشُ and**

الإعْفُش and الإَعْرُج and the like; and such are not forbidden, because by them is not meant reproach, or disparagement, but they are meant as mere appellations given with the approval of the persons to whom they are applied. (Mṣb.) [A لَقَب is distinguished from a كُنْيَة, q. v.] Pl. الأَقَاب. (S, K.) — [لَقَبُ أَسْرٍ] The appellation given to a noun by substituting ف, ع, and ل for its radical letters. See 2.]

لَقِث

1. لَقِثَ, [aor. ٢,] inf. n. لَقِثٌ; and لَقِثٌ, inf. n. تَلَقِثٌ; He mixed [a thing]. (K.) [The former verb is as above accord. to the TK: but it seems to be implied in the K that it is لَقِثَ, aor. ٢, as well in the above sense as in that here following.] — لَقِثَ, aor. ٢, inf. n. لَقِثٌ, He took [a thing] quickly, and altogether. (K.) But this is not of established authority. (TA.)

2: see 1.

لَقَح

1. لَقِحَتْ, (S, Mṣb, K,) aor. ٢, (Mṣb, K,) inf. n. لَقَحٌ (S, Mṣb, K) and لَقَحٌ (K) and لَقَاحٌ; (S, K;) and لَقِحَتْ بِالنَّوْدِ, in the pass. form; (Mṣb;) She (a camel) conceived, or became pregnant; (Mṣb, TA;) received [into her womb] the seed of the stallion. (K.) — لَقِحَتْ (inf. n. لَقَحٌ, syn. حَبَلٌ, K, TA: in the CK حَبَلٌ): She (a woman) conceived, or became pregnant. (Sh, T, L.) — اِمْرَاةٌ سَرِيْعَةُ اللَّقْحِ A woman quick in conceiving, or becoming pregnant. The like is said with respect to any female. Perhaps the word thus used has this signification properly, or perhaps tropically. (TA.) — اُسْرَتْ, لَقَحًا, and لَقَاحًا, She (a camel) concealed her having conceived, or become pregnant: i. e., she did not show signs of her having conceived by raising her tail and elevating her nose. (L.) — لَقِحَتِ الشَّجَلُ, or لَقِحَتْ, (as in different copies of the S,) [The palm-trees became fecundated by the process termed إِنْقَاحٌ: see 4]: and of a single palm-tree (نَخْلَةٌ) you say لَقِحَتْ, or لَقِحَتْ, without tashdeed; (so, again, in different copies of the S;) and تَلَقَّحَتْ. (S, art. أَمْر.) — لَقَحَ العِجَافُ, inf. n. لَقَحٌ, [The lands in which was no good became fecundated. (L.) [See also أَعْجَفَ. — لَقِحَتِ الحَرْبُ: see a verse cited عن.]

2: see 4.

4. إِنْقَاحُ القَحِ الفَحْلِ السَّاقَةِ, (S, Mṣb,) inf. n. إِنْقَاحٌ; (Mṣb;) and لَقَحًا, (A,) [inf. n. تَلَقِيعٌ;] The stallion-camel made the she-camel to conceive, or

become pregnant; impregnated her; got her with young. (Mṣb.) — القَحِ النَّخْلَةِ, inf. n. إِنْقَاحٌ, [and quasi-inf. n. لَقَاحٌ, q. v.; et vide infra;] and لَقَحًا, inf. n. تَلَقِيعٌ; (S, Mṣb, A, K;) and لَقَحًا, inf. n. لَقَحٌ; (K;) † He fecundated the palm-tree by means of the لَقَاح, or spadix of the male tree, which is bruised, or brayed, and sprinkled [upon the spadix of the female]: (A:) or, by inserting a stalk of a raceme of the male tree into the spathe [of the female, after shaking off the pollen of the former upon the spadix of the female; for such is the general practice]: this is done in the following manner: you leave the spathe of the [female] palm-tree two or three nights after its bursting open: then you take a stalk of a raceme of the male tree, which is beat if old, of the preceding year, and insert it into the spadix [of the female, after shaking off the pollen, as above mentioned]; and this you do according to a certain measure: it should not be done but by a man acquainted with the manner of proceeding in his case; for if he be ignorant, and do too much, he turns the spathe, and mars it; and if he do too little, many of the dates produced will be without stones; and if he do it not at all to the palm-tree, he will derive no advantage from the spadix thereof that year: (L:) † لَقَحٌ is the name of that which is taken from the male palm-tree (الفَحْلُ): so in the L: in the K, الفَحْلُ: to be inserted in the other, [namely the spathe of the female]. (L, K.) [See also لَقَاحٌ. In the CK, for إِسْرَمًا أَخَذَ الخ, we find إِسْرَمًا أَخَذَ الخ, giving a different and false meaning.] اتَّقِيحُ, or جَاءَنَا زَمَنُ اللَّقَاحِ, The time of the fecundating of the palm-trees has come to us. (L.) — اُنْقَحَتِ الرِّيحُ السَّحَابَ (S) † The wind impregnated, or fecundated, the cloud, or clouds; (L;) and in like manner, اُنْقَحَتِ الرِّيحُ الشَّجَرَ, [The winds fecundated the trees] (K) [and the like]. (TA.) — اَلْقَحُ بَيْنَهُمْ شَرًّا, He engendered, or caused, evil, or mischief, between them. (A.) — جَرَّبَ الأُمُورَ فَلَقَّحَتْ عَقْلَهُ † [He became experienced in affairs, and they fecundated his intellect]. (A.) — اَلنَّظَرُ فِي عَوَاقِبِ الأُمُورِ † [Consideration of the results, or issues, of things is (a means of) fecundation of the intellects]. (A.) — لا تَلَقِّحْ بِالعَيْنِ بِالأَيْمَانِ † [Make not thy merchandise productive of a high price by means of oaths]. (A.)

5. تَلَقَّحَتْ She (a camel) pretended that she had conceived, or become pregnant, (by raising her tail, in order that the stallion might not approach her, TA,) when this was not really the case. (Fr, S, K.) — See 1.

10. اسْتَلَقَّحَتِ النَّخْلَةَ † The palm-tree attained to the proper period for its being fecundated by

the process termed إِنْقَاحٌ: [see 4: or required to be so fecundated]. (K.)

لَقَحٌ: inf. n. of ل. q. v. — see اَلْقَحُ النَّخْلَةَ, and see لَقَاحٌ.

لَقَحَةٌ: see لَقَحَةٌ and لَقُوحٌ.

لَقَحَةٌ (K) and لَقَحَةٌ (TA) † A woman suckling; or a woman who suckles. (K.) — See لَقُوحٌ.

لَقَاحٌ † The thing [namely flowers or pollen] with which a female palm-tree is fecundated, (S, L, K,) taken from a male palm-tree; (L;) the spadix of a male palm-tree, (A, K,) with which a female palm-tree is fecundated, it being bruised, or brayed, and sprinkled [upon the spadix of the female]. (A.) [See also لَقَحٌ, voce اَلْقَحُ, and لَقَاحٌ.] = لَقَاحٌ أَيْ لَقَاحٌ A tribe that does not submit to kings, (S, K,) and that has not been governed by a king: (L:) or, that has not suffered captivity in the time of paganism. (S, K.) — See 1.

لَقَاحٌ The semen genitale (L, K) of a stallion camel, and horse, and † of a man. (L.) I'Ab, being asked respecting a man who had two wives, one of whom suckled a boy, and the other a girl, [not his own children,] whether the boy might marry the girl, answered "No; because the لَقَاح [i. e., لَقَاحٌ or لَقَاحٌ, as shown below,] is one:" meaning, says Lth, that the semen genitale which impregnated them both, and which was the source of the milk of both, was one, and that the two sucklings had thus become as though they were the children of the two women's husband: but, says Az, لَقَاحٌ may here be a quasi-inf. n., syn. with لَقَاحٌ; like عَطَاءٌ and اِعْطَاءٌ &c.: (L:) [and the like is said in the Mṣb.] لَقَاحٌ and لَقَاحٌ, with fet-ḥ and kesr, are subst. from اَلْقَحُ, [q. v.] syn. with إِنْقَاحٌ, signifying impregnation, or the getting with young; and so in the answer of I'Ab above mentioned. (Mṣb.)

لَقَاحٌ A camel (S, K) itself: (S:) pl. لَقَاحٌ. (S, K.) — See لَقَاحٌ and لَقَحَةٌ (S, Mṣb, K) and لَقَحَةٌ (Mṣb, K,) applied to a she-camel, i. q. حَلُوبٌ [meaning Milch, and a milch camel]: (S, Mṣb, K:) but Az says, that the former only is used as an epithet; you say هَذِهِ لَقَحَةٌ فَلَانٍ, and not نَاقَةٌ لَقَحَةٌ, but نَاقَةٌ لَقُوحٌ (TA:) or لَقُوحٌ is [an epithet] applied to a she-camel during the first two or three months after her having brought forth; and after this she is termed لَبُونٌ: (AA, S, K:) and accord. to some, لَقَحَةٌ signifies a milch camel abounding with

milk: or a she-camel from the time when the hump of her young one becomes fat, until the expiration of seven months, when she weans her young one, and this she does at the [auroral] rising of Canopus: (TA:) [which rising, in central Arabia, about the commencement of the era of the Flight was between the 30th of July and the 12th of August:] also لُقْحَة and لُقْحَة a she-camel that has lately brought forth: (L:) pl. of لُقُوح (S, Mṣb, K) and لُقَائِح (Ish.); and pl. of لُقْحَة (and of لُقْحَة, K, TA,) لِقْح (S, Mṣb, K) and لِقْح (Ish, Th, Mṣb.) — The Arabs also said لِقْحَانِ أُسُودَانِ [Two black herds of milch camels], like as they said قَطِيعَانِ; for they said لِقْحَ وَاحِدَةً in like manner as they said قَطِيعَ وَاحِدٍ and قَطِيعَ وَاحِدَةٍ. (S.) — Milk ye the milch camel of the Muslims: occurring in a trad., alluding to the tribute (خَرَجٌ and فَيْءٌ) whence were derived the stipends and fixed appointments of the persons addressed, and to the collecting it with equity. (TA.)

لُقَّاحٌ A fecundator of palm-trees. (Az, TA in art. جنى.)

لُقُوحٌ (K) and لُقُوحٌ (S, K) and لُقُوحَةٌ (Mṣb) A she-camel having just conceived, or becomes pregnant; (IAḥr, K:) as also قَارِحٌ: afterwards, when her pregnancy has become manifestly apparent, she is termed خَلْفَةٌ (IAḥr:) pl. of the former لُقُوحٌ (K) and لُقُوحٌ (TA); and of the second, لُقُوحٌ. (L, K, TA: in the CK لُقُوحٌ — (S, K, &c.) — Pregnant winds; so called because they bear the water and the clouds, and turn the latter over and about, and then cause them to send down rain; (TA;) or because they become pregnant, and then impregnate the clouds: (IJ:) the sing. is رِيحٌ لُقُوحٌ, the contr. of which is termed رِيحٌ عَقِيمٌ [or “a barren wind”]: (ISd:) or رِيحٌ لُقُوحٌ signifies ذَاتٌ لُقُوحٌ [possessing that which impregnates]; like as دُوٌّ وَزْنٌ signifies دُوٌّ وَزْنٌ رِيحٌ لُقُوحٌ (AHeyth:) or دُوٌّ رِيحٌ signifies impregnating, or fecundating, winds; (S, K;) as also لُقُوحٌ [pl. of لُقُوحَةٌ]: (K:) or it is not allowable to say لُقُوحٌ; (S;) but this is the regular form of the word; because the wind impregnates the clouds; (IJ;) and thus لُقُوحٌ is extr.: or, as some say, the proper original word is لُقُوحَةٌ; but the winds do not impregnate unless they are themselves pregnant; as though they were pregnant with good, and, when they raised the clouds, transmitted to them that good. (S.) — حَرْبٌ لُقُوحٌ (K): War pregnant [with great events.] (TA.)

مُلَقِّحٌ A stallion camel: pl. مَلَقِيحٌ. (S, K.) — See لُقُوحٌ. — † A man to whom offspring is born. Occurring in a trad. (TA.)

مُلَقِّحَةٌ A female camel that has her young one in her belly: pl. مَلَقِيحٌ: (S, K:) a pass. part. n. from أَلَقَّحَ. (Mṣb.)

مُلَقِّحَةٌ (IAḥr, S, K, &c.) and مَلَقِيحٌ (IAḥr,) which latter is also used in a pl. sense, (Aḥr,) What is in the belly of a she-camel: (A'Obeyd, T, S, K, &c.): or what is in the back of the stallion camel; [meaning his progeny in the elemental state;] (Abou-Sa'eed, K;) but the former, says Az, is the correct signification: (L:) مَلَقِيحَةٌ is for مَلَقِيحٌ بِهِ, converted into a subst., (Mṣb,) from لَقِّحْتُ, like مَخْمُومٌ from حَمَّرَ, and مَخْمُونٌ from جَنَّ: (S:) pl. مَلَقِيحٌ. (A'Obeyd, S, K, &c.) The Muslims are forbidden to sell مَلَقِيحٌ and مَضَامِين. (L.) [See the latter of these words.] — المَلَقِيحُ is also used (sometimes, TA) to signify The mothers: and its sing. is مَلَقِيحَةٌ. (K.) — See لُقُوحٌ.

لقس

1. لَقَسَتْ نَفْسَهُ (S, A, K,) aor. ٤, (S, K,) inf. n. لَقَسٌ (S, TA,) His soul [or stomach] heaved; or became agitated by a tendency to vomit; or became heavy; syn. غَثَّتْ, [q. v.,] (S, A, K,) and خَبَّتَتْ; (S, K;) مِّنَ الشَّيْءِ in consequence of the thing. (S, K.) Moḥammad desired his followers to use this expression instead of خَبَّتَتْ نَفْسَهُ, which he disliked. (K, TA.) — With لَقَسَتْ following it, His soul strove with him to incline him to the thing, (K,) and became greedy for it. (TA.) [But Az seems to disapprove of this explanation.]

لَقَسَةٌ, as an epithet applied to نَفْسٌ, is the part. n. of لَقَسَتْ in the [first and] second of the senses explained above. (TA.)

لقط

1. لَقَطَهُ (S, Mgh, * Mṣb, K,) aor. ٤, inf. n. لَقَطٌ (Mṣb, TA,) He picked it up, took it up, raised it, (Mgh,) or took it, (S, K,) from the ground, (S, Mgh, K,) without trouble or fatigue; as also لَقَطَهُ: (S:) or both signify he took it from a place where it was not thought to be; this being the primary signification: and hence, he took it. (Mṣb.) It is said of a man and you say also, لَقَطَ الطَّائِرُ الحَبَّ [The bird picked up from the ground the grains]. (Mṣb.) The Arabs say to a calumniator, إِنَّ عِنْدَكَ دِينَكَ يَلْتَقِطُ إِنَّ الحَصَى [Verily thou hast a cock that picks up pebbles]. (TA.) And it is said in a proverb, أَصْبَدَ القَنْدَرُ أَمَّ لَقَطَهُ [Is it by the hunting of

the hedgehog or the picking up thereof from the ground?] applied to a poor man who becomes rich suddenly. (TA.) [In Freytag's Arab. Prov. (i. 726,) أَصْبَدَ القَنْدَرُ أَمَّ لَقَطَهُ: and there asserted to be said of him who finds a thing which he had not sought: or, accord. to Sharaf-ed-Deen, of a thing of the nature of which we may be uncertain.] You say also, لَقَطْتُ العِلْمَ لَقَطْتُ مِنَ الكُتُبِ + [I picked up science, or knowledge, from books;] I acquired science, or knowledge, from this and that book. (Mṣb.) And لَقَطْتُ أَصَابِعَهُ + I took off his fingers, by cutting, without [the main part of] the hand. (Mṣb.)

3. مَلَقِطَةٌ A horse's lifting the legs all together in the pace called تَقْرِيْبٌ: (AO, K:*) or, in the pace called خَبَبٌ, of a horse, it is similar to مَنَاقِلَةٌ. (JK.) — Also, (K,) and لِقَاطٌ (TA,) The being over against, or facing. (K, TA.) You say, دَارُهُ بِلِقَاطِ دَارِي His house is over against, or faces, my house. (Lh, K.) And لَقِيتُهُ لِقَاطًا I met him face to face. (IAḥr.)

5. التَّمَرُ فَلَانُ التَّمَرِ, (S, accord. to different copies, and K,*) Such a one, [picked up, or] took up from the ground, from this and that place, the dates, or the fruits. (S, K,*)

8. التَّقَطَةُ: see 1, in two places. — Also, He collected it. (Mṣb.) — And † He stumbled upon it, or lighted on it, (K, TA,) unexpectedly, (TA,) without seeking; (K, TA;) such a thing, for instance, as a well, and herbage. (TA.) You say also, وَرَدْتُ الشَّيْءَ اَلتَّقَاطًا; † I came upon the thing unexpectedly, or unawares; (S, TA:) and لَقِيتُهُ اَلتَّقَاطًا; † I met him unexpectedly: (TA:) in this sense being one of those inf. ns. which are used as denotatives of state. (Sb, TA.)

لَقَطٌ What is picked up, or taken from the ground, (S, Mṣb, K,) of a thing; (S, Mṣb;) as also لَقَطَةٌ and لَقَطَةٌ and لِقَاطَةٌ: (K:) or † this last signifies what one picks up, of lost property; as also لِقَاطٌ, with the ٤ elided; and لَقَطَةٌ like رَطْبَةٌ: (Mṣb:) or لِقَاطَةٌ signifies also what falls, or drops, of a thing that is worthless, (K, TA,) or paltry, and is taken by any one who chooses to take it: (TA:) and the same, what is picked up from the stumps of the branches of palm-trees, [app. meaning dates picked up thence,] after the cutting off of the dates: (TA:) IAth says, that لَقَطَةٌ, with ٤ and fet-ḥ to the ق, is often mentioned in trads., and signifies property which is found: (TA:) Az says, that لَقَطَةٌ, with fet-ḥ to the ق, signifies a thing which one finds dropped, or thrown down, and takes; (Mgh, Mṣb;) and that all the lexicologists and skilful grammarians say so; (Mṣb;) and in like

manner, A'Obeyd, on the authority of Aṣ and of El-Aḥmar; (TA;) only Lth, of all whom he has heard, saying that it is **نُقْطَةٌ**, with sukoon; (Mgh, Mṣb;) and Fr: (TA:) IF and El-Fárabee and others mention only **نُقْطَةٌ**; and some reckon the pronunciation with sukoon as an error of the vulgar; and the reason is this; that the original word is **نُقْطَانَةٌ**, which, in consequence of its being in frequent use, as applied to what is picked up in plundering, is contracted, sometimes, by the elision of the *ḥ*, into **نُقْطَانُ**, and sometimes, by the elision of the *l*, into **نُقْطَةٌ**; and if they made the *q* quiescent, there would be two alterations in the word, and such double alteration does not exist in chaste language: (Mṣb:) IB, however, says that **نُقْطَةٌ** is correct; and he approves it; because **فُعْلَةٌ** has the sense of a pass. part. n., as in the instance of **ضُحْكَةٌ**; and **فُعْلَةٌ** has the sense of an act. part. n., as in the instance of **ضُحْكَةٌ**; and that it occurs in poetry: and I Ath observes, that some say thus; but that **نُقْطَةٌ** is more common and more correct. (TA.) Anything that is scattered, of ears of corn, or of fruit; n. un. with *ḥ*: (TA:) what is picked up, or taken from the ground, (Ṣ, Mṣb, K,) by men, (Ṣ,) of ears of corn; (Ṣ, Mṣb, K;) as also **نُقْطَانُ**, with *ḍamm*: (Ṣ:) and **نُقْطَانُ**, like **سَحَابٌ**, the ears of corn which the reaping-hooks miss, (AḤn, K,) and which men pick up. (AḤn.) What is picked up from a mine: (Mṣb:) pieces of gold found in a mine; (K;) or such are termed **نُقْطٌ مَعْدِنٌ**: (Ṣ:) or **نُقْطٌ** signifies pieces of gold, or of silver, like what are termed **سُدْرٌ**, and larger, in mines; which are the best thereof: and one says **ذَهَبٌ نُقْطٌ**: (Lth:) and **مُنْتَقِطٌ**, also, signifies gold found in a mine. (TA.) You say also, **فِي هَذَا الْبَكَانِ نُقْطٌ مِنَ الْمَرْتَجِ**. In this place is some small quantity of pasturage. (Ṣ.) And **فِي الْأَرْضِ لَقْطٌ لِلْمَالِ**. In the land is pasturage not much in quantity for the beasts. (TA.) The pl. is **النُقْطَانُ**. (TA.)

نُقْطَةٌ: see **نُقْطٌ**, throughout the first sentence. — Accord. to Lth, it [also] signifies *A man who repeatedly and perseveringly seeks after things to be picked up, and picks them up*: (TA:) and some say, that **نُقْطَةٌ** signifies *one who picks up*: but the more common and correct signification of this latter is "property which is found," as before stated. (IAth.)

نُقْطَةٌ: see **نُقْطٌ**, throughout the first sentence: — and see **نُقْطَةٌ**.

نُقْطَانُ: see **نُقْطٌ**, in the latter part of the paragraph.

نُقْطَانُ: see **نُقْطٌ**, in three places.

نُقْطَانُ: see 3. — [The act of picking up the

ears of corn which the reaping-hooks miss;] the act denoted in the explanation of **نُقْطَانُ**. (JK, K, TA.) You say, **هُوَ يَتَعَبَّشُ بِالنُّقْطَانِ عَنِ اللَّقَاطِ**. [He constrains himself to obtain the means of life, or he obtains what is barely sufficient for his sustenance, by picking up, or gleaning, from the ears of corn which the reaping-hooks have missed]. (TK: but there given without any syll. signs.) [If the reading intended be **بِالنُّقْطَانِ**, the meaning of **نُقْطَانُ** is The act of missing ears of corn with the reaping-hook; as is implied in the K, where **نُقْطَانُ** is imperfectly explained: but this I think improbable.] **نُقْطَانُ** and **نُقْطَانُ** are [respectively] like **حَصَادٌ** [as signifying what is "reaped"] and **حَصَادٌ** [as signifying the act of "reaping"]. (TA.)

نُقْطَانُ i. q. **مَنْقُوطٌ**; (Mṣb, K;) i. e. A thing that is picked up, taken up, raised, (Mgh,) or taken, (Mṣb, K,) from the ground, (Mgh, K,) or from a place where it was not thought to be. (Mṣb.) — And, generally, (Mgh,) *A foundling; or child that is cast out*, (Az, Ṣ, Mgh, Mṣb, K,) and found by a man, (Az, TA,) or picked up; (Ṣ;) or because it is cast out with the object of its being picked up: (Mgh:) not what Lth asserts it to be; i. e. *a child that is cast out in the roads, and there found, whose father and mother are unknown*: of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**: (Az, TA:) and **مَنْقُوطٌ** signifies the same: (K:) [pl. of the former, **نُقْطَانٌ**.] — Also, *A well upon which one lights unexpectedly, or unawares*, (Lth, K,) without seeking it. (Lth.)

نُقْطَانُ: see **نُقْطٌ**, first sentence, in four places.

نُقْطَانُ applied to a man, and to a woman, † *Low, ignoble, base, vile, or mean*; (K, TA;) as also **نُقْطَانُ** applied to a man; (TA;) and so **نُقْطَانُ مَاقِطٌ لَاقِطٌ**, used together. (L in art. سقط.) It occurs in this sense preceded by **سَقِيطَةٌ**; but you say **سَقِيطٌ** when alone. (TA.)

نُقْطَانُ: } see **نُقْطٌ**.
نُقْطَانُ: }

نُقْطَانُ and in an intensive sense **نُقْطَانٌ** and [in a doubly intensive sense] **نُقْطَانَةٌ**. A man [who picks up things from the ground; and the second, who does so much, or often; and the third, who does so very much, or very often: or] who takes things from places where they were not thought to be: (Mṣb:) and all signify a man who picks up the ears of corn [that fall] when the crop is reaped, and [the fruit that falls] when the ripe dates are cut from the raceme: (TA:) and the first and second, a bird that picks up grains. (Mṣb.) — **لِكُلِّ سَاقِطَةٍ لَاقِطَةٌ**. For every saying that falls from one, there is a person who will

take it up: (Mṣb in art. سقط:) or for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it: (Ṣ, * K:) a proverb, (TA,) relating to the guarding of the tongue: (K:) the *ḥ* in **لاقِطَةٌ** is to give intensiveness to the meaning, (Mṣb in art. سقط,) or for the purpose of assimilation: (Mṣb in that art., and in the present one:) if you say **لِكُلِّ ضَائِعٍ**, or the like, you say **لاقِطٌ**. (Mṣb in the present art.) — **القَصِيَّةُ لَاقِطَةٌ**. **القَانِصَةُ** [meaning stomach, &c.,] of a bird, (Ṣ, K,) in which pebbles become collected: (Ṣ:) or the *omasum* (**قَبِيَّةٌ**) of a sheep or goat [and the corresponding ventricle of a camel, as is shown in the TA in art. حصل; also called **نُقْطَانَةُ القَصِيَّةِ** (see **قَرِيحَاءُ**);] because it conveys thereto whatever it eats of earth and pebbles; (A, TA;) as also **اللاقِطَةُ** [alone].

(TA.) = **لاقِطٌ** also signifies † *Any freedman, or emancipated slave*: (K:) or the slave of a freedman: (Ṣ in art. مقط, and TA in art. سقط:) the slave of the **لاقِط** is called **ماقطٌ**; and the slave of the **ماقط** is called **ساقِطٌ**: and hence the saying, **هُوَ سَاقِطٌ بِنِ مَاقِطِ بِنِ لَاقِطٍ**. (K, TA [but in the CK, for **هُوَ** we find **بِنُو**, with the necessary difference in what follows it.]) See art. سقط. — See also **نُقِيطَةٌ**: and see **النُقْطَانُ**, which may be a pl. of **لاقِطٌ**; as in **النُقْطَانُ**, which is explained with **النُقْطَانُ**.

لاقِطَةٌ: see **لاقِطٌ**, in two places: — and see also **نُقِيطَةٌ**.

النُقْطَانُ pl. of **نُقْطٌ**, q. v. — † *A small number of men, separated, or scattered, or dispersed*. (Ṣ.) — [Also, perhaps as pl. of **لاقِطٌ**, like as **أَصْحَابٌ** is pl. of **صَاحِبٌ**,] † *The refuse, or lowest, or basest, or meanest sort, of mankind, or of people*; (K, * TA;) as also **نُقْطَانُ** [which is doubtless a pl. of **لاقِطٌ**, like as **سَقَاطٌ** is of **سَاقِطٌ**, and **مَقَاطٌ** of **مَاقِطٌ**.] (IAṣr, in TA, art. حشر.)

مَنْقُوطٌ [A place where a thing is picked up:] a place where a thing is sought, or to be sought: a mine: (TA:) [pl. **مَنْقُوطَاتٌ**.] — **أَصْبَحَتْ مَرَاعِيْنَا مَلَاقِطٌ مِنَ الْجَدْبِ**. Our places of pasturage became dried up, and destitute of herbage, by reason of the drought. (Aṣ.)

مَنْقُوطٌ A thing with which, (K,) or in which, (Jm,) one picks up, or takes up, from the ground; (Jm, K;) as also **مَنْقُوطٌ**. (TA.)

مَنْقُوطٌ: see **مَنْقُوطٌ**. — The [instrument called] **مَنْقُوشٌ**, (K, TA,) with which hair is plucked up. (TA.)

مَنْقُوطٌ: see **نُقِيطٌ**, in two places. I Ath explains **مَنْقُوطٌ** as signifying *property found*. (TA.)

مَلْتَقَطٌ : see لَقَطٌ, last sentence but two. — Also, applied to a thing, i. q. سَاقَطٌ † [Vile, mean, or paltry]. (TA.)

لقع
لقف
لقر
لقن
لقي
لك

See Supplement.]

لأ

1. لَأَ، aor. َ، (K,) inf. n. لَأُ، (TA,) He beat a person (K) with a whip. (TA.) — لَأَى بِهِ الْأَرْضَ He cast him upon the ground. (AZ, S.) [See لَأَى، and لَأَى.] — لَأَىهُ He prostrated him. (K.) — لَأَىهُ He gave him the whole of what was due to him: (K:) like لَأَىهُ. (T.) — لَأَى، aor. َ، He stayed, dwelt, or abode, (K,) in a place: like لَأَى. (TA.) — لَأَى لَكِنِ بِمَوْضِعٍ He kept, or remained fixed, in a place. (K, TA.)

5. لَأَى عَلَيْهِ He excused himself to him; he pleaded an excuse to him. (K.) — لَأَى عِنْتَهُ He was slow to do it; delayed to do it; (S, K, TA;) excused himself, or pleaded an excuse, for not doing it; refused to do it, or abstained from doing it. (TA.)

لكب

مَلَكَبَةٌ A she-camel compact in flesh: (K:) or abounding with fat, and compact in flesh. (AA, T.) — The conduct of a pimp: syn. قَبَادَةٌ (L.)

لكت

1. لَكَتَ، [aor. َ،] inf. n. لَكَتٌ (and لَكَاتٌ, IAqr), He struck, or smote; (K;) accord. to IAqr, who does not particularize the hand, nor the foot: (TA:) or, with his hand, or his foot, accord. to some: (TA:) or, with [perhaps a mistake for upon] the mouth. (Kr.) [See also لَكَدَ.] — لَكَتَهُ، [aor. َ،] He overburdened him. (K.) — لَكَتَ، aor. َ، [inf. n. لَكَتٌ], He (a camel) was affected with the disorder called لَكَتٌ, or لَكَاتٌ. (K.) — لَكَتَ بِهِ، aor. َ، It (dirt [see لَكَتٌ]) adhered to it; (K;) i. e., to the vessel. (TA.) [See also لَكَدَ and لَكَعَ.]

لَكَتٌ The dirt of milk, which congeals upon the edge of the vessel, and is removed with the hand. (TA.)

لَكَتٌ and لَكَاتٌ (as also لَكَاتٌ, TA.) A disorder in the mouths of camels, resembling pustules. (Lh, K.) — لَكَاتَةٌ A disorder that attacks sheep

or goats in the sides of the mouth and in the lips, resembling an ulcer; happening on their first cropping plants when they are short, with small branches. (L.)

لَكَتَةٌ A fat she-camel. (K.)

لَكَاتٌ A shining stone in gypsum. (Fr, K.) = See لَكَتٌ.

لَكَاتَةٌ: see لَكَتٌ.

لَكَاتٌ [pl. of لَكَاتٌ?] Preparers of gypsum: (K:) not those who traffick therein. (TA.)

لَكَاتِيٌّ A man (TA) very white: (K:) from لَكَاتٌ as signifying a shining stone in gypsum. (TA.)

لكد

1. لَكَدَ عَلَيْهِ، (Aq, S, L, K,) and بِهِ، (L,) aor. َ، (K,) inf. n. لَكَدٌ; (Aq, S, L;) and لَكَدَ بِهِ; (A;) It (dirt) clave, or stuck, to him, or it. (Aq, S, A, L, K.) — لَكَدَ بِهِغِيهِ It (a glutinous thing that had been eaten of) left part of its substance, or its colour, sticking to his (the eater's) mouth. (L.) — لَكَدَ It (his hair) became compacted together, or matted, (L,) by reason of dirt. (A.) — لَكَدَ بِهِ، and لَكَدَ، He kept to, or clave to, and did not quit, him, or it. (L.) See also 3.

3. لَكَدَهُ لَكَدُهُ He kept, clave, or clung, to him. (L.)

5 لَكَدَ It (a thing) clave together, one part to another. (S, L, K.) — He became thick (and compact, TA,) in his flesh. (K.) — See 1. — لَكَدَهُ He embraced him; put his arms round his neck. (Aq, L, K.)

8: see 1.

مَلَكَدٌ A thing resembling a مَدَقٌ [or pestle], with which one bruises, brays, or pounds. (S, L, K.)

لكز

1. لَكَزَهُ، aor. َ، (Mgh, Mṣb,) inf. n. لَكَزٌ، (S, Mgh, Mṣb, K,) He struck him upon the breast (AO, S, A, Mgh, Mṣb, K) with the fist: (AO, S, Mgh, Mṣb:) and upon the حَنَكِ [or part beneath the chin]: (A, K:) and upon the neck: (K:) or upon any part of the body with the fist: (AZ, S, Mṣb:) or with the extremities of the fingers: (TA, art. لَقَزَ:) he pushed, or impelled, or repelled, him: (TA, ibid. :) he thrust or pierced him [with a spear or the like]: (TA, art. لَكَزَ) is also syn. with وَكَزَ [which has several significations, some of which are identical with some explained above]. (K.) You say also, لَكَزَهُ بِجَمْعِ كَفِّهِ He struck him upon the breast, or the part called حَنَكِ, with his fist. (A.)

3. لَكَزَهُ، inf. n. مَلَاكَزَةٌ، [He contended with him in striking upon the breast, or the part beneath the chin, &c., with the fists.] (A, TA.)

6. تَلَكَزَا [They two contended in striking each other upon the breast, or the part beneath the chin, &c., with their fists]. (A, TA.)

لَكَزَةٌ A blow upon the breast, (A, Mgh,) and upon the part beneath the chin, [&c.,] (A,) with the fist. (Mgh.)

مَلَكَزٌ † A low, an abject, or a despicable, man, who is repelled (A, TA) from the doors. (TA.)

لوع
لوم
لون
لومي

See Supplement.]

للب

لَوَلَبٌ: see art. لب.

مَلَوَلَبٌ i. q. مِرْوَدٌ (S, K) and the like. (S.) Of the measure مَفْوَعَلٌ (S, K:) or, accord. to some, مَفْوَعَلٌ. (TA.)

[See Supplement.]

لها

1. لَهَا، and لَهَا عَلَيْهِ، aor. َ، He smote his hand upon it, [or laid his hand upon it, or seized it,] openly or secretly. (K.) — لَهَا الشَّيْءَ He took the whole thing; took it entirely. (K.) — لَهَا، (K,) inf. n. لَهَا، (TA,) He glanced, or took a slight look at the thing; beheld it quickly: like لَمَحَهُ. (K.)

4. لَهَا عَلَيْهِ He (a thief, TA) took it away privily. (K.) [See also أَلَمَى.] — أَلَمَى He denied me my right, or due. (K.) — بِأَلَمَانَ، (S) [in the K, بِأَلَمَانَ،] but this appears, from what is said in the S and the TA, to be wrong;] The beasts of carriage left the place bare of pasture. (S, K.) — أَلَمَى عَلَيْهِ، (S, L,) He took, or got, possession of it; took it, got it, or held it, within his grasp, or in his possession: syn. اِسْتَمَلَ عَلَيْهِ، (S, K:) or the latter signifies he took it away; went away with it. (K.) — أَلَمَى الشَّيْءَ He got possession of the thing. (L.) — ذَهَبَ ثَوْبِي فَمَا أَدْرِي مَنْ أَلَمَى بِهِ [My garment is gone, and I know not who has taken, or got, possession of it; or who has taken it away]. (S.) The phrase without negation is also used. (ISK, S.) [See also 8.]

5. لَهَا عَلَيْهِ، (S, K,) and تَلَمَّتْ الْأَرْضُ بِهِ، (K,) The earth enclosed him; was made even over him: and concealed him. (S, K.) See 8.

8. تَلَمَّتْ، and أَلَمَى، and أَلَمَى، (K, TA.) He took to himself the contents of the bowl. (K, TA.) [See also التَمَعَ and أَلَمَعَ and التَمَعَ] — تَلَمَّتْ، (S,) His colour altered, or became altered. (S,

ك.) is also mentioned as having the same signification. (TA.) [See also التمسع and التمسى.]

مَلُوءَةٌ A place in which a thing is taken (يُؤَخَذُ, as in some copies of the K) or found (يُوجَدُ, as in other copies of the K). — A sportsman's, or hunter's, or fowler's, or fisherman's net. (K, TA.)

لمج

1. لَمَجَ, (aor. ٢, S, M,) inf. n. لَمَجٌ, (S, K,) He ate: or he ate with the extremity of the mouth: (M:) or he ate with the extremities of his mouth: (S, K:) or he took fodder, or dry herbage, with the extremity of his mouth: (T:) AZ says, I know not لَمَجَ except as the act of asses, and it is like اللئس [probably a mistake for اللئس, or its syn. اللئس], or signifies more than this latter word. (AHn.) — لَمَجَ, inf. n. لَمَجٌ, Inquit feminam. (K.)

2. لَمَجَهُ, inf. n. تَلَمِجٌ, He fed him with something whereby to content, or divert, him [so as to allay the craving of his stomach] before the [morning-meal called] غَدَاة: see تَلَمَجَةٌ. (TA.) And see تَلَمَّطَهُ: and عَجَّتْمَرٌ: and عَسَلٌ. — مَأْ لَمَجُوا ضَيْفَهُمْ بِشَيْءٍ They did not feed their guest with anything whereby to allay the craving of his stomach before the morning-meal. (S.)

5. تَلَمَجَ He ate something whereby to content, or satisfy, himself [so as to allay the craving of his stomach] before the [morning-meal called] غَدَاة. (K.) [See تَلَمَجَةٌ: and see also لَمَجَ.] — Accord. to AA, it is like تَلَمَّطَ; [He searched repeatedly, with his tongue, after the remains of food in his mouth, and put forth his tongue and licked his lips with it;] and one says, رَأَيْتُهُ يَتَلَمَّجُ بِالطَّعَامِ searching repeatedly, with his tongue, after the remains of the food in his mouth, &c.; and Ag says the like. (S.)

لَمَجَ (S,) and لَمَجَ (K,) or لَمَجَ (S,) and لَمَجَ (S, K:) in each of these expressions, the latter word is an imitative sequent: (AO, S, K:) [app. Very ugly: in the TA it is said, that these epithets are applied to a man, and signify ذَوَاتِي, app. meaning one who tastes much: and in the L it is said, that رَجُلٌ لَمِجٌ, after the manner of a relative noun, signifies ذَوَاتِي]. See لَمَجَ.

لَمَجَ: see لَمَجَ.

لَمَجَةٌ: see لَمَجَ. — Also [An early portion of food, being] That with which one contents, or diverts, himself [so as to allay the craving of his

stomach] before the [morning-meal called] غَدَاة. (K.) See سُلْفَةٌ.

لَمَجٌ The least (أَدْنَى) [kind, or quantity,] of food, or of what is eaten: (S, K:) and sometimes, of beverage. (TA.) — مَا تَلَمَجْتَ عِنْدَهُ (S, L,) and لَمَجٌ, (S, L,) and لَمَجَةٌ, (L,) I ate not anything at his abode: (L:) and مَا ذُقْتُ مَا ذُقْتُ (S, L,) I tasted not anything. (S, L.)

لَمَجٌ: see لَمَجٌ.

لَمِيجٌ One who eats much; a great eater. (K.) — Is qui multum coit: as also لَمِيجٌ. (K.) — See also لَمِيجٌ.

لَمِيجٌ: see لَمِيجٌ.

مَلَامِجٌ: i. q. مَلَاغِمٌ; (i. e., S;) The parts around the mouth. (S, K.)

مَلَمِجٌ A smoothed spear. (K.)

لمح

1. لَمَحَهُ, (S,) or لَمَحَ إِلَيْهِ, aor. ٢, (L, Mṣb, K,) inf. n. لَمَحٌ; (Mṣb;) and لَمَحَ, (L, K,) or لَمَحَ, (S, Mṣb,) and لَمَحَهُ; (S;) He glanced, or took a light, or slight, look, at him or it; (S;) like لَمَأَهُ; (Nh;) snatched a sight of him or it unawares: (L, Mṣb, K;) or, accord. to some, لَمَحَ signifies he looked; and لَمَحَهُ, he made him to look; but the former explanation is the more correct: or لَمَحَ is only said of one looking from a distance. (L.) — لَمَحْتُهُ بِالْبَصْرِ I directed (صَوَّبْتُ) my sight towards him. (Mṣb.) — لَمَحَ الْبَصْرُ The sight extended to a thing. (Mṣb.) — لَمَحَ, aor. ٢, inf. n. لَمَحٌ (S, K,) and لَمَحَ and لَمَحَ, (K,) It (lightning, and a star,) shone; gleamed; glistened; i. q. لَمَعٌ. (S, K.)

3. لَمَحَهُ, inf. n. مَلَامَحَةٌ, [He glanced at him, or viewed him lightly, or slightly, or snatched sights of him unawares, reciprocally]. (A.)

4. لَمَحَهُ He made him to glance, or to take a light, or slight, look; expl. by جَعَلَهُ يَلْمَحُ, (K,) and جَعَلَهُ مِمَّنْ يَلْمَحُ. (TA.) — See 1. — اَلْمَحَتِ الْمَرْأَةُ مِنْ وَجْهِهَا, (inf. n. اَلْمَحَاةُ, TA,) The woman allowed herself [or her face] to be glanced at, or to be viewed lightly, or slightly: so does a beautiful woman, displaying, and then concealing, her beauties. (T, K.)

8. اَلْتَمِيحُ بَصْرَهُ His sight was taken away. (K.) — See 1.

لَمِيجٌ: see art. لَمِيجٌ, and لَمِيجٌ: see art. لَمِيجٌ. [لَمِيجٌ and لَمِيجٌ in these cases seem to be

merely imitative sequents.] لَأْرِيَنَّكَ تَمَحًا بَاصِرًا — I will assuredly show thee a manifest, or an evident, thing, matter, or affair. (S, A, K.) [See also art. بَصْرٌ.]

لَمَحَةٌ, subst. from لَمَحَ, (S, L,) A glance, or light or slight look. (L.) — نَمِجَةٌ A shining, gleaming, or glistening, of lightning. (S.) — فِي فَلَانٍ لَمَحَةٌ مِنْ أَبِيهِ In such a one is a likeness, or point of resemblance, to his father: then they said مِنْ أَبِيهِ, (S,) signifying likeness, or points of resemblance; forming an extr. pl., (S, K,) as though from another word than لَمَحَةٌ: (S:) they did not say مَلَمَحَةٌ. (TA.) — لَمِيجٌ also signifies What appear of the beauties and defects of the face (K) of a human being: or the parts thereof that are glanced at, or viewed lightly or quickly. (TA.)

لَمِيجٌ: see لَمِيجٌ.

لَمِيجٌ: see لَمِيجٌ.

لَمِيجٌ: see لَمِيجٌ.

لَمِيجٌ Sharp hands; syn. صُفُورٌ ذَكِيَّةٌ. (IAgr, T, K, [in the CK, ذَكِيَّةٌ].)

لَمِيجٌ and لَمِيجٌ and لَمِيجٌ Lightning, and a star, shining; gleaming; glistening: (K:) [but the second and third are intensive epithets, signifying shining much; &c.] — اَبْيَضٌ لَمِيجٌ Intensely white. (A.) — لَمِيجٌ عَظْفِيهِ A self-admiring man, who looks at his sides. (M, F.)

أَلْمِجِيُّ A man (TA) who glances much, or frequently takes light, or slight looks. (K.)

لَمِيجٌ: see لَمِيجٌ.

لمز

1. لَمَزَهُ, aor. ٢, and ٢, inf. n. لَمَزٌ, He made a sign to him with the eye, or the like, (S, A, * Mṣb, K,) as the head, and the lip, with low speech. (TA.) This is the original signification. (S, Mṣb, TA.) — Hence, (S, Mṣb, TA,) He blamed, upbraided, or reproached, him; he found fault with him: (S, Mṣb, K:) or he did so in his face: (TA:) or he met him with blaming, upbraiding, reproaching or finding fault: (IKṭt, TA:) or he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, either behind his back or before his face, though it might be with truth; syn. اِغْتَابَهُ. (TA.) The two forms of the aor. occur in readings of the words of the Qur., [ix. 58,] وَمِنْهُمْ مَنْ يَلْمِزُكَ and يَلْمِزُكَ فِي الصَّدَقَاتِ and of them are those who blame thee with respect to the division of the alms: (Bd, Jel:) and Ibn-Ketheer reads يَلْمِزُكَ. (Bd.) — لَمَزَهُ, (Ks, S,) aor. ٢, (S,)

inf. n. لَمَزَ (S, A, K,) *He pushed him, or impelled him, or repelled him*: (Ks, T, S, A, K:) said by AM to be the primary signification: (TA:) and *he struck him, or beat him.* (S, A, K.)

3. رَأَيْتَهُ يَلَاغِرُهُ وَيَلَامِرُهُ [means *I saw him talking enigmatically with him, or to him, and making signs with him, or to him*: or, accord. to the TA, مَلَامِرَةٌ is syn. with مَلَاغِرَةٌ]. (A, in art. لَغَزَ.)

لَمَزَ One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually; (S, K;) as also لَمَّازٌ, (so in two copies of the S, and in a copy of the A,) or لَمَّازٌ, like سَحَابٌ: (K:) لَمَزَةٌ is applied to a man and to a woman; for its ة is to denote intensiveness, and not the fem. gender: (TA:) هَمَزَةٌ and لَمَزَةٌ signify the same; (ISk, Zj, K;) i.e., one who speaks evil of others, or does so in their absence, though it may be with truth; (يَعْتَابُهُمْ; and this may mean [who detracts by making signs] with the side of the mouth, or with the eye, or with the head; TA;) and defames them; (ISk, Zj, TA;) or one who often goes about with calumny, a separator of companions and friends: (Abu-l-'Abbás, TA:) and لَمَّازٌ, like شَدَّادٌ, a frequent, or habitual, calumniator, or slanderer: (TA:) or هَمَزَةٌ and لَمَزَةٌ differ in signification; the latter signifying one who blames, upbraids, reproaches, or finds fault with, thee to thy face; and the former, one who does so in thine absence; (K;) and Lth says the like: (TA:) or the latter, one who speaks evil of others, though it may be with truth, (مُعْتَابٌ,) behind the back; and the former, one who does so to the face: or the latter, one who speaks against the lineages of men; and the former, one who speaks against the characters of men: or the latter, [one who reproaches] with the tongue; and the former, with the eye: or the reverse: (K [but omitted in the CK], TA:) or the latter signifies one who excites discord, or animosity, between two persons. (TA.) See also هَمَزَةٌ. And see the Ksh and Bd in civ. 1.

لَمَزَةٌ: see لَمَّازٌ.

لَمَّازٌ [One who makes frequent signs with the eye, or the like: fem. with ة: see one ex. voce رَمَّازٌ]. — See also لَمَزَةٌ, in two places.

لَمَّازٌ act. part. n. of 1. — لَمَّازٌ [its pl.] Persons who speak evil of others, though it may be with truth, (مُعْتَابُونَ,) in their presence. (IAqr, TA.)

لمس

1. لَمَسَ (S, M, A, Mgh, K,) aor. لَمَسَ (S, M, Mgh, K) and لَمَسَ, (S, Mgh, K,) inf. n. لَمَسٌ (S, M, Mgh,) *He felt it; or touched it*; syn. لَمَسَ: (IAqr, Az, IDrd, El-Farábee, A, Mgh, TA:) or *he felt it, or touched it, (لَمَسَهُ,) with his hand*:

(S, Mgh, K:) or *he put his hand to it*: (Mgh:) or *he felt it with his hand for the purpose of testing it, that he might form a judgment of it*; syn. لَمَسَ: (M, TA:) and لَمَسَهُ is syn. with لَمَسَ, (M, TA,) or لَمَسَهُ: (A:) لَمَسٌ and لَمَسٌ both signify the perceiving by means of the exterior of the external skin: (Er-Rághib, TA:) or they are nearly alike: (TA:) [generally, like the English words *feeling* and *touching*, respectively:] or the former is, originally, [the feeling] with the hand for the purpose of knowing the feel (لَمَسَ) of a thing: (IDrd, Mgh:) or, with the hand, it is the seeking for [or feeling for] a thing here and there: (Lth, TA:) لَمَسَةٌ is the same as لَمَسَةٌ (K, TA) with the hand; as also لَمَسٌ: (TA:) or a distinction is to be made between them; for it is said that لَمَسٌ is sometimes the feeling, or touching a thing with a thing; and is sometimes [for] the knowledge of a thing, though there be no touching (لَمَسَ) of substance upon substance; whereas لَمَسَةٌ is mostly mutual feeling or touching, &c., being] the act of two. (IAqr in TA.) — [Hence,] لَمَسَهَا, (M, A, Mgh, K,) aor. لَمَسَ (M) [and لَمَسَ, as implied in the K], inf. n. لَمَسٌ (S, M,) † *Inivit eam*; (I'Ab, S, M, A, Mgh, K;) scil. mulierem; (A, Mgh;) puellam; (K;) as also لَمَسَهَا, (M, A, Mgh,) inf. n. لَمَسَةٌ (I'Ab, S, Mgh, K) and لَمَسَهَا: (I'Ab, Mgh:) and † *he kissed her*; by doing which, as well as by the former, one renders necessary the performance of the ablution termed وُضُوءٌ. ('Abd-Allah Ibn-'Amr, Ibn-Mes'ood.) — [Hence also,] لَمَسَهُ, aor. لَمَسَ [and لَمَسَ], (A, TA,) inf. n. لَمَسٌ (IDrd, Mgh, TA,) † *He sought, [as though by feeling,] or sought for or after, it, namely, a thing, (IDrd, Mgh, TA,) in any manner*; (IDrd, Mgh;) [as, for instance, *by asking, or demanding*]; as also لَمَسَهُ, (S, M, A, K, TA,) [which is more common,] and لَمَسَهُ: (M, TA:) or this last signifies *he sought it, or sought for or after it, repeatedly, or time after time.* (S, K, TA.) You say, لَمَسَ لِي فُلَانًا (A, TA) † *Seek thou for me such a one.* (TA.) And it is said in the Kur, [lxxii. 8,] relating the words of the jinn, or genii, إِنَّا لَمَسْنَا السَّمَاءَ (K, TA,*) † *Verily we sought to reach heaven: or to learn the news thereof*: (Bd:) or *to hear by stealth what was said therein*: (Jel:) or *we laboured, or strove, after (عَالَجْنَا) the secrets of heaven, and sought to hear them by stealth.* (K.) And in a trad., مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ بِهِ عِلْمًا, † *Whoso pursueth a way whereby he seeketh after knowledge, or science.* (TA.) And in another, of 'Aisheh, فَالْتَمَسْتُ عِقْدِي † *And I sought for my necklace.* (TA.) — لَمَسَ البَصَرَ, aor. لَمَسَ, † *It took away the sight.* (A, TA.) And the same, or, accord. to one relation of a trad., † *It*

took away quickly, and destroyed, the sight; said there of certain serpents: or the meaning is, † *it aimed at the eye with its bite*: and لَمَسَ عَيْنَهُ is said to signify [† *he, or it, put out his eye,*] the same as سَمَلَ. (TA.)

3. لَمَسَ, inf. n. مَلَامَسَةٌ and لَمَّاسٌ: for its proper signification, see 1, in three places. [Hence,] بَيْعُ المَلَامَسَةِ (S, M, A, Mgh, Mgh,) and بَيْعُ اللَّمَّاسِ (Mgh,) or بَيْعُ فِي البَيْعِ, (Mgh,) *A mode of bargaining, which consists in saying, When thou feelest, or touchest, my garment, or I feel, or touch, thy garment, (A, K,) or when, (Mgh,) or if, (Mgh,) I feel, or touch, thy garment, and thou feelest, or touchest, my garment, (Mgh, Mgh,) or when I feel, or touch, the thing to be sold, (S,) the sale is binding, or settled, or concluded, (S, A, Mgh, Mgh, K,) between us, (S, Mgh,) for such a sum*: (S, Mgh, K:) or, accord. to Aboo-Hanecfeh, *in thy saying, I will sell to thee this commodity for such a sum, and when I feel, or touch, thee, the sale is binding, or settled, or concluded; or in the purchaser's saying the like*: (Mgh:) or, (M, Mgh, K,) as in the Sunan of Aboo-Dáwood, (Mgh,) *in purchasing a commodity on the condition of feeling it (M, Mgh, * K,*) behind a garment or piece of cloth, (K,) without seeing it, (M, K,) or spreading it out and turning it over and examining it*: (Mgh:) or *on the condition that the feeling it with the hand shall cut one off from the choice of returning it*: (TA:) the mode of bargaining thus termed is forbidden. (S, M, A, Mgh, Mgh.) — For a tropical signification of the verb, see 1.

4. أَلْبَسِنِي الجَارِيَةَ Permit thou me to feel, or touch, the girl. (A, TA.) — أَلْبَسِنِي امْرَأَةً: *Marry thou to me a woman.* (A, TA.)

5: see 1, in two places.

8: see 1, in four places.

لَمَّاسٌ A she-camel of whose fatness one doubts; (O, TS, K;) on the authority of Ibn-'Abbád; (TA;) i. q. شَكُوكٌ and ضُبُوتٌ: (A, TA:) or of whose hump one doubts, whether there be in her fat or not; wherefore it is felt: (M, L:) pl. لَمَّاسٌ. (M, K.) — [Hence,] † *One whose origin, or lineage, is suspected*; syn. دَعِيٌّ: (K:) or *in whose grounds of pretention to respect is a fault, or taint.* (A, K.)

لَمَّاسٌ A woman soft to the feel, or touch; لَمَّاسَةٌ. (K.)

لَمَّاسَةٌ (M,) لَمَّاسَةٌ (S,) or both, (TA,) † *A want*: (IAqr, Sgh:) or *a moderate, or middling, want.* (S, M, O, L.)

لَمَّاسَةٌ A road, or way: so called because he who has lost his way seeks it in order to find the track of the travellers. (K, TA.)

لَمَسَ act. part. n. of ل. (Mḡb, &c.) One says, of a woman who commits adultery, or fornication, or acts viciously, فَلَانَةٌ لَا تَرُدُّ يَدَ لَامِسٍ, (A, TA,) or لَا تَمْتَعُ يَدَ لَامِسٍ, (K,) but the latter is at variance with the written authorities, the former being the phrase commonly known, (TA,) [properly signifying, *Such a woman does not repel the hand of a feeler;*] meaning, † *such a woman commits adultery, or fornication, and acts viciously, (K, TA,) not repelling from herself any one who desires of her that he may lie with her;* (TA;) and *she is suspected of easiness, or compliance, (K, TA,) towards him who desires of her that he may lie with her:* (TA:) or the meaning is, *such a woman gives, of her husband's property, what is sought, or demanded, from her;* and this is more probably meant in a trad. in which a man is related to have said thus of his wife; because Moḥammad directed him to retain her, and did not require him to divorce her. (TA.) The like said of a man, (K,) فَلَانٌ لَا يَرُدُّ يَدَ لَامِسٍ, (A, Mḡb,) means, † *Such a man has in him no force of resistance, (A, Mḡb, K,) nor care of what is sacred, or inviolable.* (TA.)

مَلَسَ [A place that is felt, or touched: and it may also be an inf. n.: see لَمَسَ]. (K.)

إِكْفَافُ مَلْمُوسِ الْأُخْنَاهِ † *An ass's saddle, or pad, of which the curved pieces of wood have been felt with the hands until they have become even:* (M:) or of which any unevenness and prominence that was therein has been pared off (Lth, T, A, K) by the passing of the hand over it, (Lth, T,) or of the hands. (A.)

لَمِظَ

1. لَمِظَ, (S, K,) aor. لَمِظَ, (S,) inf. n. لَمِظٌ, (S, M,) *He sought leisurely and gradually, with his tongue, after the remains of the food in his mouth, (S, K, TA,) after eating:* (TA:) and *he put forth his tongue, and wiped with it his lips:* (S, K:) as also لَمِظَ, (S, K,) in both senses: (K:) you say also تَلَمِظُ الصَّيْبَةَ † *The serpent put forth its tongue, (S, K, TA,) like as the eater puts it forth and wipes with it his lip:* (S, TA:) or the former verb and † the latter signify *he took with his tongue what remained in the mouth after eating:* (M:) or *he sought leisurely and gradually after the taste, and tasted time after time:* (M, K:) or † the latter signifies *he tasted time after time;* as also تَمِطُّ: or *he moved about his tongue in his mouth after eating, as though seeking leisurely and gradually after some remains of the food between his teeth;* whereas تَمِطُّ signifies *he smacked his lips:* (T:) or † تَلَمِظُ signifies *he sought leisurely and gradually, with his tongue, after the remains of the food between his teeth after eating:* or *he put forth his tongue, and*

wiped with it his lips. (Mḡh.) [Hence the saying: مَازَالَ فَلَانٌ يَتَلَمِظُ بِذِكْرِهِ † *Such a one ceased not to busy his tongue with mentioning him, or it.* (TA.) = لَمِظَ الْمَاءَ, inf. n. لَمِظٌ, *He tasted the water with the extremity of his tongue.* (TA.) = See also 2, in two places.

2. لَمِظَهُ, inf. n. تَلَمِظٌ; (TA;) or † لَمِظَهُ; (M as quoted in the TT [being there written without teshideed; and both seem to be correct;]) *He gave him something to taste; he fed him with something whereby to content or divert, him [so as to allay the craving of his stomach] before the morning-meal; syn. ذَوَّقَهُ and لَمَّحَهُ, (M, TA,) both of which are alike.* (TA.) You say also, لَمِظَ فَلَانًا لَمِظَةً [Give thou to such a one, to eat,] *something which he may taste time after time, or after eating which he may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth.* (T.) — And [hence,] لَمِظَهُ, (M, K,) inf. n. as above; (TA;) and † لَمِظَهُ; (M, K;) † *He gave to him (M, K, TA) somewhat (M, TA) of his right, or due.* (M, K, TA.)

4. لَمِظَهُ *He put the water upon the edge of his lips, (M,) or upon his lips, or lip.* (K, accord. to different copies.) — And hence لَمِظٌ is used to signify † *The act of piercing, or thrusting, feebly [with a spear or the like].* (M, * TA.)

5: see 1, in six places.

8. التَمِظَةُ *He ate it:* (ISk, S, M, A:) or *he threw it quickly into his mouth.* (O, K.)

9. المِظَ, inf. n. اَلْمِظَاظُ, *He (a horse) had a whitening upon his lower lip.* (S, K.)

لَمِظٌ: see لَمِظَةٌ, in two places.

لَمِظَةٌ *A whitening in the lower lip of a horse, (S, M, K,) not being a part of the [whitening termed] غُرَّة; (M;) as also لَمِظٌ: (M, K:) also the former, a غُرَّةٌ which descends so that it enters into the mouth of a horse, and so that he removes with it what has remained in his mouth after eating: and † the latter, somewhat white in the lip of a beast of carriage, not passing beyond the place where the lip closes: (M:) or the former, a whitening upon both the lips, only. (M, K.) Also, Somewhat of whitening in the fore leg of a horse, or in his hind leg, upon the أشْعُرُ [or hair which surrounds the hoof.] (Ibn-'Abbád, K.) And *A small spot (As, T, S, M, K) of white:* (As, T, S, K:) and *contr. of black, in the heart.* (K.) It is said in a trad., that faith begins like a لَمِظَةٌ in the heart; (T, S;) and as faith increases, so the latter increases. (T.) And that hypocrisy in the heart is a black لَمِظَةٌ, and faith is a white لَمِظَةٌ; and as either increases, so the لَمِظَةٌ increases.*

(M. TA.) — Also, † *A small quantity of clarified butter, which one takes with the finger, (K, TA,) like a walnut: mentioned by Z and Ibn-'Abbád.* (TA.)

لَمِظٌ *A thing which one tastes, (K, TA,) and with which one moves about the tongue in the mouth.* (TA.) You say, مَا نَدَّ لَمِظًا *He has not anything to taste, (K, TA,) &c.* (TA.) And مَا دُقَّتْ لَمِظًا *I have not tasted anything.* (S) And شَرِبَ الْمَاءَ لَمِظًا *He tasted the water with the extremity of his tongue.* (S, M, K,*) [See also what next follows.]

لَمِظَةٌ *What remains in the mouth, (S, M, K,) of food, (S, M,) after eating: (TA:) or something which one may taste time after time, or after eating which one may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth.* (T.) [See also what next precedes.] — Also, *A remain, remainder, or residue, of something little in quantity.* (TA.)

أَلْمِظُ *A horse having a لَمِظَةٌ, or whitening, upon his lower lip: when it is upon the upper lip, he is termed أَرْتَمَرُ: (S, K:) or a horse whose lower lip is white.* (Mḡh.)

مَلَمِظٌ *The part around the lips of a man: (M, K:) because he tastes therewith.* (M.)

مُتَلَمِظٌ *The part of the face by which smiling is expressed; syn. مُتَبَسِّرٌ. (K, TA) [in the CK, erroneously, مُتَبَسِّرٌ.] You say, إِنَّهُ لَحَسَنُ الْمُتَلَمِظِ [Verily he is goodly in respect of the part of the face by which smiling is expressed]. (TA.)*

[مع]

لوق

لمك

لمى

See Supplement.]

لَبَسَ

1. لَبَسَ, aor. لَبَسَ, (inf. n. لَبَسٌ, S,) † *He thirsted; was thirsty: (S, K:) [probably, burned with thirst].*

2. لَبَسَ النَّارَ [same as لَبَسَ النَّارَ, except that it has an intensive signification; *He made the fire to flame, or blaze, fiercely, or intensely: or, to flame, or blaze, without smoke, fiercely, or intensely.*] (K.)

4. لَبَسَ النَّارَ *He made the fire to flame, or blaze: (S:) or made it to flame, or blaze, free from smoke.* (K.) — *It (lightning) flashed uninterruptedly.* (K.) See also أَهْلَبَ — *الهب*, inf. n. اَلْهَابُ, *He (a horse, As, or other thing that runs, Lh,) was ardent, or impetuous, in his*

course, or running; (Aḡ, Ṣ;) as also اهلِب : (Aḡ;) or he ran with energy, or effort, so as to raise the dust : (Ḳ:) or he ran violently, raising the dust, or dust. (TA.) — Hence, في الهب الكلام *He spoke rapidly [and with vehemence].* (TA.) — الهبة الامر *The thing, or affair, excited him, and inflamed him.* (TA.)

5. تلبت النار, quasi-pass. of لَبَّ (Ḳ,) [same as التهبَّت, except that it has an intensive signification;] *The fire flamed, or blazed, (Ṣ;) [fiercely, or intensely, or flamed, or blazed, burned without smoke, fiercely, or intensely]. — تلبب جوعاً, and جوعاً تلبب, He burned with hunger. (TA.) — تلبب غيظاً He burned, and was or became hot, with wrath, or rage. (TA, art. وغر.)* See 8.

8. التبتت النار, quasi-pass. of لَبَّ (Ḳ,) *The fire flamed, or blazed : (Ṣ;) or flamed, or blazed, free from smoke. (Ḳ) — التبت عليه He was incensed, or inflamed with anger, against him. (TA.) — التبت and تلبت [It (any part of the body) became inflamed]. — See 5.*

لَبَّ : see لَبَّ.

لَبَّ A gap, or space, between two mountains : (Ṣ, Ḳ:) or a cleft, or fissure, in a mountain : (Lh, Ḳ:) or a small gap, or ravine, such as is termed شَعْبٌ, in a mountain : (Ḳ:) or a cleft in a mountain, afterwards widening like a road : لَصَبٌ and شَقٌّ are smaller than لَبَّ ; like a small road : (Aboo-Sa'eed-Es-Sukkaree:) or a face of a mountain, resembling a wall, that cannot be ascended : (Ḳ:) and similar to this is لَبَّ of the sky at the horizon : or, as some say, a subterranean excavation, or habitation : syn. لَبَّ and لَبَّ and لَبَّ : (TA:) pl. لَبَابٌ and لَبَابَةٌ (Ḳ.) See an ex. voce كَرَبَةٌ.

لَبَابٌ and لَبَابَةٌ (Ḳ) and لَبَّ and لَبَّ and لَبَّ (Ṣ, Ḳ), [inf. ns., of which the verb, لَبَّ, aor. -, does not appear to have been used in the classical ages.] *The flaming, or blazing, of fire : (Ṣ;) or its flaming, or blazing, free from smoke : (T, Ḳ:) or لَبَّ signifies the flame, or blaze, of fire : (Ṣ, Ḳ:) and لَبَّ, its heat. (Ḳ.) — لَبَّ Dust rising (Ḳ) like smoke. (TA.)*

لَبَّةٌ A clear white colour : (Ḳ:) brightness of the complexion, or colour of the skin. (TA.) — لَبَّةٌ (in two copies of the Ṣ, لَبَّةٌ; but in the Ḳ expressly said to be with dammeh;) and لَبَابٌ and لَبَابَةٌ (Ḳ) *Thirst : (Ṣ, Ḳ:) [probably burning thirst].*

لَبَابٌ : see لَبَّ and لَبَّةٌ. — Also, *The burning of coals, or embers, without blazing. (T.) — The burning of heat upon heated ground. (TA.) —*

Vehemence of heat (Ḳ) upon heated ground and the like. (ISd.) — A hot day. (Ḳ.)

لَبَّانٌ, fem. لَبَّيٌّ, *Thirsty : (Ṣ, Ḳ:) [probably burning with thirst:] an epithet applied to a man or woman : (Ṣ:) pl. لَبَابٌ. (Ḳ.)*

لَبَّابَةٌ : see لَبَّ and لَبَّةٌ.

لَبَّابٌ : see لَبَّ.

لَبَابَةٌ A garment (كَسَاءٌ) in which a stone is put, and with which one side of the kind of camel-litter called هَوْدَجٌ, or one side of a load, is balanced. (Th.)

لَبَّوبٌ, a subst., *The ardour, or impetuosity, of a horse (ḡc., Lh) in his course, or running : (Ṣ:) or his energy, or effort, in his course, so that he raises the dust : or a violent run, by which the dust (اللب) is raised : (TA:) or the commencement of a horse's course, or run. (Ḳ.) — له لبوب He runs violently, raising the dust. (TA.) See also اهلوبٌ. — Also used as an epithet : you say شد لبوب [A violent run, in which the dust is raised]. (TA.)*

لَبَّابٌ Pleasing in beauty : (IAḡr, Ḳ:) and having much hair : an epithet applied to a man. (IAḡr.)

لَبَّابٌ A garment, or piece of cloth, not saturated with red dye : (Ḳ:) imperfectly dyed. (TA.)

لَبَّ

لَبَّ Divinity; divine nature. Mentioned here agreeably with the assertion of some, that the ت is a radical letter : but this is a point that requires consideration. (TA.)

لَبَّ

1. لَبَّ, aor. -, inf. n. لَبَّ and لَبَّ and لَبَّانٌ, *He thirsted; was thirsty : (Ṣ, Ḳ:) or thirst heated his belly, or inside. (L.) — لَبَّ, aor. -, inf. n. لَبَّ and لَبَّ; (Ṣ, Ḳ;) and لَبَّ, aor. -: (TA;) and لَبَّ; (Ḳ;) He (a dog, Ṣ, and a man, and, in the case of the second verb, a bird also, TA) put forth his tongue, by reason of thirst, or fatigue, or weariness : (Ṣ, Ḳ:) or لَبَّ signifies his breath (نفس) rose, by reason of fatigue, or weariness : or he (a dog) put forth his tongue, by reason of thirst : and he (a man) was fatigued, or weary. (TA.)*

8 : see 1.

لَبَّةٌ Thirst. (Ḳ.) — Fatigue. (AA, Ḳ.) — *The red speck in a palm-leaf, (Ḳ,) which you see when you split it. (TA.) — لَبَابٌ [for لَبَابٌ, pl. of لَبَّةٌ,] The specks in palm-leaves : (Fr, Ḳ:) the red specks in palm-leaves,*

when they are split : (Fr, TA:) accord. to rule, it should be لَبَابٌ, like نَعَابٌ. (Ḳ.)

لَبَّانٌ Thirsty : (Ṣ, Ḳ:) fem. لَبَّيٌّ. (Ṣ.)

لَبَّانٌ The heat, or burning, of thirst; (Ṣ, Ḳ;) vehemence of thirst. (TA.) — *The severity, or vehemence, of death. (Ḳ, TA.) — See لَبَّةٌ.*

لَبَّانِيٌّ +A man (TA) having many red moles (خِيلَانٌ) on his face : (Fr, Ḳ:) from لَبَّانٌ, signifying the "specks in palm-leaves." (Fr.)

لَبَّانٌ [pl. of لَبَّانِيٌّ?] *Manufacturers, with palm-leaves, of the kind of baskets called دَوَاجِلٌ, (Ḳ.) pl. of دَوَاجِلَةٌ, in which dates are put. (AA.)*

لَبَّانِيٌّ In intoxication is a cause, or an occasion, of لَبَّ [i. e., thirst; or putting forth the tongue by reason of thirst]. (TA, from a trad.)

لَجَّ

1. لَجَّ, aor. -, inf. n. لَجَّ and لَجَّ (Ṣ, Ḳ,) *He became devoted, addicted, or attached, to it, (i. e., to an affair, TA,) and kept, attended, or applied himself, constantly, perseveringly, persistently, or assiduously, to it; was intent upon it; (Ṣ, Ḳ;) and accustomed, or habituated, himself to it. (TA.)*

2. لَجَّ, inf. n. لَجَّ, *He fed them with something whereby to allay the craving of their stomachs before the morning-meal called العَدَاءُ. (El-Umawee, Ṣ, Ḳ.) [See لَجَّةٌ.]*

4. لَجَّ به He made him to become devoted, addicted, or attached, to it, (an affair,) and to keep, attend, or apply himself, constantly, perseveringly, or assiduously, to it; to be intent upon it; and to accustom himself to it. (TA.) See 1. — لَجَّ He (a man) had young weaned camels intent upon sucking their mothers, and persevering therein, (Ṣ, Ḳ,) and therefore made wooden pins, and tied them to the udders, that the young ones might not be able to suck : (Ṣ:) this form of the verb signifies the depriving the object of the quality denoted by the unaugmented verb : (L:) or he (a pastor) had young weaned camels intent upon sucking their mothers, and persevering therein, and it became necessary for him to perforate the tongue of each, and to insert in it a فَكَّةٌ, which is a round thing, like the فَكَّةُ of a spindle, made of coarse hair (هَلْبٌ), and [probably meaning or] to slit the tongue; each of which operations is performed to prevent its sucking; for the same purpose, also, a wooden pin is stuck over the nose of the young camel : the pastor in this case is termed لَجَّجٌ : and one does

not say **أَتَهَجَّ** الفَصِيلَ, but simply **أَتَهَجَّ** الرَّاعِي. (T.)

11. **أَتَهَجَّ**, inf. n. **أَتَهَجَّجَ**, It (anything, §) became mixed, or confused. (S, K.) — It (milk) thickened so that parts thereof became mixed together, but it did not become completely thick. (S, K.) — **أَتَهَجَّتْ عَيْنُهُ** His eye became infused (lit. mixed) with drowsiness. (S, K.) — [See also **مُنْهَجَّجٌ**.]

Q. Q. 1. **تَهَجَّجَ** **أَمْرُهُ** (inf. n. **تَهَجَّجَ**, §) : He performed, executed, or managed, his affairs in an unsound manner. (AZ, S, K.) — **تَهَجَّجَ** He cooked roast meat insufficiently, or not thoroughly : (K:) or he cooked roast meat, (K,) or flesh-meat, (S,) not well ; (S, K;) as also **تَهَجَّجَ**. (S.) See 1.

Q. Q. 2: see Q. Q. 1.

تَهَجَّجَ بِأَمْرٍ Devoted, addicted, or attached, to an affair, and keeping, attending, or applying himself, constantly, perseveringly, persistently, or assiduously, to it; intent upon it; and accustoming himself to it: part. n. of 1.] You say, **رَجُلٌ تَهَجَّجَ بِشَيْءٍ** [A man devoted, &c., to a thing]. (M in art. بَل.)

تَهَجَّجَ and **تَهَجَّجَ** The tongue: (S, K:) or the tip, or extremity, of the tongue. (L.) — The tongue, or dialect, or language, which a person speaks by nature and custom and education. (L.) — **تَهَجَّجَ** **اللُّهْجَةَ**, and **فُلَانٌ فَصِيحُ اللُّهْجَةِ**, Such a one is of chaste tongue: (S:) or, chaste in the dialect, or language, which he speaks by nature and custom and education. (L.) — Also, † both words, but the former is the more approved, The sound of speech. (L.)

تَهَجَّجَ That with which one allays the craving of his stomach before the morning-meal called **الغَدَاءُ**. (K.)

تَهَجَّجَ: see **تَهَجَّجَ**.

مُنْهَجَّجٌ: see 4.

مُنْهَجَّجٌ Roast meat insufficiently cooked. (S.) — **رَأَى مُنْهَجَّجًا** : An unsound opinion. (A.) — **حَدِيثٌ مُنْهَجَّجٌ** : An unsound story, narration, or tradition. (A.)

مُنْهَجَّجٌ Mixed; confused. (TA.) — Milk thickened so that parts thereof are mixed together, but not completely thick. (TA.) — **رَأَيْتُ مُنْهَجَّجًا** I saw the affair, or case, of the sons of such a one to be confused. (S.)

مُنْهَجَّجٌ One who sleeps, and lacks power, or ability, to work. (K.)

لهج

1. **لَهَجَّجَ**, (aor. ٔ, L, K, inf. n. **لَهَجَّجَ**, L) It (a

load) oppressed him, (a camel, L,) by its weight, (S, L, K,) and squeezed him: (L:) it (a heavy load) squeezed it, (namely, a camel's back or side,) or bruised it so that it swelled, and became galled: in which case, a hollow is made at the proper place in the stuffed lining of the saddle, to prevent farther injury. (L.) — **لَهَجَّجَ** He jaded his beast of carriage, and rendered it emaciated, or lean, by journeying upon it. (S, L, K.) — **لَهَجَّجَ**, aor. ٔ, L, K, inf. n. **لَهَجَّجَ**, L, and **لَهَجَّجَ**; (Kr;) and **لَهَجَّجَ**, (inf. n. **لَهَجَّجَ**; TA;) but the latter denotes frequency of the action; (S, L;) He pushed, pushed away, or repelled, him: or pushed him violently upon the chest: (L:) or he pushed him, pushed him away, or repelled him, on account of his baseness, or despicableness: (S, L, K:) or he struck him in the breasts, (L,) or in the bases of the breasts, (K,) and in the bases of the shoulder-blades: (L, K:) or he pressed, or squeezed, him; syn. **عَمَزَهُ**. (L, K.)

2: see 1.

4. **لَهَجَّجَ** **بِهِ** He instigated against him; and aided against him; and acted wrongfully, or injuriously, towards him. (JK.) — **لَهَجَّجَ** He did, or acted, wrong, wrongfully, unjustly, or injuriously; (L, K;) [as also **الْحَدَّ**]. — **لَهَجَّجَ** **بِهِ** is said of a man, with respect to another, when the former withholds one of two men and leaves the other at liberty, fighting him. [The object is, app., the former of these two, as he is the injured one.] (AA, S, L, K.) — It is also said of a man, with respect to another, when the former acquaints one of the men with the contention or dispute of the other, or with that which the other would say to him, and makes known to him a matter which he understands from him, but which is obscure to others, and informs him of the other's argument. [The object is, app., the latter of these two, as he is the injured one.] (AA, L.) — Also, **لَهَجَّجَ** **بِهِ** **وَاللَّهِ مَا قُلْتَهَا إِلَّا أَنْ تَلْبَسَ عَلَيَّ**, *By God, thou saidst it not save that thou mightest aid against me*, is said when a man has acquainted one of the two men with that which the other would say. [It is, app., said by the latter of these two, as he is the injured one.] (AA, S, L.) — **لَهَجَّجَ** He made, or prepared, the kind of food called **لَهَجَّجَةٌ**. (IK†) — **لَهَجَّجَ** **بِهِ**, (inf. n. **لَهَجَّجَ**, L,) He held him in light estimation, or despised him: (S, L, K:) or he held his clemency, or forbearance, or intellect, (**عِلْمُهُ**) in light estimation, or despised it; as also **بِهِ**. (L, art. لَحَد.)

لَهَجَّجَ A certain disease which affects camels in the chest; (T:) an opening, or parting asunder, (**إِنْفِرَاجٌ**), in the chest of a camel, [app., next to either, or both, of the arms,] by reason of a push, or collision, (L, K,) or the like, (K,) or by reason of the squeezing of a load: (L:) or (so in

the L: in the K, and) a tumour in the **فَرِيصَةٌ** [or portion of flesh between the shoulder-blade and the side], (L, K,) by reason of the pressure of a bag or the like upon the camel's back. (L.) — Also, A certain disease, like an opening, or parting asunder, [app., in the part where the thighs unite,] (**كَالِإِنْفِرَاجِ**), which befalls men in the legs and thighs. (L, K.)

لَهَجَّجَ A beast of carriage jaded, or fatigued, (S, L,) and rendered emaciated, or lean, by being ridden. (L.) — A she-camel pressed, or squeezed, and having her flesh bruised, by her load. (Lh, L.) — **لَهَجَّجَ** and **مُنْهَجَّجٌ** A camel oppressed by the weight of a load, and squeezed: having his back or side squeezed by a heavy load, or bruised so that it is swollen, and galled: having his side squeezed by a heavy load so that a disease has been the consequence, which has disordered his lungs. (L.)

لَهَجَّجَةٌ A kind of food of the Arabs; (L;) thin **عَصِيدَةٌ**; (S, L, K;) not thin so as to be supped, nor thick so as to be formed into mouthfuls; thicker than **حَوَيْقَةٌ** and **سَخِينَةٌ**, but thinner than **عَصِيدَةٌ** [properly so called]. (S, L.)

مُنْهَجَّجٌ and **مُنْهَجَّجٌ**, but the latter denotes frequency of the action, A man pushed, pushed away, or repelled, on account of his baseness, or despicableness. (S, L.) See also **لَهَجَّجَ**.

مُنْهَجَّجٌ: see **مُنْهَجَّجٌ**. — Also, Base, or despicable, held weak, (El-Hawázinee, L,) and frequently repelled from doors. (El-Hawázinee, TA.)

لهذب

لَهَزَّجَ **بِهِ** **وَلَرَّامًا**, i. e. **لَهَزَّجَ** **بِهِ** **وَاحِدًا**; in the CK, **لَهَزَّجَ**; (Kr, K;) [app. meaning He made him to adhere with one adhesion].

لهز

لهس

لهط

لهع

لهف

لهق

See Supplement.]

لهلا

Q. 2. **لَهَلَّجَ** **تَهَلَّجًا** He desisted through timidity, and was cowardly. (T, K. Mentioned in the T among the class of quinqueliterals, TA.)

لهل

لهن

لهو

لهو

See Supplement.]

لوا

[1. *لوا*, aor. *يَلُو*, inf. n. *لَوَةٌ*, app., *He was foul, ugly, or deformed, in countenance.*] *لَوَةٌ* accord. to the *ك*, is the same as *سَوَةٌ*; but this is probably a mistake for *سَوَةٌ*, *The being foul, ugly, or deformed, in countenance*; [which is the signification of *لَوَةٌ*]. (TA.) [See art. *لوى*.] — *هَذَا* — *لَوَى* [app., *This, by Allah, is foulness and ugliness!*] (TA [app. from the T.])

2. *لوا* *He looked malignantly with his eyes or countenance.* (TA: app. from the T.) — *لَوَا الله* *May God render thee foul, or ugly!* (T.)

لوب

1. *لوب*, aor. *يَلُوبُ*, inf. n. *لُوبٌ* and *لُوبٌ* and *لُوبَانٌ* and *لُوبَابٌ* (S, K) and *لُوبَانٌ* (K) and *لُوبَانٌ* (S, CK) *He thirsted; was thirsty; (S, K); or he, thirsting, went round about the water, not reaching it: (K); or he went round about the water, by reason of thirst.* (ISk.) — *لُوبٌ* signifies *The camels' going round about the tank, or cistern, and not being able to get at the water, on account of the crowding, or pressing.* (Aq, K.)

2. *لوبة* *He mixed it with the perfume called مَلَاب: or he smeared it therewith.* (K.)

4. *His camels were thirsty: (K): his camels went round about the water, by reason of thirst.* (TA.)

لُوبٌ and *لُوبَانٌ* Camels, or palm-trees, *thirsty; far from water.* (K.) You say, *تَرَكْتَهُمَا عَلَى الْحَوْضِ* *I left them (the camels) going round about the tank, or cistern, unable to get at the water, on account of the crowding, or pressing.* (Aq, S.) [*لُوبَانٌ* is pl. of *لُوبٌ*.]

— *لُوبٌ* *A piece of meat that turns round in the cooking-pot.* (K.) — *لُوبٌ* *Bees: (K): accord. to some, originally لُوبٌ.* (MF.) In some copies of the *ك*, *نحل* is erroneously put for *نحل*. (TA.)

لُوبَةٌ *A number of black camels collected together: (K): likened to the tract so called, covered with black stones.* (TA.) [See *مَقْبُونَةٌ*.] — See *لُوبَةٌ*.

لُوبَةٌ and *لُوبَةٌ* *A stony tract, of which the stones are black and worn: syn. حَرَّة: (S, K): لُوبَةٌ and لُوبَةٌ signify a tract of land covered, or strewed, with black stones; and hence a negro is called لُوبِيٌّ and لُوبِيٌّ, [and negroes collectively are called لُوبَةٌ and لُوبَةٌ: the former, however, are evidently the Lybians, the latter, the*

Nubians:] (A'Obeyd, S or, as in the TA, A'Obeydeh:) or a *لُوبَةٌ* is a *very black, rugged, lengthened tract of ground, only at, or by, [so فِى]* seems here to signify] *the projecting part of a mountain, or the lower and thinner, or finer, part of a sand-hill, or the foot (عرض) of a mountain: (Az:)* or it may be a *difficult ascent, or acclivity, up a mountain, rising to the greatest height: (ISh:)* pl. of *لُوبَةٌ* and *لُوبَةٌ*, *لُوبٌ* and *لُوبٌ* (S, K) and *لُوبَاتٌ* (S:): or *لُوبٌ* is pl. of *لُوبَةٌ*: [not, as implied above, of *لُوبَةٌ*:] (Sb:): for a number from three to ten, the pl. used is *لُوبَاتٌ*; and more than ten are termed *لُوبٌ* and *لُوبٌ*: (TA:): [or these last two words are coll. gen. ns., of which *لُوبَةٌ* and *لُوبَةٌ* are the ns. un.] — *بَيْنَ لُوبَتَيْنِ مِثْلَ فَلَانٍ* [*Between its two tracts of black stones, there is not the like of such a one: i. e., within its (the city's) limits, there is not, &c.:* only said with reference to El-Medeeneh and El-Koofeh: (RA:): or said originally with reference to El-Medeeneh, and fig. with reference to any other city. (A.) — *بَعِيدٌ مِثْلَ اللَّابِتَيْنِ*, said by 'Aisheh, describing her father, *Free-hearted; of ample endowments, app. as to wealth, or possessions, and as to mind, or disposition: syn. وَاسِعُ الصَّدْرِ وَاسِعُ الْعَطَنِ*. (TA.) — *لُوبَةٌ* *A people that is with another people, but of which advice or counsel is not asked [by the latter] with respect to anything, (K,) whether good or evil.* (TA.)

لُوبِيٌّ (and *لُوبِيٌّ*, TA,) [*Very black*]: derived from *لُوبَةٌ*, as signifying "a tract covered, or strewed, with black stones": (K:): or from *لُوبٌ* as a syn. of *لُوبٌ*, meaning ["the Nubians," but see above] "a certain race, or nation, of the negroes." (RA.) — *لُوبِيٌّ*: see *لُوبَةٌ*.

لُوبٌ *ق. لُوبٌ; Slaver, or drivel: (K): a chaste word, not formed by mispronunciation.* (TA.)

لُوبِيٌّ and *لُوبِيٌّ* (TA) and *لُوبِيٌّ* (K) [*The dolichos lubia of Forskål; a species of kidney-bean.* Accord. to El-Khafajee and El-Jawaleekkee, not an Arabic word. (TA.) [In Persian, *لُوبِيٌّ* and *لُوبِيٌّ* and *لُوبِيٌّ*: in Greek, *λόβος*.]

لُوبِيٌّ *Thirsting: [but see the verb:] pl. لُوبِيٌّ*: like as *شَهِيدٌ* is pl. of *شَاهِدٌ*. (S:) — *لُوبِيٌّ*: see *لُوبٌ*.

مَلَابٌ a Persian word, (TA,) *A kind of perfume, (S, K,) like خَلُوق (S): or saffron.* (IAq, K.) — *مَلَابَةٌ* *A fascicle, or small bundle, of filaments of saffron; a shive of saffron.* (IAq.)

مَلُوبٌ *A man whose camels are thirsty; or*

whose camels are going round about the water, by reason of thirst. (TA.)

مَلُوبٌ *A thing mixed with the perfume called مَلَاب: (TA:): a thing smeared therewith. (S:) — مَلُوبٌ* *Twisted iron. (K.) Applied as an epithet to a coat of mail. (TA.)*

لوت

1. *لوت*, aor. *يَلُوتُ*, *He told, narrated, or gave an account of, a thing different from that respecting which he was asked.* (K.) [But accord. to some, the aor. is *يَلِيْتُ*, and the verb belongs to art. *ليت*.] It was said to El-Asadeeyeh, "What is *الْمَدْحَلَةُ*?" and she answered *أَنْ يَلِيْتُ الْإِنْسَانَ شَيْئًا قَدْ عَلِمَهُ*, i. e., "The concealing a thing that one knows, and telling, or narrating, something different from it." (TA.) — *لَاتَ الْخَبْرَ*, aor. *يَلُوتُ*, *He concealed the news, or information, (K,) and related what was different therefrom.* (TA.) [But see above.] — *لَاتَ الرَّجُلَ*, aor. *يَلُوتُ*, *He told the man, or narrated to him, a thing in a manner different from the real state of the case: or he expressed the news, or information, to him obscurely, or enigmatically, or obscured it to him, or concealed it from him, telling him, narrating to him, or giving him an account of, a thing different from that respecting which he was asked: but accord. to Aq., لَاتَهُ, aor. يَلِيْتُهُ, [not يَلُوتُهُ] inf. n. لَيْتٌ, signifies "he expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him": thus he makes it belong to art. *ليت*: and the like is said in the L. See also above. (TA.) — *لَاتَهُ*, aor. *يَلِيْتُ*; as also *لَاتَهُ*, aor. *يَلِيْتُ*; *He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object.* (S, K, art *ليت*, q.v.)*

لَاتٌ: see *الَلَاتُ*, in art. *لت*.

لوث

1. *لوث*, aor. *يَلُوثُ*, inf. n. *لُوثٌ*, *He folded a thing: (IAq, IKt:): and twisted it. (IAq, IKt.)* These are the original meanings. (IAq, IKt.) — *لوث* *He turned a thing round twice; as a turban is turned round, and an إزار.* (TA.) — *لوث* *He bound, or wound round, a turban. (K.)* You say *لوث العمامة على رأسه*, aor. and inf. n. as above, *He bound, or wound round, the turban on his head.* (S.) — *لوث الوبر بالفلكة* *He wound the camel's hair round the whirl of the spindle.* (TA.) — *لوث الأسيجة التي تلات على أفواهها* *The skins that are bound and tied round their mouths.* (TA, from a trad.) — *لوث*, aor. *يَلُوثُ*, *He (a man) went round about; syn. دَارَ.* (S.) — *لوث*

طاف به *He went round about a thing*; syn. *طاف به*. (TA.) — *لَاثَ بِهِ النَّاسُ*, and *لَاثَ*, *The people collected around him.* (TA, from a trad.) — *لَاثَتْ قَرْنًا مِنْ قَرُونِهَا بِالذَّهْنِ* *She surrounded, or, as some say, intermixed [one of her locks of hair with ointment].* (TA, from a trad.) — *لَاثَ*, and *لَاثَ*, and *لَاثَ*, *It (a plant, or tree, or herbage,) became tangled and luxuriant.* (TA.) — *لَاثَ*, aor. *يَلُوثُ*, inf. n. *لُوثٌ*, *He rolled about a morsel of food in melted fat or the like.* (K.) — *لَاثَ*, aor. *يَلُوثُ*, inf. n. *لُوثٌ*, *He chewed, or mumbled, a thing*; syn. *لَاكَ*; (K;) such as a morsel of food, &c. (TA) — *لَاثَهُ الصَّطْرُ*, and *لُوثَهُ*, *The rain laid it, or mixed it, (i. e., a plant,) part over part.* (TA.) — *لَاثَ*, aor. *يَلُوثُ*, inf. n. *لُوثٌ*; (K;) or *لُوثٌ*, [aor. *يَلُوثُ*,] inf. n. *لُوثٌ*; (L;) and *لَاثَ*, (S, K,) *He was slow, or tardy, (S, K,) in his work, (S,) or in the affair. (K.)* — *لَاثَ* *He (a camel) was slow, or tardy and languid.* (TA, from a trad.) — *لَاثَ عَنْ حَاجَتِي* *He was slow, tardy, or tedious, in accomplishing my want.* (TA.) — *لَاثَ لُوثًا مِنْ الْكَلَامِ* *He twisted his speech, and did not make it plain by reason of shame.* (IKt, TA, from a trad.) [Similarly, *لَاثَ* *He was slow in speech, and heavy in tongue.* (TA.) — See 8. — *لَاثَ الدَّارَ*, aor. *يَلُوثُ*, inf. n. *لُوثٌ*, *He kept to the house.* (K.) — *لَاثَ*, aor. *يَلُوثُ*, inf. n. *لُوثٌ*; and *لُوثٌ*, inf. n. *تَلُوثٌ*; *He mixed, and steeped, or macerated, in water.* (K.) — *لَاثَ بِهِ*, aor. *يَلُوثُ*, (inf. n. *لُوثٌ*, K,) *He took refuge in him; had recourse to him for protection or concealment*: (S, K:) i. q. *لَاذَ*: (S:) accord. to Yaḥqoob, the *ث* here is a substitute for the *ذ* of *لَاذَ*. (TA.)

2. *لَاثَ التَّبْنَ بِالْقَتِّ* *He mixed the straw with [the kind of trefoil called] قَتَّ*. (A.) — *لَاثَ*, *He, or it, rendered water turbid.* (S.) — *لَاثَ*, inf. n. *تَلُوثٌ*, *He befouled, defiled, polluted, dirtied, soiled, besmeared, or bedaubed, (S, K,) his clothes with mud.* (S.) — See 1 and 8.

4: see 1. — *أَلُوثَتِ الْأَرْضُ* *The land produced fresh, or green, herbage, (رُطْبَ, as in some copies of the K, or رُطْبَ, as in others, and in the TA,) among that which was dry.* So in the K: but in the L, as follows. *الْوُثُ الصَّيْبَانُ* *The wuth dried up, and then produced fresh, or green, shoots*: and sometimes the same verb is thus used with reference to the *صَعَةَ* and *هَلْتَى* and *سَحْمَ*: of the *نَهَام*, one scarcely ever says *الْوُثُ*, but *بَقَلٌ*; nor does one say of the *عَرْفَجِ*, *الْوُثُ*, but *أَدْبَى*, and *أَمْتَسَ*. (TA.) — *أَلُوثَ بِهِ مَالِي* *I asked him to*

keep my property as a deposit. (K.) From *لُوثٌ* “the taking refuge.” (TA.) — *لَاثَ*, in a verse of El-'Ajjāj, *He, or it, did not make to delay.* (TA.)

5. *تَلُوثٌ* *It (a garment) was, or became, befouled, defiled, polluted, dirtied, soiled, besmeared, or bedaubed, with mud.* (Mṣb.) — *تَلُوثٌ بِالْأَمْرِ* [app., *He was confused, or perplexed, by the affair*]. (Lth.)

8. *الْأَثَ*: see 1. — *It was, or became, collected together.* (TA) — *الْأَثَ*; (S, K;) and *لُوثٌ*, inf. n. *تَلُوثٌ*; (L;) *It (an affair, TA,) was, or became, confused, (S, K,) intricate, and difficult.* (TA.) You say *الْأَثَ عَلَيْهِ الْأُمُورُ* *The affairs became confused, and intricate, to him*: (TA:) and *الْأَثَ الْخَطُوبُ* [*The affairs became confused*]. (S.) — Also, both verbs, (the former accord. to the S and K, and the latter accord. to the L,) *It became wound about.* (S, L, K.) You say *الْأَثَ بِرَأْسِ الْقَلَمِ شَعْرَةً* (so in one copy of the S: in another, *الْأَثَ*) [*A hair became wound about the head, or tip, of the reed-pen*: read, erroneously, by Golius, and Freytag, *الْأَثَ بِرَأْسِ الْقَلَمِ شَعْرَةً*]. (S.) — *He became strong, powerful, or vigorous.* (K, TA.) — *He became fat.* (K, TA.) — *He withheld, or restrained*; syn. *حَبَسَ*: (K:) [but it seems rather to signify *he withheld, or restrained, himself*; syn. *إِحْتَبَسَ*; like *لَاثَ*]. Accord. to the K, *لُوثٌ*, inf. n. *تَلُوثٌ*, signifies the same; but it is not so: it is the same as *الْأَثَ* only as signifying “it was, or became confused”, and “it became wound about.” (TA.)

حَلَّ مِنْ عِمَامَتِهِ لُوثًا أَوْ لُوثَيْنِ *He loosed, or undid, a turn, or twist, or two turns, or twists, of his turban.* (TA, from a trad.) — *لُوثٌ* *Strength; power; vigour*: (S, K, TA:) as also *لُوثَةٌ*, [as in one place,] or *لُوثَةٌ*, [as in another]. (TA.) — *لُوثَةٌ* *A strong she-camel; a she-camel endowed with strength, or vigour*: (TA:) or, the former, (L,) or the latter, (S,) *a she-camel having much flesh and fat, (S, L,) with which she is bound round*: (L:) or, as some say, *stupid, unsteady, and hasty*; syn. *ذَاتُ هَوَجٍ*: (S:) or, the former, *a bulky she-camel*; yet her bulkiness does not prevent her being swift. (Lth.) — *لُوثٌ* *A strong man.* (TA.) — *لُوثٌ*, (IAḡr,) or *لُوثَةٌ*, (Aḡr,) *Resolution of mind, (IAḡr, Aḡr,) and strength of mind.* (IAḡr.) — *لُوثٌ*, *Evil, as a subst.* (K.) — *لُوثٌ* *Mutual suits, or demands, with malevolences, or rancours*: (K:) one says, *بَيْنَهُمْ لُوثٌ*, *Between them are mutual suits, &c.* (TK.) — *لُوثٌ* *Offsets of palm-trees.* (AḤn.) —

لُوثٌ *Weak, incomplete, evidence*; (Az, in Mṣb;) *resembling what is termed دَلَالَةٌ*, (Az, K,) *not complete, or perfect, evidence*; so accord. to Esh-Shāfi'ee: (Az:) *it is one person's giving his testimony to the fact of a slain person's declaring, before his death, that a certain person slew him; or two persons giving their testimony to the fact of there having existed enmity between them two, [i. e., the slain person and the person accused of slaying him,] or, of one's having threatened the other; and the like*: it is from *تَلُوثٌ* as signifying “it was befouled, or defiled.” (TA.) — See *لُوثٌ*, and *لُوثَةٌ*.

لُوثٌ *A certain plant (S, K) that winds about*: the *و* is changed into *ي* on account of the kesreh before it. (S.)

لُوثٌ, or *لُوثٌ*, (as in different copies of the S) *Languor; flaccidity; in a man.* (S.)

لُوثٌ: see *لُوثٌ*.

لُوثٌ *The gum, accord. to some, belongs to this art., because the flesh of the gums is bound (لُوثٌ) round the roots of the teeth.* (TA.)

لُوثَةٌ: see *لُوثٌ*, and *لُوثَةٌ*.

لُوثَةٌ *Languor, and slowness, or tardiness.* (S, K.) — *لُوثَةٌ* *A man slow, or tardy, and weak.* (TA.) — *لُوثَةٌ* *Weakness*: (IAḡr, K:) as also *لُوثٌ*. (TA.) — *لُوثَةٌ* *Weakness of judgment, and a repetition, or stuttering, (تَلَجُّجٌ,) in speech.* (TA, from a trad.) *An impediment in speech.* (Mṣb.) — *لُوثَةٌ* (IAḡr, M, K) and *لُوثٌ* (IAḡr, M) and *لُوثٌ* (Mṣb) *Stupidity; foolishness; paucity of sense.* (IAḡr, M, K, Mṣb.) — *لُوثَةٌ* *A touch, or first affection, of insanity, or diabolical possession.* (S, K.) — *لُوثَةٌ* *A state of excitement*; syn. *هَيْجٌ*. (S, K.) — *لُوثَةٌ* *Abundance of flesh and fat, (S, K,) in a she-camel.* (S.) [See *لُوثٌ*.] — *لُوثَةٌ* *A piece of rag collected together, with which one plays.* (K.)

لُوثَةٌ: see *لُوثَةٌ*.

لُوثَةٌ and *لُوثَةٌ* *A company, an assembly, or a troop, (K,) of men, and of other animals.* (TA.) — *لُوثَةٌ* *A company, or an assembly, of people of different tribes*; (S, K;) like *لُوثَةٌ*. (K.) — *لُوثَةٌ* *One who, or a thing which, (الَّذِي,) in the TA, (الَّذِي,) is befouled, or defiled, (يَتَلُوثُ) in anything.* (K.) — *لُوثَةٌ* and *لُوثٌ* (the latter [in the CK *لُوثٌ*] is with kesr, and is mentioned in the L, without the former, on the authority of Fr, TA,) *Flour [of wheat, &c.]*

which is sprinkled upon the table, beneath dough; (K.) to prevent the dough's adhering to the table. (TA.)

لَوَائِنٌ: see لَوَائِنٌ.

لَوَائِنٌ: see لَوَائِنٌ. — لَوَائِنٌ † A tangled beard. (TA.) — A beard in which half-white hairs are mixed with white: so in the K; but correctly, in which half-white, or grizzly, hairs are mixed with black. (TA.)

وَيْلٌ لِلَّوَائِنِ الَّذِينَ يَلْوُونُ مَعَ الْبَقْرِ ارْتِقَ يَا غَلَامُ وَصَعٌ يَا غَلَامُ: respecting these words, occurring in a trad., El-Harbee says, I think the meaning to be, those to whom various kinds of food are carried round about; from اللَوْتُ, "winding round" a turban on the head. (IAth.)

لَوَائِنٌ, and لَوَائِنٌ, and لَوَائِنٌ, A tangled plant; (K;) a tangled and luxuriant plant: and in like manner, herbage: لَوَائِنٌ is originally لَوَائِنٌ, or لَوَائِنٌ: (TA:) so also a tree. = اللَوَائِنُ (and اللَوَائِنُ, TA.) The lion: (K:) from لَوَائِنٌ "strength." (TA.)

لَوَائِنٌ A man slow, or tardy. (M.) — دِيمَةٌ [A lasting, or continuous, and still, rain] that lays, or mixes, the plants, part upon part, (Lth, K, TA,) like as straw is mixed with the kind of trefoil called قَتٌّ: (Lth, TA:) but this explanation is disapproved by AM. (TA.) — سَحَابَةٌ لَوَائِنٌ A slow cloud: such a cloud is the longest in raining. (AM.) — أَلْوِيٌّ Slow and heavy in tongue; (K;) slow in speech, and heavy in tongue: fem. لَوَائِنٌ, [pl. لَوَائِنٌ]. (TA.) — A man weak in mind, or understanding: from لَوَائِنٌ, as signifying "weak, incomplete, evidence." (Msb.) — أَلْوِيٌّ, like أَلْوِيٌّ, Stupid; foolish; of little sense; as also مُنْتَانٌ: (TA:) stupid, foolish, or of little sense, and cowardly: pl. لَوَائِنٌ. (IAqr.) — Languid; flaccid: (S, K:) applied to a man. (S.) = Strong; powerful; vigorous. Thus the word bears two contrary significations. (K.)

مَلَاوِيٌّ [A place of refuge; a refuge]. [You say,] إِنَّهُ لَنَعْمَ الْمَلَاوِيٌّ لِلضَّيْفَانِ Verily he is an excellent refuge for guests. (TA.) — مَلَاوِيٌّ (S, K) and مَلَاوِيٌّ (K) † One who is a refuge to others; a noble chief; (TA;) a nobleman; (Ks, S, K;) whom others compass, and go round about: (Ks, S:) or so called because the command is [as it were] bound round him; i.e., because affairs are connected with him: (TA:) pl. مَلَاوِيٌّ and مَلَاوِيٌّ and مَلَاوِيٌّ: (S, K:) the last used by poetic licence. (ISd.)

مَلَاوِيٌّ: see مَلَاوِيٌّ.

مَلِيٌّ A man (S) slow, or tardy, by reason of his fatness. (S, K.) [See also art. لِيٌّ.]

رَأْسٌ مُلَوِّتٌ and مَكَانٌ مُلَوِّتٌ: see مَلِيٌّ in art. لِيٌّ.]

أَلْوِيٌّ: see مَلَاوِيٌّ.

لوح

1. لَوَّحَهُ, aor. يَلْوُحُ, (inf. n. لَوَّحٌ, TA,) He turned it about in his mouth. (K.) — [لَوَّحَتْ عَيْنَاهُ, His eyes rolled.]

2. لَوَّحَ بِنَا الطَّرِيقِ, inf. n. تَلْوِيحٌ, The road became bending to us, or deviating from a straight course. (K.)

لَوَّحًا and لَوَّحًا [the latter the dim. of the former] A want; a thing wanted; an object of want: (TA:) from لَوَّحَهُ as explained above. (K.) — مَا فِي صَدْرِهِ حَوَّجًا وَلَا لَوَّجًا إِلَّا — قَضَيْتَهَا مَالِي فِيهِ حَوَّجًا وَلَا — لَوَّجًا I have no want, [nor any little want,] with respect to him, or it. (Lh.) — مَا لِي عَلَيْهِ حَوَّجٌ وَلَا لَوَّجٌ [I have no wants which it is incumbent upon him to supply: حَوَّجٌ being a pl. of حَوَّجَةٌ; and لَوَّجٌ, irregularly, of لَوَّجَةٌ, in imitation of حَوَّجٌ]. (TA.) — See also حَوَّجًا, in three places.

لَوَّجًا: see لَوَّجًا.

لوح

1. لَوَّحَهُ, aor. يَلْوُحُ, inf. n. لَوَّحٌ, It (a thing) shone; gleamed; glistened. (S.) — لَوَّحَهُ, (aor. يَلْوُحُ, inf. n. لَوَّحٌ and لَوَّحًا and لَوَّحًا; TA;) and لَوَّحَهُ; It (lightning) flashed slightly, not extending sideways in the adjacent tracts of cloud: (S, K:) or لَوَّحَهُ signifies it lighted up what surrounded it. (TA.) — لَوَّحَهُ, (S, Msb,) aor. يَلْوُحُ; (Msb;) inf. n. [لَوَّحٌ and] لَوَّحًا; (IAth;) It appeared: (IAth, Msb:) it (a star) appeared, (S, Msb,) as also لَوَّحَهُ, (S, K,) [it loomed,] and shone, gleamed, or glistened; (TA;) as also لَوَّحَهُ: (Msb, TA:) ISk says, لَوَّحَهُ سَيْبِلٌ Canopus appeared; (S;) and لَوَّحَهُ it shone and glistened. (S, K.) — لَوَّحَهُ, and لَوَّحَهُ, He (a man) came forth and became apparent. (A'Obeyd.) — لَوَّحَهُ لِي أَمْرٌ, and لَوَّحَهُ لِي, Thine affair became apparent and manifest to me. (A.)

— لَوَّحَهُ الشَّيْبُ فِي رَأْسِهِ Hoariness appeared upon his head. (TA.) — لَوَّحَهُ, aor. يَلْوُحُ, He saw him, or it. (K.) — لَوَّحَهُ إِلَى كَذَا, aor. يَلْوُحُ, He looked at, or towards, such a thing; as a distant fire. (L.) — لَوَّحَهُ بَصْرَهُ, aor. يَلْوُحُ, inf. n. لَوَّحَةٌ, [so in the L,] He saw him, or it, and

then he or it became concealed from him. (L.)

— See 4. = لَوَّحَهُ, (S,) aor. يَلْوُحُ, (TA,) inf. n. لَوَّحٌ (S, K,) and لَوَّحَهُ (K) and لَوَّحَهُ (S, K) and لَوَّحَهُ and لَوَّحَهُ; (K;) and لَوَّحَهُ; (S, K;) He thirsted: (S, K;) or he thirsted in the slightest degree: (TA:) or he thirsted quickly. (Lh.) — لَوَّحَهُ, (aor. يَلْوُحُ, inf. n. لَوَّحٌ, TA,) It (thirst, K, or travel, S, K, and cold, and disease or illness, and grief, TA,) altered him, (S, K,) and made him lean, lank, light of flesh, slender, or lank in the belly; (TA;) as also لَوَّحَهُ, (K,) inf. n. تَلْوِيحٌ: or the latter signifies it (the heat of fire or of the sun) altered the colour of his skin: (TA:) or both verbs signify it parched, scorched, or burned, and blackened, his skin. (Zj.) لَوَّحَهُ الشَّمْسُ † تَوَّحَهُ The sun altered him, and scorched, i.e. slightly burned, and changed the colour of, his face; (S;) and in like manner fire, and the hot wind called سَوْمٌ; as also لَوَّحَهُ. (A.)

2. لَوَّحَهُ, (inf. n. تَلْوِيحٌ, TA,) He heated (S, K) a thing with fire. (S; see MA, and see 1.) — لَوَّحَهُ الشَّيْبُ Hoariness altered him; (TA;) rendered him white. (K, TA.) — See 1, and 4.

4. See 1 throughout the first half. — لَوَّحَهُ, (inf. n. لَوَّحَةٌ, TA,) † He (a man) was cautious and fearful of the thing. (S, K.) = لَوَّحَهُ بِثَوْبِهِ, (L,) and لَوَّحَهُ بِهِ, (Lh, S, L,) and لَوَّحَهُ بِهِ, (L,) † He made a sign with his garment, (S, L,) from a distant place, taking the end of it in his hand, and waving it about, to make it seen by some one whom he desired to see it. (L.) لَوَّحَهُ بِسَيْفِهِ; (S, K;) and لَوَّحَهُ بِهِ, (K,) inf. n. تَلْوِيحٌ; (TA:) † He made a sign with his sword, (S, K,) and waved it, or moved it about, [for the purpose above mentioned]. (TA.) — لَوَّحَهُ لِكَلْبٍ بِرَغِيفٍ قَتْبَعَهُ † He made a sign to the dog with a cake of bread, and he followed him. (A.) = لَوَّحَهُ بِحَقِي He went away with, or took away, that which belonged to me. (ISk, S.) = لَوَّحَهُ, (inf. n. لَوَّحَةٌ, TA,) He destroyed him or it. (S, K.)

8: see 1.

10. لَوَّحَهُ اسْتَلَاحَ He sought, tried, or endeavoured, to see, syn. تَبَصَّرَ, (K,) لَوَّحَهُ فِي الْأَمْرِ into the affair, or thing. (TA.)

لَوَّحَهُ A look; syn. نَظْرَةٌ; [or rather a glance, or light or quick look;] like نَظْرَةٌ. (K.) = See لَوَّحَهُ = Any broad, or wide, and thin, thing, such as a board or plank or the like, of wood or of bone: (T, M, Msb, K:) pl. لَوَّحَاتٌ, and pl. pl. أَلْوِيحٌ. (K.) A word of this kind has not a pl. of the measure أَفْعَلٌ, because dammeh to the و is disliked. (Sb.) — لَوَّحَاتٌ i.q. لَوَّحَاتٌ, q.v.

— The *scapula* or *shoulder-blade*, (T, S, Mṣb, K,) when it is written upon, or inscribed. (T, Mṣb, K.) — Any wide bone: (S, Mṣb:) or any bone of the body, except the bones called *قَصَب* of the arms and legs. (Mṣb.) See also *مِنَواح*. — *لُوحٌ* *لَا يَبْقَى مِنْهُ إِلَّا الْإِلاوِاحُ* † There remained of him nothing but the wide bones. Said of one that is lean, or emaciated. (A.) — *لُوحُ الْكُتَيْفِ* The smooth part of the shoulder-blade, where its projecting part (غير [so I read for غير, in the L]) terminates, in the upper portion. (L.) — *لُوحٌ* That [meaning a tablet] upon which one writes. (S.) — *لُوحٌ* *كُتِبْنَا لَهُ فِي الْإِلاوِاحِ* [We wrote for him upon the tablets, or tables]. (Kur vii. 142.) They are said to have been two tablets; but it is allowable to call two tablets *الوِاحِ*. (Zj.) — *الْوِاحُ الْمَحْفُوظُ*, mentioned in the Kur, [chap. lxxxv. last verse, *The Preserved, or Guarded, Tablet, whereon are said to be inscribed all the divine decrees;*] † the depository of the decrees, or nilled events, ordained by God: (TA:) or i. q. *أَمْرُ الْكُتَابِ*: or a light which appears to the angels, showing to them the things which they are commanded to do, and which they obey. (Mṣb)

لُوحٌ (S, K) and *لُوحٌ* (Lh, K,) but the former is of higher authority, (K,) and the latter is mentioned by none but Lh, (TA,) The air, or atmosphere, (S, K,) between heaven and earth: (S:) the air next to the higher part, or to the clouds, of the sky; syn. *سَكَاك*: this is its meaning in the phrase *لَا أَفْعَلُ ذَلِكَ وَتَوَنَزَّوتَ فِي الْلُوحِ* [I will not do that even if thou leap into the air next to the higher part, or to the clouds, of the sky]. (S.)

إِبِلٌ نُوْحِي Thirsty camels. (S, K.)

لِيَاخٌ: see *لِيَاخٌ*.

لِيَاخٌ (S, K,) and *لِيَاخٌ* (K,) A white thing. (S.) The و is changed into ي because of the kesreh before it. (Fr, S.) *لِيَاخٌ* is extr.; for there is no reason for the change of the و therein into ي, unless for alleviation of the sound. (L.) — Also *لِيَاخٌ* and *لِيَاخٌ* Of a shining, or glistening, white hue. (L.) — *أَبْيَضٌ* *لِيَاخٌ*, and *لِيَاخٌ* † Intensely white. (K, TA.) — Also *لِيَاخٌ* (S, K) and *لِيَاخٌ* (K) The wild bull: (S, K:) so called because of his whiteness. (S.) — Also both words, The daybreak, or dawn: (K:) so called for the same reason. (TA.) — *لَقِيتُهُ بِلِيَاخِ الْعَصْرِ* I met him at the period of the afternoon called *العصر*, when the sun was white. (L.)

لُوحَةٌ لِلْبَشْرِ, [Kur, lxxiv. 29, referring to *سَقَرٌ*], *بُرْنَاقَةُ* [scarf-] skin so as to blacken it. (Zj.)

لُوحٌ [pl. of *لُوحَةٌ*] *لُوحٌ* *شَيْءٌ*: The parts of a thing that are apparent, and that show the signs thereof. (TA.) *لُوحٌ* and *لُوحٌ* The external parts of a thing. (A.) *لُوحِي الشَّيْبِ* The apparent signs of hoariness, occurs in a verse of Khufáf Ibn-Nudbeh, for *لُوحِي الشَّيْبِ*. (TA.) — *لُوحٌ* *أَتَوْاحٌ* *الْبَلَّاحِ* Shining, gleaming, or glistening, weapons; such as the sword, (S, K,) and the like, (K,) and the spear-head; (S;) generally meaning swords, because of their whiteness: (ISd:) or, as some say, the cases, or receptacles, in which are the swords together with their scabbards and suspensory belts or strings, because made of boards. (IB.) 'Amr Ibn-Ahmar El-Báhiilee says,

- نَمِيسِي كَأَلْوِاحِ الْبَلَّاحِ وَتَضُّ
- حِي كَأَلْمَهَابَةِ صَبِيحَةِ الْقَطْرِ

[In the evening she is like shining weapons, (so accord. to the S,) or like sword-cases, (accord. to IB,) and in the early part of the day, after sunrise, she is like the wild cow on the morning of, or after, rain]. IB says, that the poet means, in the evening she is lean, or slender, like a sword-case; but in the morning, like a wild cow, &c. (L.)

مِنَواحٌ: see *مِنَواحٌ*.

مِنَواحٌ (K,) meaning [the shoulder-blades, or] any of the wide bones of the body: applied to a camel and to a man: (TA:) or having excellent and large *الوِاحِ*: (Sh, AHeyth:) and *الوِاحِ* is said to mean the *ذِرَاعَانِ* [or two radii], the *سَاقَانِ* [or two tibiae], and the *عَضْدَانِ* [or two humeri, or upper bones of the arms]. (TA.) — Tall. (K.) — Lean, lank, or light of flesh; or slender, or lank in the belly: (K:) applied alike to a man and a woman: also, a beast of carriage that becomes so quickly: (TA:) also, a woman that quickly becomes lean, or emaciated: (K:) pl. *مَلَاوِيحٌ*. (TA.) — *مِنَواحٌ* A beast (S) that quickly becomes thirsty; (S, K;) as also *مِنَواحٌ* (K) and *مِنَواحٌ*; (IAar, K;) the last extr., as though the و were changed into ي because of the kesreh which is near before it, and as though they had imagined a kesreh to the ج. (ISd.) — *رِيحٌ مِّنَواحٌ* [A very thirsty wind]. (TA, voce *رَامِقٌ*) = [A kind of decoy-bird. See *رَامِقٌ*.]

مِنَواحٌ: see *مِنَواحٌ*.

مُلَوَّحٌ Altered by fire, or by the sun, or by travel, [i. q.]: an arrow, before it is furnished with feathers and a head, altered by fire; and in like manner the iron head of an arrow or of a

spear, or the like: (TA:) also *مُلَتَّاحٌ* altered (K) by the sun, or by travel, &c. (TA.)

مُلَوَّحٌ: see *مُلَوَّحٌ*.

لود

1. *لُودٌ*, aor. *يَلُودُ*, (S, A, L, Mṣb,) inf. n. *لُودٌ* (S, L, K) and *لُودٌ* (S, A, L, K) and *لُودٌ* (L, Mṣb, K) and *لُودٌ* and *لُودٌ*, (Mṣb, K,) He had recourse to it, (a mountain [&c.], Mṣb,) or him, for refuge or protection or preservation; (S, A, L, Mṣb;) as also *لُودٌ* † *لُودٌ*, inf. n. *لُودٌ*; (A;) and *لُودٌ* † *لُودٌ*; (Mṣb;) sought, or took, refuge in it, or him; (S, L;) and joined himself to him; and sought, desired, implored, or called for, aid, or succour, of him: (L:) he protected, concealed, defended, or fortified himself by it, (L, K,) or him; (L;) as also *لُودٌ* † *لُودٌ*, (L,) inf. n. *مَلَاوِدَةٌ* (L, K) and *لُودٌ*; (L;) and *لُودٌ*. (L.) — *لُودٌ*, (L,) inf. n. as above, in the commencement of the art., (K.) It encompassed, or surrounded, it; (L, K;*) as also *لُودٌ* † *لُودٌ*, (L,) inf. n. *إِلَادَةٌ*. (L, K.) You say, *لُودٌ* † *لُودٌ*, and *لُودٌ* † *لُودٌ*, The road encompassed, or surrounded, the house: (L:) or, reached, or extended, to the house: (Mṣb:) and *لُودٌ* † *لُودٌ* *بِالطَّرِيقِ* The house encompassed, or surrounded, the road. (L.) See also 3. — *لُودٌ* *بِالْقَوْمِ* and *لُودٌ* † *لُودٌ*, He laboured, or strove, to overcome the people in any way; expl. by the words *هِيَ الْمَدَاوِرَةُ مِنْ حَيْثُ مَا كَانَ*. (T, L.) [Perhaps *المدارة* is a mistake for *المدارة*; see 3; the same phrases being explained in the M by *دَارَاهُمْ*: but there is a near resemblance between the significations of *المدارة* and *المدارة*.]

3. *لُودٌ* and *مَلَاوِدَةٌ*, (S, L,) inf. n. *لُودٌ*, (S, L, K,) with which *تَلُودٌ* is syn., (K,) The people had recourse, one to another, for refuge or protection or preservation; sought, or took, refuge, one in another; protected, concealed, defended, or fortified, themselves, one by another. (S, L, K;*) Agreeably with this explanation, (as some say, L,) *لُودٌ* is used in the Kur, xxiv. 63: were it from *لُودٌ*, it would be *لُودٌ*. (S, L.) — See 1. — *لُودٌ* † *لُودٌ*, inf. n. *مَلَاوِدَةٌ*, He went round about them, or encompassed them. (Mṣb.) See also 1. — *لُودٌ* (M, L,) inf. n. *مَلَاوِدَةٌ* (K) and *لُودٌ*, (M, L, K,) He circumvented, or deluded, him; (M, L, K;*) syn. *رَاوَعَةٌ* (M, L) inf. n. *مُرَاوَعَةٌ*. (K.) — *لُودٌ* (M, L) and *لُودٌ* † *لُودٌ*, (M,) He wheedled, beguiled, or deluded, them; syn. *دَارَاهُمْ*. (M, L.) *لُودٌ* He eluded, and shunned, or avoided, thee; syn. *رَاغٌ* *عَنْكَ*, and *حَادٌ*. Agreeably with this explanation, or as signifying *مُرَاوَعَةٌ*, some render *لُودٌ* in the Kur, xxiv. 63. (Ibn-Is-Seed, TA.) — *لُودٌ*, (TK,) inf. n. *مَلَاوِدَةٌ*

(K) and لَوَادٌ (L, K,) *He acted contrarily to, or differently from, or adversely to, him; was, or became contrary to, or different from, or adverse to, him;* (L, *K, *TK;) syn. خَالَفَهُ (TK,) inf. n. خِلَافٌ. (L, K.) Agreeably with this explanation, Zj renders لَوَادًا in the Kur, xxiv. 63; saying that the meaning which he thus assigns to it is shown to be the true one by the words immediately following. (L.)

4: see 1: — and 3. — الإِذَاتِ بِهٖ غَيْرُهُ [He caused another to have recourse to him or it for refuge or protection or preservation; to seek, or take, refuge in him or it; to protect, conceal, defend, or fortify, himself by him or it: or he protected, concealed, defended, or fortified, another by means of him or it]. (A.) — الإِذَاتِ النَّاقَةُ الظِّلِّ بِخَقْبَا [The she-camel covered, or concealed, the shade with her foot]; meaning that the time of noon-day-heat was come. (A.)

لُودٌ The side of a mountain; and its circuit: pl. لُودَاٌ. (S, A, L, K.) — A side, or lateral part or tract, of a country or region: (A:) and of a thing; (TA;) as also لُودَانٌ (K:) pl. as above. (A.) — A place of bending of a valley: pl. as above. (L, K.) — هُوَ يَلُودُ كَذَا, and يَلُودَانٌ كَذَا, *He, or it, is in the side of, or part adjacent to, such a place or thing.* (L.) — هُوَ لُودُهُ *He is near to him or it.* (L.)

لُودَانٌ: see لُودٌ.

لُودَانِيَّةٌ (as in some copies of the K,) or لُودَانِيَّةٌ (as in others and in the TA,) *Circumvention; delusion; syn. مَرَاوَعَةٌ.* (K.) See 3.

مَلَادٌ and مَلُودَةٌ [the latter thus in the K and accord. to the TA; but in the TT, مَلُودَةٌ; and in the L, without the first vowel-sign;] *A place to which one has recourse for refuge, protection, preservation, or concealment; a place of refuge; a refuge; (TA;) a fortress; a fortified place; a castle.* (L, K.)

مَلُودَةٌ: see مَلَادٌ.

مَلَاوِدٌ † *Little good:* (S:) or *good that comes not save after severe toil or labour:* occurring in a verse of El-Katāme: you say, مَلَاوِدٌ خَيْرُ بَنِي فَلَانٍ *The good of the sons of such a one comes not save after severe toil or trouble to procure it.* (ISk, T, L.)

تَلُودٌ: see 3.

لوز

لُوزٌ [The almond; or almonds;] *the fruit of a certain tree; (Msb, TA;) well known; (A, Msb, K;) abundant in the countries of the Arabs; said by some to be a species of مزج, which is that whereof the edible part is not attained save by breaking; by others said to*

be bruised, or brayed, مزج; and also called قَمْرُوضٌ: it is of two kinds, sweet and bitter: (TA:) the sweet is of moderate temperature, beneficial to the chest and the lungs and the bladder, (by reason of its soft nature, TA,) and the eating thereof, shelled, with sugar, augments the marrow and brain, and fattens: the bitter is hot in the third degree, opens stoppages of the nose, clears away [the spots in the skin called] نَمَشٌ, and stills pain, (K [but omitted in the CK] and TA,) when it [app. meaning its oil] is drunk, and when dropped into the ear; (TA;) and it relaxes the bowels, and causes sleep, (K, TA,) when the soles of the feet are anointed with it, and when it is introduced into the nose; (TA;) and it is diuretic: (K, TA:) it is an Arabic word: (Msb, TA:) a coll. gen. n.: (TA:) n. un. with 5. (S, Msb, K.) = [Hence,] اللُّوزَتَانِ † [The amygdalæ of the fauces; also called the tonsils;] two pieces of flesh in the two sides of the fauces. (A, TA.) — † The two sockets of the hips, where the heads of the thigh-bones are inserted. (A, TS, TA.)

لُوزٌ A seller of لُوزٌ [or almonds]. (K.)

أَرْضٌ مَلَاوِدَةٌ Land containing, (S, M,) or abounding with, (A, K,) trees of the لُوزٌ [or almond]. (S, M, A, K.)

تَمْرٌ مَلُوزٌ Dates stuffed with لُوزٌ [or almonds]; (Sgh, K;) the stones being taken out and لُوزٌ put in their place. (TA.)

لوش

لَاشٌ an abbreviation of لَاشِيٌّ [Nothing]. It is generally used coupled, or connected, with a word of similar form; as in the saying مَوشٌ لَاشٌ خَيْرٌ مِنْ لَاشٌ, which see in art. موش. (TA.)

لوص

1. لَاصٌ, intrans.: see 3. = لَاصَةٌ بِعَيْنِهِ: see 3. = لَاصَ عَنِ الْأَمْرِ *He turned aside, or away, from the thing, or affair; he declined from it; he avoided it.* (Aboo-Turāb, K.)*

3. لَاصٌ (K,) inf. n. مَلَاوَصَةٌ (M,) *He looked to the right and left as though he desired, or sought, a thing: (M:) or he looked as though he were deceiving, or beguiling, to seek to obtain, or attain, a thing; (Lth, K;) as also لَاصٌ, inf. n. لُوصٌ. (Lth.) = لَاصَةٌ بِعَيْنِهِ (M, TA,) inf. n. as above, (M, A, K,) *He looked, (M,) or glanced, (A, K,) at him, or it, from the interstice of a door, (M, A, K,) and the like, (A, K,) or of a curtain; (M;) as also لَاصَةٌ (M,) inf. n. لُوصٌ: (M, A, K:) or the former verb has the signification here first given. (M.) — لَاصٌ لَاصٌ *He looked (S, A, K) to the right and left***

(A, K) *to see how he might come to the trees, (S, K,) to pull them up, or out, (S,) or to cut them with the axe, and to see how he might strike them, (K,) or to see how he might cut them.* (A.) — And hence, لَاصٌ عَنِ كَذَا *Such a one endeavoured to turn me by deceit, or guile, from such a thing.* (A.) [Hence also,] مَا زِلْتُ لَاصٌ عَنِ كَذَا, (M,) and أَلِصُّهُ عَنَّهُ (M, TA,) *I ceased not to endeavour to turn him from such a thing; i. e. to endeavour to induce him to leave, or relinquish, such a thing; syn. أُدِيرُهُ عَنَّهُ: (M, TA:) and عَلَى كَذَا (S, K,) and لَاصَةٌ عَلَيْهِ (M, K, art. دور,) *he endeavoured to turn him to, or induce him to do, such a thing, (أُدَارُهُ عَلَيْهِ,) desiring, or seeking, it of him.* (S, K.) Hence the saying of 'Omar to 'Othmán, respecting the sentence declaratory of belief in the unity of God, (TA,) هِيَ الْكَلِمَةُ الَّتِي أَلِصَّ بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *It is the sentence which the Prophet (God bless and save him) endeavoured to induce and entice his uncle to utter; (TA;) meaning Aboo-Tālib, (S, TA,) when dying. (TA.) And hence the phrase in another trad., عَلَى خَلْعِهِ *And verily thou wilt be urged with enticement, and solicited, to divest thyself of it.* (TA.) [Said by Moḥammad to 'Othmán. See the preceding words of the trad. voce قَمَضٌ.] You say also, لَاصَةٌ لِي, inf. n. لَاصَةٌ, *I desired to take from him, or of it, something; (M, *K, TA; [but in a copy of the M, in the place of لَاصَةٌ, I find أُدِرْتُ, which I regard as a mistranscription;]) as also لَاصَةٌ لِي, inf. n. لَاصَةٌ. (L, TA.)***

4: see 3, in five places.

رَجُلٌ مُلَاوِصٌ *A man who behaves in a loving, or affectionate, and blandishing, or coaxing, and deceitful, or beguiling, manner.* (A, TA.)

لوط

1. لُوطٌ, aor. يَلُوطُ, inf. n. لُوطٌ; (Msb, TA;) and aor. يَلِيطُ, inf. n. لَيْطٌ; (TA;) *It (a thing, Msb, or anything, TA) clave, sturk, or adhered, to it. (Msb, TA.) You say, لُوطٌ لِي بِعَلْبِي, aor. يَلُوطُ and يَلِيطُ, (Ks, S, K,) inf. n. لُوطٌ and لَيْطٌ, (K,) and لِيَاطٌ, (TA,) † *The thing was rendered an object of love, and made to cleave, to my heart: (Ks, *S, *K, TA:) it clave to my heart: (TA;) as also لُوطٌ لِي بِعَلْبِي. (K, TA.) And لُوطٌ لِي بِعَلْبِي, (TA,) and هَذَا الْأَمْرُ لَا يَلِيطُ بِصَفْرِي, (S, TA,) † *This thing, or affair, does not cleave to my heart. (S, TA.) And لَا يَلِيطُ لِي بِعَلْبِي † I do not love him, or it. (TA.) And***

it is said in a trad., **مَنْ أَحَبَّ الدُّنْيَا آتَا بِثَلَاثٍ** † [He who loves the present world cleaves to three things; occupation that will not end, and hope that will not be attained, and inordinate desire that will not cease]. (TA.) — **لَا طَ فِي الْأَمْرِ**, inf. n. **لَا طَ**, (Sgh, K,) accord. to Lth., and if correct, like **قَالَ** in the sense of **قَوْلٌ**, (Sgh,) † **He was importunate in, or with respect to, the affair:** (Lth, Sgh, K:) because he who is so usually cleaves, or adheres. (TA.) — **لَا طَ بِحَقِّهِ** † **He went away with, or took away, his right, or due.** (TA.) — **لَا طَهُ**, inf. n. **لَوْطٌ**, **He stuck it; made it to cleave, stick, or adhere;** as also **لَا طَهُ**, inf. n. **لَا طَهُ**; and **لَا طَهُ**. (TA.) — [See also **لَا طَ** in art. **لَيْطٌ**.] — **لَا طَ الْحَوْضِ**, (K,) or **لَا طَ**, (K,) **لَا طَ بِالْحَوْضِ**, (S,) and **لَا طَ بِالطَّيْنِ**, accord. to Lh, but not known to ISd on any other authority, and deemed by him extr., (TA,) inf. n. **لَوْطٌ**, (S,) **He plastered the watering-trough, (S, K, TA,) and repaired it, and made it smooth, (TA,) with mud, or clay.** (S, K, TA.) — It is said in a trad., **كَانَتْ بَنُو إِسْرَائِيلَ يَشْرَبُونَ فِي مَا لَاطُوا**, meaning [The children of Israel used to drink, in the desert,] what they collected, in the watering-troughs, from the wells. (TA.) — **لَا طَ**, (S, Mṣb, K,) aor. **يَلُوطُ**, (Mṣb, TA,) inf. n. **لَوْطٌ**, (TA,) or **لَوْاطَةٌ** with ة; (Mṣb;) and **لَوْاطٌ**, (S, K,) [inf. n., app., **لَوْاطٌ** and **لَيْطٌ**, for it is said in the TA that **لَيْطٌ** is syn. with **لَوْاطٌ**]; and **تَلُوطٌ**; (K;) **He committed the act of the people of لوط [or Lot]; he did that which is excessively foul, like as the people of لوط did.** (Mṣb.)

2. **لَوْطَهُ بِالطَّيْبِ** **He smeared him, or it, much with perfume.** (TA.)

3: see 1, last sentence.

4: see 1.

5: see 1, last sentence.

8. **التايط**: see 1, in four places. — **التايط**: see 10. — **النَّاطُ حَوْضُهُ** **He plastered with mud, or clay, for himself, his watering-trough.** (K.)

10. **اسْتَطَاوَهُ** **They made him to cleave, stick, or adhere, to themselves; they attached him to, or connected him with, themselves.** (S.) — **اسْتَطَاوَهُ** **He claimed him as a son, he not being his; as also** **التايط**. (K.) — **اسْتَطَاوَهُ دَمَهُ** **He had a right, or just title or claim, to his blood; syn.** **اسْتَوْجَبَهُ**, (S, TA,) and **اسْتَحَقَّهُ**. (TA.) — **اسْتَطَاوُوا** **They committed sins for which he who should punish them would be excusable, because**

they deserved punishment; as also **اسْتَحَقُّوا**, and **أَعْدَرُوا**, and **أَوْجَبُوا**. (IAḡr.)

لَوْطٌ A thing cleaving, sticking, or adhering: an inf. n. used as an epithet. (K.) — [Hence the saying,] **إِنِّي لَأَجِدُ نَهْ فِي قَلْبِي لَوْطًا** † **Verily I feel for him, in my heart, a love cleaving thereto;** as also **لَيْطًا**; (S, TA;) and **لَوْطَةً**; and **لَوْطَةً**. (Lh, Kr.)

لَوْطَةً and **لَوْطَةً**: see **لَوْطٌ**.

لَوْطِيٌّ One who is addicted to the crime of the people of Lot; as also **لَوْاطٌ**: both used in this sense in the present day; but perhaps post-classical.]

لَوْطِيَّةٌ [The crime of the people of Lot]: a subst. from **لَا طَ** in the last of the senses explained above: occurring in a trad. (TA.)

لَيْطٌ [originally **لَوْاطٌ**] **Quick line, or the like;** syn. **كَنْسٌ**: and **gypsum**: (K:) because watering-troughs, &c. are plastered therewith. (TA.) — And, (as being likened thereto, TA,) † **Human ordure; or thin human ordure;** syn. **سَلْحٌ**. (K.)

[**لَوْطِيٌّ**: see **لَوْاطٌ**.]

أَلُوطٌ alone, (S,) and **أَلُوطٌ بِقَلْبِي**, (A'Obeyd,) † **He is more, or most, closely cleaving to my heart;** (A'Obeyd, S;*) as also **أَلَيْطٌ**. (S.)

[**لَوْطٌ**]

[**لَوْطٌ**]

[**لَوْطٌ**]

[**لَوْطٌ**]

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[**لَوْطٌ**]

[**لَوْطٌ**]

[**لَوْطٌ**]

See Supplement.]

لِأ

4. **الْيَأُ التَّقَاةُ** **The she-camel was slow.** (K.)

لِأُ A kind of white grain, resembling the **حَبِيبٌ** [or **cicer arietinum**], (K,) intensely white, which is eaten. AHn says, I know not whether it [the plant] have, or have not, **قَطْنِيَّةٌ** [q. v.]. (TA.)

لِيب

لِيبٌ A quantity of food less than what fills the mouth: (IAḡr, K:) or a spoonful, that is chewed, or to be chewed. (K, and said to be on

the authority of IAḡr.) Mentioned by IM in art. **لُوب**, and again in the present art. (TA.)

ليت

1. **لَيْتَهُ**, aor. **يَلَيْتُ**, (inf. n. **لَيْتٌ**, S,) as also **لَيْتَهُ**, aor. **يَلُوتُ**; or **لَيْتَهُ عَن وَجْهِهِ**; as also **لَيْتَهُ**; (and **أَلَيْتَهُ**; S, K, art. **أَلَيْتُ**;) **He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object.** (S, K.) The Rájiz says,

• **وَلَيْلَةً ذَاتِ دُجَا سَرَيْتُ**
• **وَلَمْ يَلَيْتَنِي عَن سُرَاهَا لَيْتُ**

[During many a dark night (or many a rainy, or wet, night, accord. to the reading in the TA, namely **ذَاتِ نَدَى**) have I journeyed;] and no hindrance hindered me from journeying during it: (S:) or the meaning is — and no averting thing averted me, &c.; **لَيْتٌ** being put for **لَيْتٌ**: or, nothing made me to repent, and say, **لَيْتَنِي مَا سَرَيْتَهَا** **Would that I had not journeyed during it!** or, no deficiency, nor any impotence, averted me, &c., accord. to the T. (TA.) — **لَيْتَهُ حَقَّهُ**, aor. **يَلَيْتُ**, inf. n. **لَيْتٌ**; and **لَيْتَهُ**; but the former is the more approved; as also **أَلَيْتَهُ** and **أَلَيْتَهُ**; **He diminished unto him his due, or right;** [or **defrauded him of part thereof.**] (TA.) It is said in the Kur [xlix. 14,] **لَا يَلَيْتُكُمْ مِنْ أَعْمَالِكُمْ** **He will not diminish unto you, nor defraud you of, aught [of the reward] of your works.** (Fr, Zj.) — **مَا أَلَيْتَهُ شَيْئًا** (and **مَا أَلَيْتَهُ**; TA;) **He did not diminish unto him aught.** (Fr, S, K.) In **مَا أَتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ**, in the Kur, [lii. 21, q. v. in art. **أَلَيْتُ**.] the verb may be from **أَلَيْتُ** or from **أَلَيْتُ**. (TA.) — **بِتُّ أَلَيْتُ الْحَقِّ** — **أَصْرَفُهُ وَأُحْمِلُهُ** [I passed the night putting away (from my mind the thought of) death: the poet having just before mentioned the death of certain of his camels]. (Sh, L.) — In the following saying, **لَا يَفَاؤُ الْحَمْدُ لِلَّهِ أَنْدَى وَلَا يَلَاتُ وَلَا تَسْتَبِيهِ عَلَيْهِ الْأَصْوَاتُ** [Praise be to God, whom nothing will escape, (lit., who will not be escaped, see Kur xxxiv. 50, and I in art. **فَوَاتُ**), and —, and to whom voices will not be confused, or undistinguishable, one from another!], **لَا يَلَاتُ** is from **أَلَيْتُ**, a dial. var. of **لَا يَلَاتُ**, aor. **يَلَيْتُ**, in the sense of **نَقَضَ**, and signifies **unto whom one cannot diminish [aught that is his due], and whom prayer cannot be hindered from reaching:** so accord. to IAḡr: or, accord. to Khálid Ibn Jembel, upon whom nothing that any one saith can have any power; (expl. by **لَا يَأْخُذُ بِهِ**

(; قول قائل) i. e., *who obeyeth no one.* (L.) — *لَات*, aor. *يَلِيْتُ*, *He concealed a thing that he knew, and told, or narrated, something different from it.* (TA, art. *لوت*, q. v.) — *لَاتَةٌ*, aor. *يَلِيْتُ*, inf. n. *لَيْتٌ*, *He expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him:* so accord. to Ag, and the like is said in the L: but accord. to some, the verb is *لَاتَهُ*, aor. *يَلِيْتُ*, q. v., in art. *لوت*. (TA, art. *لوت*) — *وَلَاتٌ* occurring in the *Kur*, [xxxviii. 2.] (§,) [there meaning, accord. to the general opinion, *When (it, or the time,) was not a time of flight: in other cases, and (it, or the time,) is, or was, not a time of flight.* *لَات* is here likened to *لَيْسَ*; and the name of the agent is understood. (§, K.) So says Akh, accord. to J; but this is the opinion of Sb: so in the margin of some copies of the §. (TA.) Or *لَات* is originally *لا*; and the *ت* is added, as in *لَيْتٌ* [in the CK, *لَيْتٌ*,] (El-Muärrij, §, K,) and *لَيْتٌ*. (El-Muärrij, §.) — With respect to the proper meaning and etymology of *لَات* there are four opinions. First, that it is a single word, a verb in the pret. tense: and some say, that it is originally *لَات* in the sense of *نَقَصَ*, and afterwards used as a negative, like *قَلَّ*: so says Aboo-Dharr El-Khushanee, in his Expos. of the Book of Sb: others, that it is originally *لَيْسَ*; that its *س* is changed into *ت*, and then the *ي* into *ل*, because it is movent and preceded by *fet-hah*: so says Abu-r-Rabeeq. Second, that it is two words, the negative *لا*, with the fem. *ت*, added to make the word fem., as say IHsh and Er-Raḍee, or to render the negation more intensive, as is said in the Expos. of the *Kaṭi* by the author of the latter work: and this is the general opinion. Third, that it is an independent word, not originally *ليس* nor *لا*; as related by the sheykh Aboo-Is-hāq Esh-Shāṭibee alone. Fourth, that it is a word and a part of a word, namely the negative *لا*, and *ت* prefixed to *حين*; which opinion is ascribed to A'Obeyd [as is mentioned in the §] and Ibn-El-Ṭarāweh: the former of whom argues in favour of this opinion from the fact that *ت* is found so prefixed in Othmān's copy of the *Kur-ān*; but this is no proof, because there are found in the writing of that copy things at variance with analogy. (TA.) *تَحِينٌ* [however] occurs, without *لَات*, in the following verse of Aboo-Wejzeh:

- العَاطِفُونَ تَحِينِ مَا مِنْ عَاطِفٍ
- وَالْمُطِعُونَ زَمَانَ أَيْنِ الْمُطِعِمِّ

[The persons who act affectionately in the time when there is none (other) that acts affectionately; and the feeders in the time when (it is said) Where is the feeder?] (§.) The general opinion is favoured by the following facts: that *لَات* is

pronounced in a case of pause *لَاتٌ* and *لَاةٌ*: that it is written separately from *حين*: and that it is sometimes written *لَاتٌ*, with kesreh to the *ت*, as is mentioned by Z, agreeably with the fundamental rule with respect to the concurrence of two quiescent letters [when followed by a conjunctive *ل*]; whereas, were it a verb in the pret. tense, there would be no reason for its being written with kesreh: it is also written *لَاتٌ*, with ḍammeh to the *ت*: and both these variations occur in readings of the *Kur-ān*: but *لَاتٌ*, with fet-hah to the *ت*, is the most common. (TA.) — With respect to its government there are also four opinions. First, that it has no government: that if a noun in the nom. case follow it, it is put in that case as an inchoative of which [as is mentioned in the §] the enunciative is suppressed; and that if a noun in the acc. case follow it, it is put in that case as an objective complement of a verb suppressed; which is the opinion of Akh; the meaning of *حين مناص* being, in the former case, *لا حين مناص كائن لهم*, [A place of flight not existing for them; which does not imply that there was none for others; as *لا* here has the force of a particular, not a general, negation]; and in the latter case, the meaning being, *لا أرى حين مناص*, [I see not a time of flight]. Second, that it governs in the same manner as *إِن*; which is another opinion of Akh and the Koofees. Third, that it is a particle governing the gen. case; an opinion ascribed to Fr by Er-Raḍee and IHsh and others. Fourth, that it governs like *لَيْسَ*; and this is the general opinion; but IHsh restricts it by two conditions; that the two nouns which it governs must be significant of time, and that one of them must be suppressed. (TA.) [It is generally the subject, rarely the predicate, that is suppressed.] — *لَات* [when it has grammatical government] does not occur without *حين* [or, as many say, some word syn. therewith, as *وقت*, &c.]. (§, K.) So says Akh, accord. to J; but this is the assertion of Sb; because the latter holds it to have the same government as *ليس*; whereas Akh assigns to it no government [as explained above]. (IB.) But [it is said that] *حين* is sometimes suppressed, (in poetry, §, [or in prose,]) though meant to be understood; as in the following saying of Māzin Ibn-Mālik, [respecting 'Abd-Shems, surnamed Makrooa, the son of Saad the son of Zeyd-Menāh the son of Temeem, and respecting Heyjumāneh the daughter of El-'Ambar the son of 'Amr the son of Temeem, (§, art. *قرع*), who was enamoured of Makrooa,] *وَحَنَّتْ وِلَاتٌ هَمَّتْ وَأَتَى لَكَ مَقْرُوعٌ* [And she conceived a longing desire; but it was not a time for her conceiving such a desire. And how (O Heyjumāneh) should Makrooa be thine? See Freytag, Arab. Prov. i. 343 and ii. 525.] (§, K.) This, however, is said to be not poetry but a prose-example. (TA.) Moreover, it is

observed, that *لَات*, in this instance, has no government, and that a word signifying time is not meant to be understood after it: [so that the meaning is, *And she conceived a longing desire, but it was as though she did not conceive such a desire:*] (MF.) for when *لَات* has government, the subject and predicate cannot both be suppressed. (AḤei, MF.)

4: see 1.

لَيْتٌ a word denoting a wish [signifying *Would that —; I wish that —;*] (§, K;) generally relating to a thing that is impossible; rarely to a thing that is possible: (IHsh, K:) governing the subject in the acc. case, and the predicate in the nom. case, (§, K,) like *كَأَنَّ* (or [rather] *إِن*, MF) and its coordinates, because it resembles verbs in their force as words, [being composed of at least three letters, and the last being *mestooḥah*,] and in their admitting most of the pronouns as affixes, and in their meanings. (§.) Ex. *لَيْتَ زَيْدًا ذَاهِبًا* [Would that Zeyd were going;] (§;) and *لَيْتِي فَعَلْتُ كَذَا وَكَذَا* [Would that I had done so and so.] (TA.) You say *لَيْتِي* as well as *لَيْتِي*, (§, K,) like *إِنِّي* and *إِنِّي*: (§;) but *لَيْتِي* is more common than *لَيْتِي*; whereas *لَعَلِّي* is less common than *لَعَلِّي*. (TA.) You also say *يَا لَيْتَ* *O, would that —.* As to the saying of the poet,

يَا لَيْتَ أَيَّامَ الصَّبَا رَوَّاجِعَا

meaning *لَنَا رَوَّاجِعَ*, [O, would that the days of youth were returning (to us)!] *رَوَّاجِعَ* is put in the acc. case therein as a word descriptive of state: (§;) or it is governed in the acc. case by a verb understood, as *أَقْبَلْتُ*, or *عَادْتُ*, or some other verb suitable to the meaning: so says Sb: (TA.) or *لَيْت* in the above verse may be used in the manner of *وَجَدْتُ* [see below], (§;) for *لَيْت* is sometimes used in the manner of *وَجَدْتُ* [I found], (Fr, §, K,) in government, not in meaning, (MF,) as related by the grammarians on the authority of certain of the Arabs, so that it is doubly transitive, and used in the manner of verbs: (§;) you say, *لَيْتَ زَيْدًا سَاحِصًا* [Would that Zeyd were going away, &c.]: (§, K:) this is done to give intensiveness: one says, for this purpose, *لَيْتَ زَيْدًا قَائِمًا* (*Would that Zeyd were standing*) putting both the subject and the predicate in the acc. case. (Msb.) — *لَيْتَمَا*: see De Sacy's Gr. Ar. ii. 63. — See also an ex. of *لَيْت* as a subst. voce *سَوْفَ*.

لَيْتَانٌ The side of the neck: (§, K:) or the *لَيْتَانِ* are the lower parts of the two sides of the neck, upon which the earrings hang down, behind the two projections of the *jam*-bones that are beneath the ear: or the parts of the neck beneath the

earrings: or the places upon which the cupping-instrument is applied; **الْحَجَمَاتَانِ**: pl. **أَلْيَاتٌ** and **لَيْتَةٌ** [but whether the latter be **لَيْتَةٌ** or **لَيْتَةٌ** is not shown]. (TA.) — **أَصْفَى لَيْتًا** He inclined the side of his neck. (TA, from a trad.)

لَيْث

2. **لَيْثٌ** He became related to the Benoo-Leyth. (A.) [See also 5.]

3. **لَيْتَةٌ** He did, acted, or dealt, with him in the manner of the lion: or he contended with him for the glory of resembling the lion. (S.) — **لَيْتَ** He parted, or separated himself, from him; syn. **زَابَلَهُ**. (TA.)

5. **لَيْثٌ** and **لَيْتٌ** and **لَيْتٌ** He (a man, TA,) became like the Benoo-Leyth, or, like a lion, in desire; expl. by **صَارَ لَيْثِي الْهَوَى**; (K:) and in zeal in the cause of his party: (TA:) he became like a lion; as also **لَيْتِيَّتٌ**. (L.)

10: see 5.

الْلَيْثُ Strength: [like **لَوْثٌ**]. (TA.) — **الْلَيْثُ** (S, K) and **الْلَيْثُ** (K) The lion: (S, K:) said to be from **لَيْثٌ** as signifying "strength": accord. to Kr, from **لَوْثٌ**, as signifying the same: ISd says, that, if so, the **ي** is changed from **و**; but that this is not a valid opinion: yet Suh and several others agree with Kr: pl. **لَيْوُثٌ**, and, as some say, **مَلَيْثَةٌ**, like **مَسْبَحَةٌ** and **مَسْبَعَةٌ**: (TA:) fem. **لَيْتَةٌ**; pl. **لَيْثَاتٌ**. (Msb.) — **لَيْثٌ** **عَفْرِينٌ** The lion: (AA, S:) or an animal like the chameleon, that opposes itself to the rider; so called in reference to **عَفْرِينٌ**, the name of a town or district. (As, S.) One says **إِنَّهُ لَأَشَجَعُ مِنْ لَيْثِ عَفْرِينٍ** [Verily he is more courageous than the lion, &c.] (S.) [See also art. **عَفْرٌ**.] — **لَيْثٌ** Eloquent: (K:) strong in dispute: in the dial. of Hudheyl. (TA.) — **الْلَيْثُ** also A certain kind of spider, (S, K,) that hunts flies by leaping, or springing: (S:) a certain kind of spider [surpassed, or equalled, by] no beast, or creeping thing, in acuteness, and circumvention, and in leaping, or springing, with correct aim, and in rapidity of snatching, and in dissimulation; that catches flies: ('Amr Ibn-Bahr:) or the spider, **العَنْكَبُوتُ**: (Lth:) or [a reptile] smaller than the **عَنْكَبُوتُ**, that catches flies. (TA.) — **لَيْثٌ** A land's having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.)

لَيْثٌ, signifying A certain plant that winds about, belongs to art. **لَوْثٌ**, q. v. (TA.)

لَيْثَةٌ A strong she-camel. (K.) See **لَوْثَةٌ**.

لَيْثِيٌّ [Of, or belonging to, or resembling, a lion. (K.)

لَيْثَانَةٌ: see **لَيْوُثَةٌ**.

لَيْوُثَةٌ and **لَيْثَانَةٌ** [Lion-like courage]. (TA.)

لَيْثٌ and **لَيْتَةٌ**: see art. **لَوْثٌ**.

أَلْيَةٌ Courageous: pl. **لَيْثٌ**: (IAqr, K:) as also **لَيْثٌ**. (TA.) — **أَلْيَةٌ** Stronger, and more hardy; or strongest, and most hardy. (TA, from a trad.)

لَيْثٌ: see **الْلَيْثُ**.

مَلَيْثٌ [accord. to the K and TA; but in the L, **مَلَيْثٌ**;] Strong; powerful: (K:) or very hard; syn. **شَدِيدٌ الْعَارِضَةُ**. (L.)

مَلَيْثٌ: see **مَلَيْثٌ**. — I A strong stallion; likened to a lion. (A.) — **مَلَيْبٌ** Fat, and broken, or trained, to obedience; syn. **سَوِيْنٌ مُدَلَّلٌ**. (TṢ, K.) [See also art. **لَوْثٌ**.] — **مَكَانٌ مَلَيْثٌ**, as also **مَلُوْثٌ**, A place having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.) — **رَأْسٌ مَلَيْثٌ**, as also **مَلُوْثٌ**, A head of which part of the hair is black, and part white. (TA.)

مَلَيْثٌ [A camel] full [of flesh, and] abounding with **وَبَرٌ**, or wool. (TṢ, K.)

ليس

1. **لَيْسَ** a word denoting negation: (S, A, K:) it is a verb in the pret. tense, (S, A, K, Mughnee,) having no other tense, (Sb, S, M, Msb, Mughnee,) nor a part. n. nor an inf. n.; (Sb, M, Msb;*) of the measure **فَعَلَ**; (Mughnee;) originally **لَيْسَ**, from which it is contracted by the suppression of a vowel, (Sb,* S, M,* K, Mughnee,*) being found difficult of pronunciation, (S,) [i.e.,] to render it easy to pronounce, (K,) like **عَلِمَ** for **عَلِمَ**, (Sb, M,) the **ي** not being changed into **ا** (Sb, S, M) because it is imperfectly inflected, being used in the pret. form for the present, (S,) [i.e.,] because it has no future, nor part. n., nor inf. n., nor derivation, wherefore, not being perfectly inflected like its coordinates, it is made like that which is not a verb, as **لَيْتَ**: (Sb, M:) what shows it to be a verb, (S, Mughnee,) not a particle occupying the place of **مَا**, as Ibn-Es-Sarrāj and some others after him have asserted, (Mughnee,) though not perfectly inflected like [other] verbs, (S,) is their saying **لَيْسَ** and **لَيْسَ** (S, Mughnee) and **لَيْسَتْ** (S) and **لَيْسَا** and **لَيْسُوا** and **لَيْسَتْ** [&c.], (Mughnee,) like as they say **ضَرَبْتُ** and **ضَرَبْتُمَا** and **ضَرَبْتُمْ** [&c.]: (S:) we have

not determined its measure to be **فَعَلَ**, because this is not contracted; nor **فَعَلَ**, because there is no verb of this measure with **ي** for its medial radical letter, except **هُيُو**; but **لَيْسَتْ** has been heard; so, accord. to this form, it may be like **هُيُو**: (Mughnee:) the Benoo-Dabbeh say **لَيْسَتْ** and **لَيْسَا** in the sense of **لَيْسَتْ** and **لَيْسَا**; and some of them say **لَيْسَتْ**: (TA, art. **لَوْسٌ**;) but Sb says, that the Arabs did not say **لَيْسَتْ**, like as they said **خَفَّتْ**, because **لَيْسَ** is not perfectly inflected like [other] verbs. (M.) [There is also another opinion respecting its origin, which will be mentioned in the course of this article.] It [is generally a particular (not a universal) negative, and] denotes the negation of a thing at the present time; (M, Mughnee;) [i.e.] it denotes [thus] the negation of its predicate: (Msb:) and has the same government as the verb **كَانَ** and its coordinates; (S;) governing the subject in the nom., and the predicate in the accus.: (S, Mughnee;) as when you say, **لَيْسَ زَيْدٌ قَائِمًا** [Zeyd is not a person standing]: (Msb:) and by means of the context, it denotes the negation of a thing at a time not the present; as in the saying of El-Aṣhā [respecting Moḥammad],

- لَهُ نَائِبَاتٌ مَا يُغِبُّ نَوَالِبَهَا
- وَلَيْسَ عَطَاءُ الْيَوْمِ مَانِعُهُ غَدًا

[He has bounties the bestowing of which is not on alternate days; and the giving of to-day will not be a preventer of it to-morrow]; and [sometimes when it is followed by a verb, as] in the saying, **لَيْسَ خَلَقَ اللَّهُ مِثْلَهُ** [God has not created the like of him, or it.] (Mughnee.) But it differs from its coordinates in that the prep. **بِ** may be prefixed to its predicate; as in the saying, **لَيْسَ زَيْدٌ بِمَنْطَلِقِي** [Zeyd is not going away]; the **بِ** being a means of the verb's being trans., and also corroborative of the negation: and one may optionally introduce it, because one may do without the corroborative, and because some verbs are trans. sometimes by means of a prep. and sometimes without a prep., as **اشْتَقْتُكَ** and **اشْتَقْتُكَ**. (S.) It also differs from its coordinates in that its predicate may not be put before it: for you may say **مُحْسِنًا كَانَ** **زَيْدٌ**, but not **مُحْسِنًا لَيْسَ زَيْدٌ**; or some allow this latter; but others disallow it. (Ibn-'Akeel on the Alfeeyeh, section on **كَانَ** and its coordinates.) It is also used as an exceptive particle, (S, M, Mughnee,) in the place of **إِلَّا**; (S, Mughnee;) in which case [also] its subject [which is understood] is in the nom. case, and its predicate in the accus.: (S:) you say, **جَاءَنِي الْقَوْمُ لَيْسَ زَيْدًا** [The company of men came to me, except Zeyd]; as though you said, **لَيْسَ الْجَائِي**

زَيْدًا. (§, M: but in the latter, instead of الجاني, we find أَتَى; and instead of الجاني, we find الَاتَى.) You may also say, جَاءَنِي الْقَوْمُ نَيْسَكَ [The company of men came to me, excepting thee]; but the separate pronoun, إِيَّاكَ, is here better. (§.) When the predicate after it is connected with إِلَّا, as in the ex. here next following, Benoo-Temeem make it in the nom. case: thus they say, نَيْسَ الطَّيِّبِ إِلَّا الْبِسْكَ [It is not perfume, except musk; meaning, nothing is perfume except musk]: which has been resolved in several ways; some holding الطَّيِّبِ to be the subject of ليس: but its being peculiar to the dial. of Temeem refutes the explanations here referred to: some, again, hold ليس to be here used as a particle; and so in the saying نَيْسَ خَلَقَ اللَّهُ مِثْلَهُ mentioned above. (Mughnee.) Sometimes it is used in the sense of لَا التَّبْرِيَةَ [the لَا which denies in a general manner to the uttermost, i. e., universally, or totally]; as is said in the K, except that in all the copies thereof we find وَإِنَّمَا put by mistake for وَرَبَّمَا: (TA:) [so in the saying in the Kur, ii. 194, نَيْسَ عَلَيْكُمْ جُنَاحٌ, which is the same as لَا جُنَاحَ عَلَيْكُمْ in verse 235 of the same chapter, meaning, There shall be no crime, or sin, chargeable upon you]. Sometimes, also, it is used as a connective particle, (Mughnee,) in the sense of لَا so used: (TA:) as in the saying [of a poet],

- أَيْنَ الْمَفْرُ وَالْإِلَهُ الْغَالِبِ
- وَالْأَشْرُمُ الْمَغْلُوبِ نَيْسَ الْغَالِبِ

[Where is the place of flight when God is the purnuer, and El-Ashram (meaning Abrahah) is the overcome, not the overcomer?]: which has been resolved by supposing الغالب to be the subject of ليس, and the predicate to be suppressed; the latter being said by Ibn-Malik to be an annexed pronoun referring to El-Ashram; so that the meaning is نَيْسَهُ الْغَالِبِ [the overcomer is not he]. (Mughnee.) It is said (M, K) by Fr, (M,) and also by Kh, (TA,) that the original of نَيْسَ is لَا أَيْسَ; (M, K) [in the latter of which I read أَوْ أَصْلُهُ, as in several copies of the K, or rather أَصْلَهَا, as corrected in the TA, instead of مَعْنَاهُ, the reading in the CK]; and this, says Fr, is shown by the saying, جِيءَ بِهِ مِنْ أَيْسٍ وَلَيْسَ, i. e., [Bring thou him, or it, from where he, or it, is, and is not: (M:) or رَايْتِي مِنْ حَيْثُ أَيْسٍ وَلَيْسَ, i. e., [Come thou to

me, or probably, the right reading is بِهٍ اِيْتِي bring thou to me him, or it, (as I find in a copy of the K, in which به has been added in red ink, and in the A I find اِيْتِي بِهِ,) from where he, or it, is, and he, or it, is not: (K:) or the meaning is, مِنْ حَيْثُ لَا وَجَدَ [from where there is no finding; or no being found, or no existence; or no power, or ability]: (K, TA:) or مَوْجُودٌ [found, or existing], and لَا أَيْسَ [means] لَا مَوْجُودٌ [not found, or not existing], and is contracted [into نَيْسَ]: (K:) [but the last rendering of ايس and لا ايس seems to be taken from an explanation, not literal, of another saying; مَا يَعْرِفُ أَيَسَ مِنْ نَيْسَ he knows not a thing existing from a thing not existing.] Abou-Alee relates, that Sb said, جِيءَ بِهِ مِنْ حَيْثُ وَلَيْسَا, or it, from where he, or it, is, and is not; meaning, وَلَيْسَ, the fet-hah of the س being made full in sound, on account of the pause. (M.) In the saying of a certain poet,

- قَدْ رُسَّتِ الْحَاجَاتُ عِنْدَ قَيْسٍ
- إِذْ لَا يَزَالُ مَوْلَعًا بِنَيْسٍ

[Wants have been forgotten as old things (so رُسَّتِ is explained in the M, as used here, in art. (روس) with Keys, since he ceases not to be addicted to the use of the word leysa), it is made by him a noun, and declined. (M.)

ليط

1. لَا طَ بِهِ, aor. يَلِيطُ, inf. n. لَيْطٌ: see لَا طَ بِهِ in art. لوط, in three places.— مَا يَلِيطُ بِهِ التَّعِيمُ A state of ease, or plenty, or enjoyment, does not suit him, (AZ, K.) = لَا طَ الْقَاضِي فَلَانًا يَفْلَانُ (K,) aor. as above, (TA.) † The judge classed such a one, as an adjunct, with such a one; put him on a par with him; or made him to be as though on a par with him; syn. أَتَحَقَّهُ بِهِ. (K.) It is said in a trad., of 'Omar, كَانَ يَلِيطُ أَوْلَادَ الْجَاهِلِيَّةِ بِآبَائِهِمُ † He used to class the children of people of ignorance, [the pagans,] as adjuncts, with their fathers; syn. يُلْحِقُهُمُ. (TA.) [See also لَا طَهُ in art. لوط; and see 4.]

2: see 4.
4. الْإِطَةُ, inf. n. الْإِطَةُ, He stuck it; made it to cleave, stich, or adhere; (TA;) as also تَلِيطُ, inf. n. تَلِيطٌ. (K, TA) [but only the inf. n. is mentioned.]

ليط: see لوط: see also ليط.

ليط is a pl. of لَيْطَةٌ, (§, K,) as also لِيَّاطٌ and لِيَّاطٌ; (K;) [the last being a pl. of pauc.; or rather, لَيْطٌ is a coll. gen. n., of which لَيْطَةٌ is the n. un.;] and signifies The bark, rind, or peel, that adheres to a tree: or, accord. to Az, that is beneath the upper bark, rind, or peel: (TA:) or the covering, exterior part, skin, peel, rind, bark, or the like, of anything: (K:) and particularly, of a cane, or reed; (L;) or this is termed لَيْطَةٌ; (K:) or this last word signifies a piece, or portion, of the exterior part of a cane, or reed; (§, L;) or a sharp piece thereof, mentioned in a trad. as used for cutting the throats of sparrows: (TA:) also, of a spear-shaft; (L;) or this, too, is termed لَيْطَةٌ: (K:) and of a bow; i. e. the upper and exterior part thereof, that is oiled and made smooth; (TA;) or the exterior part of a bow is termed لَيْطَةٌ: (K:) and of a [beetle of the kind called] جَعَلٌ: (TA:) and of anything that is hard and strong; and لَيْطَةٌ signifies a piece, or portion, of the exterior part of any such thing. (L.)— Hence, (TA,) † The skin: (K, TA:) pl. لِيَّاطٌ. (TA.)— † The external skin; or exterior of the skin: as in the saying, رَجُلٌ لَيِّنُ اللَّيْطِ † a man soft in the external skin, or exterior of the skin: also meaning † soft to the feel. (TA.)— † Colour; (§, K, TA;) as also لَيْطٌ (K) and لِيَّاطٌ: (TA:) and particularly of the sun; as also لِيَّاطٌ. (TA.) You say, هُوَ أُنُورٌ مِنْ لَيْطِ الشَّمْسِ † He is brighter than the colour of the sun. (TA.) And أَتَيْتُهُ † I came to him when the redness of the sun had not departed, in the beginning of the day. (TA.)— † What appears of the sky. (TA.)— † The natural disposition, or temper. (K, TA.)

ليطَةٌ: see ليط, in five places.

ليَّاطٌ: see ليط, in two places: = and see also art. لوط.

أَلُوطٌ: see أَلُوطٌ.

- [ليع
- ليف
- ليق
- ليل
- لين

See Supplement.]





[The twenty-fourth letter of the alphabet; called *ميمير*. It is one of the letters termed *مَجْهُورَةٌ*, or vocal, and of those termed *شَفِيحَةٌ* or labial: it is a letter of augmentation. = As a numeral, it denotes *forty*.]

[ما

See Supplement.]

ما

R. Q. 1. *مَامَاتٌ* *She* (a ewe or she-goat or a gazelle) uttered continuously the cry *مِي مِي* (K,) or (accord. to the Tes-heel) *مَاءَ مَاءَ*: [and this is confirmed by a verse which I have cited voce *تَخُونُ*:] (MF:) thus written in his *Hāshiyeh*. (TA.)

ماج

1. *مَوْجٌ*, aor. *مَاجٌ*, (or *مَاجٌ*, aor. *مَاجٌ*, M), inf. n. *مُوجَةٌ*, *It* (water) was, or became, what is termed *أَجَاجٌ*, (S, K,) i. e., salt, (TA,) [or bitter, or salt and bitter, &c.].

مَاجٌ, (and, as occurring in a verse of Ibn-Harmeh, *مَاجٌ*, without *مَاجٌ*, IB.) *Water* such as is termed *أَجَاجٌ*, (S, K,) i. e., salt, (TA,) [or bitter, or salt and bitter, &c.].

ماد

1. *مَادٌ*, aor. *مَادٌ*, (S, L, K,) inf. n. *مَادٌ*, (S, L,) *It* (a plant, L, K, and a tree, L, and a branch, S, L) was, or became, *flourishing and fresh, and soft, tender, and supple*: (L:) or it quivered, shook, or played loosely, and was, or became, *succulent, or sappy*, (L, K,) and *flourishing and fresh, and soft, tender, and supple*: (K:) it (a branch or twig) became filled with its first sap: and *مُؤَدٌ*, aor. *مَادٌ*, it (a plant) became *succulent, or sappy*. (L.) *يَمَادُ مَادًا حَسَنًا* *It* (a branch) is [beautifully] *soft, tender, and supple, and quivering*. (S, L.)

Bk. I.

4. *امَادٌ* *It* (the imbibing of moisture, L, K, and the [rain or season called] *رَبِيعٌ*, and the like, L) *caused* a plant [or tree or branch] *to become flourishing and fresh, and soft, tender, and supple*: (L:) or *to quiver, shake, or play loosely, and to become succulent, or sappy*, (L, K,) and *flourishing and fresh, and soft, tender, and supple*. (K.)

8. *امتَادٌ خَيْرًا* *He* gained, or acquired, good, or prosperity. (S, L, K.)

مَادٌ and *يَمُودُ* A [plant or tree or] branch [flourishing and fresh, and soft, tender, and supple: see 1: or] quivering, shaking, or playing loosely, and succulent, or sappy, flourishing and fresh, and soft, tender, and supple: (K:) or a plant [or tree] or branch *soft, tender, and supple*; (S, L;) and *مَيْدٌ* signifies the same, (K,) applied to a branch; and so *مَائِدٌ*: (TA:) which last also signifies a branch *succulent, or sappy*; and so *مَادٌ*, (L,) and *مَمَادٌ*: (TA:) and (as some say, L) *مَادٌ* signifies *soft, tender, or supple*, applied to anything. (L, K.) — In like manner, *مَادٌ* and *يَمُودُ* are applied to † a man: (K:) and *مَادَةٌ* (TA) and *يَمُودَةٌ* and *يَمُودٌ* to a female. (K.) You say *رَجُلٌ مَادٌ*, (L,) and *يَمُودٌ*, (S, L,) † *A young, and soft, or tender, man*: and *يَمُودٌ*, (S, L,) and *يَمُودَةٌ*, (S, L,) and *يَمُودٌ*, (L,) † *a young, and soft, or tender woman*: (S, L:) and *جَارِيَةٌ مَادَةٌ*, (K,) and *يَمُودَةٌ*, (TA,) † *a soft, or tender, damsel*: (K:) and *جَارِيَةٌ مَادَةٌ* *جَارِيَةٌ* *مَادَةٌ*, without *مَاجٌ*, † *a damsel having youthful softness, thinness of skin, and plumpness*. (L.) — *مَادُ الشَّبَابِ* † *The softness, or tenderness, of youth*. (L.) — *مَكَانٌ تَادُ مَادٌ* [A place moist and soft]; (S, L;) as also *تَيْدٌ مَيْدٌ*. (T, art. تَاد.) — *مَادٌ* The moisture that exudes from the earth, before it springs forth: (L, K:) of the dial. of Syria. (L.)

مَيْدٌ:
مَيْدٌ:
مَائِدٌ:
مَمَادٌ:
يَمُودٌ:

see *مَادٌ*.

[مَارٌ, &c.

See Supplement.]

مت

1. *مَتٌ*, aor. *مَتٌ*, inf. n. *مَتٌ*, *He* extended, or stretched out, (S, K,) a rope, &c. (TA); *i. q.* *مَتٌ* (S, K) and *مَطٌّ* and *مَغَطٌّ*. (TA.) — *مَتٌ* *i. q.* *مَتٌ* (TA.) — *مَتٌ*, aor. *مَتٌ*, inf. n. *مَتٌ*, *He* drew [water], or *drew up* [a bucket], without a pulley. (S, K.) — *مَتٌ*, aor. *مَتٌ*, inf. n. *مَتٌ*; (S, K;) and *مَتَمَتٌ*, inf. n. *مَتَمَتَةٌ*; (K;) *He* sought to bring himself near [to another], or to approach [to him], or to gain access [to him], or to advance himself in [his] favour, (تَوَسَّلَ) by relationship, (S, K,) or by what is termed *حُرْمَةٌ*, [see *مَاتَةٌ*, below,] or by other means: (TA:) or *i. q.* *تَوَسَّلَ* [which seems here to signify nearly or exactly the same as *تَوَسَّلَ*] by relationship, or by what is termed *دَائَةٌ* [or blandishment, &c.] (L.) — *مَتٌ إِلَيْهِ بِالشَّيْءِ*, *He* sought to bring himself near to him, &c., (تَوَسَّلَ إِلَيْهِ) by the thing. (M.) — *مَتَمَتٌ* *He* sought to bring himself near, &c., [to another,] by affection, or love, or by relationship. (IAgr.) — *لَا تَمْتَانِ إِلَى اللَّهِ بِحَبْلٍ وَلَا تَمْدَانِ إِلَيْهِ بِسَبَبٍ* [Ye two shall not approach, or obtain access, to God by means of any friend, nor shall ye do so by means of any relation]. A trad. (TA.) — *مَتَهُ* *i. q.* *طَلَبَ إِلَيْهِ الْمَتَاتِ*, q.v. infra. (L.)

3. *مَاتٌ فَلَانًا* *He* reminded such a one of what are termed *مَوَاتٌ* [pl. of *مَاتَةٌ*, q.v.]. (A.)

5. *تَمَّتْ*, originally *تَمَّتْ*, which has not been heard, (like *تَطَّنْ* for *تَطَّنَى*, TA,) i.q. *تَمَّتَى*. (K.) — *تَمَّتَى فِي الْحَبْلِ* *He bore upon the rope in order to break it, (K,) or to stretch it out.* (TA.) See also art. *متو*.

R. Q. 1. *تمت*: see 1, in two places.

متى dial. form of *متى*, q.v. (K.) It occurs in the following instances:

• *أَتَمَّ تَسْأَلَ الْأَطْلَالَ مَتَى عُبُودَهَا*
[*Didst thou not ask the remains of the dwelling, when were their times?*] AHát asked Aṣ respecting *متى* in this hemistich, and he answered, I know not. AHát thinks that it is for *متى*: or that it may be for *متأ*, inf. n. of *مت*; and that the meaning may be [*Didst thou not ask the remains of the dwelling,*] *whereof the times when men were present there are (or were) long past, or distant, or remote?* but he confesses that he does not know. (L.) MF remarks upon it, that it is very extraordinary. (TA.)

مَتَاتٌ signifies *بِهِ مَاتَتْ* (K;) i.e., *That whereby one seeks to bring himself near [to another], or, to approach [to him], or, to advance himself in [his] favour; or to gain access [to him].* (TA.) [*He sought the means of drawing near to him, or, of advancing himself in his favour, &c.: or he sought access to him.*] (TA.) [See also *مَاتَةٌ*, which signifies the same.]

مَاتَةٌ i.q. *حُرْمَةٌ* and *وَسِيلَةٌ*: [the former signifies, *Anything that is sacred or inviolable; and here, such a bond, or tie, or the like; or a quality &c. to be regarded as sacred, or inviolable; or that which renders one entitled to respect and reverence: so says IbrD: the latter, a thing whereby one seeks to bring himself near, or to approach, to another, or to advance himself in his favour:*] (S, K:) pl. *مَوَاتٌ*. (S.) [See also *مَمَاتٌ*, which signifies the same.] — *بَيْنَنَا رَجْمٌ مَاتَةٌ*, i.e. *قَرِيبَةٌ*, *Between us is a near relationship.* (L.)

متأ

1. *مَتَأَ*, aor. -, *He beat a person with a staff or stick.* (S, K.) — Also, inf. n. *مَتَأٌ*, (TA,) *He extended, or stretched out, a rope:* (S, K:) a dial. form of *متأ*. [See art. *متو*]. (S.)

متح

1. *مَتَحَ الْمَاءَ*, aor. -, (inf. n. *مَتَحٌ*, S,) *He drew water:* (S, Mṣb, K:) or *he drew up water by means of the pulley and its appertences.*

(L.) — *مَتَحَ الدَّلْوُ* *He drew out the bucket:* (Mṣb:) or *he pulled the rope of the bucket, drawing [the rope] with one hand, and taking [it to draw again] with the other hand, at the head of the well; as also *مَتَحَ بِالدَّلْوِ*. (L.) = *مَتَحَ بِسَلْحِهِ* *Album dejecit:* (S, K;) as also *مَتَحَ بِهِ*. (TA.) = *مَتَحَ النَّهَارُ* *The day advanced, the sun becoming high:* (S, K:) a dial. form of *مَتَعَ*: (S:) *became prolonged.* (TA.) — *مَتَحَ*, and *امتح*: *It (a day, and a night,) was long, or prolonged.* Said of a summer-day and of a winter-night. (Aṣ.)*

4: see 1.

5. *الْإِبِلُ تَمَّتَحُ فِي سَبِيلِهَا* *The camels move their fore-legs alternately* (*تَرَاوَحُ بِأَيْدِيهَا*, A, and some copies of the K; in other copies of the K, *تَتَرَوَّحُ*;) *in going along, (K,) like as the drawer of water moves alternately his two arms.* (A.)

8. *امتح* *He pulled out a thing:* (Aboo-Turáb and T, art. *نتح*, and K:) as also *إنتح*. (Aboo-Turáb and T, ubi supra.)

مَتَحٌ inf. n. of 1: see *مَتَوَّحٌ*.

بِئْرٍ مَتَوَّحٌ *A well from which one draws water with the two hands by means of the pulley:* (S, L, K:) or, *of which the bottom, or part from which the water is drawn, is near to the mouth:* pl. *مَتَوَّحٌ*. (L.) [See also *بِرْنَا عَقَبَةٌ مَتَوَّحًا* [in the CK *عَقَبَةٌ*] *We proceeded a long march.* (S, L, K.) — *بَيْنَنَا قَرْنَحٌ مَتَوَّحًا*, and *مَاتِحٌ*, and *مَاتِحٌ*; *Between us is a long league.* (L.) — *إِلَّيْلٌ مَتَوَّحٌ* *A long night.* (S, K.) — *يَوْمٌ مَتَوَّحٌ إِلَى اللَّيْلِ* *A day in which travelling is prolonged until the evening without intermission or alighting.* (L.) See *مَاتِحٌ*.

مَتَوَّحٌ: see *مَتَوَّحٌ*. — *فَرَسٌ مَتَوَّحٌ* *A long horse, (A, TA,) that stretches himself out much or takes long steps, مَدَادٌ, (A, K,) in going along.* (TA.)

مَاتِحٌ and *مَتَوَّحٌ* *A drawer of water:* (S;) applied to a man who draws the water from the mouth of the well: one who draws it from the bottom being called *مَاتِحٌ*: pl. of *مَاتِحٌ*, *مَاتِحٌ*. (L.) — *مَاتِحٌ* *A camel that draws water:* pl. *مَوَاتِحٌ*. (L.) [See an ex. in a verse cited voce *مَاتِحٌ*.] — See *مَتَوَّحٌ*.

[متر, &c.,

See Supplement.]

مت

1. *مَتَّ*, [aor. -,] *It (a bone) distilled, or let flow, the oily matter that was in it:* (TA:) [like *نَتَّ*]. — *مَتَّ*, (S, K, aor. -, inf. n. *مَتَّ*, TA,) and *مَتَّمَّتْ*, (K,) or, as in some copies of the K, *مَتَّمَّتْ*, (TA,) *It (a نَعْيَى, or butter-skin,) exuded [its butter: as also نَتَّ].* (S, K.) You do not say of it *نَصَحَ*. (S.) — *نَصَحَ* *He sweats like the butter-skin.* (TA, from a trad.) — *مَتَّ*, aor. -, *He (a man) sweated by reason of fatness.* (TA.) — *جَاءَ بِيَمْتٌ* *He came in a fat state, and looking as though he were anointed.* (TA.) — *مَتَّ قَيْحًا وَدَمًا*, aor. -; or aor. -; accord. to different readings of a phrase in the story of Abrahah; [*It exuded matter and blood*]: in the former case, the verb is trans.; in the latter, intrans.; and *قَيْحًا*, in the latter case, is regarded as a specificative. (Suh.) — *مَتَّ شَارِبَهُ*, (aor. -, inf. n. *مَتَّ*, ISd,) *He put some grease upon his mustaches:* (S, K:) or *he greased his mustaches so that they glistened:* (ISd:) or *he wiped his mustaches with his hands, they having been greased, and left some remains, or traces, of grease visible upon them:* (AZ:) IDrd thinks *مَتَّ* and *نَتَّ* to be syn. (TA.) — *مَتَّ الْجُرْحَ*, [aor. -], *He removed the purulent matter from the wound:* (Aboo-Turáb, K:) or *he anointed the wound; as also نَتَّ.* (Aboo-Turáb.) — *مَتَّ*, aor. -, (inf. n. *مَتَّ*, TA,) *He wiped his hand (or fingers, TA,) with a napkin, or with dry grass, (S,) or the like:* (TA:) a dial. form of *مَتَّ*: (S:) or *he wiped anything:* (TA:) [as also *نَتَّ*.]

R. Q. 1. *مَتَّمَّتْ* *He saturated a wick with oil.* (K.) — *مَتَّمَّتْ*, *He immersed [a thing] in water.* (K.) = *مَتَّمَّتْ*, (inf. n. *مَتَّمَّةٌ*, S, and *مَتَّمَاتٌ*, S, K,) *He mixed, or confounded.* (S, K.) You say *مَتَّمَّتْ أَمْرَهُمْ* *He confounded their affair.* (S.) — *مَتَّمَّتْ* *He moved it, or shook it, about; (S, K;) like مَزَمَزَهُ: (Aṣ, S:) you say أَخَذَهُ فَمَتَّمَّتْ* *He took it, and moved it, or shook it, about, and went forwards and backwards with it.* (S.) — A poet says,

• *ثُمَّ اسْتَحَتَّ ذَرْعَهُ اسْتِحْتَانًا*
• *نَكَفَتْ حَيْثُ مَتَّمَّتِ الْبِشْمَانَا*

i.e., I came upon his track: and [the case is, that] the viper makes its course confused: therefore the poet means, that he came upon (أَصَابَ) a confused track. (S, app. from Aṣ.) [It seems to me, that he is speaking of the track of a viper.] *مَتَّمَاتٌ*, with kesreh, is the inf. n.; and *مَتَّمَاتٌ*, with fet-ḥah, is the subst. (S, K.) [By the subst., is here meant the ideal subst., or abstract noun, (like *زَلْزَالٌ* and *قَلْقَالٌ*, as dis-

tinguished from زَلْزَالٌ and قَلْقَالٌ, signifying *Mixture, or confusion.*] مُشْمُوا بِنَا (K,) or أَثْمُوا بِنَا سَاعَةً, and تَمْمُوا بِنَا سَاعَةً (TA,) i.q. أَثْمُوا (K.)

R. Q. 2: see 1 and R. Q. 1.

نَبْتٌ مَثَاتٌ *A moist plant.* (TA.)

مَثَاتٌ: see R. Q. 1.

[مثل, &c.,

See Supplement.]

مع

1. مَعٌّ بِهِ (S, K, &c.) and مَعَّةٌ مِنْ فِيهِ, aor. ُ, and some allow ِ, but this is not well known, and, unless the medial letter of the pret. be pronounced with kesreh by those who use this form of the aor., it is to be rejected utterly, (TA.) *He cast it forth, or ejected it, or spirted it, from his mouth;* meaning beverage, or wine, شَرَابٌ: (S, K:) and spittle: or, accord. to some, water only: or a thing: (L:) or, properly, something fluid; حَيْضَةٌ being used to signify "he cast it forth" from his mouth when the thing meant is not fluid: but used with relation to all other things that are perceived by any of the senses, figuratively: (MF:) accord. to Sh, it is used to signify the pouring forth of water, and of spittle, from the mouth, when it is ejected to a short distance or far; or, as some say, only when it is ejected far. (TA.) It is made trans. by means of ب because syn. with رَمَى [which is trans. by the same means]. (MF.) — مَجَّتِ النَّحْلُ العَسْلَ *The bees ejected the honey from their mouths.* (TA.) — مَجَّ العِرْقُ بالدَّمِ *The vein ejected, or spirted forth, blood.* (TA.) — مَجَّتِ الشَّمْسُ رِيْقًا [The sun ejected its spittle; meaning the filmy substance described in the explanation of لُعَابُ الشَّمْسِ]. (A.) — هَذَا كَلَامٌ تَمَجَّهُ الأَسْمَاعُ *This is language which the ears reject.* (MF.) — قَرَأَ آيَةً فَمَجَّ بِهَا *He read a verse of the Kur-án, and dismissed it from his mind;* i.e., did not reflect upon it. (MF, from a trad.) — مَجَّ and مَجَّجَ (TA in this art.,) or مَجَّ and نَجَّ (TA in art. نَج,) acc. to IAqr, are syn. (TA.)

4. أَمَجَّ (S, K,) and, by poetic licence, أَمَجَّجَ (TA,) inf. n. اِمْتَجَّجَ (Aq,) *He (a horse) ran violently:* (TA:) or *he (a horse) began to perform the act of running, before it (his run, Aq) was vehement, or ardent.* (قبل أن يضطرم) (Aq, S, K.) — *He (a man) went, or went forth journeying, through (في) countries.* (S, K.) —

He went away, or departed, to (إلى) a country or town. (TA.)

7. انمجت نغطة من القلم. *A drop [of ink] became spirted from the reed-pen.* (S, K.)

R. Q. 1. مَجَّجَ فِي خَبْرِهِ (inf. n. مَجَجَّةٌ, TA,) *He was not explicit in his information.* (S, K.) [See also حَجَّجَ الكِتَابَ] — مَجَّجَ الكِتَابَ *He made the writing indistinct in its letters:* (S, K:) or *he rendered the writing confused, and marred it with the pen.* (Lth.) مَجَّجَ حَطَّهُ *He made his handwriting confused.* (A.) — مَجَّجَ بِلَفْظٍ *He pursued an indirect course of speech with such a one, and turned him back from one state to another:* (Shujáa Es-Sulamee, K:) as also بِبَعْضٍ بِهِ (Shujáa.)

مَجٌّ (S, K) and مَجَّجٌ (TA) *The grain of the ماش:* (K:) or the grain called ماش; and called by the Arabs خَلْرٌ and زَنْ: (T:) or a kind of grain resembling the lentil, (but more round, TA); an arabicized word; in Persian ماش: (S:) or, accord. to El-Jawáleekee, it is Arabic: accord. to AHn, what is called مَجَّةٌ [n. un. of مَجَّ, which is a coll. gen. n.,] is a sour or salt, or salt and bitter, plant, or tree, (حَيْضَةٌ) resembling the طَحْمَاءَ, but more delicate, and smaller. (TA.) = See مَجَّجَ.

مُجَّجٌ *Drunken men.* (K.) — *Bees.* (K.) مَجَّجٌ (S, K) and مَجَّجَةٌ (S) *Spittle, or saliva, that one casts forth from his mouth:* (S, K:) or the latter, [and so, app., مَجَّجَةٌ, see مَجَّجَةٌ] a portion of such; a gob of spittle. (TA.) — مَجَّجٌ فَمِ الجَارِيَةِ *Girl's saliva, or spittle.* (TA.) — Also مَجَّجٌ (K,) and مَجَّجٌ النَّحْلِ [The ejected spittle of the bees], (S, K,) honey. (S, K.) — مَجَّجٌ الجَرَادِ *The slaver of locusts.* (TA.) — مَجَّجٌ الدَّبِي *The slaver of little locusts.* (L.) — مَجَّجٌ المَزْنِ *The ejected spittle of the clouds; i.e.,] rain.* (S, K.) — مَجَّجَةٌ also signifies *The expressed juice of a thing.* (S.) — مَجَّجٌ العِنَبِ *What flows of the expressed juice of grapes.* (TA.) = See مَجَّجَ.

مَجَّجٌ *A writer:* so called because his pen emits ink. (TA.)

الأذن مَجَّجَةٌ وللتفسي حَمِصَةٌ *The ear is wont to reject instruction, through forgetfulness, while the mind has eager desire to listen thereto, is said in a trad.* (TA.) And in another trad., لِلأذن مَجَّجَةٌ وللتفسي حَمِصَةٌ [meaning the same]. (TA., art. حمص.) [See also حَمِصَةٌ.]

مَجَّجٌ *One whose slaver flows by reason of old age, or extreme age:* (K:) an old man who

ejects his spittle, and cannot retain it, by reason of age: you say مَجَّجٌ مَاجٌ, meaning a stupid, or foolish, drivelling, or slavering, fellow: (S:) and so, simply, مَاجٌ: or stupid, or foolish, and decrepit: fem. with ة: (TA:) and pl. مَاجُونَ (IAqr) and مَجَّجٌ. (TA.) — Also, An old she-camel: (K:) or a she-camel so old that she ejects the water from her throat: (S:) and in like manner an old and slavering he-camel: fem. with ة: (TA:) and pl. مَجَّجَةٌ. (IAqr.)

قَوْلٌ مَمْجُوجٌ *A saying which the ear rejects.* (TA.)

مصح

مصح: see تَبَّحَّحَ in art. تبَّحَّحَ.

مجد

1. مَجَّدَ, aor. ُ, inf. n. مَجْدٌ; (L, K;) and مَجَّدَ, aor. ُ, inf. n. مَجَادَةٌ; (S, L, K;) *He (a man, S) was, or became, possessed of, or characterized by, مَجْدٌ [or glory, honour, dignity, nobility, &c.; he was, or became, glorious, in a state of honour or dignity, noble, &c.: see مَجْدٌ below].* (S, L, K.) — See 3. — مَجَّدَتِ الإِبِلُ, (AZ, IAqr, S, L, K,) aor. ُ, (AZ, L,) inf. n. مَجْدٌ (AZ, L, K) and مَجْدُودٌ; (AZ, S, L, K;) and مَجَّدَتِ; (L, K;) *The camels fed in a land abounding with pasturage, and satiated themselves therewith:* (AZ, L:) or, *lighted upon abundant pasturage:* (IAqr, L, K:) or, *obtained of fresh herbage,* (خَلَى, S, K,) or of herbage, (L,) *nearly as much as satiated them,* (S, L, K,) and their bodies made this known. (L.) See 4. — مَجَّدَتِ العَتْرُ, inf. n. مَجْدُودٌ, *The sheep, or goats, ate of leguminous plants so as to blunt the sharpness of their hunger.* (A.) — [Hence, app., accord. to the A, the signification of مَجَّدَ and مَجْدٌ given in the commencement of this art.]

2. مَجَّدَهُ, inf. n. تَمَجَّدٌ, *He attributed, or ascribed to him, مَجْدٌ [or glory, honour, dignity, or nobility, &c.; he glorified him; honoured him; &c.];* (S, L;) *he magnified him, and praised him;* as also مَجَّدَهُ. (L, K.) — *He (God) honoured his (a man's) deeds, or actions: or may He honour his deeds, or actions!* (A.) — مَجَّدَهُ and مَجَّدَهُ *He made it (a gift) large, or abundant.* (L, K.) — See 4.

3. مَجَّدَهُ, inf. n. مَجَادٌ, *He vied, or competed, with him (عَارَضَهُ) in مَجْدٌ [or glory, honour, dignity, nobility, &c.].* (L, K.) You say, مَجَّدْتَهُ فَمَجَّدْتَهُ, (aor. of the latter ُ, S, L,) *I vied, &c., with him in glory, &c., and overcame him therein.* (S, L, K.)

4: see 1 and 2. — نَزَلُوا بِهِمْ فَأَمَجَدُوهُمْ [They alighted at their abode as guests, and they entertained them honourably]. (A.) — امجد وُلْدَهُ، and بَوَدَّهِ، He chose [noble or generous] mothers [whereon to beget his children; and thus caused his children to be noble or generous]. (A, TA.) — اُمَجِدْنَا فَلَانَ قَرِيًّا — Such a one gave us a sufficient and superabundant entertainment. (L.) — امجده سَبًّا وَذَمًّا — He reviled and dispraised him much. (IKt.) — امجد الإبلَ؛ (AZ, IAqr, L, K;) and تَمَجِدُ، (S, L, K,) inf. n. مَجْدٌ؛ (S, L;) and مَجَدَهَا؛ (K;) He filled the camels' bellies with fodder, (AZ, L, K,) and satiated them: (AZ, L:) or he fed the camels upon abundant pasturage: (IAqr, L:) or he satiated the camels: (K:) or he fed them upon herbage so as nearly to satiate them, in the beginning of the [season called] رَبِيع: (L:) or he half-filled their bellies with fodder: (K:) the people of El-Āliyeh say، مَجَدُ النَّاقَةِ، (L,) or الدَّابَّةِ، aor. ُ، inf. n. مَجْدٌ، (S,) he filled the belly of the she-camel, (L,) or of the beast of carriage, (S,) with fodder: (S, L:) and the people of Nejd، مَجَدَهَا، inf. n. تَمَجِدُ، he half-filled her belly with fodder: (AO, A'Obeyd, S, L:) and امجد الدَّابَّةَ He gave the beast of carriage much fodder. (As, L.)

5. مَجَدُ He had مَجْدٌ [or glory, honour, dignity, nobility, &c.,] attributed, or ascribed, to him. (L.)

6. تَمَجَدُ He mentioned his [i.e. his own] مَجْدٌ [or glory, honour, dignity, nobility, &c., made a show of glory, &c.]; (K;) or the goodness of his actions, and the glory, &c., of his ancestors. (TA.) — تَمَجَدُ الْقَوْمُ فِيهَا بَيْنَهُمْ The people vied among themselves, or competed, for, or in, مَجْدٌ [or glory, honour, dignity, nobility, &c.], each mentioning his own مجد. (S,* L, K.°)

10. اسْتَمَجَدُ [He desired, or sought, مَجْدٌ, or glory, honour, dignity, nobility, &c.]; he gave largely from a desire of مَجْدٌ. (S, L.) — It is said in a proverb, فِي كُلِّ شَجَرٍ نَارٌ وَاسْتَمَجَدَ؛ أَلْمَرْخُ وَالْعَفَّارُ؛ In all trees is fire; but the marhh and 'afar yield much fire: (S, L, K:°) as though they had taken as much fire as sufficed them, (S, L,) and were therefore fit substances for striking fire: (L:) or because they yield fire quickly; wherefore they are likened to him who gives largely from a desire of مَجْدٌ. (S, L.) See مَرْخٌ, and عَفَّارٌ.

مَجْدٌ Glory; honour; dignity; nobility; syn. عَزٌّ (Msb) and شَرَفٌ [q.v.] (L, Msb) and كَرَمٌ: (S, L, K:) or ample glory, honour, dignity, or nobility: (L:) or the acquisition of glory, honour, dignity, or nobility; syn. نَيْلُ شَرَفٍ: (M, L, K:) or the acquisition of what suffices thereof and of

lordship: (L:) [and hence, acquired glory, honour, dignity, or nobility:] or only glory, honour, dignity, or nobility, transmitted by one's ancestors: (M, L, K:) ISk says, that مَجْدٌ and شَرَفٌ are [transmitted] by one's ancestors; but حَسَبٌ [q.v.] and كَرَمٌ may belong to a man without ancestors who possessed these qualities: (S, L:) or, specially, nobleness, or generosity, of ancestors: (M, L, K:) or personal glory, or nobility with goodness of actions: and nobleness, or generosity, of actions: (L:) or generosity; liberality; syn. كَرَمٌ (S, L, K) and سَخَاؤٌ: (L:) or manly virtue or moral goodness; syn. مَرْوَةٌ. (L.) [Accord. to the A, مَجْدٌ thus used, and consequently each of the words in this art. derived from it, is tropical: but if so, it is a حَقِيقَةٌ عَرَبِيَّةٌ, or word so much used in a particular tropical sense as to be, in this sense, conventionally regarded as proper.]

مَجْدٌ (from مَجَدَ، L) and مَاجِدٌ (from مَجَدَ، L) A man (S) possessing, or characterized by, مَجْدٌ [or glory, honour, dignity, nobility, &c.; glorious, in a state of honour or dignity, noble, &c.]: (S, L, K:) glorious, in a state of honour or dignity, noble, abounding in good, and beneficent; but the former has a more intensive sense: or the latter, characterized by gloriousness or nobleness of actions: (K:) or, by personal glory or nobility with goodness of actions; and the former has a more intensive sense: or both, generous and munificent: (L:) and the latter, good in disposition, and liberal, bountiful, munificent, or generous: (ISh, L, K:) pl., either of the former or of the latter, أَمَجَادٌ. (L.) — المَجِيدُ as an epithet of God signifies The Glorious, or Great, or Great in dignity, who gives liberally, or bountifully: or the Bountiful and beneficent: (L, TA:) and مَاجِدٌ is applied in the same manner: (L:) or the former, He who is glorified for his deeds. (T, L.) — مَجِيدٌ is also applied in the K̄ur as an epithet to the throne (عَرْشُ) of God; and to the K̄ur-án; (L) and signifies exalted; sublime; (IAqr, L, K;) noble; (Zj, L, K;) when thus applied: (IAqr, Zj, L, K:) but in ch. lxxxv., v. 15, for ذُو الْعَرْشِ الْمَجِيدِ, some read ذُو الْعَرْشِ الْمَجِيدِ, making المَجِيدِ an epithet of ذُو; and in the same ch., v. 21, for هُوَ قُرْآنٌ مَجِيدٌ, some read هُوَ قُرْآنٌ مَجِيدٌ, making مَجِيدٌ an epithet of God. (L.) المَجِيدُ alone also occurs in a trad. as meaning the K̄ur-án. (L.)

مَاجِدٌ: see مَجِيدٌ. — Also, applied to a camel: see مَجَدَتِ الْإِبِلُ: pl. مَجَدٌ and مَجْدٌ and مَوَاجِدٌ. (L.) — مَاجِدٌ Much; abundant; syn. كَثِيرٌ. (K, TA.) [In the CK, كَثِيرٌ. She لَيْسَتْ بِهَاجِدَةٍ لِلطَّعَامِ وَلَا لِلشَّرَابِ —

does not eat or drink much. Said by Aboo-Habbeh, describing a woman. (L.)

أَمَجِدٌ [More, or most, glorious, honourable, noble, &c.]: pl. أَمَاجِدٌ. (A.)

هُوَ أَهْلُ التَّمَاجِيدِ He is a fit, or deserving, object of praises for مَجْدٌ [or glory, honour, dignity, nobility, &c.]. (A, TA.)

مجر

1: see بحر; and as an imitative sequent see art. دَعَرٌ.

3. مَجَارٌ، inf. n. مُمَاجِرَةٌ and مَجَارٌ؛ He practised usury with him; syn. رَابَاهُ. (K.) See also 4.

4. اِمْتَجَارٌ، (S, Msb, K,) inf. n. اِمْتَجَارٌ، He practised what is termed مَجْرٌ in selling; he sold a thing for what was in the belly of a certain she-camel (S, Msb) or other beast: (Msb:) or he practised what is termed مَحَاقَلَةٌ: see مَجْرٌ, below: (Msb:) or i.q. مَاجِرَةٌ، inf. n. مُمَاجِرَةٌ، [he practised usury: see 3.] (TA.)

مَجْرٌ What is in the belly of a pregnant animal, (IAqr, Mgh,) or of a she-camel, (Msb, K,) and of a ewe or a she-goat, (K,) when her pregnancy has become manifest: (TA:) or (Msb; in the K, and) the sale of a thing for what is in the belly of a certain she-camel: (S, Msb:) or the sale of a camel, or other thing, for what is in the belly of a she-camel: (AZ, Mgh,* TA:) or the purchase of what is in the bellies of she-camels and of ewes or she-goats: and the purchase of a camel for what is in the belly of a she-camel: and مَجْرٌ [signifies the same, but] is a word of weak authority, or a barbarism; (K:) and the latter appears to be the case, for it is rejected by Az and IAth: (TA:) or (Msb; in the K, and) i.q. مَحَاقَلَةٌ [or the sale of corn in the ear for wheat-grain]: (IAqr, Msb, K:) and مَزَابَةٌ [or the sale of dates on the tree for dates by measure]: and † a game of hazard; syn. قِمَارٌ: and † usury; syn. رِبِيٌّ: (IAqr, K:) مَجْرٌ (Msb.) اِمْتَجَرِي الْبَيْعِ (Msb.) or بَيْعُ الْمَجْرِ، (TA,) is forbidden in a trad. (S, TA.) Perhaps بَيْعُ الْمَجْرِ may be termed مَجْرٌ in this trad. tropically. (TA.) = A great army (see a verse cited in art. دَهْرٌ).

مَجْرٌ: see مَجْرٌ.

مجس

2. تَمَجَّسَ، (S, A, &c.,) inf. n. تَمَجِّسٌ، (A, K,) He made him a مَجُوسِيٌّ [or Magian]: (S, A, Msb, K:) he taught him the religion of the مَجُوسِ. (TA.)

5. تَمَجَّسَ He became a مَجُوسِيٌّ [or Magian]; (S, A, K;) he became of the religion of the مَجُوسِ. (Msb.)

المَجُوسُ [The Magians]; a certain nation: it is a Persian word: (Msb:) مَجُوسٌ [here written in two copies of the S and in the CK with tenween, but afterwards shown in the S to be imperfectly decl., and expressly said to be so in the Msb, art. هود.] is pl. of مَجُوسِيٌّ: (S, K:) [or rather the former is a coll. gen. n., and the latter is the n. un.:] the latter is a rel. n. from المَجُوسِيَّةُ, q.v., (S,) and is an epithet applied to a man: (K:) المَجُوسُ has the article ال only because it is used as a pl., (Abou-Alee, S, M, L,) for المَجُوسِيُونَ; (ISd, L;) for otherwise مَجُوسٌ could not receive the art., being of itself determinate; and it is also of the fem. gender; wherefore, with respect to inflection, it is like the قَبِيلَةُ, not the حَيٌّ; and the same is the case with respect to يَهُودٌ; (Abou-Alee, S;) [i.e.,] each of these two words is imperfectly decl. because they mean thereby the قَبِيلَةُ [so called, so that it is a fem. proper name]. (Msb, art. هود.) مَجُوسٌ was a certain man with small ears, who instituted a religion (K) for the مَجُوسِ, (TA,) and invited [them] to it: (K:) so says Az: he was not Zarádusht [or Zoroaster] the Persian, as some say, because he [Zarádusht] was after Abraham, whereas the religion of the مَجُوسِ is [more] ancient; but Zarádusht revived it, and published it, and added to it: (MF:) the name is arabicized, from مَنج كُوش, or ميج كُوش, (as differently written in different copies of the K, the first being the reading in the TA, and the last being that in the CK), the latter of which words signifies "the ear," [in Persian, but written with ك] and the former meaning "short." (TA.)

المَجُوسِيَّةُ The religion of the مَجُوسِ [or Magians]. (S, K.) Moḥammad said that the قَدَرِيَّةُ were the مَجُوسِ of his people, because the latter believed in two principles, light and darkness, and ascribed good to light and evil to darkness, and in like manner the قَدَرِيَّةُ ascribed good to God, and evil to man and the devil. (TA.)

[مجمع, &c.,

See Supplement.]

مح

1. مَحٌّ, (S, K,) aor. يَمَحُّ and يَمَحُّ [the latter contr. to analogy] (K) and يَمَحُّ, (L,) inf. n. مَحٌّ and مَحٌّ and مَحٌّ; (K;) and مَحٌّ; (S;) It (a garment) became old and worn-out. (S, K.) — It (a dwelling) had its vestiges obliterated. (L.) — It (a writing) became obliterated. (L.) = مَحٌّ الكَذَابُ, aor. يَمَحُّ, inf. n. مَحَّاحَةٌ, [The

liar pleased, or contented, with his words, but did, or performed, nothing: or lied, from whatsoever place he came]. (L.)

4: see 1.

مَحٌّ (S, K) and مَحٌّ (TA) An old and worn-out garment. (S, K.)

مَحٌّ The purest, best, or choicest, part of anything. (K.) — The yolk of an egg; (S, K;) as also مَحَّةٌ: (ISH, K:) or the entire contents of an egg; (K;) the yolk and the white. (ISH.)

مَحَّةٌ: see مَحٌّ.

مَحَّاحٌ One who pleases or contents thee with his words, but who does, or performs, nothing: (T, S, K:) an habitual liar: (S, K:) one who will not tell thee truly whence he comes; who lies to thee even respecting the place whence he comes. (L.)

مَحَّاحٌ: see مَحٌّ.

محت

1. مَحَّتْ, aor. مَحَّتْ, It (a day) was violently hot: (S:) or was hot. (K.) — لَأَمَحَّتَنَّكَ I will assuredly fill thee with anger. (K.)

مَحْتٌ Strong; vehement; violent; or intense; syn. شَدِيدٌ; (S, K;) as an epithet applied to anything. (S.) — يَوْمٌ مَحْتٌ A day violently hot; like حَمِيٌّ: (S:) or a hot day. (K.) لَيْلَةٌ مَحْتَةٌ [A night vehemently hot: or a hot night]. (TA.) — مَحْتٌ Intelligent: or acute in mind; (K;) or of full strength of heart, and acute in mind: (TA:) pl. مَحْتُونَ and مَحْتَاءٌ; (K;) the latter as though formed from the imaginary sing. مَحْتِيٌّ. (TA.) — مَحْتٌ Pure; free from admixture; genuine. (K.) — عَرَبِيٌّ مَحْتٌ A pure, or genuine, Arab. (TA.) [See also مَحْتٌ.]

محت

1. حَمَّةٌ i.q. مَحْتٌ شَيْئًا. (L.)

مَحْتٌ One who mixes with people, and eats and converses with them. (MF, from the Námoos of [the Mulla 'Alee] El-Káree: [but SM expresses some doubt of its correctness, or whether it be correctly مَحْتٌ].

محر

مَحَارَةٌ: see art. حور, to which it belongs accord. to Aṣ and others: Lth mentions it in art. محر. (TA.)

محص

1. مَحَّصٌ [an inf. n. of which the verb is app.

مَحَّصٌ, aor. مَحَّصٌ, A thing's becoming, or being, clear, pure, or free from admixture. (TA.) See also 5, throughout. = مَحَّصَةٌ: see 2, in three places. = مَحَّصٌ, aor. مَحَّصٌ, (S, K,) inf. n. مَحَّصٌ, (TA,) He (an antelope) ran: (S, K:) or ran vehemently: (TA:) or vigorously: (AA, TA:) or was quick, or swift, in his running; as also مَحَّصٌ فِي عَدْوِهِ. (TA.) And hence, (TA,) مَحَّصٌ السَّيْرِ, [app. for فِي السَّيْرِ] said of a man, He exerted himself, or was vigorous, in journeying. (K, TA.)

2. مَحَّصَةٌ, inf. n. تَمَحَّصٌ, He rendered it clear, pure, free from every admixture or imperfection or the like; as also مَحَّصَةٌ, aor. مَحَّصٌ, inf. n. مَحَّصٌ. (Az, A, TA.) You say, مَحَّصٌ الذَّهَبَ, (A, TA,) or مَحَّصَهُ, (S, K,) He cleared, or purified, the gold from what was mixed with it, (S, A, K,) i.e. from the earth, or dust, and dirt, (TA,) بِالنَّارِ by fire. (S, A, K.) — [Hence,] †He (God) purged, or purified it; namely a man's heart: and him; namely a man repenting. (A.) It is said in the Kur, [iii. 135,] وَلَيَمَحَّصَنَّ اللَّهُ الَّذِينَ آمَنُوا; And that God may purify those who believe: (TA:) or purge away the sins of those who believe: (Fr, TA:) or these words have another meaning, which see below. (TA.) It is also said in a trad., mentioning a sedition, or conflict and faction, or the like, يَمَحَّصُ النَّاسُ فِيهَا كَمَا يَمَحَّصُ ذَهَبُ الْمَعْدِنِ, i.e. †Men shall be cleared therein, one from another, like as the gold from the mine is cleared from the earth, or dust. (TA.) مَحَّصٌ الدُّنُوبِ signifies †The purging of sins. (TA.) And you say, مَحَّصٌ عَنَّا ذُنُوبَنَا, meaning †Remove thou, or put thou away, from us our sins. (TA.) [But this phrase may be rendered somewhat differently; as will be seen below.] And مَحَّصٌ †اللهَ مَا بِكَ, and مَحَّصَهُ, i.e. †May God remove, or put away, what is in thee. (TA.) — [Hence, also,] †He tried, proved, or tested, him: (S, I Ath, K:) and accord. to Ibn-'Arafef, the verb has this meaning in the phrase quoted above from the Kur: [but he adds,] because the trial of the Muslims diminishes their sins: for (TA) تَمَحَّصٌ also signifies The diminishing [a thing]. (Ibn-'Arafef, K.) You say, مَحَّصَ اللَّهُ عَنكَ ذُنُوبَكَ, May God diminish thy sins. (TA.) — And the clearing, or cleansing, flesh from sinews, (K, TA,) for the purpose of twisting them into a bow-string. (TA.)

4: see 5, throughout.

5. تَمَحَّصٌ [It became clear, pure, free from every admixture or imperfection or the like; as also †انمحص; and †إمحص; and †أمحص; and †تمحصت ذُنُوبُهُ] — [Hence,] †مَحَّصٌ ذُنُوبُهُ: [His sins became purged away]. (A, TA)

And *تَمَحَّصَتِ الظُّلُمَاتُ* † *The darkness became cleared away, or removed.* (A, TA.) And *أَمَحَّصَتِ الشَّمْسُ* † and *انْحَصَتِ*, (K,) and *إِمَحَّصَتِ*, (TA.) † *The sun appeared, and became clear, after an eclipse.* (K, TA.) And *أَمَحَّصَ الرَّجُلُ* † (inf. n. *إِمَحَّاصٌ*, TA) † *The man recovered from his disease.* (Ibn-'Abbād, K.°)

7. *إِمَحَّصَ* and *انْحَصَ*: see 5, in two places.

8: see 1.

مُحَصِّصٌ One whose sins are put away from him: mentioned by Kr.: but he says, I know not how this is; for that which is *مُحَصِّصٌ* is the sin [itself]. (TA.)

محض

1. *مَحَضَهُ*, (S, A, K,) aor. *حَضَّ*, (K,) inf. n. *مَحْضٌ*, (TK,) *He gave him to drink [milk such as is termed] مَحْضٌ*; (S, A, K;) as also *أَمَحَضَهُ*. (S, K.) — *He made it (namely milk) to be such as is termed مَحْضٌ*; (A;) and *أَمَحَضَهُ* signifies [the same; or] *he made it (milk, or anything, S) to be pure, sheer, free from admixture, unmingled, unmixed, or clear.* (S, Mṣb.) — [And hence,] *مَحَضْتُ الْوَدَّ*, aor. and inf. n. as above, † *I made love, or affection, true, or sincere; as also أَمَحَضْتُهُ*. (Mṣb.) And *مَحَضَهُ الْوَدَّ*, (S, A, K,) and *النَّصِحَ*, (A,) and *مَحَضَ لَهُ النَّصِحَ*, (TA.) † *He made love or affection, and good advice, to be pure, or sincere, to him; [i.e. he was pure, or sincere, to him in love, or affection, and in good advice;] as also أَمَحَضَهُ*; (S, A, K;) or, accord. to IDrd, this latter only; (A;) but this latter was unknown to Aṣ; (IB;) and *أَمَحَضَهُ النَّصِحَ*; (A;) and *أَمَحَضَهُ لَهُ النَّصِحَ*. (TA.) And *أَمَحَضَهُ* † *He was true, or veracious, to him in the narration, or in discourse.* (IKt, K.) And *مَحَضَنِي* † [Such a one declared, or told clearly, to me the truth]. (A, TA, voce *صَبَّحَ*.) — *مَحَضَ*, (Sgh, K,) aor. *حَضَّ*, inf. n. *مَحْضٌ*, (TK,) *He drank [milk such as is termed] مَحْضٌ*; (Sgh, K;) as also *أَمَحَضَ*. (S, K.) See also 10. — *مَحَضَ*, aor. *حَضَّ*, inf. n. *مُحَوِّصَةٌ*, † *He became pure in his حَبِّ [or grounds of pretension to respect].* (S, K.) And *مَحَضَ فِي نَسَبِهِ*, inf. n. as above, † *He was pure, or unmixed, in his race, lineage, or parentage.* (Mṣb.)

2: see above.

4. *مَحَضَهُ*: see *مَحَضَهُ*, throughout. — *أَمَحَضَ الدَّابَّةَ* † *He fed the beast of carriage with مَحْضٌ*, meaning *قَتٌ* [a kind of trefoil, or clover]. (IKt.)

8: see *مَحْضٌ*.

10. *اسْتَمَحَضَ* [He asked for, or demanded, or desired, milk such as is termed *مَحْضٌ*]. (A.) — [In a copy of the A, it has also assigned to it the signification given above to *مَحْضٌ* and *امتَحَضَ*; but in this instance I think it a mistranscription for *امتَحَضَ*.]

مَحْضٌ Milk that is pure, sheer, free from admixture, unmingled, unmixed, or clear; (Lth, S, A, K;) without froth; (Lth, A;) or not mixed with water: (S, Mṣb;) whether sweet or sour; no other milk being so called: (S:) but it occurs repeatedly in trads. as meaning milk absolutely: (TA:) pl. *مَحَاضٌ*. (K.) It is said in a trad. *بَارِكْ لَكُمْ فِي مَحْضِهَا وَمَحْضِهَا* Do Thou bless them in their [the beasts'] pure milk and churned milk. (TA.) And in another, *فَاعْبُدُوا إِلَى شَاةٍ مُتَلَّةٍ شَحْبًا وَمَحْضًا* [And betake yourselves to a ewe, or she-goat,] fat, and abounding with milk. (TA.) [See also an ex. voce *زَيْدٌ*: and another voce *صَرَخَ*.] — † Anything (Az, TA) pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (Mṣb, TA;) that is not mixed with any other thing. (Az, Mṣb, TA.) You say, *فِضَّةٌ مَحْضٌ*, (K,) and *مَحْضَةٌ*, (A, K,) and *مُحَوِّصَةٌ*, (K,) † *Pure, unmixed, unalloyed, silver*: (A, K:) so says Sb: but you say, *هَذِهِ الْفِضَّةُ مَحْضًا* † [This is silver in a pure state]; putting the last word in the accus. case, used as an inf. n. (TA.) And *عَرَبِيٌّ مَحْضٌ* † *An Arabian of pure, or unmixed, race, or lineage, or parentage*: (S, A, Mṣb:°) [a genuine Arabian:] and the epithet is the same as fem. [and dual] and pl., (S, Mṣb,) accord. to the more approved usage; (Mṣb;) [for it is originally an inf. n.]; but you may, if you please, use the fem. and dual and pl. forms, as in the instances of [the synonymous epithets] *قَلْبٌ* and *بَعْتُ*: (S:) and *هُوَ مَحْضٌ* † *he is pure, or unmixed, in race, or lineage, or parentage*: (K, TA:) and *مَحْضٌ* † *rendered pure in nature, or disposition*; (Az, O;) freed from faults or vices: (Az:) and *مَحْضٌ* † *pure in grounds of pretension to respect*: (TA:) and *مَحْضٌ* † *rendered pure therein*: (O, K:) the pl. of *مَحْضٌ* thus used is *مَحَاضٌ* [a pl. of mult.] and *أَمَحَاضٌ* [a pl. of pauc.]. (TA.) You say also, *أُحِبُّكَ حَبًّا مَحْضًا* † [I love thee with a pure, sincere, or true, love]. (A.) And *مَحْضُ الْإِيمَانِ* occurs in a trad. as meaning † *Pure faith or belief.* (TA.) — Also, *قَتٌ* [A kind of trefoil, or clover]. (IKt.)

مَحْضٌ A man who loves [milk such as is termed] *مَحْضٌ*; like as one says, *شَجَرٌ لِحِمٍّ*,

meaning one "who loves fat and flesh meat:" (O:) or one who eagerly desires *مَحْضٌ*; as also *مَاحِضٌ*: (K:) each is a relative epithet: (TA:) or † the latter signifies a possessor of *مَحْضٌ*; (S, K;) similar to *لَابِنٌ* and *تَامِرٌ*: (S:) and the former, a drinker of *مَحْضٌ*. (TA voce *تُفِّلٌ*, q.v.)

مَاحِضٌ: see *مَحْضٌ*, in two places.

أَمُحَوِّصَةٌ † *True, or sincere, advice.* (K, TA.)

مُحَوِّضٌ: see *مَحْضٌ*, in four places.

[محط, &c.,

See Supplement.]

مخ

2. *مَخَّخَ الْعَظْمَ*, (K,) and *تَمَخَّخَهُ* and *أَمَتَّخَهُ* (S, K) and *مَخَّخَهُ*, (K,) *He extracted the marrow from the bone.* (S, K.)

4. *أَمَخَّ* It (a bone) was, or became, marrony; had, or contained, marrow in it. (S, K.) — It (a camel, S, L, and a sheep or goat, L, K) became fat: (S, L, K:) or became in the first stage of fatness; or in the last stage when becoming lean. (L.) — *أَمَخَّ* † It (a branch, or twig,) became sappy, and succulent. (L, K.) — † It (standing corn, K, or its grain, L) became supplied with the farinaceous substance. (L, K.)

5:

8:

R.Q. 1:

see 1.

مَخٌّ i.q. *لِينٌ* Softness, &c.: or *لَيْنٌ* soft, &c. (So in different copies of the K.)

مُخٌّ The marrow (*نَقْيٌ*, in the CK *نَقْيٌ*) of a bone; (K;) that which is in a bone; (S;) the substance which is extracted from a bone; (IDrd;) the greasy or oily substance which is in a bone: (Mṣb:) pl. *مِخَخَةٌ* (S, K) and *مِخَاخٌ*. (K.) — [Any kind of pulp.] — *مُخَّةٌ* is a more special term than *مُخٌّ*, (S,) signifying A portion, or piece, of marrow. (L.) — *شَرُّ مَا يُجِئُوكَ إِلَى مُخَّةِ عُرْقُوبٍ* [It is an evil thing that compelleth thee to have recourse to the marrow of a hock]. A proverb. (S.) [See art. *عُرْقُوبٌ*.] — *مُخٌّ* also signifies (sometimes, S,) † The brain. (S, K.) — Also, The bulb (lit. fat, *شَحْمَةٌ*), of the eye. (A, K.) Mostly used in this sense in poetry. (TA.) — Also, † Good, profit, or advantage. Ex. *لَا أَرَى لِأَمْرِكَ مَخًّا* I see no good, or profit, or advantage, [pertaining] to thy affair. (A.) —

aor. of the latter, as of the former, مَخَض ; (K;) and مَخَضَتْ ; (Ish, L, K;) but this last is disallowed by IAqr; (TA;) and the generality of Keys and Temeem and Asad say مَخَضَتْ , with kear to the م , [for مَخَضَتْ], and in like manner they do in the case of every [incipient] letter before a guttural letter in words of the measures فَعِلْتُ and فَعِيلٌ ; (Nuḡeyr, TA;) inf. n. مَخَاضٌ (Ish, S, A, Mgh, Mṣb, K) and مَخَاضٌ (Mṣb, K) and مَخَضٌ ; (A;) said of a she-camel, (Ish, S,) or of a woman, (IAqr,) or absolutely, (A, Mgh,) or also absolutely, (Mṣb, TA,*) of a woman, and of a she-camel, and of other beasts, (TA,) † *She was taken with the pains of parturition*, (Ish, S, A, Mgh, Mṣb, K,) *being near to bringing forth*; (Mṣb;) as also مَخَضَتْ , inf. n. تَمَخِضُ ; (K;) and تَمَخَضَتْ ; (Ish, and so in some copies of the K;) each of these last two is correct; (TA;) and تَمَخَضَتْ . (Ish.) And مَخَضَتْ said of a woman, † *Her child moved about in her belly, previously to the birth*: (Ibráheem El-Harbee:) and in like manner, † *her young one became agitated in her belly at the time of bringing forth*: (TA;) and تَمَخَضَتْ [alone], said of a ewe, or she-goat, † *she conceived, or became pregnant*. (Aṣ, K.) — [Hence,] $\text{مَخِضُ السَّحَابِ بِهَائِهِ}$, and $\text{تَمَخِضُ السَّمَاءِ}$, (TA,) and $\text{تَمَخَضَتْ السَّمَاءُ}$, (A, TA,) † [The cloud, or clouds, and] *the sky, or heaven, prepared, or became ready, to rain*. (A, TA.) And $\text{تَمَخَضَتْ اللَّيْلَةُ عَنِ صَبَاحِ سَوْءٍ سَوْءٍ}$, (A,) or $\text{تَمَخَضَتْ اللَّيْلَةُ عَنِ صَبَاحِ سَوْءٍ سَوْءٍ}$, (TA,) † *The night had an evil morning*. (TA,) And $\text{تَمَخَضَ الدَّهْرُ بِالْفِتْنَةِ}$ † *Time, or fortune, brought trial, civil war, sedition, or the like*: (K, TA:) as though from المَخَاضُ . (K.) Amr Ibn-Hassán, one of the Benu-l-Háarith-Ibn-Hemmám-Ibn-Murrah, says, (Seer, S,) but the saying is also ascribed to Sahn Ibn-Khálid Ibn-'Abd-Allah Esh-Sheybánee, and to Khálid Ibn-Hikḡ Esh-Sheybánee, (TA.)

- $\text{تَمَخَضَتْ الْمَنُونُ لَهُ يَوْمَ}$
- $\text{أَنَّى وَلِكُلِّ حَامِلَةٍ نَمَامٌ}$

meaning [Time, or fortune,] *was pregnant with a day for him, of which the time of birth had come*: [for for every one that is pregnant there is a term of completion.] (S.)

2: see مَخَضَتْ .

4. امخض اللبن *The milk attained to the proper time for [its being churned, or] having its butter taken, or extracted*. (S, A, Mṣb.) In the O and K, it is made to signify the same as امتخض : but it seems that Sgh has inadvertently omitted, after it, the words $\text{حَانَ لَهُ أَنْ يُمَخَضَ}$, and that the author of the K has copied him

without referring to other lexicons. (TA.) — Also امخض , (K,) said of a man, (TA,) † *He had his she-camels taken with the pains of parturition*; (K, TA;) and *his she-camel, in like manner*. (TA.)

5. تمخض *It (milk) was, or became, agitated in the مَخِضَة*; (S, A,* TA;) as also تمخض . (S, O, K.) [See also 4.] — *It (milk) had its butter taken*. (K.) — † *It (a child, or young one,) moved about in the belly of its mother*; as also † the latter verb. (S, TA.) — See also مَخَضَتْ and what follows it, to the end of the paragraph.

8: see 5, in two places: — and see مَخَضَتْ .

10. استمخض اللبن *The milk was slow in becoming thick and fit for churning, and its butter would hardly, if at all, come forth*: such is the best of milk, because its butter is in it. (A.) — Also, *The milk was slow in acquiring flavour after it had been collected in the skin*. (TA.)

مَخِضٌ : see مَخِضٌ .

مَخَاضٌ + *The pains of parturition*; (S, Mṣb;) as also مَخَاضٌ . (Mṣb.) = Applied to she-camels, † *Pregnant*: (AZ, Aṣ, S, ISd, A, Mṣb, K, &c.) used in this sense as an epithet of good omen, whence they augur that their young ones will become agitated in their bellies at the time of parturition: (ISd:) *having their young in their bellies*: (M, TA:) or *such as are called عَشَارٌ, that have been ten months pregnant*: (Th, K:) but ISd says, I have not found this explanation of مَخَاضٌ on any authority beside that of Th: (TA:) [see also عُشْرَاءُ :] it has no proper sing: (S:) a single one is termed خَلْفَةٌ , (AZ, Aṣ, S, A, &c,) which is extr. (K, TA) with respect to rule: (TA:) or مَخَاضٌ signifies, or it signifies also, (accord. to different copies of the K,) *she-camels in the state in which they are from the time when the stallion is sent among them* (ISd, K) *until he brays (حَتَّى يَهْدِرَ)*, or, accord. to another relation, *until they are left (حَتَّى تُغْدِرَ)*, i.e., (ISd,) *until he ceases (حَتَّى يَنْقَطِعَ)*, in the copies of the K, erroneously, حَتَّى تَنْقَطِعَ , (TA) *from covering*: (ISd, K:) a pl. (K) having no sing. (ISd, K.) — Hence, (S,) ابْنُ مَخَاضٍ † *A young male camel, which, (Aṣ, S, Mgh, Mṣb, K,) having completed a year (Aṣ, S, Mgh) from the day of its birth, (Aṣ,) has entered upon the second year*: (Aṣ, S, Mgh, Mṣb, K:) because his mother, (S, IAth, Mgh, K,) from whom he has been separated, (S,) has become adjoined to the مَخَاضُ , (S, IAth, Mgh, K,) or pregnant camels, (IAth, K,) whether she have conceived or not; (S, IAth,* K;*) for they used to make the stallion-camels to cover the females a year after these had brought forth,

(IAth, K,*) in order that their young ones might become strong, so that they conceived in the second year: (IAth:) or because its mother has been covered, and has conceived, and become adjoined to the مَخَاضُ , i.e., to the pregnant camels; and this appellation it bears until it has completed the second year; but when it has entered upon the third, it is called ابْنُ لَبُونٍ : (Mṣb:) or *a young male camel when his mother has conceived*: (K:) or *whose mother has become pregnant*: or *when the she-camels among whom is his mother have become pregnant, though she have not become so*: (IAth, K:) the female is called بِنْتُ مَخَاضٍ ; (IAth, Mṣb, K;) or ابْنَةُ مَخَاضٍ : (S:) the pl., (S, Mṣb, K,) of both the male and female appellations, (Mṣb,) is بَنَاتُ مَخَاضٍ , (S, Mṣb, K,) only; like بَنَاتُ لَبُونٍ and بَنَاتُ آوَى . (S.) Sometimes one adds to it the article ال, (Mṣb, K,) saying, ابْنُ المَخَاضِ : (Mṣb:) [for ابن مخاض is indeterminate; and when you desire to make it determinate, you affix the article ال, as above; but this only makes it determinate as a generic appellation. (S.)

مَخَاضٌ : see مَخَاضٌ .

مَخَوِضٌ : see مَخَاضٌ , in two places.

مَمِخُوضٌ and مَمِخُوضٌ (S, Mṣb, K) and مَمِخُوضٌ (TA, voce مَمِخُوضٌ , q.v.) [Churned milk:] or *milk which has been churned (الَّذِي قَدْ مَخِضَ)*, and of which the butter has been taken: (S:) or *milk of which the butter has been taken*: (K:) or *milk of which the butter has been extracted, or fetched out, by putting water in it, and agitating it*. (Mṣb.)

مَخِضٌ , applied to a she-camel, (Ish, IAqr, S, K,) and to a woman, and a ewe or she-goat, (IAqr, Mṣb, K,) and any pregnant animal, (S, A,* Mṣb,) † *Taken with the pains of parturition*, (Ish, IAqr, S, A, Mṣb,) *being near to bringing forth*; (IAqr, Mṣb, K;) as also مَخَوِضٌ : (Ish:) and, applied to a ewe or she-goat, *having conceived*; as also † the latter epithet; (Aṣ, K;) pl. of the former, مَخِضٌ (S, Mṣb, K) and مَوَاضٍ . (A, K.) — The Arabs say, in one of their imprecations, $\text{صَبَّ اللهُ عَلَيْكَ أَمْحِيبِينَ مَخِضًا}$, meaning † [May God pour upon thee] the night. (Ibn-Buzurj.)

إِمخاض *Fresh milk (حَلِيب), (K,) or *churned milk (لَبْنٌ مَخِضٌ), (Lth,) *as long as it remains in the مَخِضَة*: (Lth, K:) or, as some say, *milk collected in the place of pasturage until it amounts to the quantity of a camel-load*: pl. أَمَاضٍ . (Lth.) You say $\text{إِمخاضٌ مِنْ لَبْنٍ}$ and $\text{إِحْلَابٌ مِنْ لَبْنٍ}$: (Lth:) or the former is of ewes or she-**

goats, or of cows; and the latter, of camels. (TA, in art. حلب, q.v.) — See also **مِخْض**.

مِخْض A skin; syn.; **سِقَاء**; (K;) as also **إِمْحَاض**, which is mentioned by Sb, and thus explained by Seer: (TA:) or a skin (سقاء) in which is **مَخِيض** [or churned milk, &c.]: (TA:) or the receptacle in which the milk whereof the butter has been taken is agitated: (Lth:) and **مِخْضَةٌ** [and app. the former also] the vessel, (Mgh,) or receptacle, (Msb,) [generally a skin,] in which milk is churned or beaten and agitated; (Mgh, K;) or in which the butter of the milk is extracted, or fetched out by putting water in it, and agitating it; (Msb;) [i.e. a churn;] i.q. **إِبْرِيح**. (S.)

مِخْضَةٌ: see what next precedes.

مِخْض + A she-camel having a quick flow of milk. (JK.)

مِخْض: see **مَخِيض**.

مُتَمَخِّض Milk slow in becoming thick and fit for churning: (K:) or that hardly, if at all, becomes so; and when it has become so, is churned; and this is the best of the milk of ewes or goats, because its butter is destroyed (استهلك) in it. (TA.) [But see 10.]

مخط

1. **مَخَطٌ**, [an inf. n., of which the verb is app. **مَخَطَ**.] the act of *flowing*; and of *going, coming, or passing, out, or forth*: this is the primary signification; and hence **مُخَاطٌ**, q.v. (TA) — [Hence also,] **مَخَطَ السَّهْمِ**, (S, K,) aor. **مَخَطَ** and **مَخَطَ**, inf. n. **مُخَوِّطٌ**, (K,) **مَخَطَ** **السَّهْمِ**, (S, K,) and went forth on the other side. (S.) — [And] **مَخَطَ بِهِ الْجَمَلُ** + The camel went quickly with him. (Sgh, K.) — [And] **مَخَطَ فِي الْأَرْضِ**, inf. n. **مَخَطٌ**, + He went away quickly in the land. (TA.) = **مَخَطَ الصَّبِيَّ**, inf. n. **مَخَطٌ**, He wiped the nose of the child; and in like manner you say of a lamb or kid: (L:) and **مَخَطَهُ**, (Msb,) inf. n. **تَمَخِيطٌ**, (Z, K,) he removed the mucus from out of his nose: (Msb:) and he (the pastor) wiped off from its (a lamb's or kid's) nose what was upon it [at the time of the birth]. (Z, K.) And **مَخَطَ مِنْ أُنْفِهِ** He cast the mucus (S, K) from his nose. (S.) — [And hence,] **مَخَطَ السَّيْفِ** He drew the sword (K, TA) from its scabbard; (TA;) as also **مَخَطَهُ**: (S, K:) and sometimes they said, (S,) **مَخَطَ مَا فِي يَدِهِ** He pulled out what was in his hand; (S, K;) he seized, took away quickly by force, or snatched away, what was in his hand: (S, L, K:) and

مَخَطَ **رُمْحَهُ مِنْ مَوْكُزِهِ** He pulled out his spear from its place in which it was stuck. (TA.) — [And] **مَخَطَهُ**, (S, K,*) aor. **مَخَطَ**, inf. n. **مَخَطٌ**, (S,) + He drew it; pulled it. (S, K,*) You say, **مَخَطَ فِي الْقَوْسِ** + [He drew the bow; or drew, or pulled, its string with the arrow]. (S.)

2: see 1.

4. **إِمْحَاطَ السَّهْمِ**, (S, K,) inf. n. **إِمْحَاطٌ**, (TA,) **إِمْحَاطَ السَّهْمِ** He made the arrow to transpierce, (S, A, K,) and to go forth on the other side. (A.)

5: see 8.

8. **إِمْحَاطَ السَّهْمِ** He blew his nose; ejected the mucus from his nose; (S, Msb, K;) as also **تَمَخَطَ**: (S, K:) or the latter signifies he had the mucus removed from out of his nose. (Msb.) — See also 1, in three places.

مُخَاطٌ Mucus; snivel; what flows from the nose, (S, K, TA,) like **لُعَابٌ** from the mouth: (TA:) pl. **أُمُخِطَةٌ** only. (TA.) — **مُخَاطُ الشَّيْطَانِ**, (K,) also called **مُخَاطُ الشَّمْسِ**, and **لُعَابُ الشَّمْسِ**, and **رَبِيْقُ الشَّمْسِ**, all these appellations having been heard from the Arabs, (TA,) **مُخَاطُ الشَّيْطَانِ** [The fine filmy cobwebs called gossamer, which are occasionally seen in very hot and calm weather, when the sun is high, floating in the air, in stringy or flaky forms:] what appears in the sun's rays to him who looks into the air in the time of vehement midday-heat: (K, TA:) **مُخَاطُ الشَّيْطَانِ** is explained by Z and IB as meaning what comes forth from the mouth of the spider. (TA in art. **خَيْطٌ**.)

مُخَاطَةٌ (AO, K) and **مُخَيِّطٌ**, (K,) called by the latter name by some of the people of El-Yemen, (Sgh, TA,) and by the people of Egypt [in the present day], (TA,) [and **مُخَيِّطٌ**, (Golius, on the authority of Ibn-El-Beytár, but if it end with a short t, i.e. without s, it should be written **مُخَيِّطِي**)] [The cordia myxa, or smooth-leaved cordia; also called sebestena, and sebesten, and Assyrian plum;] a kind of tree, (K, TA,) producing a viscous fruit, [whence its name, like the Greek **μύξα**, which signifies both mucus and this kind of plum,] which is eaten; (TA;) called in Persian **سَيْسْتَان** [or **سَيْسْتَان**; (K, TA;) i.q. **أَطْبَاءُ الْكَلْبَةِ** [bitch's dugs], [its fruit] being likened thereto. (TA.) (See De Sacy's "Abd-allatif," pp. 68—72.)

مُخَيِّطٌ and **مُخَيِّطٌ**: see what next precedes.

سَهْمٌ مَخِطٌ An arrow transpiercing, and going forth on the other side. (TA.)

أَمْخَطَ مِنْ سَهْمٍ [More transpiercing than an arrow]: a proverb. (JK.)

[مخض, &c.,

See Supplement.]

مد

1. **مَدَّ**, (S, L, K,) aor. **مَدَّ**, (L,) inf. n. **مَدٌّ**; and **مَدَّ بِهِ**; and **مَدَّدَهُ**; [or this has an intensive or a frequentative signification;] and **تَمَدَّدَهُ**; (L, K;) and **مَادَّهُ**, or **مَادَرُهُ**, (as in different copies of the K, TA,) inf. n. **مَادَّةٌ** and **مَادَادٌ**; (K;) He drew it (namely a rope, &c., A); pulled it: strained it: extended it by drawing or pulling; stretched it. (L, K, El-Basáir.) You say also **مَدَّ الْقَوْسَ** [He drew the bow]; (S, Msb, K, in art. **نَزَعَ**;) and **مَدَّ مِنَ الْبَيْتِ** [He drew water from the well]. (S, K, art. **مَتَحَ**.) [Hence, app., **مَدَّ بِأَرْقَادِي**: see **رَفَدٌ**.] — **قَائِلٌ كَلِمَةَ الزُّورِ وَالَّذِي يَمْدُّ بِحَبْلِهَا فِي الْإِبْرَسَوَاتِ** [The utterer of falsehood and he who transmits it are in respect of the sin alike]: a trad. of 'Alee; in which the utterer of the falsehood is likened to him who fills the bucket in the lower part of the well, and the relater thereof to him who draws the rope at the top. (L.) — **مَدَّ** He extended, or stretched forth, his hand or arm, foot or leg, &c. (The Lexicons passim.) — **تَمَدَّدْنَا** **بَيْنَنَا** We drew, pulled, strained, or stretched, it between us, or together. (L.) [But in a copy of the M, it is **تَمَادَرْنَا**.] — **مَدَّ الحَرْفَ**, aor. **مَدَّ**, inf. n. **مَدٌّ**, He lengthened the letter. (L.) — **مَدَّ صَوْتَهُ** He prolonged, or strained, his voice [as the Arab does in chanting]: (L:) and **فِي الصَّوْتِ** **تَمَدَّدَ** He strained the voice in threatening. (K, art. **نَمَرٌ**.) — **مَدَّ**, inf. n. **مَدٌّ**, **مَدَّ** (his sight) was, or became, stretched, and raised, **مَدَّ بَصْرَهُ** — **مَدَّ إِلَى شَيْءٍ**, aor. **مَدَّ**, [inf. n. **مَدَّ**,] **مَدَّ إِلَى شَيْءٍ** He stretched, and raised, his sight towards a thing. (A, L.) — **مَدَدْتُ عَيْنِي إِلَى كَذَا** I looked at such a thing desirously. (IKt, El-Basáir.) — **مَدَّ**, aor. **مَدَّ**, (Lh, L,) inf. n. **مَدٌّ**, (Lh, L, K,) He expanded it, or stretched it out: (L, K:) he extended it, elongated it, or lengthened it. (L.) — **مَدَّ اللَّهُ** God expanded, or stretched out, and made plain, or level, the earth. (Lh, L.) — **مَدَّ اللَّهُ** **الظِّلَّ** God extended, or stretched forth, the shade. (A.) See 8. — **مَدَّ اللَّهُ فِي عَمْرِهِ** God made his life long; (S, A, L;) as also **أَمَدَّ**. (IKt.) — **مَدَّ اللَّهُ فِي عَمْرِكَ** May God make thy life long! (L.) — **مَدَّ فِي عَمْرِهِ** He had his life lengthened. (L.) — **أَمَدَّ** **الْأَجَلَ**, inf. n. **إِمْدَادٌ**, He deferred, or postponed, the term, or period of duration. (K.) — **أَمَدَّ لَهُ فِي الْأَجَلِ** He deferred, or postponed, to him the term, or his term. (TA.) — **مَدَّ**, aor. **مَدَّ**, (L,) inf. n.

مدّ; and امدّه, inf. n. امداد; (L, K;) but the latter is little used; (L;) † He made him to continue; to go on long; left him, or let him alone, long, or for a while; granted him a delay, or respite. (L, K.) Ex. مَدَّةٌ فِي غَيْبِهِ, (S, L,) and امدّه, (L,) † He made him to continue, &c., in his error. (S, L.) And in like manner, مَدَّ اللهُ لَهُ فِي الْعَذَابِ † God made him to continue, or go on long, in a state of punishment. (L.) See also 3. — مَدَّ فِي السَّيْرِ † He made much advance in journeying. (L.) — مَدَّهُ, inf. n. مَدَّرُ and مَدَّادُ, He made it much in quantity; increased it. (L, TA.) — مَدَّ (S, L, Mṣb,) aor. 2, [contr. to analogy,] (L,) inf. n. مَدَّ; (S, L, K;) It (water, L, and a river, S, L, and a sea, or great river, L) flowed: (S, L, K;) it (water, L, and a sea, or great river, L, Mṣb) increased; as also امدّ; both of which verbs are also used transitively: (Mṣb:) or became much in quantity, copious, or abundant, in the days of the torrents; as also اامتدّ: (L:) contr. of جَزَرَ [it ebbed]. (Lth, S, M, K in art. جزر.) — وَادِي كَذَا يَمُدُّ فِي نَهْرٍ كَذَا — Such a valley flows into and increases such a river. (A, L.) — مَدَّهُ (Lh, S, L, Mṣb,) aor. 2, (Lh, L,) inf. n. مَدَّ; (Lh, L, Mṣb;) and امدّه; (L, Mṣb;) It (a thing) entered into it, (i.e., a like thing,) and increased it, or made it copious or abundant: (Lh, L:) it (a river, S, L, or sea, or great river, L, Mṣb) flowed into it, (i.e., another river, or sea, or great river,) and increased it, replenished it, or made it copious or abundant: (S, L, Mṣb:) it (a well) fed it, i.e., another well: (L:) [see an ex. in a verse cited in art. غرو, conj. 3]: both these verbs are also used intransitively. (Mṣb.) — مَدَّتِ السُّوقُ † The market was full of people and of goods for sale. See the part. n. — مَدَّ الْقَوْمَ, [aor. 2, inf. n. مَدَّ,] He became an auxiliary to the people: (K:) and مَدَّ نَاهِمٌ We became auxiliaries to them: somewhat differing from امدناهم, which signifies We aided them, or succoured them, by others than ourselves: (AZ, S, L, K:) you say, يَمُدُّ بِمَدِّهِ اَمْدَتَهُ I aided him, and strengthened him, [or increased his numbers and strength,] with an army: (S, Mṣb:) and اَمْدَى الْاَمِيرُ جُنْدَهُ بِالْخَيْلِ وَالرِّجَالِ and The commander aided, or succoured, his army with cavalry and infantry, or with horses and men: and اَمْدَهُمُ بِمَالٍ كَثِيرٍ He aided them with, or, as some say, gave them, much wealth: (L:) and [it is said in the Kur, lii. 22,] اَمْدَدْنَا هُمْ بِفَاكِهَةٍ (S, L) And We will increase their provision time after time with fruit: (Beyd, Jel:) or with relation to evil, you say مَدَّرْتَهُ and with relation to good, اَمْدَرْتَهُ: (K:) so says Yoo: (L:) this is generally the case; and

the following are examples: اَمْدَدْنَا هُمْ بِفَاكِهَةٍ [explained above]: and نَمَدُّهُمْ مِنَ الْعَذَابِ (El-Baṣāir) [Kur, xix. 82,] We will prolong and increase to them punishment: (Beyd:) but Z relates, that Akh said the reverse, like وَعَدَّ and اُوْعَدَّ: the usage of the Arabs, however, does not accord with either of these assertions. (MF.) — مَدَّ It (anything) became full, and rose. (Sh, L.) — مَدَّ السَّرَاجَ, (aor. 2, A, [inf. n. مَدَّ,]) He put oil (or the like, K) into the lamp. (A, L, K.) — مَدَّ الدَّوَاةَ, (aor. 2, inf. n. مَدَّ, Mṣb,) and اَمْدَهَا, He put ink into the receptacle thereof; (S, Mṣb;) he increased its water, and its ink. (L.) — In like manner, مَدَّ الْقَلَمَ, and اَمْدَهُ, He supplied the reed-pen with ink. (L.) — مَدَّ اَمْدَهُ † مَدَّهُ مَدَّةً مِّنَ الدَّوَاةِ is also allowable; (L;) or simply مَدَّهُ (A) and اَمْدَهُ; (S, A, K;) He gave him a dip of ink from the receptacle thereof with a reed-pen. (S, TA.) — مَدَّ, inf. n. مَدَّ, He dipped the reed-pen in the receptacle of ink a single time for writing. (Mṣb.) See also 10. — مَدَّ الْاَرْضَ, (aor. 2, A, inf. n. مَدَّ, L,) He manured the land with dung: (A, K:) or he added to the land manure composed of dung and ashes, or of earth or dust and dung, or of strong earth; or simply earth; or sand; to render it more productive. (L.) — مَدَّ الْاِبِلَ, (AZ, S, A, L, K,) aor. 2, inf. n. مَدَّ; (AZ, L;) and اَمْدَهَا; (S, A, L;) He gave مَدِيد (or water upon which had been sprinkled, or with which had been mixed, some flour, or the like, &c.) to the camels to drink: (AZ, S, A, L, K:) or he put some barley coarsely ground, and then moistened, into the camel's mouths: (AZ, L:) or مَدَّهُ بِمَدِيدٍ, aor. 2, inf. n. مَدَّ, signifies, as some say, he fed him with fodder. (M.)

2. see 1, first sentence.

3. مَدَّرْتَهُ, inf. n. مَمَادَةٌ and مَدَّادُ, I pulled him, he pulling me: (Lh, L:) I contended with him in drawing or pulling, in straining, or in stretching; syn. جَادَبْتَهُ. (L.) — مَادَّةُ التَّوْبِ [He pulled, strained, or stretched, the garment, or piece of cloth with him]. (A.) — مَادَّهُ He prolonged to him a time. (L, from a trad.) — مَادَّ فِي الْمَدَّةِ † He prolonged, protracted, or lengthened, the space of time. (Iath, from a trad.) — مَادَّهُ, (L,) inf. n. مَمَادَةٌ (L, K) and مَدَّادُ, (L,) † He protracted, delayed, or deferred, with him; put him off. (L, K.) See also 1.

4. See 1 throughout. — اَمْدَ فِيهِ He (God) made it (the means of subsistence) ample: made it (wealth or the like) abundant: increased it, namely, a sea or river. (IKtt.) — اَمْدَهُ He made it (anything) to become full, and to rise.

(Sh, L.) See also 1. — اَمْدَ, inf. n. اَمْدَادُ, He aided, or succoured: and he gave. (K.) See مَدَّ الْقَوْمَ — مَدَّ فِي مِشْيَتِهِ He (a man) walked with an elegant, and a proud, and self-conceited, gait, with an affected incline of his body from side to side. (TA.) See also 5. — اَمْدَ (inf. n. اَمْدَادُ, L, &c.) It (a wound) produced مَدَّة, or thick purulent matter. (S, L, Mṣb. K.) — اَمْدَ (inf. n. اَمْدَادُ, K) It (the plant called عَرَقِج, S, L, K, and the صِلْيَان, and the طَرِيفَةُ, TA) became succulent, the sap running in it: (S, L, K:) and it, (the twig, or wood, of any of the three plants above mentioned,) being rained upon became soft, or supple. (L.)

5. تَمَدَّدَ: see 8. — It (leather, A) or a skin for water, &c., and anything that may be extended by drawing or pulling, (L,) stretched. (A, L.) — See also 1. — تَمَدَّدَ He (a man) stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms: syn. تَمَطَّى. (S, L.) [Both these verbs are commonly used in the present day in the former sense.] See also 4.

6. تَمَادَّا التَّوْبَ [They two pulled, strained, or stretched, the garment, or piece of cloth, together]. (A.)

8. اَمْتَدَّ (S, L, K,) and تَمَدَّدَ, [or this has an intensive or frequentative signification,] (L, K.) It (a rope, &c., A) became drawn, or pulled: it became strained: it became extended by drawing or pulling; it extended itself; it stretched. (L, K, El-Baṣāir.) See also 5. — اَمْتَدَّ It became expanded, or stretched out. (Mṣb.) — It became elongated, or extended, or long. (Mṣb.) — [It (a time) became protracted.] — اَمْتَدَّ بِهَمِّ السَّيْرِ † The journey became long to them. (A, L.) — اَمْتَدَّ † It (a man's life) became long. (A.) — † It (the shade) became extended, or stretched forth. (A.) — It (a disease) spread. (A.) See 1. — اَمْتَدَّ; (A, L;) and تَمَدَّدَ, (L, K,) inf. n. مَدَّ; (S, L, K;) † It (the day, S, A, L, K, and the period of morning called الضُّحَى, L,) became high; it became advanced, the sun being high: (S, L, K:) and the former, † it (the day) shone forth. (L.) — اَمْتَدَّ; and تَمَدَّدَ, inf. n. مَدَّ; (TA;) said of the shade, † It extended]. (A.) — اَمْتَدَّ اِلَى الْاِجَابَةِ † The journey became long to give his consent to it. (K, voce اِنْبَاع, q.v. in art. بوع.)

10. اسْتَمَدَّ مِنَ الدَّوَاةِ; (A, L, Mṣb, K;) and مَدَّ مِنْهَا, inf. n. مَدَّ; (L, Mṣb, K;) He took ink from the receptacle thereof with the reed-pen, for writing: (Mṣb:) or he took a dip from the receptacle of ink with the reed-pen. (L.) See also 1. — اسْتَمَدَّ النَّفْسَ [He drew breath.] (M,

TA, art. نفس.) — استمد He asked, sought, or desired مدد [or aid, or succour, in war, &c.] (S, L, K.) — استمد He asked, sought, or desired, of him (a commander, A) مدد [or aid, or succour, in war, &c.] (A, L.)

R. Q. 1. مدمد He fled. (T, L, K.)

قدر inf. n. of I, q.v. — [As a subst.] قدر A piece of land (S, L) [occupying] the space of the extent of vision; i. q. مداه. (S, L, K.) It is said in the K, art. مدى, that one should not say مد البصر, but only مداه; this was originally said by El-Hareere: but some urge against it the expression in a trad., مد ان النورين: (MF:) the trad. is, ان النورين صوت النورين: (MF:) the trad. is, ان النورين صوت النورين; or, according to another reading, مدى صوته; i. e., Verily the mu'edhdhin shall be forgiven to the extent of the prolonging of his voice; meaning, largely. (L, TA.) — اتته مد في النهار, and المد الضحى, (A,) and مد في مديرة, (L,) I came to him at the time when the day, and the morning, was high; or was advanced, the sun being high. (A, L,) مد is here an inf. n. put adverbially. (L.) — هذا مد النهار الاكبر: (A.) — سبحان الله مداد كلياته, (A, L, K,) and مددها, (L,) and مداد السموات, (L, K,) and مددها, (L,) I extol, or celebrate, or declare, the absolute purity, or perfection, or glory, of God, much as his words are numerous, (L,) and, as the heavens are many, or large: (L, K:*) مداد and مدر are here inf. ns. of مده, q.v.: (L:) or the first of these phrases is from مدار the pl. of مد, a certain measure. (K.) — مد, app. an inf. n. used as a subst., A flow of water; a torrent: pl. مدود. (Msb.)

مد A certain measure with which corn is measured; equal to a pint (وظل) and one third, (S, L, Msb, K,) of the standard of Baghdad, (Msb,) with the people of El-Ijiaz, (S, L, Msb,) and accord. to Esh-Shafi'ee; (L;) i. e., the quarter of a صاع; the صاع being five pints and one third: (Msb:) such was the مد of the Prophet; (L, TA;) and the صاع above defined was that of the Prophet: (Msb, art. صوع:) or two pints, (S, L, Msb, K,) with the people of El'Irak, (S, L, Msb,) and accord. to Abou-Hanefeh, (L,) who held the صاع to be eight pints: (Msb, art. صوع:) or the quantity (of corn, L) that fills the two hands of a man (of moderate size, K) when he extends his arms and hands; (L, K;) and therefore called مد: (K:) pl. [of pauc.] امداد and [of mult.] امداد (L, Msb, K) and مددة (L, K) and مدد (L.) — مدد, pl. of مد, or inf. n. of مد, see مد.

مدد (S, K, &c.) — امرهم مدد Their affair, or case, is conformable to the just mean; like امد and زمر. (TA in art. زم). — Aid, or succour, given to one's people in war, &c., such as an auxiliary force, and corn; (T, L;) an accession to an army, &c.; (Mgh;) a military force forming an accession to warriors in the cause of God: (L:) pl. امداد only: (Sb, L:) in like manner, مادة signifies anything where-with one aids a people in war, &c. (L.) — [A mystic aid imparted by اولى] — See مد.

مدة A single act of drawing or pulling; of straining; of stretching; &c. (S, L.) — See مدة.

مدة The utmost, or extreme, extent, term, limit, reach, or point, of time, and of place. (L, K.) Ex. لهذه الامة مدة: (L) To this nation, or people, is [appointed] an extreme term of endurance, or continuance. (L.) — مدة A long space of time; or any space of time; syn. برهة: (S, L, K:) a portion of time, whether little or much: (IAth, Msb:) pl. امداد. (A.) — مدة A dip of ink; the quantity of ink that is taken upon the reed-pen. (S, A, K.) The vulgar say مدة and مدة. (TA.)

مدة Thick purulent matter, (A, Msb,) i. q. قيق, (S, L, Msb, K,) that collects in a wound: (S, L:) the thin is called صديد. (A, Msb.) — See مدة.

مددي An auxiliary soldier. (L.)

مداد Anything that is added in a thing, because of its utility: this is the original signification accord. to old lexicologists. (MF.) — Ink; syn. نفس (S, L, K) and حبر; (MF;) that with which one writes: (L, Msb:) so called because it aids the writer: (IAmb, L:) this is the common acceptance of the word. (MF.) — مداد (or مداد السراج, A) Oil (or the like, K) that is put into a lamp. (A, L, K.) — مداد (or مداد الارض, A) Dung: (A, K:) or manure composed of dung and ashes, or of earth or dust and dung, or of strong earth; and simply earth or dust; and sand. (L.) — مداد A row of trees; not of palm-trees. (IAar, in TA, voce اسكوب, q. v.) — A mode, manner, fashion, and form. (L, K.) Ex. بنوا بيوتهم على مداد واحد. (L.) They built their houses after one mode, &c. (L.) — مداد قيس A certain game (T, K) of the Arabs, (K,) or of children. (T.) — ينبعث في الحوض ميزابان مداهما اثنان الجنة [Two pipes, or spouts, whereof the sources (lit. the source) of the supply are the rivers of paradise, pour into the pond which is without its precincts]; i. e., the rivers of paradise flow into those pipes, or

spouts, and increase their flow, or make it copious, or abundant. (L, K:*) — مداد sing. of امدة, (L,) which signifies The large needles (مسال, M, L, TT; in the CK and a MS copy of the K, مساك; in the TA, مساك) [which are inserted] in the two sides of a piece of cloth when its manufacture is commenced. (M, L, TT, K.) — Also, the pl., The threads which compose the warp of a web. (K.)

مديد Drawn, or pulled: strained: stretched: lengthened: i. q. ممدود. (L, K.) — Tall: long: (L, K:) fem. with ة: (L:) and pl. مدد, (L, K,) which preserves its original form [instead of becoming مد] because it does not resemble a verb. (Sb, L.) — مديد القامة, (S, L,) and الجسور (L) A man tall of stature, (S, L,) and, of body. (L.) — قد مديد: (A.) — في عمد ممدودة: (A.) — Upon tall pillars. (L.) — اقيت مدة مديدة: (L.) I remained, stayed, abode, or dwelt, a long space of time. (A.) — المديد The second metre (بحر) in prosody: (L, K:) so called because of the extension of its اسباب and اوتاد. (L.) — مديد Water upon which is sprinkled, (S, K,) or with which is mixed, (L,) some flour (AZ, S, A, L, K) or the like, (S,) or meal of parched barley or wheat, (A, L,) or barley (L, K,) coarsely ground, (L,) or sesame, (AZ, L, K,) or seeds, (AZ, L,) and which is given to a camel to drink: (AZ, S, A, L, K:) or barley coarsely ground, and then moistened, and put into the mouth of a camel: (AZ, L:) or i. q. خبط: (IKtt:) and, (K,) or as some say, (L,) fodder. (L, K.)

مدان: see امدان.

مادة شئ: A market full of people and of goods for sale. (TA, art. حكر.) — مادة شئ: The accession, or that which is added, whatever it be, to a thing. — You say, دع في الصرع مادة, Leave thou in the udder the accession, to the quantity of milk, which has collected and become added to that previously left therein. (L.) See also الاغراب مادة, last sentence. — You also say, الاغراب مادة, (A, L) The Arabs of the desert are the means of aiding the Muslims, and increasing their armies, and strengthening them by the contribution of their wealth as ulms: a phrase occurring in a trad. (L.) See also مدد بحر. [The supply of a sea or great river]. (Az, in L, art. بحر.) — مادة مديدة: Continuous increase; syn. زيادة متصلة: (S, A, L, K:) that whereby a thing is extended: the ة is added to give intensiveness to the signification. (M, L.) — [Also, in the conventional language of philosophy, Substance

having extent, or extended; matter; the material, or materials, of which a thing having form consists, or is composed: considered as that of which a thing having form consists, it is termed also طَبِيئَةٌ: considered as capable of assuming or receiving form, it is especially termed هَيُولَى: as that from which composition commences, عُنْصُرٌ: and as that to which resolution reduces a thing, اِنْطِقِيسٌ, or اِنْطِقِيسٌ, as it is generally written and pronounced: the pl. is مَوَادٌّ. — The radical substance of a word, the radical letters, collectively, of a word.]

أَمْدٌ [More or most tall, high, long, &c.] — هُوَ مِنْ أَمْدِ النَّاسِ قَامَةٌ He is of the tallest of men in stature. (A.) — نَعْرٌ وَأَمْدَةٌ وَأَمْدَةٌ Yes: even the utmost thereof, and the most that could be thereof. Said in reply to the question "Hast thou done it?" (A.) — أَمْدٌ صَوْتًا Higher or louder, or highest or loudest, of voice. (Mgh, art. لَقَى.)

أَمْدُودٌ Custom; habit. (K.)

إِمْدَانٌ (of the measure اِفْعَلَانٌ, [originally اِمْدَانٌ] S, L) and مِدَانٌ (L, K) Salt water: (L, K:) or very salt water: (S, L:) or the water of salt earth. (L.) — Also, the former, Water exuding from the earth: (L, K:) sometimes written, (K,) or as some say, (L,) اِمْدَانٌ. (L, K.)

مَمْدُودٌ: see مَدِيدٌ. — Much wealth. (A.)

مَمْدٌ حَبْلٌ The place of a rope at which it is drawn, or pulled, strained, or stretched. (A.)

مَمْدٌ A tent of skin (طِرَافٌ) extended, or stretched, with the ropes called اَطْنَابٌ. It is with teshdeed to denote intensiveness. (S, L.) — See مَدِيدٌ.

مدح

1. مَدَحَهُ (S, K,) aor. ʔ, (K,) inf. n. مَدِّحٌ (S, K) and مَدِّحَةٌ (K,) as some say, but correctly this latter is a simple subst.; (TA;) and اَمْدَحَهُ: (S, K;) and مَدَّحَهُ (K,) inf. n. تَمْدِيحٌ; (TA;) [but this, and that next preceding it, have an intensive signification, as is shown by the explanation of their pass. part. ns., which see below;] and تَمْدَحَهُ (K:) [which seems to imply some degree of effort in the agent:] He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation: (S, K:) or he described him as characterized by goodness, beauty, or elegance; opposite of ذَمَّهُ: and he enumerated his generous qualities or actions; opposite of هَجَاهُ: (MF:) or he praised him for his goodly qualities, whether natural or depending upon his own will; and

hence it is of more common application than حَمِدَهُ: accord. to El-Khateeb El-Tebreezee, it is from the phrase تَمَدَّحَتِ الْأَرْضُ "the land became ample, or spacious;" whence it would seem to signify he amplified his phrase: accord. to Kh, مَدَّحَهُ relates to an absent person; and مَدَّحَهُ, to one who is present: and accord. to Es-Sarakustec, مَدَّحَهُ is descriptive of the state, or condition, and external appearance or form; and of nothing beside. (Mgh.)

2: see 1.

3. مَادَحَهُ He praised, eulogized, or commended, him reciprocally. (A.)

5. تَمَدَّحَ He affected (تَكَلَّفَ) to be praised, eulogized, or commended; endeavoured, or constrained himself, to gain praise, eulogy, or commendation. (S, K.) هُوَ يَتَمَدَّحُ إِلَى النَّاسِ He seeks to gain the praise, eulogy, or commendation, of people. (A.) — He praised, eulogized, or commended, himself. (TA.) — He gloried: he boasted of abundance which he did not possess. (K.) — الْعَرَبُ تَتَمَدَّحُ بِالْخَاءِ [The Arabs glory in liberality, bounty, munificence, or generosity]. (A.) — See 1. — تَمَدَّحَتِ الْخَاصِرَةُ (S, K,) and اِمْتَدَّحَتْ, and اِمْدَحَتْ [originally اِنْمَدَّحَتْ], (K,) The hypochondre, or flank, became distended, expanded, or dilated, (S, K,) by reason of satiety; like تَنَدَّحَتْ: occurring in this sense in a verse of Er-Rá'ee, as some relate it; as others relate it, it is تَمَدَّحَتْ. (S.) — اِمْدَحَ بَطْنُهُ His belly became wide, or distended; a dial. form of اِنْدَحَ. (S.) This, says F, is a mistake; but it is no mistake; and he has perverted the words of J, which are confirmed by Sgh and the author of the L and many others. (MF.) — Also اِمْدَحَتْ, and اِمْتَدَّحَتْ, and اِمْدَحَتْ (K) and اِمْتَدَّحَتْ, (TA,) The land became ample, or spacious. (K.) The first and second are formed by substitution of م for ن, from اِنْتَدَّحَتْ and تَمَدَّحَتْ. (L.)

6. تَمَادَحُوا They praised, eulogized, or commended, one another. (A.) التَّمَادُحُ التَّدَابُحُ Praising one another is slaughtering one another. (S, art. دَبَحَ, A.)

7, 8, and 9. See 5 and 1.

اِمْدُوحَةٌ and مَدِيحٌ and مَدِّحَةٌ (S, K,) Praise; eulogy; commendation: (S:) that with which one is praised, eulogized, or commended; (K:) meaning poetry, or verse, with which one is praised, eulogized, or commended: (TA:) pl. of the first, مَدِّحٌ; (A:) of the second, مَدَائِحٌ; and of the third, اِمْدَائِحٌ. (K, A.)

مَدِّحٌ: see مَدِّحَةٌ.

مَدَّاحٌ [One who praises, &c., much, or often; a habitual praiser, &c.] (TA in art. حَتُو; &c. See an ex. voce حَتًا.)

مَادِحٌ Praising, eulogizing, or commending; or a praiser, eulogizer, or commender: pl. مَدِّحٌ. (TA.)

مَمَادِحٌ Praiseworthy, commendable, or good, qualities or dispositions, &c.; contr of مَقَابِيحٌ. (L, art. قَبَحَ.)

مَمْدُوحَةٌ: see مَدِّحَةٌ.

مَمْدَحٌ A man much, or greatly praised; (S, K;) as also مُمْتَدَّحٌ: (TA:) praised by every tongue. (A.)

مَمْتَدَّحٌ: see مَمْدَحٌ.

مدر

1. مَدْرَةٌ (S, Mgh, K,) aor. ʔ, (S, Mgh,) inf. n. مَدَّرٌ (Mgh, TA,) He plastered it (a place) with [مَدَّرَ, or] clay, or loam, or mud; as also مَدَّرَهُ (M, K,) inf. n. تَمْدِيرٌ. (TA.) He repaired it (namely a watering-trough or tank) with مَدَّرَ; (S, Mgh;) i. e., clay, or loam, or mud: (Mgh:) he closed the interstices of its stones with مَدَّرَ: (S, K:) he plastered its surface with clay, or loam, or mud, in which was no sand, in order that it might not cleave open, or in order that its water might not issue forth. (TA.)

2: see 1. — مَدَّرَ (A, K,) inf. n. تَمْدِيرٌ (K,) Alhum dejecit: because he who does so makes use of مَدَّرَ [for purification]; and the excrement is metonymically termed clay: (A:) cacavit: (K:) mostly said of the hyena. (TA.)

4. اَمْدَرُونَا مِنْ مَمْدَرَتِكُمْ [Give ye to us some مَدَّرَ from your place whence ye take مَدَّرَ]. (A.)

8. اَمْتَدَرَ الْمَدَّرَ He took what is called مَدَّرَ. (K.)

مَدَّرٌ [a coll. gen. n.] Pieces, or bits, [or lumps, or clods,] of dry, or tough, clay, (M, A, K,) such as is cohesive: (TA:) or [simply] pieces of clay: (Az, Mgh:) or compact or cohesive earth: (Mgh:) or tough or cohesive clay in which is no sand: (M, Mgh, K:) n. un. with ʔ. (S, M, Mgh, K.) In the expression الْحِجَارَةُ وَالْبَدَارَةُ وَالْمَدَارَةُ [Stones and pieces of dry or tough clay, &c.], the latter word is used after the manner of an imitative sequent, and is not used alone, as a broken pl.: (M:) or it is an imitative sequent. (K.) — اَمْدَرٌ [or towns or villages]: or a region, district, or tract, of cities or towns or villages, and of cultivated land; (K, TA;) because its buildings are [generally] of مَدَّرَ: (TA:) and its n. un., مَدْرَةٌ, a city or town or

village; syn. بَلْدَةٌ (K,) or قَرْيَةٌ; (S, Mṣb, K;) because its buildings are generally of مَدْر: (Mṣb:) or a town or village built of clay or mud and unburnt bricks: and also a large city. (L.) You say, أَهْلُ الْمَدْرِ وَالْوَبْرِ; [The people of the towns or villages, and of the tents]. (S.) And مَدْرٌ مِثْلُهُ; I have not seen in the desert and the towns or villages the like of him. (A.) And it is related in a trad., that the Prophet said to 'Amir Ibn-El-Tufeyl, Become thou a muslim, and he replied, عَلَىٰ أَنْ لِي الْوَبْرُ; [On the condition that to me shall pertain the desert, and to thee the towns or villages]. (A.) You say also, فَلَانَ سَيِّدَ مَدْرَتِهِ; Such a one is the chief of his town or village. (Mṣb.) And بَنُو مَدْرَاءَ; The people of the cities or towns or villages and cultivated land. (K.)

مَدْرَةٌ: } see مَدْرٌ.
بَنُو مَدْرَاءَ: }

مَدِيرٌ and مَمْدُورٌ A place plastered with [مَدْر, or] clay, or loam, or mud. (TA.)

مَدَارَةٌ: see مَدْرٌ.

مَادِرٌ [One who plasters with مَدْر:] one who plasters his watering-trough or tank with his ordure, in order that no one beside himself may water at it: pl. مَدْرَةٌ. (A.)

ضَبْعَانِ أَمْدَرٍ: see ضَبْعٌ.

مِمْدَرٌ An instrument with which one plasters with [مَدْر, or] clay, or loam, or mud. (TA, art. سَبْح.)

مَمْدَرَةٌ (S, K) and مِمْدَرَةٌ (K,) which latter is extr. [with respect to form], (TA,) or مَمْدَرَةٌ, like مَقْبَرَةٌ (A,) A place in which is [مَدْر, or] clay, or loam, or mud, unmixed with sand, (K,) prepared for closing the interstices of the stones of watering-troughs or tanks; (TA;) a place from which مَدْر is taken for that purpose. (S.) See 4.

مَمْدُورٌ: see مَدِيرٌ.

[مدش, &c.]

See Supplement.]

مذ

مَذٌ and مَذٌ: see art. مَذ.

مذح

1. مَذَحَ (S,) aor. َ, (L,) inf. n. مَذْحُ (S, K,) His (a man's, S) thighs rubbed each other: (S, L, K:) when he walked, (S,) by reason of

his fatness: (Námoos:) or his thighs rubbed each other, and twisted, so that they became excoriated; as also مَذَحَتْ فَخِذَاهُ (L:) or the parts between the inner sides of the roots of his thighs (مَا بَيْنَ الرَّفْعَيْنِ) and his buttocks became inflamed: (K, TA:) [for احتراق, in the CK, I read احتراق, as in other copies of the K, and in the TA: see also وَدَحَ]. — مَذَحَ is said to signify It (a thing) rubbed against another thing, and became much cracked, or chapped, thereby. ISd thinks that it relates especially to an animal. (L.) — Also, مَذَحَ He had his testicle much chapped by its rubbing against something. (K.) — مَذَحَتِ الصَّانُ inf. n. مَذَحَ, The sheep sweated in the inner sides of the roots of the thighs, or the parts called أَرْفَاعُ (L:) or, in their thighs. (TA.)

2: see 1.

5. تَمَذَّحَتْ خَاصِرَتَاهُ His two hypochondres, or flanks, became inflated, or swollen, by reason of his having satiated himself with drink. (K.) [See also تَمَذَّحَ and تَمَذَّحَ.]

أَمَذَحَ A man whose thighs rub each other when he walks. (S.) [See 1.]

مذر

1. مَذَرَتِ الْبَيْضَةَ (S, A, K,) aor. َ, (A, K,) inf. n. مَذَرٌ (TA,) The egg became corrupt, or rotten. (S, A, K.) And مَذَرَتِ الْجَوْزَةَ The nut became bad, or corrupt; as also تَمَذَّرَتْ (K.) — مَذَرَتْ مَعِدَتَهُ His stomach became in a corrupt state: (S:) and مَذَرَتْ نَفْسَهُ (S, K,) and مَعِدَتَهُ (K,) his soul [or stomach] became heavy; or it heaved, or became agitated by a tendency to vomit; syn. خَبَّتَتْ (S, K;) as also مَذَرَتْ (S, A, K.) You say, رَأَيْتُ بَيْضَةَ مَذْرَةٍ, I saw a rotten egg, and my soul [or stomach] heaved, or became agitated by a tendency to vomit, thereat; syn. خَبَّتَتْ. (S.)

4. اَمَذَرَتِ الْبَيْضَةَ She (a hen) caused the egg to become corrupt, or rotten. (S, A.)

5. see 1, in two places.

شَدَرَ مَذَرَ and شَدَرَ مَذَرَ: see art. شَدَرَ. The latter word is an imitative sequent to the former. (TA.)

بَيْضَةُ مَذْرَةٍ A corrupt, or rotten, egg. (A, K.) — اِمْرَأَةٌ مَذْرَةٌ A dirty, or filthy, woman, (K, TA,) whose odour is like that of a rotten egg. (TA.)

[مذع, &c.]

See Supplement.]

مر

1. مَرَّ (S, M, A, Mgh, Mṣb, K,) aor. َ, (S, M,) inf. n. مَرٌّ [and مَمَرٌ] and مَرُورٌ (S, M, Mṣb, K,) He, or it, passed; passed by, or beyond; went; went on; proceeded; passed, or went, along, or through, or over; went away; passed away; syn. جَاَزَ (M, K;) and ذَهَبَ (S, M, Mṣb, K;) and مَضَى (A, Mgh;) as also مَرَّ الرَّجُلُ (S, A, Mgh, K.) You say, مَرَّ الرَّجُلُ (TK,) and الأَمْرُ (Mṣb,) and استمرَّ (A, Mgh;) The man, (TK,) and time, (Mṣb,) and the affair, (A, Mgh,) passed; &c. (A, Mgh, Mṣb, TK.) The saying in the KUR, [vii. 189,] حَمَلَتْ حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ signifies i. q. استمرت به (A, K,) which is another reading, (Bd,) i.e., [She bore a light burden in her womb, and] went with it, and moved from place to place, and rose and sat, not being oppressed by its weight: (A:) [or went on with it in the same course or manner:] or went and came with it, by reason of its lightness: (Jel:) or rose and sat with it, (Zj, Bd,) not being oppressed by its weight: (Zj:) so accord. to both the readings mentioned above: (Bd:) by the burden being meant the impregnating fluid. (Bd, Jel, TA.) — [It is also said of water, meaning It ran, or flowed. And one says, مَرَّتِ الرِّيحُ The wind passed along, or blew.] — مَرَّ عَلَيْهِ (S, M, A, Mṣb, K,) and مَرَّ عَلَيْهِ (S, A, Mṣb,) but the former is more common than the latter, (Mughnee, voce ب,) for which the Benoo-Yarbooa say, مَرَّ عَلَيْهِ, with kear, (TA,) and مَرَّ, [respecting which see what follows the explanation,] (M, K,) aor. َ, (S,) inf. n. مَرٌّ and مَمَرٌ (S, A, Mṣb) and مَرُورٌ; (A, Mṣb;) and مَمَرٌ (M, K;) He passed, or went, by him, or it; syn. اجْتَازَ (S, Mṣb,) or جَاوَزَهُ وَذَهَبَ (M, K,) or جَاَزَ عَلَيْهِ (A.) مَرَّ may be a verb trans. by means of a particle and without a particle: or in مَرَّ the particle may be suppressed: Jereer says,

• تَمَرُّونَ الدِّيَارَ وَلَمْ تَعُوجُوا
• كَلَامِكُمْ عَلَيَّ إِذَا حَرَامٌ

[Ye pass by the dwellings without turning aside and alighting: the speaking to you is therefore forbidden to me]: but it is said that the true reading is مَرَّزْتُمُ الدِّيَارَ [Ye have passed by the dwellings]: which shows that he feared to make the verb trans. without a particle: IAar says, that مَرَّ بِهِ signifies the same as مَرَّ بِهِ [He passed by Zeyd], without being elliptical, but as being properly trans.; but IJ, allowing this, says that it is not a phrase commonly obtaining. (M, TA.) — [مَرَّ عَلَيْهِ also signifies He, or it, passed, or went, along, or over, or across, it. You say, مَرَّ عَلَى الْجَسْرِ He passed, or went,

along, or over the bridge, or dyke.] And **مَرَّ** **عَلَى** الشَّاةِ **حَلَقَ** النَّشَاةِ *The knife passed across the throat of the sheep, or goat.* (Msb.) — [Also, *It* (a period of time) *passed over him, or it*: and *it* (a calamity) *came upon him*: see an ex. of the latter signification below, voce **مَرَّبَهُ** as syn. with **مَرَّ**, trans. of **مَرَّ**: see 4. = **مَرَّ**, aor. **مَرَّ** and **مَرَّ**: see 4. — **مَرَّ**, as trans. of **مَرَّ**, of which the aor. is **مَرَّ**: see 2. — **مَرَّ** *His bile, or gall, became roused.* (A.) You say **مَرَّتُ** [I suffered an attack of bile], from **المَرَّةُ**, (T,) or **مَرَّتُ بِهِ**, (Lh, M, K,) aor. **مَرَّ**, inf. n. **مَرَّ** and **مَرَّةٌ**, (Lh, T, M, K,) the latter of which [in the CK written **مَرَّة**, but in the T, M, &c. **مَرَّة**, and expressly said in the TA to be with kesr,] is also a simple subst., (T,) or, as Lh says in one place, **مَرَّ** is the inf. n. and **مَرَّة** is a simple subst., (M, TA,) *Bile, or gall, overcame me [by reason of it; app. referring to food].* (K.)

2. **مَرَّه**, (inf. n. **مَرَّرِ**, TA,) *He, or it, made it bitter*; (S, K;) as also **مَرَّه**: (IAgr, S;) or **مَرَّه**, aor. **مَرَّه**, has this signification, and the first verb has an intensive signification [*he, or it, made it very bitter*]. (Msb.)

3. **مَارَءَ**, (inf. n. **مَمَارَةٌ** and **مَرَارٌ**, TA,) *He passed, passed by or beyond, went, went away, or passed away, (مَرَّ) with him.* (K.) = See also 4, in five places.

4. **أَمَّرَهُ**, (inf. n. **أَمَّرَارٌ**, TA,) *He made him, or it, to pass, pass by or beyond, go, go away, or pass away*; (A, Msb, TA;) as also **مَرَّ بِهِ**. (Msb.) — [Hence,] **أَمَّرَ التَّعْرَافَ** [*He recited the poetry, especially, with fluency*]. (K, art. ذبر.) — **أَمَّرَهُ** (in some copies of the K, **أَمَّرَبَهُ**, but the former is the right reading, TA) [and **عَلَيْهِ**] *He made him, or it, to pass, or go, by him, or it.* (K.) — **أَمَّرَهُ عَلَى الجَسْرِ** *He made him to pass, or go, along, or over, the bridge, or dyke.* (Lh, K.) **أَمَّرَهُ عَلَيْهِ يَدَهُ** [*He passed his hand over him, or it.*] And **أَمَّرَهُ عَلَيْهِ القَلَمَ** [*He passed the pen over it, or across it*]. (A.)

أَمَّرْتُ السِّبْكَ عَلَى *I passed the knife across the throat of the sheep, or goat.* (Msb.) It is said in a trad., respecting the sound that is heard by the angels when a revelation is sent down, **كَأَمْرَارِ الحَدِيدِ عَلَى الطُّنْتِ**, meaning, *Like the dragging, or drawing, (in a trans. sense,) of the iron over the copper basin*: and in another trad., **صَوْتٌ أَمْرَارِ السِّلْبَةِ** [*the sound of the dragging, or drawing, of the chain*]: or, accord. to the more common relation, **صَوْتٌ مَرَارِ السِّلْبَةِ عَلَى**, meaning, *the sound of the dragging, (in an intrans. sense) and continuous running, of the chain upon the [smooth] rocks*: (IAth, TA:)

for **مَارَّ**, inf. n. **مَرَارٌ**, signifies it (a thing) *dragged, or became drawn along.* (K, TA.) = **أَمَّرَهُ** *He twisted it tightly*; namely, a rope, (S, A, Msb,) and a thread. (Msb.) — [Hence,] **الدَّفَّرُ ذُو النَّعْضِ وَأَمْرَارٌ** [*Time, or fortune, as it were, untwists and twists tightly*]. (A, TA.) [See art. نَعَضَ.] — Hence also, **أَمَّرَهُ** *He struggled, or strove, with him, (S, A,) and twisted about him, (S,) or twisted his neck, (A,) to throw him down*; (S, A;) as also **مَارَّه**: (S;) or this latter signifies *he twisted himself about him, and turned him round, to throw him down*: (K:) [for **يُدِيرُهُ**, in the K, we find in the L **يُرِيدُهُ**, which latter is preferred by SM; but I prefer the former; for it also signifies] *he turned him round, (namely, a camel,) in order to throw him down*: (M:) or **مَارَّه** signifies *he struggled, or strove, with him, and twisted his neck, (A,) to throw him down, (AHeyth, T, A,) (AHeyth, T, A,) the latter desiring to do the same; and the inf. n. is مَمَارَةٌ and مَرَارٌ: (AHeyth, T:) and **أَمَّرَتَهُ نِسَاءَهُ** *his wife opposes him, and twists herself about him*: (A, TA:) and **مَرَّارُ الحَرْبِ** is explained by As as signifying *the striving to obtain the victory in war.* (M.) = **أَمَّرَ**, (inf. n. **أَمَّرَارٌ**, A,) *It was, or became, bitter*; (Ks, Th, S, M, A, Msb, K;) as also **مَرَّ**, (Th, S, M, A, Msb, K,) but this was not known by Ks, and Th says that the former is the more common, (M,) aor. **مَرَّ** (S, M, Msb, K) and **مَرَّ**, (Th, M, K,) [whence it seems that the sec. pers. of the pret. is both **مَرَّتُ** and **مَرَّتُ**] inf. n. **مَرَّارَةٌ**, (S, M, A, K,) or this is a simple subst.; (Msb;) and **أَسَمَّرَ**. (A, Sgh, TA.) You say, **قَدْ أَمَّرَ هَذَا الطَّعَامُ فِي فَمِي** *This food has become bitter in my mouth*: and in like manner you say of anything that becomes bitter. (TA.) You say also, **أَمَّرَ عَلَيْهِ العَيْشُ**, and **مَرَّ عَلَيْهِ**, [*Life became bitter to him*]. (A.) And Th cites,*

• **تَمَّرَ عَلَيْنَا الأَرْضُ مِنْ أَنْ نَرَى بِهَا**
• **أَنْبَسًا وَيَحْلُو لِي لَنَا البَلْدُ القَفَرُ**

[*The land is displeasing to us from our seeing in it man, and the desolate country is pleasing to us*]: the poet makes **تَمَّرَ** trans. by means of **عَلَى**, because it implies the meaning of **تَضَيَّقَ** [which is made trans. by means of the same particle]. (M, TA.) You say also, **أَمَّرٌ وَأَحْلُو**, and **أَمَّرٌ وَأَحْلُو**, meaning *I am bitter at one time, and I am sweet at one time.* (IAgr, M.) [See also 1 in art. حَلُو.] — But **مَا أَمَّرَ وَمَا أَحْلَى** signifies *He said not, (IAgr, S, M,) and he did not, (IAgr, M,) a bitter thing, and he said not, (IAgr, S, M,) and he did not, (IAgr, M,) a sweet thing.* (IAgr, S, M.) You say, **سَمَّرَ**

فُلَانٌ فَمَا أَمَّرْتُ وَلَا أَحْلَيْتُ *Such a one reviled me, and I did not say a bitter thing, nor did I say a sweet thing.* (Lh, T.) And **فُلَانٌ مَا يُجَرُّ وَمَا يُحْلَى** *Such a one does not injure nor does he profit.* (M, K.) — **أَمَّرَهُ** as syn. with **مَرَّه**: see 2.

6. **تَمَّارًا** *They two struggled, or strove, each with the other, and each twisted the other's neck, to throw him down.* (A, TA.)

8. **مَرَّبَهُ**, and **عَلَيْهِ**: see **مَرَّبَهُ**.

10. **أَسَمَّرَ**: see 1, first signification, in three places. — Also, *It* (a thing, M) *went on in one [uniform] course or manner*: (M, K:) *it* (an affair, A, or anything, Mgh) *had a continuous course, or manner of being, &c.*: (A, Mgh;) *it continued in the same state*: (Mgh:) *it* (a thing) *continued, or obtained*: (Msb:) *it* (said of blood) *continued in a regular, uniform, or constant, course.* (Mgh.) [And it is often said of a man.] = [It also seems to signify *It* (a rope) *became tightly twisted.* — And hence, *He, or it, became strong, or firm, like a rope tightly twisted*: as in the following phrases.]

أَسَمَّرَ بِالنِّسَاءِ *He became strong to bear the thing.* (M, K.) [See an ex. in a verse cited voce **أَصَمَّعَ**.] **أَسَمَّرَ مَرِبْرَهُ** *He became firm*; as also **أَسَمَّرَتِ مَرِبْرَتَهُ**: (A:) or *his resolution, or determination, became firm, or strong*: (S:) or *he became strong, after being weak*: and **أَسَمَّرَتِ مَرِبْرَتَهُ** *his resistance (شَكِيمَةً) became firm.* (TA.) You say also, **أَسَمَّرَتِ مَرِبْرَتَهُ عَلَيْهِ** *He became firm against him, or it*: and *his resistance (شَكِيمَةً) against him, or it, became strong*: (K, TA:) and *he became accustomed, or habituated, [or inured,] to him, or it*: a tropical signification, from the twisting of a rope. (TA.) — [And hence, app.,] **أَسَمَّرَ** also signifies *His case, or state of affairs, became right, after having been bad or corrupt*: (Ish, T, TA:) *he repented, and became good, righteous, or virtuous.* (A [but not given as tropical].) = As syn. with **مَرَّ** and **أَمَّرَ**, said of food, &c.: see 4.

R. Q. 1. **مَرَّمَرٌ**, (inf. n. **مَرْمَرَةٌ**, *He murmured*; *grumbled*; as also **تَمَرَّمَرٌ**: so in the present day; and probably the primary signification:] *he was angry.* (IAgr, K.) = *He made water to pass, or go, upon the surface of the ground.* (K.)

R. Q. 2. **تَمَرَّمَرٌ**: see 1. = *It* (the body of a woman, TA) *shook*; (S, K;) *quivered*; *quaked*: (K:) or *became in a state of commotion*: (Sgh:) or *became smooth like [the kind of marble called] مَرَّمَرٌ*. (IKtt.) *It* (sand) *moved from side to side, or to and fro.* (A, K.)

مَرَّ: see **مَرَّةٌ**.

مر Bitter; (S, A, Mṣb, K;) contr. of حلو; (K;) as also مرير and مبر: (A:) fem. مرة: (Mṣb, TA:) pl. masc. أمّار, (T, S, M,) and pl. fem. مرائر, contr. to rule, (Mṣb,) because مرة means خبيثة الطعم [bad-tasted; and the pl. of خبيثة is خبائث]. (Mṣb, voce حر.) You say هذه بقلة مرة [A bitter leguminous plant]: and هذه البقلة من أمّار البقول [This leguminous plant is one of the bitter leguminous plants]. (T.) And شجرة مرة [A bitter tree]: pl. شجر مرائر: the only instance of the kind except حوائير as pl. of حرة. (Suh, in Mṣb, art. حر.) — [Hence the saying,] رعى بنى فلان المرّان (so in two copies of the S,) or المرّان, (as in the K,) The pasturage of the sons of such a one is the [bitter tree called] شيح (S, K.) [For another application of المرّان, see أمر.] — Hence also, المرّ [Myrrh;] a certain medicine, (K,) like الصبر [or aloes], (TA,) useful for cough, (K,) when sucked (إستحلاباً) in the mouth, (TA,) and for the sting of the scorpion, (K,) when applied as a plaster, (TA,) and for worms of the intestines, (K,) when taken into the mouth in a dry state, or licked up from the palm of the hand: (TA:) also said to be the same as الصبر: (TA:) pl. أمّار. (K.) — عيش مرّ [A bitter life]: like as one says [of the contr.], حلو. (TA.) — Afflictions or calamities [came upon him]. (TA.) — A loathing mind, or stomach; syn. خبيثة كارهة. (TA.) — أبو مرة A surname of Iblees, (S, K,) said to be from a daughter of his named مرة [Bitter]. (TA.)

مرة A time; one time; [in the sense of the French fois;] syn. تارة: (Mṣb:) one action; a single action or act; (M, K;) as also مرّ: (M, K; [but see what follows:]) [a bout; an instance; a case; and a single temporary affection or attack; a fit; as, for instance, of hunger, thirst, disease, and the like:] pl. مرات (A, Mṣb) and مرار (S, M, A, Mṣb, K) and مرر and مرّ [or rather this is a coll. gen. n. of which مرة is the n. un.] and مرور; (M, K;) the last on the authority of Aboo-Alee, and occurring in the following verse of Aboo-Dhu-eyb:

- تَنَكَّرَتْ بَعْدِي أَمْرًا صَابَكَ حَادِثٌ
- مِنْ الدَّهْرِ أَمْرٌ مَرَّتْ عَلَيْكَ مَرُورٌ

[Hast thou become altered since I saw thee, or hath an accident of fortune befallen thee, or have vicissitudes come upon thee?] but Es-Sukkaree holds that مرور is an inf. n.; and IJ says, I do not think this improbable, and that the verb is

made fem. because the inf. n. implies muchness and genus. (M.) You say فَعَلْتَهُ مَرَّةً [I did it once], (A, Mṣb,) and مرّات and مراراً [several times]. (A.) [And بِالْمَرَّةِ At once.] And لَقِيَهِ ذَاتَ مَرَّةٍ [He met him once]: only used adverbially: (M, K;) so says Sb. (M.) And لَقِيَهِ ذَاتَ الْجِرَارِ He met him many times: (M, K;) [or this has a different signification; for] you say فَلَانَ يَصْنَعُ ذَلِكَ الْأَمْرَ ذَاتَ الْجِرَارِ meaning Such a one does that thing sometimes, and sometimes he leaves it undone. (ISk, S.) Also, مَرَّةً أَوْ مَرَّتَيْنِ, i.e., جِئْتُهُ مَرًّا أَوْ مَرَّتَيْنِ [I came to him once or twice]. (M, K.)

مرّة: see مر.

مرة a subst. from مرّ, and مرّيه and مرّيه, and المرّ أمره على الجسر, [The act of passing, passing by or beyond, going, going away, passing away, &c.] El-Aashà says,

أَلَا قُلْ تَيًّا قَبْلَ مَرَّتِهَا أَسْلَمِي

[Now say to this damsel, or this little female, (see تآ,) before her passing, Be thou safe]. (M.) — A firm, or strong, twisting. (TA.) — Hence, (TA,) † Strength: (ISk, S, A, K;) strength of make: (K;) pl. مرر (ISk, K) and أمّار. (K.) In the Kur, [liii. 6,] ذُو مَرَّةٍ is applied to † [The angel] Jibreel [or Gabriel]: (Fr, K, TA:) whom God hath created endowed with great strength. (TA.) You say also رَجُلٌ ذُو مَرَّةٍ † A strong man. (A.) And it is said in a trad., † لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مَرَّةٍ سَوِيٍّ † The giving of alms to one who possesses competence, or riches, is not allowable, nor to him who has strength and is sound in limbs. (TA.) — [Hence also,] † Intellect: (K;) or strength of intellect: (S;) and sound judgment: and firmness; syn. إِحْكَامٌ, (K,) and مَتَانَةٌ. (TK.) You say إِنَّهُ لَذُو مَرَّةٍ † Verily he is possessed of intellect and sound judgment and firmness. (TA.) — Also, A strand, or single twist, of a rope; and so مَرِيْرَةٌ: (L, TA:) pl. مرر. (TA.) — † الجرة [The gall, bile, or choler;] one of the humours of the body; (M, Mṣb, K;) which are four; (S, TA;) what is in the مَرَارَةَ: (S;) or [rather] المرّان denotes two of the four humours of the body; [namely, the yellow bile (الصّفراء) and the black bile (السّوداء)]; the other two humours being the blood (الدّم) and the phlegm (البَلغم): (TA, art. مزج:) pl. مِرار. (Mṣb.)

مرار [a coll. gen. n.] A kind of tree; (Mṣb;) a kind of bitter tree; (S, A, K;) or a kind of sour tree; (TA;) of the best and largest of herbs; (K;) when camels eat of it, their lips become con-

tracted, (S, Mṣb, K,) and their teeth appear: (K:) n. un. with ة. (S.)

مرير A rope that is slender (S, K) and long and strongly twisted: pl. مرائر: (ISk, S;) or that is twisted of more than one strand; as also † with ة: pl. of both as above: (TA:) or مَرِيْرَةٌ signifies a strongly twisted rope: or a long and slender rope: (K;) and a strand, or single twist, of a rope; as also مَرَّة. (K, TA.) [See an ex. voce سَحَل.] See also مُمِرٌ. — [Hence also,] † رَجُلٌ مَرِيْرٌ † A strong man. (S.) — [Hence also,] † مَرِيْرَةٌ † Resolution, or determination: (S, K;) and † the latter, عَزَّة (عَزَّة) of mind. (K.) See also 10. — See also مَر.

مرارة (a subst., Mṣb) Bitterness. (S, Mṣb.) — Hence, مَرَارَةُ النَّفْسِ † A loathing (خَبْثٌ وَكَرَاهَةٌ) of the mind or stomach. (TA.) — [The gall-bladder;] that in which is the مَرَّة; (S;) a certain thing adhering to the liver, (K,) and serving to render the food wholesome, or quickly digestible; (TA;) pertaining to every animal except the camel (A, Mṣb, K) and the ostrich (K) and some few others, as is well known: pl. مرائر. (Mṣb.) [The camel is really destitute of a gall-bladder, as are several other animals; but] one says of the camel لَا مَرَارَةَ لَهُ meaning † He has no daring. (S, O voce طَحَالٌ, q. v.)

مَرِيْرَةٌ: see مَرِيْرٌ.

مرّي A certain kind of seasoning, or condiment, eaten with food to render it pleasant or savoury; (S, Mṣb, K;) like كَامِخ (K;) or also called كَامِخ; (Mṣb;) pronounced by the vulgar without teshdeed. (S.)

مران A certain kind of tall tree [or plant of the cane-kind]; (K;) a certain kind of tree [or cane] of which spears are made: (S;) and spears made of canes; (K;) made of this kind of tree [or cane]: (TA:) but the word belongs to art. مِران (S, L,) being of the measure فَعَالٌ. (L.)

مرمر [Marble: or alabaster: in the present day, more commonly the latter:] i. q. رَخَامٌ: (S, A, Mgh, K;) i.e., a kind of soft white stone: (Mgh;) or a hard kind of رَخَام: (TA:) or a kind of رَخَام, but harder and cleaver [than what is commonly so called]. (Mṣb.) — See also مَرْمَرٌ.

مرمر and مرمور [in the L, TA written مَرْمُورٌ, which is app. a mistake, as صَعْفُونٌ is said to be the only Arabic word of good authority that is of this measure, and the fem. is expressly said in the K to be with damm,] and مَرَامِرٌ (M, K) A body (M) soft, (K,) and that quivers, or quakes, [by reason of its fleshiness,] (M, K,)

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 الْحُلْوَى 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, † ألوص (الصبر) and الثغاء (A, K,) i. e., mustard: (TA:) so in a trad. (A, TA.) — You say also, لَقِيْتُ مِنْهُ الْأَمْرَيْنِ (T, S, M, K,) with the pl. ن (T, S,) and with kesr to the ر (K,) and الْأَمْرَيْنِ (IAqr, M, A, K,) dual of أَمْرٌ (M,) with fet-h to the ر (K,) and الْمَرْتَيْنِ, dual of مَرِيٌّ (M,) or مَرْمُورَيْنِ, (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, Msh,) and thread, (Msh,) tightly twisted: (S, Msh:) 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.

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

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

• وَجَدْتَنِي الْوَيْ بَعِيدَ الْمُسْتَمِرِّ
• أَحْبَلُ مَا حَبِلْتُ مِنْ خَيْرٍ 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 Artāh Ibn-Suheyh: Sgh says, that it is ascribed to El-'Ajjāj, but is not his; and to En-Nejās-hee El-Hārithee; and Aboo-Moḥammad El-Aqrābee says, that it is by Musāwir Ibn-Ilind. (TA.)

عَادَةٌ مُسْتَمِرَّةٌ — عَادَةٌ مُسْتَمِرَّةٌ act. part. n. of 10, q. v. — عَادَةٌ مُسْتَمِرَّةٌ A custom constantly obtaining; unvarying. (A, Mgh.) — سِحْرٌ مُسْتَمِرٌّ [in the K, 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 يَوْمٍ نَحْسٍ مُسْتَمِرٍّ [in the Kur, 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.)

مراء

1. مَرُوءٌ الطَّعَامُ, aor. ' , inf. n. مَرَاءَةٌ, epithet مَرِيٌّ; and مَرِيٌّ (S, K,) and مَرًّا, aor. : (K;) and استمراءٌ (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 K, that مَرِيٌّ and مَرِيٌّ 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 هَنَائِي, one says مَرَانِي (هنائي الطعام ومرائي), (Fr. S, K,) aor. : , inf. n. مَرِيٌّ; (Akh, S;) and in conjunction with هَنَيْتِي مَرِيَّتِي (TA [also mentioned in the S, on the authority of Akh];) and alone, (i. e. not in conjunction with هَنَائِي or هَنَيْتِي), (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 هَنَائِي also occurs in this sense without مَرَانِي. (TA.) — مَرِيٌّ الطَّعَامُ, and استمراءٌ, [He found the food wholesome, &c.] (S.) (See above.) عَدَهُ مَرِيًّا الطَّعَامُ, signifies مَرِيًّا مَرًّا, aor. : , He fed; or ate food. (K.) Ex. مَا لَكَ لَا تَمْرَأُ What aileth thee, that thou dost not eat? (TA.) — مَرَاءَةٌ, 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-Khaffājee;) 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: (Msh:) [in a word, virtue; or rather manly virtue or moral goodness.] = مَرًّا Inivt 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 بِالْذُّنْبِ (a trad.) [app., Let not any one of you delight himself in the present world]: but accord. to one relation, it is مَرُوءَةٌ, from الرُّوءِيَّةُ: [see art. رَأَى]. (TA.) [See also تَهَنَّا.]

10: see 1.

مَرٌّ and مَرْمُورٌ (S, K) and مَرْمُورٌ (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

the §.) And **مَرَّة** is said to be of the dial. of Hudheyl. It is said that no pl. is formed from **مر**; but **مَرُوءَن** occurs as its pl. in the following words of a trad.; **أَحْسِنُوا أَمَلًا، كُمْ أَيُّهَا الْمَرُوءَن** [*Amend your manners, O ye men!*]; and in the saying of Ru-beh, **أَيْنَ يُرِيدُ الْمَرُوءَن** [*Whither do the men desire to go?*]. (TA.) It forms a dual; **مِرَانِ**: they say **هُمَا مِرَانِ 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.) — **مر** 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 **ة** is also often written without the **ل** or **و** or **ى**.] Ks and Fr say, that the word is doubly declined, as to the **ر** and **ة**, because the final **ة** 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 kear: thus you say **أَمْرًا**, **أَمْرُو**, &c.; and thus also in the fem. The name of the famous poet **إِمْرَأَةُ الْقَيْسِ** is commonly pronounced **Imra-el-Keys** and **Imr-el-Keys**.] — The fem. is **أَمْرَاةٌ**, *A woman*: [and a wife:] but with **ال** you say **الْأَمْرَاةُ**: [which is authorized by the K] is also said to be established by usage; but most of the expositors of the Fṣ 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. **إِنِّهَا لَأَمْرَةٌ** [*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**, (§,) or **مَرَّة**, (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 غِرَّةٍ •
- فَتَسْخِطُنِي فِيهَا مَرَّةً وَتَصِيبُ •

[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, (§,) and of a man, (Z), 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 **حَلْقَوْم** [or windpipe]; (§, K;) through which the food and drink pass, and by which they enter: (TA:) pl. [of pauc.] **أَمْرِيَّةٌ** (K) and [of mult.] **مَرُوءٌ**. (§, K.) It is also written **مَرِيَّةٌ**. (TA.) — **يَأْتِينَا فِي مِثْلِ مَرِيَّةِ الْتَعَامِ** [*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 **مَرُوءٌ**) — **هَنِيئًا مَرِيئًا**: see art. **هَنَا** and see **ل** in the present art. — **غَيْثٌ مَرِيٌّ** [*A rain productive of good result*]. (TA.) — **كَلَّا مَرِيٌّ**: *Wholesome herbage.* (K.) — **أَرْضٌ مَرِيَّةٌ** *A land salubrious in its air.* (K.) — **Manly, &c.** (See **مَرُوءٌ**.)

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

مرث

1. **مَرَثٌ**, 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** **الْبَاءَ** *i. q. مَرَدٌ*: (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 الْحَاجِبُ**, (§,) *A man having no hair upon his eyebrows.* (S, K.) — **مَرَثٌ الْجَسَدِ** *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 **هَارُوتٌ**: (TA:) a foreign word; or from **الْمَرُوثَةُ**; (K;) or from **الْمَرَثُ** as signifying **الْكُسْرُ**. (TA.)

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

مرث

1. **مَرَثٌ**, (aor. **مَرَثَ**, inf. n. **مَرُوثٌ**, §,) *He steeped dates in water, and mashed them* (§, K) with the hand; (§;) syn. **مَرَسَ**: (§, K;) sometimes **مَرَدَ** 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 مَرَدَ*. (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**

الأرض, and **مَرَّثَ**, he threw him, or flung him, upon the ground: or, accord. to Fr, the verb is **مَرَّنَ**. (TA.) = **مَرَّثَ السَّحْلَةَ**, aor. **مَرَّ**, (L,) and **مَرَّثَهَا**, He imparted to the lamb, or kid, a foul smell, of sweat, or grease, or the like, so that its mother would not take to it: (K:) he rendered it foul and greasy with his hand, so that its mother would not suckle it: (Ibn-Jo'eyl El-Kelbee:) he befouled it by stroking it with hands defiled by the smell of flesh-meat or fish, so that its mother would not take to it. (El-Mufaddal Ed-Dabbee.) — Also, **مَرَّثَ** He defiled water, by putting into it his hands foul with flesh-meat, or grease, or the like. (TA, from a trad.)

2. **مَرَّثَ**, inf. n. **مَرَّثَاتٌ**, He crumbled, or broke into small pieces, with his fingers. (K.) = Sec 1 in two places.

مَرَّثَ: see **مَرَّثَاتٌ**.

مَرْنَةٌ A single suck, by a child, of its mother's breast. (IAḥr.)

مَرْنَةٌ Patient in bearing altercation: (S, K:) mild and forbearing, or clement: as also **مَرْنٌ**: (IAḥr, K:) pl. of the former, **مَرْنَاتٌ**. (S.)

أَرْضٌ مَرْنَةٌ A land watered by a weak rain, (K,) and so rendered soft, and dissolved. (TA.)

مرج

1. **مَرَجَ**, aor. **مَرَّ**, inf. n. **مَرَجٌ**, He (a beast of carriage) fed in a pasture. (Mṣb.) — **مَرَجَ**, (aor. **مَرَّ**, S,) inf. n. **مَرَجٌ**, He sent a beast of carriage to pasture: (S, K:) or left it [app. to pasture wheresoever it would]: (Kt:) he pastured it; (TA;) and so **أَمْرَجَ**: (Kt, K:) or the latter signifies he left it to go wheresoever it would [app. to pasture]. (TA.) = **مَرَجَ**, inf. n. **مَرَجٌ**, † He mixed [a thing with another thing, or two things together]. (K.) — **مَرَجَ الْبَحْرَيْنِ**, [Kur., xxv., 55; and lv., 19,] † He hath mixed the two seas, (Zj, K,) so that they meet together, the sweet and the salt, yet so that the salt does not overpass its bounds and mix itself with the sweet: (Zj:) or He hath sent them forth so that they afterwards meet together: but this is only said by the people of Tihámeh: (Fr:) or, as also **أَمْرَجَ**, (this latter form is used by some, Akh, S, and is the form used by the grammarians, TA,) He hath let them flow freely, yet so that one does not become mixed with the other: (S, K:) He hath made them flow. (IAḥr, with reference to the former verb.) — **مَرَجَ**, aor. **مَرَّ**, † He marred, or spoiled, his affair. (TA.) — **مَرَجَ**, aor. **مَرَّ**, inf. n. **مَرَجٌ**, † It (e. g. a deposit, S, and a covenant, and religion, TA) became corrupt; impaired; spoiled; marred; or disordered. (S, K.) — **مَرَجَ**, aor. **مَرَّ**, inf. n. **مَرَجٌ**; (S, K;) and

مَرَجَ; but the former is the more approved; (TA;) It (a ring, on the finger, S, and an arrow, TA) became unsteady; (S, K,) like **جَرَجَ**. (S.) — **مَرَجَ**, aor. **مَرَّ**, inf. n. **مَرَجٌ**, † It (religion, and an affair, S, and a covenant, TA) became in a confused and disturbed state, (S, K, TA,) so that one found it difficult to extricate himself from perplexity therein. (TA.) It (a covenant), was in a confused state, and little observed. (TA.) — **مَرَجَ النَّاسَ** The people became confused. (TA.)

4: see 1, in two places. — **أَمْرَجَتْ** She (a camel) ejected her embryo, (S, K,) or the seed of the stallion, (M,) in a state consisting of, (K,) or after its becoming, (S, M,) what is termed **عَرَسٌ** [or matter resembling mucus] and blood. (S, M, K.) — **أَمْرَجَ** † He violated a covenant, (K,) and religion. (TA.)

مَرَجٌ A pasture, pasturage, pasture-land, or meadow; a place in which beasts pasture; (S, K, Mṣb, TA;) an ample tract of land abounding with herbage, into which beasts are sent to pasture: (T:) also a wide, open tract of land: (TA:) pl. **مَرَوِجٌ**. (Mṣb.)

مَرَجٌ وَمَرَجٌ; the latter being written thus, with the **ر**, quiescent, only to assimilate it to the former; (S, K;) and signifying † Confusion, and disturbance, in an affair or the like: (S, K:) or intricate disorder, discord, trouble, or the like. (L.)

مَرَجٌ A camel, and camels, (or a beast, or beasts, TA,) pasturing without a pastor. (K.)

مَرَجَانٌ, a coll. gen. n.; n. un. with **ة**; (L;) Small pearls: (AHeyth, T, S, K:) or the like thereof: or large pearls: (El-Wáhíde:) or coral, **بَسْتٌ**, which is a red gem: or red beads; which is the meaning assigned to the word by Ibn-Mes'ood, and is agreeable with the common acceptation thereof; or, accord. to Et-Tarasoosee (or, as in the TA, Et-Turtooshee, and so correctly accord. to MF) certain red roots that grow up in the sea, like the fingers of the hand: [vulgarly pronounced **مَرَجَانٌ**:] the **ن** is said to be an augmentative letter, because there is no Arabic word of the measure **فَعْلَانٌ**, except such as are reduplicative, like **خَلَخَالٌ**: but Az says, I know not whether it be a trilateral-radical word or a quadrilateral: (Mṣb:) Ikt asserts it to be of the measure **فَعْلَانٌ**. (TA.) — Also A leguminous plant that grows in the season called **الرَّبِيع**, (K,) rising to the height of a cubit, with red twigs, and broad round leaves, very dense, juicy, satisfying thirst, and having the property of making the milk of animals that feed upon it to become abundant: (TA:) n. un. with **ة**. (K.)

أَمْرَجَ, (S, K,) and **مَرَجَ**, (TA,) † A con-

fused affair, or case: (Zj., S, K:) or error: so the former signifies in the Kur, l., 5. (TA.)

سَرَجٌ مَرَجٌ: see **سَرَجٌ**.

مَرَجٌ † Mixture, syn. **خَلَطٌ**: (L:) [as though one of the few inf. ns. of the measure **فَاعِلٌ**, like **فَانَمَرٌ**: but it is said in the L to be a subst., like **كَاهِلٌ** and **غَارِبٌ**, and evidently signifies a mixture, or that which is mixed; syn. **خَلَطٌ**. — **مَرَجٌ مِنْ نَارٍ**, as occurring in the Kur, [lv., 14,] † A mixture (**خَلَطٌ**, L) of fire: (A'Obeid:) or flame mixed with the black substance of fire: or flame of fire: (TA:) or fire without smoke, (S, K,) whereof was created El-Jánn, (S,) i. e., Iblees, the father of the Jinn, or Genii, (Bd, Jel,) or the Jinn collectively: (Bd:) or fire دون **الحجاب**, [app. meaning below the veil, or that which conceals the lowest heaven, and the angels, from the jinn, or genii, who when they attempt to overhear the conversation of the angels, are smitten by the angels pursuing them with thunderbolts,] of which the thunderbolts consists. (Fr.) — See **مَرَجٌ**.

مَرَجٌ: see **مَرَجٌ**. — Also, A man who mars, or spoils, his affairs, (K, TA,) and does not execute them soundly. (TA.)

مَرَجٌ A she-camel ejecting her embryo, or the seed of the stallion, in a state consisting of, or after its becoming, what is termed **عَرَسٌ** [or matter resembling mucus] and blood. (TA.) A camel that usually does so is termed **مَرَجٌ**. (K.)

مرح

1. **مَرَحَتِ الْقَرْيَةَ**, aor. **مَرَّحَ**, inf. n. **مَرَحَانٌ**, The water-skin leaked, or let out its water through the punctures made in sewing it. (L.) — **مَرَحَ السَّحَابُ** The clouds poured forth rain. (L.) — **مَرَحَ**, (L,) inf. n. **مَرَحَانٌ**, (L, K,) He, or it, became weak. (L, K.) You say **مَرَحَتْ عَيْنُهُ** His eye became weak. (L.) Also, **مَرَحَتْ عَيْنُهُ**, inf. n. **مَرَحَانٌ**, His eye flowed much; (L, K;) and became in a corrupt, or vitiated, or disordered, state; (S, L, K;) and became inflamed, syn. **هَاجَتْ**: (S, L:) or poured forth tears: (L:) or shed many tears. (Sh.) — **مَرَحَ**, aor. **مَرَّ**, inf. n. **مَرَجٌ**, † He exulted; or rejoiced overmuch, or above measure; or he exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: (L:) or he exulted; or exulted greatly; or excessively; and behaved insolently and unthankfully, or ungratefully; syn. **أَشْرَ** and **بَطَرَ**: or he was very joyful or glad; (S, Mṣb;) and very brisk, lively, or sprightly: (S:) or he was joyful, or glad: (Mṣb:) or it signifies also, he became joyful, or glad, (K,) and light, (TA,) and the inf. n. in this sense is **مَرَحَانٌ**: (K, TA:) and he was brisk,

lively, or sprightly. (K.) — مَرَّحٌ, aor. ٤, (inf. n. مَرَّحٌ, L.) † *He was proud and self-conceited: and he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side.* (L, K.) So in the Kur, xvii., 39; and xxxi., 17. (L.) [See also verse cited voce صَاعٌ.]

2. مَرَّحَ الْقِرْبَةَ, (inf. n. تَمَرِّحٌ, L.) † *He filled the water-skin with water in order that the punctures of the stitches might close up; i. q. سَرَّبَهَا.* (S.) — Also, † *He rendered the water-skin sweet, when it was new, with إِذْخِرُ or with شَيْح.* The rendering it sweet with loam or clay is termed تَشْرِيبٌ. (IAqr.) — مَرَّحَ الْمَزَادَةَ † *He filled the مزادة with water, when it was new, in order that the punctures in it, made in sewing, might close up.* (T, K.) — مَرَّحَ الْجِلْدَ † *He anointed the skin with oil.* (K.)

4. امرحه *He made him to exult, or rejoice above measure; and to be exceedingly brisk, lively, or sprightly: or made him to exult; or to exult greatly, or excessively; and to behave insolently and unthankfully, or ungratefully: (L:) or he made him to be very joyful or glad; and to be very brisk, lively, or sprightly: (S:) [§c.: see 1].* — امرحه *It (pasture) made him (a horse) brisk, lively, or sprightly.* (S, L, K.)*

مَرَّحٌ, a subst., *The leaking of a water-skin, or its letting out its water through the punctures made in sewing it.* (L.) You say ذَهَبَ مَرَّحٌ الْمَزَادَةُ *The leaking of the مزادة has ceased, when the punctures made in sewing it become closed up.* (L, A, K.)

مَرَّحٌ and مَرِّحٌ (S, L, K) *Exulting, or rejoicing overmuch, or above measure; and exceedingly brisk, lively, or sprightly: or exulting; or greatly, or excessively, exulting; and behaving insolently, and unthankfully, or ungratefully: (L, K:*) or very joyful or glad; and very brisk, lively, or sprightly: (S:) [§c.: see 1:] pl. (of the former, L) مَرَّحَى and مَرَّحَى, and (of the latter, which has no broken pl.) مَرِّحُونَ.* (L, K.)

مَرَّحَى A word that is said to one when he hits the mark in shooting or casting; (S, K:) expressing admiration; (S;) as also مَرَّحِيًّا: (K:) [in the CK مَرَّحِيًّا, which is wrong] like as مَرَّحَى is said to one who misses the mark. (S.)

مَرَّادَةٌ مَرَّحَةٌ A مزادة that leaks, or does not retain its water. (AHan.) [See مَرَّحَتِ الْقِرْبَةَ.]

مَرَّحٌ, subst. from مَرَّحٌ, (S, L, K,) *Exultation, or joy, above measure; and exceeding briskness, liveliness, or sprightliness: or exultation; or*

great, or excessive, exultation; and insolent and unthankful, or ungrateful behaviour: (L, K:) or great joy or gladness; and great briskness, liveliness, or sprightliness: (S:) [§c.: see 1].*

مَرَّوْحٌ and مَمَّرَاحٌ (S, K) and مَمَّرِخٌ. (K.) *A brisk, lively, or sprightly, horse, (S, L, K,*) and she-camel. (L.) — مَرَّوْحٌ Wine; so called because of its briskness in the vessel. (ISd, L.) مَرَّوْحٌ عَقَارٌ Wine that affects the head, and makes the drinker very joyful and brisk. (S.) — قَوْسٌ مَرَّوْحٌ † *A bow at the beauty of which the beholders rejoice exceedingly (K) when they turn it about and examine it: (TA:) or, as though it rejoiced exceedingly, or greatly, at the beautiful manner of its shooting the arrow. (S, K.) — مَرَّوْحٌ طَرَّوْحٌ مَرَّوْحٌ تُعْجِلُ الظَّبْيَ أَنْ يَرَّوْحَ [A bow that sends the arrow far, that makes those who behold and examine it to rejoice exceedingly, that makes the antelope hasten to go]. A saying of the Arabs. (L.)**

مَرِّخٌ: see مَرَّحٌ.

مَمَّرِخٌ: see مَرَّوْحٌ.

عَيْنٌ مَمَّرَاحٌ † *An eye that sheds copious tears: (S, K:) an eye that is quick to weep. (TA.)* See مَرَّوْحٌ.

تَمَرَّاحَةٌ Very brisk or lively or sprightly; or exceedingly so. (IAth, L, from a trad.)

مرخ

1. مَرَّخَ جَسَدَهُ, (S, K,) aor. ٤, (K,) inf. n. مَرَّخٌ; (S;) and مَرَّخَهُ, (S, K,) inf. n. تَمَرِّخٌ; (S;) *He anointed his body (K) with oil (S, K) &c. (K.)* And مَرَّخَ إِدَاوَتَهُ *He smeared with clay his إِدَاوَةٌ [or small vessel of skin, for water,] in order that its odour might become good.* (IAqr, TA in art. ذرَح.)

2: see 1.

4: امرخ *He made dough, or paste, thin, (S, K,) by putting much water to it.* (S.)

5. تَمَرَّخَ بِالذَّهْنِ *He anointed himself with oil.* (L.)

مَرَّخٌ [a coll. gen. n.] *A certain kind of tree that quickly emits fire: (S, K:) it is of the kind called عَضَاهُ, and spreads, and grows high, so that people rest in its shade: it has neither leaves nor thorns, its branches being bare and slender twigs; and it grows in [small water-courses such as are termed] شُحْبٌ, and in hard grounds: of it are made the wooden instruments for producing fire which are called زَنَادٌ: the n. un. is with ة (AHn, L) its shade is thin: (L:) there is no tree that*

surpasses the مرخ in yielding fire: sometimes these trees are clustered and tangled together, and the wind blowing, and striking one part of them against another, they emit fire, and burn the valley: Aboo-Ziyád:) [the cynanchum viminale. (Spreng. Hist. rei. herb., p. 252: as mentioned by Freytag.)] It is said in a proverb, فِي كُلِّ شَجَرٍ نَارٌ وَأَسْتَمَجِدُ الْمَرَّخَ وَالْعَفَّارُ [In all trees is fire; but the markh and 'afár yield much fire]: (S:) accord. to AHn, the meaning is, endeavour to strike fire with gentleness; for that will be sufficient if the زَنَادٌ be مَرَّخٌ. (L.) See also عَفَّارٌ, and اسْتَمَجِدُ. The عَفَّارٌ is the زَنْدٌ, which is the upper [piece of the two which compose the زَنَادٌ]; and the مَرَّخٌ is the lower. (S, L.) [See also another proverb at the end of art. دَفَل.] — أَرْخَ يَدَيْكَ وَأَسْتَرْخِ إِنَّ الزَّنَادَ مِنْ مَرَّخٍ [Relax thy hands, and relax thyself, for the wooden instrument for striking fire is of markh]. A saying used with reference to a generous man who requires not to be importuned. (IAqr, TA.)

مَرِّخٌ (K) and مَمَّرِخٌ (L) *A man who anoints himself much, (L, K,) and perfumes himself much.* (TA.)

مَرَّوْحٌ Oil, &c., with which the body is anointed. (K.)

مَرِّخٌ: see مَرَّخٌ. = *A long arrow, having four feathers, (S, K,) with which one shoots to the utmost distance: (S:) or an arrow which they make for lightness, and which they mostly shoot to the utmost distance [to measure the ground] for the purpose of making horses run when they contend in a race. (Aboo-Ziyád.) — الْمَرِّخُ, (S, K,) and مَرِّخٌ, without ال, which, however, is understood, (IAqr,) [The planet Mars]; one of the stars called الْخُسُّ, (S, K,) in the fifth heaven, (S,) also called مَبْرَامٌ.*

مرد

1. مَرَّدَ, (aor. ٤, inf. n. مَرَّدٌ, S, L,) *He steeped bread, (S, L, K,) or corn, (Msb,) in water, and mashed it with his hand, so as to soften it: (S, L, Msb, K:) or he soaked bread in water; (M, L;) and so مَرَّتْ, and مَرَّدٌ, with the dotted د; or he softened bread in water, and crumbled it with his fingers. (As, L.) — مَرَّدَهُ *He rubbed it (a thing) in water. (TA.) — مَرَّدَهُ, inf. n. مَرَّدٌ, He crumbled it [namely bread &c.], or broke it into small pieces, with his fingers; syn. تَرَّدَهُ. (TA [but only the inf. n. is there mentioned.] — مَرَّدَهُ, aor. ٤, inf. n. مَرَّدٌ, He made it (a thing) soft. (L.) — مَرَّدَهُ and مَرَّدَهُ *He made it (a thing) soft and smooth; he polished it. (L.)* See also 2. — مَرَّدَ, (inf. n. مَرَّدٌ, S, L,) *He (a child, S, L) mumbled (مَرَّسٌ) the breast (S, L,*)***

ك) of his mother: (S, L:) or *sucked it*. (IKtt.) — **مَرَدٌ**, aor. َ, *He continued to cut* مَرِيد, i. e., *dates soaked in milk until rendered soft*. (K.) — **مَرِدٌ**; *It (a branch) was, or became, destitute of leaves*. (IAar, L.) — **مَرَدَتِ الأَرْضُ**, inf. n. مَرَدٌ; *The land was, or became, destitute of herbage, excepting a small quantity*. (TA.) — **مَرِدٌ** *He (a horse) was, or became, without hair upon the fetlock*. (IKtt.) — **مَرِدٌ**, aor. َ, (L, Mṣb, K,) inf. n. مَرَدٌ (S, L, Mṣb, K) and مَرُوْدَةٌ; (L, K;) and **مَرَدٌ**; (S, A, L, K;) *He (a youth, or young man,) was as yet beardless: (Mṣb:) or had no hair upon his cheeks: (IAar, L:) or remained to a late period without his beard having grown, (L, K,) or without the hair of his face having grown forth*. (S, L, Mṣb) = **مَرِدٌ** aor. َ, (A, L, Mṣb, K,) inf. n. مَرُوْدٌ (A, L, K) and مَرَدٌ; (IAar, L;) and مَرِدٌ, aor. َ, (S, L, Mṣb, K,) inf. n. مَرَادَةٌ (S, L, K) and مَرُوْدَةٌ; (TA, and some copies of the K;) and **مَرَدٌ**; (A, L;) *He exalted himself, or was insolent and audacious, in pride and in acts of rebellion or disobedience; (IAar, L;) he was bold, or audacious; (M, L, K;) and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or corrupt, or unbelieving, or disobedient or rebellious; or exalted himself and was inordinate in infidelity; or was extravagant in acts of disobedience and in wrongdoing; or was refractory, or averse from obedience: (S, M, A, L, Mṣb, K;) or he went to such an extreme as thereby to pass from out of the general state [or category] of that species [to which he belonged]. (M, L, K.) — So in the phrase **مَرَدٌ عَلَى الأَمْرِ** *He was bold or audacious, and immoderate, &c., in the affair: (M, L:) and in like manner, عَلَى السَّرِّ, in evil, or mischief: تَمَرَدٌ عَلَيْنَا* *He acted immoderately, inordinately, or exorbitantly, &c., towards us, or against us*. (L.) — Some explain مَرَدٌ as syn. with خَبِيثٌ [signifying *He was bad, evil, wicked, malignant, noxious, corrupt, &c.*]. (MF.) — **مَرَادٌ وَعَزَّ الأَبْتَقُ**; [Mārid hath resisted the attempt to take it, and El-Ablak hath proved strong]: a proverb: (S:) originally said by Ex-Zebbā, the Queen of the Arabs, with reference to two fortresses which she had failed to take. (TA.) = **مَرَدٌ**, (L,) inf. n. مَرَدٌ, (L, K,) *He (a sailor) pushed, or propelled, a ship or boat, with a مَرْدِيٌّ*. (L, K.) — *He drove vehemently*. (L, K.) = **مَرَدٌ** [from مَرَدٌ عَلَى شَيْءٍ; {aor. َ,} (K,) inf. n. مَرُوْدٌ; (S, L;) and مَرَدٌ; (L.)] *He became accustomed, habituated, or inured, to a thing*. (S, L, K.) — **مَرَدُوا عَلَى التَّبَاقِي** [Kur., ix., 102,] *They have become accustomed, habituated, or inured, to hypocrisy: (Fr., A, L:) or they have exalted themselves, or become insolent and audacious, in hypocrisy: (IAar:) accord. to Er-Rāghib, it is**

from شَجَرَةٌ مَرْدَاٌ “a tree without leaves;” meaning, † *they have become destitute of good*. (TA.) — **مَرَدٌ عَلَى الكَلَامِ**; *He became accustomed, or habituated, to what was said, so that he cared not for it*. (L.)

2. **مَرَدَةٌ**, inf. n. تَمَرِيدٌ; *He stripped it (a branch) of its leaves*. (S, A, L.) — † *He stripped it (a branch) of its peel; as also مَرَدَةٌ*. (TA.) See 1. — **مَرَدَةٌ**, (A, L,) inf. n. تَمَرِيدٌ, (S, L, K,) *He made it (a building) smooth (S, A, L, K) and even (L, K) and tall or long; (A;) and plastered it with mud*. (L.)

5: see 1 in five places.

مَرْدٌ [Coll. gen. n.] *Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth; syn. تَمَرِيدٌ*. (T, L.) — *What is fresh and juicy of the fruit of the* أَرَاك: (T, S, L, K:) *what is ripe thereof is called كَبَاثٌ: (T, L:) or [in the CK, and] what is ripe thereof: (L, K:) what has become black being called كَبَاثٌ: (TA in art. بَرَم:) or certain red and large things pertaining thereto: n. un. with ة. (AHn, L.)*

مَرْدِيٌّ: see مَرَطِيٌّ.

مَرْدِيٌّ a pole with which a ship, or boat, is pushed, or propelled: (L, K:) or an oar; syn. مَجْدَانٌ. (IKtt.)

مَرَادٌ (S, L, K) and **مَرَادٌ** (K) *The neck: (S, L, K:) pl. [of the latter] مَرَارِيدٌ*. (K.)

مَرُوْدٌ: see مَارِدٌ.

مَرِيدٌ *Bread steeped in water, and mashed with the hand: or soaked in water*. (L.) — *Dates soaked in milk until they become soft: (S, L, K:) or dates thrown into milk to become soft, and then mashed with the hand: (Aṣ, L:) or moistened, and rubbed and pressed with the fingers till soft, in water or in milk; as also مَرِيْسٌ*. (Mgh, art. مَرَس.) — *Water with milk*. (K.) — *Anything rubbed and pressed with the hand until it becomes flaccid*. (Aṣ, L.) = See مَارِدٌ.

مَرَادٌ: see مَرَادٌ.

مَرِيدٌ: see مَارِدٌ.

مَارِدٌ [from مَرَدٌ] and **مَرِيدٌ** [from مَرَدٌ] (S, M, A, L, Mṣb, K) and **مَمَرِيدٌ** (A, K) [One who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience; an insolent and audacious rebel or unbeliever; see 1;] *bold or audacious; (M, L, K;) and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or*

*corrupt, or unbelieving, or disobedient or rebellious; &c.; see 1; (S, M, A, L, Mṣb, K;) and strong: (L:) these epithets are applied to evil beings of mankind and of the jinn, (L,) and to any animal: (M, L:) the first is said to be applied to an evil jinn of the most powerful class: (Mir-āt ez-Zemān, &c.) pl. (of the first, M, L,) مَرَدَةٌ (M, L, K) and مَرَادٌ; (A;) and (of the second, M, L) مَرَدَاٌ. (M, L, K.) **مَرِيدٌ** signifies the same in an intensive degree. (S, L, K.) — **مَارِدٌ** *Lofty, high: (L, K:) applied to a building*. (TA.) — **مَارِدٌ** and **مَرُوْدٌ** *One who often goes and comes, by reason of his briskness, liveliness, or sprightliness*. (L.)*

أَمْرَدٌ — **شَجَرَةٌ مَرْدَاٌ** † *A tree having no leaves upon it: (Ks, A, L, K:) or, of which the leaves have altogether gone: (AHn, L:) and in like manner, غُصْنٌ أَمْرَدٌ † a branch having no leaves upon it: (Ks, S, L:) or the latter expression is not used. (T, L.) — **رَمْلَةٌ مَرْدَاٌ** † *A sand that is plain (L) and produces no plants: (S, A, L, K:) pl. مَرَادٍ, as though it were a subst. (M, L.) — **أَرْضٌ مَرْدَاٌ** † *An expanse of sands in which nothing grows: pl. مَرَادِيٌّ [or مَرَادِيٌّ]*. (Aṣ, T, L.) — **أَمْرَدٌ** *A youth, or young man, as yet beardless: (Mṣb:) or having no hair upon his cheeks: (IAar, L:) or who has remained to a late period without the hair of his face having grown forth: (S, Mṣb:) or whose mustache has grown forth, but not his beard, (L, K,) he having attained the usual age at which the beard grows: (L:) pl. مَرْدٌ: (L:) dim. أَمْرِدٌ. (A.) You do not apply the epithet مَرْدَاٌ to a girl [in the sense above explained]. (S, L.) It is said in a trad., **أَهْلُ الجَنَّةِ جُرْدٌ مَرْدٌ** [The people of paradise are without hair upon their bodies, and beardless]. (L.) — **مَرْدَاٌ** *A woman having no hair upon her pubes*. (M, L, K.) [In some copies of the K, for لَا إِسْبَ لَهَا, we find لَا اسْت لَهَا: and the like is found in copies of the A.] — **أَمْرَدٌ** *A horse having no hair upon the fetlock*. (S, L.)***

مَمَرِيدٌ *A building made smooth, and tall or long: (A:) or made smooth: (L:) or made tall or long*. (A'Obeyd, L, K.)

† **جَبَلٌ مَمَرِيدٌ** [A mountain that opposes obstacles to one's ascent]: pl. مَمَرِيدَاتٌ. (A.) — See مَارِدٌ.

مَرْدَقُوش: see مَرْتَكُ in art. رَتَك.

مردقش

مَرْدَقُوشٌ [Marjoram; sweet marjoram; so called in the present day;] i. q. مَرْدَقُوشٌ [q. v.]: (S, K:) an arabicized word, (AHeyth, K,) [thought to be so by J,] from [the Persian]

مَرْدَقُوش, (K) meaning "having a dead ear," (TA,) or "having a soft ear," [which is given in the K as one of the significations of the arabicized word,] (AHeyth, TA,) because what is flaccid is as though it were dead: (TA:) or [so accord. to the S, TA; but accord. to the K, and] saffron: (S, K:) and a certain perfume which a woman puts upon her comb, inclining to redness and blackness. (K.) The vulgar [generally] say مَرْدَقُوش. (TA.)

[مرز]

See Supplement.]

مرزجش

مَرْدَقُوش, (S, and so in the K in art. مردقش &c., in some copies of the K in the present art.,) or مَرزَجُوش, (so in some copies of the K in the present art.,) or both, the latter being of the measure فَعْلُولٌ, like عَضْرُوفٌ, (TA,) [Marjoram; sweet marjoram; called by the former name in the present day;] i.q. مَرْدَقُوش: (S, K:) an arabicized word, from [the Persian] مَرزَنگُوش [lit. "mouse-car": but see مَرْدَقُوش: in [genuine] Arabic, سَمَسَقٌ: beneficial for dysury, and colic, and the sting of the scorpion, and pains arising from cold, and melancholy, and inflation, or flatulence, and the disease called نَقْوَةٌ [which distorts one side of the face], and flow of saliva from the mouth, and it is strongly diuretic, and dries up humours of the stomach and bowels. (K.)

موس

1. مَرَسَةٌ, (S, M, A, Mṣb, K,) فى الماء, (S, M, A, K.) aor. ٤, (M, A, Mṣb, K,) inf. n. مَرَسٌ, (M, Mgh, Mṣb,) He macerated, steeped, or soaked, it, (namely, a quantity of dates, S, K, or other things, S, or medicine, M, A, and bread, M,) in water, (S, M, K,) and mashed it with the hand: (S, K:) so says ISk: (TA:) he rubbed and pressed it, (namely, a quantity of dates,) with the hand, in water, so that it became mashed: (Mṣb:) he moistened it, (namely, bread, or the like,) in water, and rubbed and pressed it with the fingers until it became soft. (Mgh.) مَرَسٌ also signifies the rubbing and pressing with the hand: and mixing; or moistening with water or the like. (TA.) — مَرَسٌ إِصْبَعُهُ, aor. ٤, (S, K,) inf. n. مَرَسٌ, (TA,) He (a child) mumbled, or bit softly, his finger; i.q. مَرَسَتْهَا, (S, K,) of which it is a dial. form; or it is an instance of mispronunciation. (S.) See also مَرَسٌ — مَرَسٌ يَدَهُ بِالْمِنْدِيلِ † He wiped his hand with the napkin. (ISk, S, K.) See also 5. — مَرَسٌ: see 3. — مَرَسٌ الْحَبْلُ, (S, M,) aor. ٤, (S,) inf. n. مَرَسٌ; (S, M;) or مَرَسٌ, aor. ٤, (K,) inf. n. مَرَسٌ; (TA;) The rope fell on one of the two sides of the sheave of the pulley: (S, K:) or fell

between the sheave of the pulley and the bent piece of iron which is on each side thereof and in which is the pin whereon the sheave turns. (M.) And مَرَسَتْ الْبَكْرَةُ, aor. ٤, inf. n. مَرَسٌ, The sheave of the pulley had its rope sticking fast between it and the قَعْوُ [or cheek]. (S, K.)

3. مَارَسَ, (M, TA,) inf. n. مَارَسَةٌ and مَرَسٌ, (S, M,) He laboured, exerted himself, strove, struggled, contended, or conflicted, to prevail, overcome, gain the mastery, or effect an object, syn. of the inf. n. مَعَالَجَةٌ: (S:) or he did so vehemently; as also مَرَسٌ, [aor. ٤,] inf. n. مَرَسٌ: (M, TA:) [and مَرَسَةٌ is also, perhaps, an inf. n. of the latter verb, though by rule its verb should be مَرَسٌ.] You say, فَحَلَّ ذُو مَرَسٍ A stallion possessing strength: (K:) or possessing strength, or vehemence, of labour or exertion; (TA;) and مَرَسٌ ذُو مَرَسٍ, and مَرَسِيٌّ, Such a one is a possessor of hardness and strength, (A,) and رَجُلٌ بَيْنَ الْمَرَسِ, (S, TA,) and الْمَرَسَاتِ, (K,* TA,) A man bearing evidence of strength: (K,* TA:) or of strength, or vehemence, of labour or exertion. (S.) — مَارَسَهُ, (K,) inf. n. as above, (TA,) He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object: he laboured, or worked, at it, or upon it: syn. عَالَجَهُ, and زَاوَلَهُ. (K.) You say, مَارَسَ قَرْنَهُ He strove, contended, or conflicted, with his adversary; syn. عَالَجَهُ. (A.) And مَارَسَ عَمَلًا He exercised, or practised, diligently, or plied, a work, or an occupation; he laboured. (L, voce عَالَجَ.) And مَارَسَ الْأُمُورَ [He laboured, exerted himself, or exercised himself diligently, in the management, or transaction, of affairs]. (A.) And مَارَسَ ظَهْرًا [He plied, worked, or put to labour, a camel for riding, or carriage]. (L, art. عَالَجَ.) — مَارَسٌ, inf. n. مَارَسَةٌ, also signifies He played, or sported, with another, or others; as, for instance, with women; used in this sense in a trad. (TA.) See also 5, in two places.

4. اِمْرَسَ الْحَبْلُ, (inf. n. اِمْرَاسٌ, TA,) He restored the rope to the place [or groove of the sheave] in which it ran. (S, M, K.) — Also, He removed the rope from the place in which it ran; (TA;) he made the rope to stick fast between the sheave of the pulley and the قَعْوُ [or cheek]. (S, K, TA.) Thus it bears two contr. significations, on the authority of Yaakooob. (S.)

5. تَمَرَسَ It was, or became, strongly twisted and adhering. (M.) See مَرَسَةٌ — تَمَرَسَ بِهِ He kept to it constantly, or assiduously; he accustomed himself to it; syn. ضَرَبَهُ [app. for ضَرَبِيٌّ بِهِ]. (M.) — He rubbed, or scratched, himself against it; ((S, A, K;) as, for instance,

a camel against the trunk of a palm-tree, (A,) or any tree, on account of the mange or an itching; (TA;) as also تَمَرَسَ بِهِ. (S, K.) You say also, تَمَرَسَ الْبَقْرَةُ بِالشَّجَرِ The cow rubs her horns against the trees to sharpen them. (A. [In my copy of the A, I find here تَمَرَسٌ; but this is evidently a mistake of the copyist for تَمَرَسٌ, or its original form تَمَرَسٌ.]) — [Hence, app., † He made use of him.] You say, لَا يَتَمَرَسُ بِهِ † [No one makes any use of him; for he is hard: nothing, meaning no profit, or advantage, is reaped, or obtained from him]. (L.) [See also تَمَرَسٌ. — † He (a camel) ate of it (a tree) time after time. (A, TA.) It is said in a trad. respecting the signs of the resurrection يَتَمَرَسُ الرَّجُلُ بِدِينِهِ كَمَا يَتَمَرَسُ الْبَعِيرُ بِالشَّجَرَةِ (A, TA*) meaning, † The man will play, or sport, with his religion, [like as the camel cuts time after time of the tree; or, accord. to another explanation, like as the camel rubs, or scratches, himself against the tree:] or the meaning is, will strive and contend in dissensions or seditions. (TA.) — † He set himself against him to do evil, or mischief. (A, TA.) — † I.q. فَلَانٌ تَمَرَسَ بِالتَّوَائِبِ, whence the saying, مَارَسَهُ; whence the saying, † Such a one strove against calamities and contentions, to gain the mastery]. (A.) — † He besmeared himself with it; namely, with perfume. (A, TA.) — † He wiped himself with it. (TA.) — See also what next follows.

6. تَمَارَسُوا [They laboured, strove, struggled, contended or conflicted, one with another, to prevail, overcome, gain the mastery, or effect an object:] they contended together, smiting one another, syn. تَضَارَبُوا, (A, K,) in war: (A:) and [in like manner] you say also, † تَمَرَسُوا, (K in art. دَعَكَ,) or, of two men, تَمَارَسَا الشَّرَّ. (S in that art.) — تَمَرَسَا فِي الْحَرْبِ بَيْنَهُمَا [They two laboured, or strove, each with the other, to do evil, or mischief]. (S, art. كَوَح.)

8. اِمْتَرَسَ الْأُلْسُنُ فِي — see 5. — اِمْتَرَسَتْ الْخُصُومَاتُ † The tongues persisted in wranglings, or contentions, (S, M,) and assailed one another. (M, A.) — اِمْتَرَسَتْ بِهِ, occurring in a poem of Aboo-Dhu-eyb, is said of wild asses that had drawn near to the hunter as one that would rub himself against a thing: (S, TA:) or, accord. to Es-Sukkaree, of a wild she-ass, and meaning, She began to strive with him to circumvent him and gain the mastery [جعلت تَكَارُهُ وَتَعَالَجُهُ] [as written in the TA; but I doubt not that تَكَارُهُ is a mis-transcription for تَكَادِيَهُ, which is much like تعالجه in signification; and therefore I have thus rendered it]: or the meaning is, she had his arrow sticking fast in her. (TA.)

مَرَسَ: see مَرَسَةٌ, and 3.

مَرَسٌ A strong man: (TA:) or a man (S) strong, or vehement, in labour or exertion: (S, M:) and strong, experienced in affairs, and who has laboured, or exerted himself, in the management, or transaction, thereof: pl. أَمْرَاسٌ. (TA.) You say also, إِنَّهُ لَمَرَسٌ حَذِرٌ, meaning, Verily he is strong in the waging of wars. (TA.) = هُمُ عَلَى مَرَسٍ وَاحِدٍ They are alike in dispositions. (S, TA.)

مَرَسَةٌ, (S, K,) or مَرَسٌ, (A,) or both, the latter being sometimes used as a sing., (M,) A rope: (S, M, K:) so called because of the strong twisting and adhering (تَمَرَسَ) of its strands, one upon another: (TA:) pl. [or rather coll. gen. n.] of the former, مَرَسٌ; (S, M, K;) and pl. pl., (M, K,) [i.e.] pl. of مَرَسٌ, (S, A,*) أَمْرَاسٌ. (S, M, A*, K.) — Also, the former, A dog's rope: pl. as above. (M.)

مَرَسِينٌ The myrtle-tree; (شَجَرَةُ الْآسِ); also called رَيْحَانُ الْقُبُورِ: of the dial. of Egypt: but perhaps the ن is a radical letter. (TA.)

بُكَرَةٌ مَرُوسٌ A sheave of a pulley that is wont to have its rope stick fast between it and the قَعْو [or cheek]. (S, * M, * K, * TA.)

مَرِيَسٌ Dates macerated, or steeped, or soaked, and mashed with the hand, (A, * K,) or moistened, and rubbed and pressed with the fingers till soft, (Mgh,) in water or in milk. (A, O, Mgh.)

In the copies of the K, the words فِي الْمَاءِ are omitted; and immediately after their place follows أَوَالْتَبِنُ [as though meaning, "or it signifies milk."] (TA.) Also, i.q. ثَرِيدٌ. q.v. (K.)

مَرِيَسِيَّةٌ [in the modern Egyptian dial. مَرِيَسِي] The south wind, that comes from the direction of مَرِيَسٌ, which, says AHn, is the lowest part of the country of the Nubians, next to the district of أَسْوَان. (M.)

فَحْلٌ مَرَّاسٌ A strong stallion: (K:) or a stallion strong, or vehement in labour or exertion. (M, Sgh.) — لَيْلَةٌ مَرَّاسَةٌ: A night's journey in which is no remissness or languor; (M;) i.e., (M,) a hard and fatiguing and long night's journey. (IAqr, M, K.)

مَارَسْتَانٌ A hospital for the sick: an arabicized word [from the Persian]: (Yaqkoob, S, K:) originally بِيْمَارِسْتَانٌ: (Yaqkoob, TA.)

أَمْرَسٌ [an imitative sequent and corroborative of أُخْرَسٌ, as is shown in the M, art. مرس, see أُخْرَسٌ.]

مُتَمَرَسٌ [originally A place where one rubs or scratches himself against a thing. Hence, app.,

the saying,] — مَا بِلْفَلَانٍ مُتَمَرَسٌ † [Nothing can be done with, or got from, such a one]: said of him from whom the enemy can obtain no advantage: (A:) or of him who is hardy and strong, so that he who strives with him cannot withstand him, because he has striven against calamities and contentions: (TA:) and of the avaricious man, from whom he who is in want cannot obtain anything. (A, TA.)

مرض

1. مَرَضٌ, (S, Mṣb, K,) aor. َ, inf. n. مَرَضٌ and مَرَضٌ, (Mṣb, K,) which latter is a dial. form rarely used, (Mṣb,) He (a man, S, or an animal [of any kind], Mṣb) was, or became, [diseased, disordered, distempered, sick, or ill; i.e.] in the state termed مَرَضٌ (S, Mṣb, K) denoting that change of the constitution or temperament which is described in the explanation of this term below; (K;) as also مَرَضٌ, expl. by صَارَ ذَا مَرَضٍ. (K, TA; but not in the CK.) — [Hence, مَرَضَتِ الْعَيْنُ † The eye became languid; or languishing; or weak: (see مَرِيضٌ:) or, as Golius says, on the authority of Ibn-Maṣrūf, was weak from much, and too much, looking.] — And مَرَضَتِ اللَّيْلَةُ † The night became dark. (Th, O.) — [The verb probably has several other tropical significations agreeable with explanations of مَرَضٌ and مَرِيضٌ which will be found below.]

2. مَرَضَةٌ, (S, Mgh, Mṣb,) inf. n. تَمَرِيضٌ, (S, Mṣb, K,) He took care of him in his sickness; (Sb, S, Mgh;) and treated him medically, to remove his disease; the measure فَعَّلَ in this instance having a privative quality, though its quality is in most instances confirmative: (Sb:) or he took good care of him, namely a sick person: (K:) or he undertook, or managed, or superintended, the medical treatment of him. (Mṣb.) = مَرَضٌ فِي الْأَمْرِ, (IDrd, A,) [and مَرَضَةٌ, (O, K voce ضَمِيًّا)] inf. n. as above, (S, K,) † He fell short of doing what he ought to have done, or was remiss, in, or with respect to, the affair: (S, A:) or he did not exert himself to the full, or to the utmost, or beyond what is usual, in it: (IDrd:) or he did it weakly, or feebly, (K, * TA,) not firmly or soundly: (TA:) as also مَرَضٌ فِيهِ. (TA.) [See also 5.] And مَرَضٌ فَلَانٌ فِي حَاجَتِي † Such a one was deficient in activity in accomplishing my want. (TA.) And مَرَضٌ فِي كَلَامِهِ † He was weak in his speech. (IDrd.) — حَكَاهُ بِصِغَةِ التَّمَرِيضِ, probably a post-classical phrase, signifies † He mentioned it, or related it, in a manner implying that it was doubtful, or was a mere assertion; as when the word قِيلَ is used.]

3. مَرَضْتُ رَأْيِي فِيكَ: see 2. — مَرَضْتُ فِي الْأَمْرِ: see 2. — مَرَضْتُ رَأْيِي فِيكَ † I deceived myself, or endeavoured to deceive myself, respecting thee. (A, TA.)

4. امرض: see 1. — He had a bane, or murrain, (Yaqkoob, S,) or a disease, or distemper, (A, TA,) in his beasts, (Yaqkoob, S, A,) or camels. (TA.) = امرضه He (God, S, Mṣb) rendered him مَرِيضٌ [or diseased, &c.]. (Sb, S, * Mṣb, K.) You say also, أَكَلَ مَا لَمْ يُوَأَفِّقْهُ فَأَمْرَضَهُ (A, TA) [He ate what did not agree with him, and] it caused him to fall into المَرَضَ [or disease, &c.]. (TA.) — [Hence,] إِمْرَاضُ الْأَجْفَانِ (S, voce إِسْجَادٌ): The lowering of the eyelids [in a languid, or languishing, manner: see مَرِيضٌ]. (TK, voce إِسْجَادٌ.) — امرضه also signifies He found him to be مَرِيضٌ [or diseased, &c.]. (K.) = Also امرض † He was near to being right in opinion, (S, L, K,*) though not altogether right. (L.) In the K, this signification is wrongly assigned to امرضه. (TA.) A poet says, (S,) namely El-Uḳayshir El-Asadee, praising 'Abd-el-Melik Ibn-Marwān, (TA.)

• وَلَكِنْ تَحْتَ ذَاكَ الشَّيْبِ حَزْمٌ *
• إِذَا مَا ظَنَّ أَمْرَضٌ أَوْ أَصَابَا *

[But beneath that hoariness is good judgment: when he forms an opinion, he is nearly right, or he is right]. (S, TA.) — Also, امرضه فَلَانٌ † Such a one was near to attaining the object of his [another's] want. (A, TA.)

5. تَمَرَضٌ: He was weak, or feeble, in his affair. (A, * K, TA.) [It seems to be indicated in the A that تَمَرَضٌ also has this signification; like as مَرَضٌ in nearly the same sense is syn. with مَرَضٌ, q.v.: or perhaps تَمَرَضٌ signifies † he feigned, or made a false show of, weakness, or feebleness, in his affair: it is said, in the A, to be used tropically as well as properly.]

6. تَمَارَضٌ He feigned, or made a false show of, مَرَضٌ [or disease, &c.] in himself. (S, A,*) — See also 5.

مَرَضٌ: see 1: and see what here next follows, in six places.

مَرَضٌ (IDrd, S, O, Mṣb, K) and مَرَضٌ: (Mṣb, K:) see 1: i.q. سَقَرٌ [Disease, disorder, distemper, sickness, illness, or malady]; (IDrd, S;) which is the contr. of صِحَّةٌ; and affects man and the camel [&c.]: (IDrd:) or a certain state foreign to the constitution or temperament, injurious to the intellect; whence it is known that pains and tumours are accidents arising therefrom: or, as IF says, that whereby a man passes beyond the limit of health or soundness or perfection or rectitude, whether it be disease (عَلَّةٌ),

or † *hypocrisy*, or † *a falling short of doing what he ought to do in an affair*: (Mṣb:) or *a dark and disordered state of the constitution or temperament, after a clear and right state thereof*: (O, K:) or † *مرض* is † *[a disease] of the heart*: (K:) Aboo-Is-hāk says, *مرض* and *سفر* are said to be in the body and † in religion, like as *صحة* is said to be in the body and in religion; and † *مرض* is in the heart, applying to † *everything whereby a man quits a state of soundness or perfection or rectitude in religion*: (TA:) and Aṣ says, I recited to Aboo-Amr Ibn-El-'Alā [the words of the Kṣur, ii. 9, &c.,] *في قلوبهم مرض*, and he said to me † *“مرض، O boy”*: (AHāt, IDrd, Mṣb:) and *مرض*, or this and † *مرض* also, signifies † *doubt*: and † *hypocrisy*: (K:) and † *weakness of belief*: (TA:) and the former, (TA,) or † both, (K,) † *languor, or languidness, or weakness*: (K:) and † *darkness* (IAṣr, K) in the heart: (IAṣr:) and † *defectiveness; deficiency; or imperfection*; (IAṣr, K;) which last is said by IAṣr to be the primary signification: (TA:) or *مرض* in the body is a *languor, or languidness, or weakness, of the limbs, or members*: and in the eye, † *weakness of sight*: and in the heart, † *a flagging, or remissness, in respect of the truth*: (Ibn-'Arafeh:) or it properly signifies *an accidental affection of the body, which puts it out of the right state proper to it, and necessarily occasions interruption, or infirmity, in its actions*: and tropically, † *affections of the mind, which interrupt, or mar, its integrity*; such as † *ignorance*; and † *evil belief*; and † *envy*; and † *malevolence, or malice*; and † *love of acts of disobedience*; for these prevent from the attaining of excellences, or lead to the cessation of true eternal life: (Bḍ, ii. 9:) it is a gen. n.: (IDrd:) and the n. un. is † *مرضة*: (A, TA:) it is one of the inf. ns. which have pls., like *شغل* and *عقل*; the pls. of these three being *أمراض* and *أشغال* and *عقول*. (Sb.) *في قلوبهم مرض*, in the Kṣur, [ii. 9, &c.,] means † *In their hearts is doubt*: (AO:) or † *doubt and hypocrisy*. (TA.) And *الذي في قلبه مرض*, in the same, [xxxiii. 32,] † *In whose heart is darkness*: or † *flagging, or remissness, in respect of what is commanded and what is forbidden*: or † *love of adultery or fornication*: (TA:) or *hypocrisy*. (A.)

مرض: see *مريض*.

مرضة [A single disease, &c.]: see *مرض*, near the end of the paragraph.

مراض A disease [or blight or the like] which affects fruits, and destroys them. (K.)

مريض [Diseased; disordered; distempered; sick; or ill;] in the state termed *مرض* (Mṣb, K) denoting that change of the constitution or tem-

perament which is described in the explanation of the latter word above; (K;) as also † *مرض* (K,) and † *مارض*, (IB, Mṣb, K,) the first [and second] being from the verb of which the inf. n. is *مرض*, and the third from that of which the inf. n. is *مرض*, (Mṣb,) and † *ممرض*, and † *ممرض*: (TA:) or, applied to a body, it signifies *deficient in strength*: (IAṣr:) pl. *مراض* (A, K, TA:) and *مريض* (IDrd, Mṣb, K) and *مراضى* (IDrd, K) and *مراضا*; (TA;) or *مراض* may be pl. of *مارض* (TA) [or of *مرض*]. Accord. to Lḥ, you say, *عُد فلان فإنه مريض* [Visit thou such a one, for he is sick]: and *تأكل هذا ثم مرض* *الطعام فإنك مريض* *إن أكلته* [i.e. Eat not thou this food, for thou wilt be sick if thou eat it]. (TA.) [*مريض* has also several tropical significations.] You say also, *عين مريضة* † *An eye in which is languor, or languidness, or weakness*: (S, TA:) pl. *أعين مراض*, and *مريض*. (A, TA.) And *امرأة مريضة* and *مريضة النظر* † *A woman weak in sight*. (IDrd.) And *قلب مريض* † *A heart deficient in religion*. (IAṣr.) And *شمس مريضة* † *A sun having a feeble light*; (A, K;*) *not clear*, (S, TA,) and *not beautiful*. (TA.) And *أرض مريضة* † *A land in which are frequent seditions, or factions, or conflicts, or dissensions*, (A, TA,) and *wars*, (A,) and *slaughters*: (TA:) or † *in a weak condition*: (K:) or † *straitened with its inhabitants*: or † *in which the wind is still, and the heat intense*: or *that causes disease*; meaning † *corrupt in its air*. (TA.) And *ريح مريضة* (A, K) † *A weak wind*: (K:) or † *a still wind*: or † *a wind intensely hot, and blowing feebly*. (TA.) And *ليلة مريضة* † *A night in which no star shines*; (A;) *in which the sky is clouded, so that there is no light*. (TA.) And *رأى مريض* (A, TA) † *An opinion deviating from what is right*. (TA.)

مارض: see *مريض*, in two places.

ممرض A man having diseased camels: so in the following trad.: *لا يورد ممرض على مصيح* [One having diseased camels shall not bring them to water immediately after one whose camels are in a healthy state]: the prohibition being not because of the transition of disease by contagion; but because sometimes disease may befall the healthy beasts, and it may come into the mind of the owner that that is from contagion. (TA.) [See also *مصح*.]

ممرض A man frequently diseased or sick. (S, K.)

ممرض see *مريض*.

مريض: see *مريض*. — Also, † *A man weak, or feeble, in his affair*. (TA.)

مرط

1. *مرط*, aor. ى, (K,) inf. n. *مرط*, (S, Mgh,) *He (a man, S) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks*; (S;) or *upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears*: (K, TA:) or *most of his hair fell off*. (Mgh.) [See also *مرت* and *مرد*]. = *مرط*, aor. ى, (S,) inf. n. *مرط*, (K,) *He plucked out hair* (S, K,) as also † *مرط*, (K,) inf. n. *تمريط*, (TA,) and *feathers, and wool, from the body*. (TA.)

2: see 1: — and 8. = *مرط الثوب*, inf. n. *تمريط*, *He shortened the sleeves of the garment, and made it into a مرط*. (K.)

3. *مارطه*, (K,) inf. n. *ممارطة* and *مراط*, (TA,) *He plucked out his hair, and scratched him with his nails*. (K.)

4. *امرط الشعر* *The hair attained to the time at which it should be plucked out; it was time for it to be plucked out*. (S, K.) — *امرط النخلة* † *The palm-tree dropped, or let fall, its ripe dates* (Jm, K) *in a juicy, or sappy, state*. (Jm.) = *امرط الناقة ولدها* *The she-camel cast her foetus in an imperfect state, with no hair upon it*. (IDrd.)

5. *تمرط الشعر*, (S, K,) quasi-pass. of *مرطه*, (TA,) *The hair fell off by degrees; became scattered*; (S,* K;) as also † *امرط*, of the measure *اقتعل*, [originally *امترط*], (K,) or, [rather,] as in the TṢ, of the measure *انفعل*, [originally *انمرط*], quasi-pass. of *مرطه*. (TA.) [In like manner] you say also, *تمرط أوبار الإبل*, *The fur of the camels became scattered*. (TA.) And *تمرط الذئب* † *The feathers of the arrow fell off*. (TA, from a trad.) And *تمرط الذئب* † *The hair of the wolf fell off until little thereof remained upon him*. (TA.) [See also *مرط*.]

7. *امرط* [said in the TṢ to be of the measure *انفعل*]: see 5, in two places.

8. *امرطه* *He seized it, took it hastily, or snatched it unawares*, (K, TA,) *from his hand*: (TA:) or *he collected it together*, (K, TA,) *namely, a thing that he had found*; as also † *امرط*. (TA.) = *امرط* [said in the K to be of the measure *انفعل*]: see 5, in two places.

مرط A [garment of the kind called] *كساء*, of wool, or of *خز* [q.v.], (S, Mgh, Mṣb, K, TA,) or of *linen*, (TA,) and † *of hair-cloth, being*

tropically applied to one of this last description in a trad. of 'Aisheh, (MF,) used as an *إزار*, [i.e. a waist-wrapper,] (S, Mgh, Mṣb,) in former times, (S,) and sometimes a woman throws it over her head, (Mgh,) and wraps herself in it: (Mgh, Mṣb:) or a green [perhaps meaning gray as is often the case] garment: or any garment that is not sewed: (TA:) [see 2:] pl. *مُرُوط*. (S, Mgh, Mṣb, K.)

مُرُوط: see *أَمْرُط*, in two places.

مِرْطَاوَان: see *مِرْطَاة*.

مِرْطَاة: }
مِرْطَاة: } see *أَمْرُط*.

مِرْطَاة What falls, of hair, when it is plucked out; (S, K,*) or when it is combed: (K, *TA:) or what is plucked out from the arm-pit. (Lh.)

مِرْطَاة The uvula. (Hr, K.) — See also the next paragraph, in two places.

مِرْطَاة; so accord. to Aṣ (S, TA) and AO; accord. to El-Aḥmar, *مِرْطَاة*; but Aṣ disputed this with him, and overcame him; (TA;) [dim. of *مِرْطَاة*, fem. of *أَمْرُط*]; only used in the dim. form; (TA;) or it has the form of the dim. of *مِرْطَاة*: (Mgh:) The part between the navel and the pubes: (Aṣ, S, Mgh, K:) or between the breast and the pubes: (Lth, K:) or a thin skin between the navel and the pubes, (IDrd, K,*) on the right and left, where the hair is plucked out, extending to the groins; (IDrd;) as also *مِرْطَاة*: (TA:) or a thin skin in the belly: (Mgh:) or [the dual] *مِرْطَاوَان* signifies the two sides of the pubes of a man, which have no hair upon them: (Mgh, TA,*) or the sing., (accord. to the K,) or the dual, (accord. to the TA,) two veins (K, TA) in the soft parts of the belly, (TA,) upon which he who cries out vehemently bears: (K, TA:) and (the dual, accord. to the TA) the bare part of the lower lip, over which is the *سَبَلَة* (K, TA) next the nose: (TA:) and (the dual again, accord. to the TA) the parts on either side of the tuft of hair between the lower lip and the chin; as also *مِرْطَاوَان*, with kesr. (K.) — The arm-pit. (K.) = A thing with which one ties, binds, or makes fast. (Hr, TA.)

مِرْطَاة: see *أَمْرُط*, in two places.

مِرْطَاة A man having little, or scanty, or thin, hair upon the sides of his face, or of his cheeks; (S;) or upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears; (K, TA;) [in the CK, the word *شعر* is omitted in this explanation;] or upon his body and breast; when all the hair has gone, he is said to be *أَمْرُط*: (TA:)

pl. *مُرُوط* and *مِرْطَاة*; (K;) the former regular; the latter, extr., and thought by ISd to be a quasi-pl. n. (TA.) [The fem.] *مِرْطَاة* signifies A woman having no hair upon her pubes and what is next to it. (IDrd.) You say also *هِيَ مِرْطَاة* *الْحَاجِبِينَ* She has little, or scanty, or thin, hair in the eyebrows: the mention of the eyebrows being indispensable. (TA.) And *حَاجِبُ أَمْرُط* An eyebrow of which most of the hair has fallen off. (Mgh.) See also *أَطْرُط*. — A wolf of which some of the hair has fallen off; (Az, TA;) or whose hair has been plucked out. (K) — And hence, as being likened thereto, (Az, TA,) † A thief, or robber; (Aṣ, AA, T, S, K;) as also *عَمْرُوط*. (Aṣ, T.) — An arrow of which the feathers have fallen off: (S:) or an arrow having no feathers; (K;) as also *مِرْطَاة* and *مِرْطَاة* (K) and *مِرْطَاة* (L, TA) and *مِرْطَاة* (S, K,) as in the phrase *مِرْطَاة الْقِدَازِ*, in a verse [cited voce *مَصْنَع*, wrongly asserted to be] of Lebeed, though we may read *مِرْطَاة*, which is pl. of *أَمْرُط*, as this may be correctly applied as an epithet to the sing. because of the pl. which follows it: (S:) the pl. of *مِرْطَاة* is *مِرْطَاة* and *مِرْطَاة*; (L, TA;) and the pl. of *مِرْطَاة* is *أَمْرَاة* [a pl. of pauc.] (K, TA) and *مِرْطَاة*. (S, K.) — *شَجَرَة مِرْطَاة* † A tree having no leaves upon it. (TA.)

مِرْطَاة *نَخْلَة* A palm-tree dropping, or letting fall, its ripe dates (Jm, K) in a juicy, or sappy, state. (Jm.) And *مِرْطَاة* One that usually does so. (Jm, K.) = *نَاقَة مِرْطَاة* A she-camel casting her fetus in an imperfect state, with no hair upon it. (Jm.) And *مِرْطَاة* One that usually does so. (Jm.) [See *مَمْرُج*.]

مِرْطَاة: see *مَمْرُج*, in two places.

[مرع, &c.,

See Supplement.]

مز

1. *مَزَة*, [sec. pers. *مَزَت* aor. *مَز*,] inf. n. *مَزَاة*, It had, or acquired, a taste between sweet and sour. (TA; but only the inf. n. of the verb in this sense is there mentioned.) AZ also mentions, as heard from the Kilábees, the saying, *المَزَاة*, *قَدْ مَزَّ شَرَابُكُمْ أَقْبَحَ المَزَاة*, as meaning, [Your beverage, or wine,] hath become very sour. (TA.) = *مَزَة*, (S, A, K,) aor. *مَز*, (S,) inf. n. *مَزَاة*, (S, TA,) [and accord. to one copy of the S, *مَزَاة*, but this I regard as a mistake of a copyist,] He sucked it; i. q. *مَصَّه*. (S, A, K.)

5: [He sipped:] see 10 in art. *دبر*.

R. Q. 1. *مَزَمَزَهُ*, (S, K,) inf. n. *مَزَمَزَة*, (S,) He put him, or it, in motion, or into a state of commotion; or shook him, or it; (S, K;) and moved him, or it, forwards and backwards: (S, TA:) or he put him, or it, in violent motion, or into a state of violent commotion; or shook him, or it, violently: (Mgh, art. *تر*; and TA:) as, for instance, a drunken man, in order that he might recover from his intoxication. (S, *TA.) See also *تَرْتَرَة*.

R. Q. 2. *تَمَزَمَزَ* He ate, and drank, what had a taste between sweet and sour. (TA.) = He, or it, was, or became, put in motion, or in a state of commotion, or shaken, (K, TA,) and moved forwards and backwards: or in violent motion, or into a state of violent commotion, or shaken violently. (TA.) — *تَمَزَمَزَ لِلْقِيَامِ* He raised himself, (K,) or put himself in motion, (TA,) to stand. (K, TA.)

مَزَة: see its fem. *مَزَة*.

مَزَة, applied to beverage, or wine, (S, K,) and to a pomegranate, (Lth, S, K,) Having a taste between sweet and sour: (Lth, S, K:) fem. with *ة*. (A.) AZ mentions its signifying Very sour beverage or wine; as heard from the Kilábees. (TA.) You say also *خَمْرَة مَزَة*, meaning, Wine, or a wine in which is a taste between sweet and sour; said to be from mixing unripe and ripe dates [in making it]: (TA:) or wine in which is a sour taste, (S, K,) and in which is no goodness. (S.) See also *مَزَة*.

مَزَة قَبْوَة مَزَة Wine having a pleasant, delicious, or sweet, taste: (S, K, *TA:) so called because it bites, or burns, the tongue; (S, TA;) as also *مَزَة*, (K, TA,) which, however, is [not an epithet but] a subst.: (TA:) or the former signifies لذیذة المقطع [app. meaning having a pleasant sharpness, or acidity]: (so in the L, TA:) J says, that one should not say *مَزَة*, but this form is said to occur in one relation of a verse or El-Aḥshā. (TA.) See also *مَزَة*. = Also *مَزَة* A single suck or sucking. (S, A, K.) It is said in a trad. *لَا تُحَرِّمُ المَزَّةَ وَلَا المَزَّتَانِ* [The sucking once will not render marriage unlawful, nor will the two suckings], meaning, in drawing milk from the breast. (S.) [See a similar saying voce *عَيْقَة*.]

مَزَة: see *مَزَة*.

مزج

1. *مَزَجَ*, (S, K,) aor. *مَزَجَ*, (L Mṣb,) [not *مَزَجَ*, as in the lexicons of Golius and Freytag,] inf. n. *مَزَج*, (K, &c.,) He mixed, mingled, incorporated, or blended, (S, K,) a thing with (ب) water; (Mṣb;) or beverage, or wine, (شَرَاب) with

something else. (S.) — **مَزَجَ** † *He exasperated, or irritated.* (K.) **مَزَجْتُهُ عَلَى صَاحِبِهِ** *I enraged him, and exasperated him, or irritated him, against his companion.* (A.)

2. **مَزَجَ**, inf. n. **تَمَزِجُ**, *He gave.* (K.) Ex. **مَزَجَ السَّائِلَ** *He gave the beggar something.* (Ish.) = **مَزَجَ**, inf. n. **تَمَزِجُ**, *It (an ear of corn, K, and a grape, TA,) became changed in colour from green to yellow.* (T, K.)

3. **مَازَجَهُ**, inf. n. **مُمَازَجَةٌ**, *It mixed, mingled, commingled, intermixed, intermingled, or became incorporated or blended, with it; as some does with water.* (TA.) = **مَازَجَهُ**, † *He contended with him, or disputed with him, for glory, or honour, or glorious or honourable qualities, and the like.* (K.)

6. **مَازَجَا** and **امْتَزَجَا** *They two mixed, or mingled, or became mixed or mingled, each with the other.* (TA.)

8. **امْتَزَجَ** *It was, or became, mixed with* (ب) *another thing.* (TA.) See 6.

مَزَجَ شَرَابٌ i. q. **مَمَزُوجٌ**, *Mixed wine, or beverage.* (TA.) — See **مَزَجَ**.

مَزَجَ شَيْءٌ, and **مَازَجَهُ**, *What is mixed, or mingled, with a thing; its admixture.* (TA.)

— **مَزَجَ الشَّرَابَ** *What is mixed with wine, or a beverage.* (S, K.)

مَزَجَ الخَمِيرَ كَأَنَّهُ [see K, lxxvi., 5,] *The odour, not the taste, of the wine is [like] camphor.* (TA.) — **مَزَجَ البَدَنَ** [The constitution, or temperament, of the body;]

طَبَائِعَ *with which the body is composed; (S, K;) i. e. the four humours of the body; namely, black bile [السُّودَاءَ], yellow bile [الصفراء], phlegm [البَلغم], and blood [الدَّم].* (TA.) Pl. **أَمَزَجَةٌ**. (Msb.) You say, **مَزَجَ**, *هو صَاحِبُ المِزَاجِ, and **فَاسِدُهُ**, *He is of sound, and of unsound, constitution, or temperament: meaning the humours of the body.* And*

أَمَزَجَةُ النِّسَاءِ مُخْتَلِفَةٌ *The constitutions, or temperaments, of women are discordant, or various.* (A.)

— **مَزَجَ** (As, K, &c.) and **مَزَجَ** (Az, S, &c.) or the latter is erroneous, or a word of weak authority, (K,) **مَزَجَ**: (S, K:) or *honey in the comb*; syn. **شَهْدٌ**: (T:) so called because every sweet beverage is mixed with it. (AHn.) — Also, **مَزَجَ** *Water with which wine is mixed.* (TA.)

— **مَزَجَ** *The bitter almond; as also* **مَزِيجٌ**: see **نُوزٌ** (K:) but IDrd doubts of its correctness; and it is said to be correctly **مُنَجٌ** [which is Persian]. (TA.)

مَزَجَ: see **مَزِيجٌ**.

مَزِيجٌ: see **مَزِيجٌ**.

مَزِيجٌ: see **مَزِيجٌ**.

مَزِيجٌ: see **مَزِيجٌ**.

مُوزَجٌ *A boot, (K,) worn by women: (A:) an arabicized word, (S, K,) from the Persian مَوْزَة: (S:) pl. مَوَازِجَةٌ (because it is a foreign word, S) and مَوَازِجٌ. (S, K.)*

مَزِيجٌ: see **مَزِيجٌ**.

رَجُلٌ مَزَاجٌ, and **مَمَزِيجٌ**, *A man who continues not of one disposition, or temper, but varies in disposition, or temper: or a liar, who confounds, or confuses, things.* (IAar.)

مَمَزُوجٌ: see **مَزِيجٌ**.

مَمَزِيجٌ: see **مَزَاجٌ**.

طَبِيعُ عَطَارِدِ مَمَزِيجٌ [The nature of the planet Mercury is various]. (A.)

مزج

1. **مَزَجَ**, aor. **زَجَجَ**, inf. n. **مَزِجُ**, (S, K,) and quasi-inf. n. **مَزَاجٌ** and **مُزَاجَةٌ**, (K,) [the latter like its syn. **دُعَابَةٌ**,] but Fei says that this last is **مُزَاجَةٌ**, (TA,) [and he mentions it as an inf. n.,] *He jested or joked; (S, Msb, K;) contr. of جَدَّ* [which signifies "he was serious, or in earnest"]:

(M:) or *he talked or behaved in a free and easy manner, with the view of blandishing and conciliating, without annoying; so that it excludes the meaning of mocking or ridiculing or deriding.* (MF.)

3. **مَازَجَهُ**, inf. n. **مَزَاجٌ** (S, K) and **مُمَازَجَةٌ**, (K,) *He jested, or joked, with him.* (S, K.)

6. **مَازَجَا** *They two jested, or joked, one with the other.* (S, K.)

مَزَجَةٌ *A jest, or joke; a single act of jesting, or joking.* (Msb.)

مَزَاجٌ and **مُزَاجَةٌ**, subst., *A jesting, or joking.* (S, K.) [See 1.]

رَجُلٌ مَزَاجٌ *A man who is a great jester, or joker.* (A.)

مزد

1. **مَزَدَ**, &c.: see art. **مَصَدٌ**.

مزر

مِزْرٌ *A certain kind of beverage, (S, Mgh,) or نَبِيذٌ, (A, K,) made of ذُرَّةٌ [a kind of millet]: (A, Mgh, K:) [it is now called in Egypt and Nubia بُوْزَةٌ and بُوْطَه: see De Sacy's "Abd-allatif," pp. 324 and 572; and my "Modern Egyptians," vol. i. ch. iii.:] and of barley: (Mgh, K:) or of wheat: (Mgh:) and of [other] grains: (TA:) A'Obeid mentions that the Ibn-'Omar explains the various kinds of نَبِيذٌ thus: **نَبِيذٌ** is نَبِيذٌ of honey: and **جَعْفَةٌ** is نَبِيذٌ of barley:*

and **مِزْرٌ**, of ذُرَّةٌ: and **سَكْرٌ**, of dried dates: and **خَمْرٌ**, of grapes: and **سُكْرَكَةٌ** is the *wine of the Abyssinians*; Aboo-Moosà El-Ash'aree says that it is of ذُرَّةٌ, and it is also called **سُقْرَقٌ**, app. arabicized from **سُكْرَكَةٌ**, which is Abyssinian: (S:) **مِزْرٌ** and **سُكْرَكَةٌ** are the same. — See Supplement.

[مزج, &c.,

See Supplement.]

مس

1. **مَسَّ**, (A, Mgh,) first pers. **مَسَيْتُهُ**, (S, M, Msb, K,) for which they sometimes say **مَسَيْتُهُ**, rejecting the first **س**, (Sb, *S, M, *K,) and transferring the kesreh thereof to the **م**, (Sb, *S, M, *) contr. to general rule, (Sb, M,) and some do not transfer the kesreh, but leave the **م** with its fethah, [saying **مَسَيْتُهُ**,] like **ظَلَمْتُ** and **ظَلَمْتُ** for **ظَلَلْتُ**, an irregular contraction, (S,) aor. **يَمَسُّ**, (S, Msb, K,) [and **يَمَسُّهُ** when mejjoom, accord, to rule,] inf. n. **مَسَّ** (S, M, A, Msb, K) and **مَسَّ**, (S, *M, A, K,) or the latter is a simple subst., (Msb,) and **مَسِيٌّ**; (S, *K;) and [مَسَّهُ] first pers. **مَسَيْتُهُ**; aor. **يَمَسُّهُ**, (AO, S, M, Msb, K,) inf. n. **مَسَّ**; (Msb;) the former of which two verbs is the more chaste; (S, TA;) *He touched it, or felt it, [generally the former,] syn. لَمَسَهُ*, (M, A, K,) *with his hand: (TA: as from the K [but wanting in a MS copy of the K and in the CK:]) or he put his hand to it without the intervention of anything: (Msb:) or مَسَّ is like لَمَسَ*; excepting that the latter is [sometimes] used to signify the seeking for [or feeling for] a thing, even though it be not found; whereas the former is [only] said of that [action] with which is perception by the sense of **لَمَسَ**: (Er-Rághib, TA:) [see also **لَمَسَهُ**:] and [in like manner you say,] **مَسَّ الشَّيْءُ الشَّيْءَ**, inf. n. **مَسَّ** and **مَسَّ**, (M, A, *) meaning, *the thing met [or touched] the thing with its substance.* (M.) — [Hence,] **مَسَّهَا**, (M, A, Msb,) first pers. **مَسَيْتُهَا**, aor. **يَمَسُّهَا**, (Msb,) inf. n. **مَسَّ** and **مَسَّ**, (Mgh, Msb,) † *Inivit eam; scil. mulierem; (M, A, Msb;) as also* **مَسَّهَا**, (M, A, Msb,) inf. n. **مَسَّ** (S, Msb) and **مَسَّ**: (Msb:) the former is used in this sense in several places in the K, and is said by some to be preferable to the latter: (TA:) and **تَمَسَّ** is also used metonymically for [the coming together, in the sense of] **مَسَّ اليَدَ**, as well as **مَسَّ**. (S.) — **مَسَّ اليَدَ**, inf. n. **مَسَّ**, † *The water netted the body.* (Msb.) — **مَسَّ** also signifies † *He, or it, struck, or smote; because striking, or smiting, like touching, is with the hand.* (TA.) You say, **مَسَّهُ**

بِالسُّوطِ: *He struck him with the whip*. (A.) — And it is said of anything annoying or hurtful that befalls a man. Thus in the *Kur*, [ii. 74, and iii. 23,] *لَنْ تَمَسَّنَا النَّارُ* [The fire of hell will not smite us; or here it may be rendered touch us]. And [ii. 210,] *مَسَّهُمُ الْبَأْسَاءُ* [Distress, or misfortune, smote, or afflicted, or befell, them]. And in other instances; all which are similar to the saying in the same, *ذُوقُوا مَسَّ سَقَرَ*. (TA.) [See *مَسَّ* below.] You say also, *مَسَّهُ الْمَرَضُ* [Sickness smote him, or befell him]: and *مَسَّهُ الْعَذَابُ* [Punishment befell him]: and *مَسَّهُ الْكِبَرُ* [Old age came upon him]. (A.) And *مَسَّهُ الْجِنُّ* [lit. The jinn, or genii touched him; meaning, affected him with madness, or insanity]: (TA:) [whence,] *مَسَّ بِهِ*, [in the TA, app. meaning, from what immediately precedes, *مَسَّ بِالْجُنُونِ*, inf. n. *مَسَّ*,] *He was, or became, [touched with madness, or insanity: or] mad, or insane: (K:) as though the jinn had touched him. (TA.)* And *مَسَّهُ بَعْدَابٌ* [He punished him. (TA, from a trad.) — [Hence, app.,] *مَسَّتْ إِلَيْهِ الْحَاجَةُ* (S, K,) inf. n. [مَسَّ and مَسَّيسَ], (TA,) + [which seems to signify either *The want of him, or it, was difficult of accomplishment, or distressing; or the want was difficult of accomplishment, or distressing, to him*. (S, K.) [In both these lexicons, the meaning is left to be inferred only from the fact that this phrase immediately follows the explanation of *مَسَّتْ حَاجَةً مَأْتَةً*, q. v.) — [مَسَّ is also said of what is good, as well as of what is evil; as in the following instance:] *مَسَّتْهُ مَوَاسٌ* [The haps of good fortune, and of evil,] happened to him, or betided him. (TA.) — [As touching implies proximity,] *مَسَّتْ بِكَ رَجْمٌ* signifies [The relationship of such a one is near to you. (S, K, TA.) — And as *مَسَّ* originally signifies “he touched or felt with the hand,” it is used metaphorically as meaning: *He took a thing; as, for instance, (in a trad.,) water from a مِيضَاءٌ. (TA.)* — *مَسَّ* is made doubly trans. by means of the prep. *بِ* prefixed to the second objective complement. (Mṣb.) See 4, in two places.

3: see 1, in two places: and see *مَسَّسَ*.

4. *مَسَّهُ الشَّيْءُ* *He made him, or caused him, to touch the thing: (S, IJ, M, A:*) he enabled him to touch it. (Mgh.)* — *أَمَسَّ الْجَسَدَ مَاءً*, and *مَسَّ الْجَسَدَ بِمَاءٍ*, [He wetted the body with water; or caused water to wet the body. (Mṣb.)] And *أَمَسَّ وَجْهَهُ الطِّيبَ*: *He smeared his face with the perfume. (Mgh.)* And *أَمَسَّتْهُ*

مَسَّتْهُ بِعَارِضِيهَا, and *عَارِضِيهَا*, [She smeared the sides of her cheeks with it; namely, perfume. (Mgh.)] — *أَمَسَّهُ شَتْوَى*: *He made a complaint to him. (M, TA.)*

6. *تَمَسَّتَا* They (two bodies) touched each other; were, or became, in contact. (M, A, * K, *) — Hence, (K,) [They two came together in the way of مَبَاضَعَةٌ: (S, Mṣb, * K, *) in this sense the verb is used in the *Kur*, lviii. 4 and 5. (S, TA.)] See also *مَسَّهَا*.

مَسَّ: see 1. — It is used to denote [the first sensible effect of] anything annoying or hurtful that befalls a man. (TA.) Thus in the *Kur*, [liv. 48,] (TA,) *ذُوقُوا مَسَّ سَقَرَ* [Taste ye the first effect upon you of the fire of hell: (K, TA:) or the stroke thereof: (Jel:) or the heat and pain thereof. (Bd.)] In like manner you say, (K,) *وَجَدَّ مَسَّ الْحَمَى* (M, K) [He felt the commencement, or first touch, [or access,] of fever, before its taking him forcibly, and becoming apparent. (M, L.)] And *لَمْ يَجِدْ مَسًّا مِنَ النَّوْبِ* [He did not feel the first sensation of fatigue. (TA, from a trad.)] [And hence,] *بِهِ مَسٌّ مِنَ الْجُنُونِ* [In him is a touch, or stroke, of madness, or insanity, or diabolical possession]: (S, TA:) and *مَسَّ*, alone, signifies *madness, or insanity, or diabolical possession: (M, A, * Mgh, K:) as in the *Kur*, ii. 276: (TA:) and you say *بِهِ مَسٌّ* in him is madness, &c.: (A, * Mgh:) for they assert that the devil touches one and his intellect in consequence becomes confused. (Mgh.)* — You say also, *هُوَ حَسَنُ الْمَتَى فِي مَالِهِ* [He has the impress of a good state, or condition, in his camels, or sheep, or goats: and *رَأَيْتُ لَهُ مَسًّا* and *رَأَيْتُ فِي مَالِهِ* [I saw him to have an impress of a good state, or condition, in his camels, &c.: like as you say *إِصْبَعًا*. (A, TA.)

لَا مَسَّسَ, (S, M, K,) like *قَطَامَ*, (S, K,) indecl., with *kesr* for its termination, because altered from the inf. n. *مَسَّ*, (S,) signifies [properly *There shall be no touching: or] touch not thou: (K:) or touch not thou me: (M:) and some read thus in the *Kur*, [xx. 97:] (M, K:) it is a saying of the Arabs: (S:) and sometimes one says *مَسَّسَ* [alone], in the sense of an imperative, [affirmatively,] like *دَرَاكَ* and *نَزَالَ*: (K:) but *لَا مَسَّسَ*, in the *Kur*, [ubi supra,] (S, M, K,) accord. to the reading of others, (M,) signifies *There shall be no mutual touching: (M:) or I will not touch nor will I be touched. (S, K.)**

لَا مَسَّسَ: see *مَسَّسَ*.

مَسَّسَ: *Water that is reached by the hands; or taken with the extended hands: (M, K, * TA:)*

in the *K*, *نَاتَتْ* is put by mistake for *نَاوَلَتْ* [which is the reading in the *M*]: (TA:) accord. to which explanation, it has the signification of a pass. part. n.: (M:) or, [in the *K* and,] [whole-some water, (A, TA,) that removes thirst, or the heat of thirst, as soon as it touches it: (M, A, * K, * TA:) accord. to which explanation, it has the signification of an act. part. n.: (M:) and + anything that cures thirst, or the heat of thirst: (IAar, K:) or, [in the *K*, and,] + water between sweet and salt: (S, K:) or, [in the *K* and,] + sweet and clear water: (Aq, K:) and + salt, or bitter and thick and undrinkable, water, that burns everything by its saltiness. (M.) You say also *رَيْقَةٌ مَسَّوَسٌ* [Some saliva that takes away thirst. (IAar, M.)] And *كَلَّا مَسَّوَسٌ* [Herbage that has a fattening and beneficial effect upon the animals that pasture on it. (AHn, M.)] — Also, *فَادَزَهْرٌ* [The bezoar-stone]: (K:) or *تَرْيَاقٌ* [an antidote against poison]: (M:) or both these words by which it is explained mean the same thing. (TA.)

مَسَّسَ: see *مَسَّسَ*.

حَاجَةٌ مَأْتَةٌ + *A want difficult of accomplishment; or pressing; syn. مَبِيئَةٌ. (S, K.)* — *رَجْمٌ مَسَّسٌ* [Near relationship; (S, M, A, * K:) as also *مَسَّسَةٌ*. (TA.)] — [Also, as a subst., sing. of *مَوَاسٌ*, of which an ex. has been given above, (see 1,) signifying *Haps of good fortune, and of evil.*

مَسَّوَسٌ A man in whom is a touch, or stroke, (مَسَّسٌ) of madness, insanity, or diabolical possession: (S, TA:) or mad, insane, or possessed by a devil. (AA, M, A, Mgh, K.)

مَسَّ

1. *مَسَّ الطَّرِيقَ* *He went along the middle of the road: (K:) or the hard and elevated part (مَتْنٌ) of the road. (TA.)* — *مَسَّ* *He was slow, or tardy. (K.)* — *مَسَّ حَقَّهُ* *He delayed giving him his due. (K, TA.)* — *مَسَّ الْقِدْرَ* *He stilled, or allayed, the boiling of the pot. (K.)* — *مَسَّاهُ بِالْقَوْلِ* *He soothed, or softened, him by words. (K.)* — *مَسَّاهُ* *He beguiled, or deceived. (K.)* — *مَسَّ عَلَى شَيْءٍ*, (K,) inf. n. *مَسَّسَ*, (TA,) *He became accustomed, or inured to a thing. (K.)* — *مَسَّسَ بَيْنَهُمْ*, and *أَمَسَّ*, *He excited discord between them. (K, TA.)* — *مَسَّ*, (S, K,) aor. *مَسَّ*, (K,) inf. n. *مَسَّسَ* (S, K) and *مَسَّوُ*, (K,) *He was hard, or impudent, and rude; not caring for what one said, or did to him. (AZ, S, K.)*

4: see 1.

5. *تَمَسَّتَا* *It (a garment) rent, or became ragged and worn out. (IB, K.)*

مَسْحَة The middle of a road. (K.) [See 1, and see مَسْحَة.]

مَاسِحٌ Hard, or impudent, and rude; not caring for what one says or does to him. (AZ, S.) Perhaps مَاسِحٌ is from this: (see art. مَسِيَ) or perhaps it is formed by transposition from مَاسِحٌ: see art. مَسِيَ. (AM.)

مسح

1. مَسَحَ، aor. -، inf. n. مَسْحٌ; and مَسَحَهُ، inf. n. مَسْحٌ; He wiped a thing that was wet or dirty, with his hand, or passed his hand over it to remove the wet or dirt that was upon it: (L:) مَسَحَ and مَسَحَ and مَسَحَ signifying the passing the hand over a thing that is flowing [with water or the like], or dirtied, soiled, or polluted, to remove the fluid or dirt, or soil or pollution; (L, K;) as when one wipes his head with his hand to remove water; and his forehead, to remove sweat. (L.) [It often signifies He stroked a thing with his hand; as, for instance, the Black Stone of the Ka'bah; see below.] — مَسَحَ رَأْسَهُ مِنَ الْمَاءِ — الرَّسْحِ; He wiped his head with his hand to remove the water that was upon it; and his forehead to remove the sweat. (L.) — مَسَحَ بِرَأْسِهِ (S) He wiped with his hand, or passed his hand closely over, his head, or a part thereof, without making any water to flow upon it: so in the Kur, v. 8; where it is said, فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ: here أَرْجُلَكُمْ is in the acc. case as an adjunct to ايدىكم; [i.e., as a third objective complement to the verb اغسلوا; not as an adjunct to رؤوسكم;] but some read أَرْجُلَكُمْ, putting it in the gen. case because of its proximity to رؤوسكم; (Jel.); [in like manner as خَرِبٌ is put in the gen. case in the phrase هَذَا جَحْرُ صَبِّ خَرِبٍ, an ex. given by many of the grammarians, showing that this is allowable in prose,] notwithstanding that it is said, by Aboo-Is-hak the grammarian, that the putting a noun in the gen. case because of its proximity to a preceding noun in that case is not allowable except in poetry, when necessity requires it: (L:) the head, which is wiped, is mentioned between the arms and the feet, which are washed, to show the order which is to be observed in the purification. (Jel.) But مَسَحَ signifies both he wiped with the hand, and also he washed: so says I Ath: (L:) and AZ and IKt say the like: (Msb:) you say مَسَحْتُ يَدِي بِالْمَاءِ, meaning I washed my hands with water. (AZ, Msb.) — مَسَحَ شَيْئًا بِالْمَاءِ He wiped a thing with his hand wetted with water; passed his hand, wetted with water, over a thing. (Msb.) — مَسَحَ الْبَيْتَ He compassed the House [of God, i.e. the Ka'bah]: because he who does so

passes his hand over the corner in which is the Black Stone]. (L.) — مَسَحَ اللَّهُ عَنكَ مَا بَيْكَ May God remove that which is in thee! (L;) or, wash and cleanse thee from thy sins! (TA, art. مَسَحَ.) A prayer for a sick person. (L, from a trad.) — مَسَحَهُ He anointed him or it with oil. (A.) — مَسَحَ بِالْكَرْبِ، inf. n. مَسْحٌ, † He was characterized by somewhat, or by some sign or mark, of nobility. (L.) [See مَسْحَةٌ.] — مَسَحَ، inf. n. مَسْحٌ, He combed and dressed hair; syn. مَسَطَ. (K.) — مَسَحَ اللِّحْيَ [The stroking of the beards] was a sign of reconciliation. (S, O, in art. عَقَى بِالشَّهْرِ — مَسَحَهُ، or مَسَحَهُ بِالْمَعْرُوفِ, i.e. بِالْمَعْرُوفِ مِنَ الْقَوْلِ (L,) inf. n. مَسْحٌ; (L, K;) and مَسَحَهُ، (L,) inf. n. مَسْحٌ; (L, K;) He spoke to him good words, deceiving, or beguiling, him therein, (L, K,) and giving him nothing. (L.) — مَسَحَ رَأْسَ زَيْدٍ † Such a one beguiles, or deceives, Zeyd. (A.) [See also 3.] — مَسَحَ، inf. n. مَسْحٌ and مَسَّحَ He lied; uttered what was false. (K.) — مَسَحَ فِي الْأَرْضِ، inf. n. مَسُوحٌ, He set forth journeying through the land, or earth: (A'Obeyd, K:) as also مَسَّحَ. (TA.) — مَسَّحَهُمْ † He passed lightly by them, or brushed by them, without remaining by them. (L.) — مَسَّحَ، [aor. -،] inf. n. مَسَّحٌ, The inner sides of his (a man's, S) thighs rubbed together, (S, L, K,) so as to become sore and chapped: (L:) or he had the inner side of his knee inflamed by the roughness of his garment. (L, K.) — مَسَّحَ الْإِبِلَ، inf. n. مَسَّحٌ; † He made the camels to journey all the day long: and he made the backs of the camels to be wounded by the saddles, and emaciated them; as also مَسَّحَهُ، inf. n. مَسَّحٌ; (K:) and in the latter sense you say مَسَّحَ النَّاقَةَ، and مَسَّحَهَا. (TA.) — مَسَّحَتِ الْإِبِلَ الْيَوْمَ † The camels journeyed all the day. (S.) مَسَّحَتِ الْإِبِلَ الْأَرْضَ † The camels journeyed all the day laboriously. (TA.) — مَسَّحَ، (S,) inf. n. مَسَّحٌ (K) and مَسَّحَةٌ (S, K,) or the latter is a simple subst. (Msb.); † He measured land. (S, K.) — مَسَّحَ، inf. n. مَسَّحٌ, † He cut, or severed: and he struck, or smote: (K:) he severed the neck, and the arm. (TA.) مَسَّحَ عُنُقَهُ and مَسَّحَ بَعْضَهُ، aor. -، inf. n. مَسَّحٌ, He smote his neck: or, as some say, severed it, or cut it through. Agreeably with both these significations مَسَّحًا is rendered in the Kur, xxxviii. 32: some say that what is here meant is the wiping with the hand wetted with water: accord. to I Ath, Solomon is here said to have smitten the necks and hock-tendons of the horses. (L.) [See art. طَفَّقَ.] مَسَّحَهُ بِالسَّيْفِ He smote him with the sword: (L:) and

he cut him with the sword: (S, L:) or مَسَّحَهُ signifies he struck him gently with a staff, or stick, and with a sword. (TA in art. دَهَنَ.) — See 8. — Also مَسَّحَهُمْ He slew them. (L.) — مَسَّحَهُ، (inf. n. مَسَّحٌ, K,) He (God) created him blessed, (AHeyth, K,) and goodly: (AHeyth:) — and, contr., created him accursed, (AHeyth, K,) and foul, or ugly. (AHeyth.) — مَسَّحَ، (S,) inf. n. مَسَّحٌ, (K,) † Inivit feminam. (S, K.)

2: see 1, in four places.

3. مَسَّحَهُ † He took him by the hand; applied the palm of his hand to the palm of the other's hand. (TA.) — † He made a compact, or covenant, with him. (TA.) — مَسَّحُوا † They used blandishing, soothing, or wheedling, words, one to the other, deceiving thereby; (K;) their hearts not being sincere. (TA.) You say غَضِبَ لَأَن مَسَّحْتُهُ حَتَّى لَأَن † He was angry, and I coaxed, or wheedled, him until he became gentle, or mild. (TA.) [See also 1.]

5. مَسَّحَ بِالْمَاءِ He washed himself with water. (A, Z.) — مَسَّحَ † He performed the ablution called الوُضُوءَ. (I Ath.) — مَسَّحَ بِالْأَرْضِ (S, L) † He performed the action termed التَّيَمُّمُ: or he made his forehead to touch the ground in prostration, without anything interceding. (L.) — مَسَّحَ بِيَدَيْهِ † Such a one has his garment passed over men's persons as a means of their advancing themselves in the favour of God: (L:) [i.e., he is a holy man, from the touch of whose garment a blessing is derived: see St. Matthew's Gospel, ix., 20 and 21.] — مَسَّحَ بِيَدَيْهِ † Such a one is a person by means of whom one looks for a blessing (بِتَبَرُّكِهِ) by reason of his excellence, (K,) and his devotion; (TA;) as though one advanced himself in the favour of God by approaching him. (L.) [See also an ex. voce مَسَّحَ.] — مَسَّحَ بِيَدَيْهِ † Such a one has nothing with him, or in his possession; as though he wiped his arms with his hands: (K:) [for it is a custom of the Arabs to do thus as an indication of having nothing.] — مَسَّحَ He wiped himself, مَسَّحَ مِنْ شَيْءٍ to remove a thing, and مَسَّحَ بِشَيْءٍ, with a thing. (L.) [See also 1.]

6. مَسَّحُوا † They acted in a friendly or sincere manner, one to the other; syn. تَصَادَقَا: or they made a contract, or bargain, one with the other, and each struck the palm of the other's hand with the palm of his own hand [to confirm it], (K,) and swore to the other. (TA.) — مَسَّحُوا † They took one another by the hand. (TA.)

8. مَسَّحَ He drew a sword (K) from its scabbard; as also مَسَّحَ. (TA.)

مِنْغ *i.q.* بِلَاسٌ; (S, K;) i.e., *A garment of thick, or coarse, hair-cloth*: so in the T: and a piece of such stuff as is spread in a house or tent: (TA:) *a بِلَاسٌ such as is worn by monks*: (Mgh:) *a كِنَاءٌ of hair-cloth*: (L:) *an old and worn-out garment*: (Kull:) pl. **أَمْسَاحٌ** and **مُؤْسُوحٌ**; (S;) the former a pl. of pauc., and the latter a pl. of mult. (L.) — **مِنْغٌ** The main part, and middle, of a road; syn. **جَادَةٌ**: (K:) pl. **أَمْسَاحٌ** (TA) and **مُؤْسُوحٌ**. (K.)

مِنْغٌ, a subst., *Paucity of flesh in the posteriors and thighs; or smallness of the buttocks, and their sticking together; or paucity of flesh in the thighs*; syn. **رَسَخٌ**. (L.)

مِنْغَةٌ, (S, K,) or **مِنْغَةٌ**, (L,) † *Upon such a one there appears somewhat of beauty*; (L, K;) or, *some sign, or mark, or trait, of beauty*: (L:) and **مِنْغَةٌ كَرِيمٌ**, *some sign, or mark, trait, or indication, of nobility*; and the like: a mode of expression said, by Sh, to be used only in praise; so that you do not say **عَلَيْهِ مِنْغَةٌ قَبِيحٌ**: (L:) but you say also **مِنْغَةٌ مِنْ هَذَا** *in him is somewhat, or some sign, or mark, of leanness*: (L, K;) which is a phrase of the Arabs mentioned by Az. (L.) — **مِنْغَةٌ** in the cheek of a horse: see **صَفَاحٌ**.

مِنْغَةٌ: see **مِنْغَةٌ**.

مِنْغٌ Anointed: *wiped over with some such thing as oil*. (K.) — *A king*. (El-'Eynee.) — **المِنْغِيُّ** [The Messiah, the Christ, the Anointed,] *Jesus, on whom be peace!* (S, Mgh, K,) [correctly] an arabicized word, [from the Hebrew,] originally **مَشِيحًا**, with **ش**: (T, Mgh:) but the learned differ as to this word, whether it be Arabic or arabicized: F relates, in the K, his having mentioned, in his Expos. of the Meshārik el-Anwār, fifty opinions respecting the derivation of it; and in another work he has made the number fifty-six. (TA.) — Also, (K,) or **المِنْغِيُّ الكَذَّابُ**, (S,) or **المِنْغِيُّ**, (K,) [The Messiah, or Christ, surnamed the Great Liar; the False Christ; Antichrist; also called] **Ed-Dejjāl**, **الدَّجَّالُ**: (S, K:) it is not allowable, however, to apply to him the appellation **المِنْغِيُّ** without restriction; wherefore one says **المِنْغِيُّ الدَّجَّالُ** [or **الكَذَّابُ**]; (TA;) [unless in a case like the following, in which] a poet says

• إِذَا الْمِنْغِيُّ يَقْتُلُ الْمِنْغِيَّ •

[When the true Messiah shall slay the false Messiah] (Mgh.) [Many opinions respecting the derivation of the appellation thus applied are also mentioned by various authors.] — **مِنْغٌ** Sweat: (T, S, K:) so called because it is wiped

off (**يَمْسِغُ**) when it pours forth. (T.) — **مِنْغٌ** † *A dirhem [or silver coin] of which the impression is obliterated*; syn. **أَطْلَسٌ**; (S, Mgh, K;) *having no impression*. (Mgh.) — **مِنْغٌ** (S, K) and **مِنْغَةٌ** (TA) *A piece of silver*. (As, S, K.) — **مِنْغٌ** *i.q.* **مَمْسُوحٌ** **الْوَجْهَ**, (K,) i.e., *A man having one side of his face plain, without eye or eyebrow*: said to apply in this sense to Ed-Dejjāl, among others. (IF, L.) — **مِنْغٌ** (Az.) [See also **أَمْسِغٌ**.] — **مِنْغٌ** *A rough napkin, or kerchief, with which one wipes himself*: (L, K:) so called because the face is wiped with it, or because it retains the dirt. (TA.)

[A dusting-cloth, or dish-clout, or the like, is now called **مِنْغَةٌ**.] — **مِنْغٌ** *Beautiful in the face*. (TA.) — **مِنْغٌ** *One who journeys or goes about much for the sake of devotion, or as a devotee*; as also **مِنْغٌ**, (K,) and **أَمْسِغٌ**, (TA,) the fem. of which is **مِنْغَاءٌ**. (K, TA.) See **مَسَاحٌ**. — **مِنْغٌ** † *Multum coiens*; as also **مِنْغٌ**. (K.) — **مِنْغٌ** *Erring greatly*. (TA.) — **مِنْغٌ** *A great liar; one who lies much*; as also **مِنْغٌ** and **مِنْغٌ** (K) and **تَمْسِغٌ** (Lh, K) and **مِنْغٌ**, (TA,) the fem. of which last is **مِنْغَاءٌ**. (K, TA.) See **مِنْغٌ**. — **مِنْغٌ** *Very veracious*; syn. **صَدِيقٌ**: (K, L, TA: in the CK **صَدِيقٌ**;) a meaning unknown to many of the lexicologists, and probably obsolete in their time. (L.) — **مِنْغٌ** *Created blessed, and goodly*; (L;) *created (مَمْسُوحٌ) with blessing, or prosperity*: (K:) — and, contr., *created accursed, and foul, or ugly*; (L;) *created with unfortunateness*. (K.)

مِاَحَةٌ † *Mensuration of land*. (Mgh.) [See also 1.] — See also **تَكْبِيرٌ**.

مِاَحَةٌ *i.q.* **ذُوَابَةٌ**, [a portion, or lock, of hair hanging down loosely from the middle of the head to the back; or the hair of the fore part of the head; the hair over the forehead; or the part whence that hair grows; or a plait of hair hanging down; &c.]: (S, L, K:) or *hair that is left without its being dressed with oil or anything else*: or that part of a man's head that is between the ear and the eyebrow, rising to the part below that where the sutures of the skull unite: or that part of the side of the hair upon which a man puts his hand, next to his ear: or the hair of each side of the head: pl. **مِاَاحٌ**: or **مِاَاحٌ** signifies the place which a man wipes with his hand: or, accord. to As, the hair: or, accord. to Sh, the hair which one wipes with his hand, upon his cheek and his head. (L.) — See **مِنْغٌ**. — **مِاَحَةٌ** *A bow*: (S, K:) or *an excellent bow*: (L.) pl. **مِاَاحٌ**. (S, K.)

مِاَاحٌ † *A measurer of land*; (TA;) as also **مِاَاحٌ**. (L.)

مِاَاحٌ and **مِاَاحٌ**: see **مِنْغٌ**.

مِاَاحٌ *He (a camel) has a fretting of the edge of the callosity upon his breast, produced by his elbow, without making it bleed*: if he make it bleed, you say **مِاَاحٌ**: (S, L:) and he has a chafing of his arm-pit produced by his elbow, but not violent, by reason of the disease called **صَاغِطٌ**. (L.) — See **مِنْغٌ**. — **مِاَاحٌ** and **مِنْغٌ** *A great slayer; one who slays much, or many*. (Az, L.)

مِاَاحَةٌ *A woman who combs and dresses hair*; syn. **مِاَاحَةٌ**. (S.)

أَمْسِغٌ *A flat place, with small pebbles, and without plants, or herbage*. (S.) — **مِنْغَاءٌ** *A plain tract of land, with small pebbles, (S, K,) and without plants, or herbage*: (S:) [ex.] **مَرَزَتْ مَرَزَتْ بِخَرِيْقِي مِنَ الْأَرْضِ بَيْنَ مَسَاوِينِ** [I passed by a depressed tract of land containing herbage between two plain tracts containing small pebbles and without herbage]: (Fr, S:) or *a piece of flat ground, bare, abounding with pebbles, containing no trees nor herbage, rugged, somewhat hard, like a flat place in which camels &c. are confined, or in which dates are dried, not what is termed مَسَاحٌ, nor what is termed مِاَاحَةٌ: (ISh:) pl. **مَسَاحٌ** and **مَسَاحِيٌّ** [i. e. **مَسَاحِيٌّ** or **مَسَاحِيٌّ**]; pl. forms proper to substs.; as it is an epithet in which the quality of a subst. predominates. (L.) — Also **مِنْغَاءٌ** *Red land*. (K.) — **مِنْغَاءٌ** *A woman having little flesh in her posteriors and thighs; or foul, ugly, or unseemly*; syn. **رَسَخَاءٌ**. (S.) [In the K., **الْأَرْضُ الرَّسَخَاءُ**, given as an explanation of **الْمِنْغَاءُ**, is an evident mistake for **الْمَرَاةُ الرَّسَخَاءُ**, as observed by Freytag.] — **أَمْسِغٌ**, or **أَمْسِغُ الْقَدَمِ**, *A man having a flat sole to his foot, without any hollow*: (L:) fem. **مِنْغَاءٌ**: (L, K:) and **مِنْغٌ**, or **مِنْغٌ الْقَدَمَيْنِ**, or **مِنْغٌ**, signifies the same: and also *having smooth and soft feet, without fissures or chaps, so that they repel water when it falls upon them*. (L.) — Also **مِنْغَاءٌ**, (K,) or **مِنْغَاءُ التَّدْيِ**, (L,) *A woman whose breast has no bulk*. (L, K.) — Also **مِنْغَاءٌ** *A one-eyed woman*: [see also **مِنْغٌ**:] and *such as is termed مِنْغَاءٌ, whose eye is not مَلَوْرَةٌ*: so in [most of] the copies of the K., but in some, **بَلَوْرَةٌ**: (TA:) [the meaning seems to be *whose eye has no crystalline humour*]. — **أَمْسِغٌ** *A man having little flesh in his posteriors and thighs; or having small buttocks sticking together*; syn. **أَمْسِغٌ**: fem. **مِنْغَاءٌ**: pl. **مِنْغٌ**. (L.) — **أَمْسِغٌ** *A man (S) having the inner sides of his thighs rubbing together* (S, L, K)*

so as to become sore and chapped: (L:) or having the inner side of his knee inflamed by the roughness of his garment: (L, K:) fem. مَسْحَةٌ, and pl. مَسْحٌ. (L.) — غَارَةٌ مَسْحَةٌ † A hostile attack, or incursion, by a troop of horse, in which the attacking party passes lightly by the party attacked, or brushes by them, without remaining by them. (L, from a trad.) — See مَسِخٌ.

أَمْسَحٌ [app. used as a subst., and therefore with, or without, tenween,] A flat tract of land: pl. أَمْسَاحٌ. (TA.) — A smooth desert; or smooth waterless desert. (Lth.)

أَمْسُوحٌ Any long piece of wood in a ship: (K:) pl. أَمْسِيحٌ. (TA.)

مَسِخٌ and مَسِخَةٌ: see مَسِخٌ.

مَسُوحٌ الإِلْتِيَانِ Having the buttocks cleaving to the bone, and small. (L.) — مَسُوحٌ A eunuch whose testicles have been extirpated. (TA.) — عَضُدٌ مَسُوحَةٌ An arm, from the shoulder to the elbow, having little flesh. (TA.) — مَسُوحٌ A thing foul, or ugly, and unfortunate, and changed from its proper form, or make. (TA.) [See art. مَسَخٌ.]

تَمْسِخٌ A dissembler; a deceiver; (K:) one who blandishes, soothes, or wheedles, one with his words, and deceives him. (TA.) — تَمْسِخٌ An audacious, or insolent, and wicked, or corrupt, man: (L, K:) or a great liar, who, if asked, will not tell thee truly whence he comes; who lies to thee even as to the place whence he comes. (L.) [See also مَسِخٌ.] — See تَمْسِخٌ.

تَمْسِخٌ (S, Mṣb, K,) and تَمْسِخٌ (Mṣb, K,) the latter app. a contraction of the former, (Mṣb,) [The crocodile; a well-known aquatic animal, (S,) a creature like the tortoise, of great size, found in the Nile of Egypt and in the river Mīhrān, (K,) which is the river of Es-Sind; (TA;) or [rather] resembling the وَرَلٌ, about five cubits long, and less; that seizes men and oxen, and dives into the water with them and devours them: pl. of the former تَمْسِيحٌ, and of the latter تَمْسِخٌ. (Mṣb.)

مسخ

1. مَسَخَهُ (S, K,) aor. ʔ, (K,) inf. n. مَسَخٌ, (S,) He transformed him, or metamorphosed him, (S, Mṣb, K,) into a worse, or more foul, or more ugly, shape. (S, K.) Ex. مَسَخَهُ اللَّهُ قَرْدًا God transformed him into an ape. (S, K.) [See Kur, xxxvi. 67.] — مَسَخَ شِعْرًا He took and transformed poetry; accord. to the most common

usage, by the substitution of what is synonymous with the original, wholly or partly; but sometimes by altering the meanings. (M, F.) Sec 1 (last sentence) in art. سَلَخَ. — مَسَخَ الْكَاتِبُ The writer corrupted what he wrote by changing the diacritical points and altering the meaning. (Mṣb.) — مَسَخَ النَّاقَةَ (L, K,) aor. ʔ, inf. n. مَسَخٌ, (L,) † He rendered the she-camel lean, and wounded her back, by fatigue and use: (A'Obeyd, L, K:) as also مَسَخٌ. (L.) — مَسَخٌ, [aor. ʔ,] inf. n. مَسَاخَةٌ † It (flesh-meat, and fruit,) was, or became, tasteless, or insipid: it (food) had no salt nor colour nor taste: and, sometimes, it was between sweet and bitter. (L.) — مَسَخَ طَعْمَهُ † It caused its taste to depart; took away its taste. (S.)

4. اَمَسَخَ It (a humour) became dissolved. (L, K.)

7. اِنْمَسَخَتْ الْعَضُدُ, [or اِنْمَسَخَتْ, the original form,] The arm, between the shoulder and the elbow, became lean. (L.) اِنْمَسَاخُ حِمَاةِ الْفَرَسِ اِنْمَسَاخُ حِمَاةِ الْفَرَسِ (ساق) called] the حِمَاة of the horse (S, K) is disliked. (S.) [In some copies of the S, this is omitted.]

مَسِخٌ and مَسِخٌ (L, K,) [the former originally an inf. n., and therefore used as sing. and dual and pl. without alteration, though مَسُوحٌ is used as a pl. by late writers, (see De Sacy's Chrest. Ar., ii. 273,)] the latter of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (L,) Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape. (L, K.) Ex. الْجَانُّ مَسِخُ الْجِنِّ The Jānn, which are slender serpents, are the transformed of the Jinn, or Genii; like as certain persons of the Children of Israel were transformed into apes. [See Kur, ii. 61.] (L, from a trad.) — Also, the latter, Deformed; rendered ugly in make, or form. (K.) Hence, some say, the appellation of الْمَسِخُ الدَّجَالُ [more commonly الْمَسِخُ الدَّجَالُ, q.v.]. (TA.) — Also, the same; A man having no beauty. (S, K.) — And † Weak and stupid: (K:) also an epithet applied to a man. (TA.) — And † Flesh-meat, (S, L, K,) and fruit, (L, K,) that has no taste; tasteless; insipid: (S, L, K:) or, applied to food, that has no salt nor colour nor taste: and sometimes, that is between sweet and bitter. (L.) El-Ash'ar Er-Rakabān, of the tribe of Asad, a Jáhilee, says, addressing a man named Ridwān, (L.)

• مَسِخٌ مَلِيخٌ كَلْحَمِ الْحَوَا
• وَلَا أَنْتَ حَلْوٌ وَلَا أَنْتَ مَرٌّ
[Tasteless, insipid, like the flesh of a new-born camel, thou art not sweet nor art thou bitter]. (S, L.)

مَسَخٌ Leanness of the arm, between the shoulder and the elbow. (L.)

مَسِخٌ: see مَسِخٌ.

مَسِخِيُّ A bow-maker. (S, L, K.) AHn says, that مَسَاخَةٌ, a man of the tribe of Azd, of Es-Sarāh, is asserted to have been a bow-maker: and Ibn-El-Kelbee says, that he was the first of the Arabs who made bows; that the people of Es-Sarāh who made bows and arrows were numerous, because of the abundance of trees in their district, and hence every bow-maker in after times received the above appellation. (L.) — مَسَاخِيَّةٌ (L, K) and مَسَاخِيَّاتٌ (S, L) Bows: so called in relation to the above-mentioned bow-maker, Māsikhah of the tribe of Azd: (S, L, K:) Māsikhah was his surname, and his name was Nubeysheh the son of El-Hārith, one of the sons of Naṣr the son of Azd. (TA.)

هُوَ أَمْسَحٌ مِنْ لَحْمِ الْحَوَارِ [He, or it, is more tasteless, or insipid, than the flesh of the new-born camel]: i.e., he, or it, has no taste. A proverb. (S.)

مَسُوحٌ A horse, having little flesh in the rump, or buttocks: and مَسُوحَةٌ الْعَجِزِ A woman having little flesh in her posteriors: (K:) but the more approved pronunciation is with ح. (TA.)

مسد

1. مَسَدٌ, aor. ʔ, (S, M, L,) inf. n. مَسَدٌ, (S, M, L, K,) He twisted a rope: (M, L, K:) or he twisted it well. (ISk, S, L.) — مَسَدٌ, aor. ʔ, (M, L,) inf. n. مَسَدٌ, (S, M, L, K,) He pursued a journey laboriously, or with energy; or he held on, or continued, the journey; syn. أَدَابَ السَّيْرِ (S, M, L, K,) by night: (S, M, L:) or he journeyed on continually, whether by night or by day: (M, L:) because the so journeying renders an animal lean, or lank. (Lth, L.) — مَسَدٌ, aor. ʔ, [inf. n. مَسَدٌ,] † It (leguminous herbage, A, or continued travel, Lth) rendered an animal lean, lank, light of flesh, slender, or lank in the belly. (Lth, A, L.) El-Abdee says, describing a she-camel, and likening her to a wild bull,

• يَمْسُدُهُ الْقَفْرُ وَيَلُّ سِدِي
• The bare and waterless desert renders him lean, &c., and dervy night. (L.) — مَسَدٌ, inf. n. مَسَدٌ, † It (the belly) was, or became, soft, of small dimensions, even, and without any ugliness. (M, L.) — The following expression of Ru-beh,

• يَمْسُدُ أَعْلَى لَحْمِهِ وَيَأْرَمُهُ
• means † It (the milk of camels) strengthens the

upper parts of his flesh, (referring to a pastor, not to an ass, as J says, IB, L,) and renders it, firm. (L.) — حَسَنَةُ الْمَسْدِ, applied to a damsel, i. q. مَسْوَدَةٌ, q. v. (S, L.)

مَسْدُ The fibres that grow at the roots of the branches of the palm-tree; syn. لَيْفٌ: (S, A, L:) you say حَبْلٌ مِنْ مَسْدٍ a rope, or halter, of those fibres: (S, A:) also, مَسْدٌ alone signifies a rope of those fibres: (S, M, L, K:) or, of those of the [kind of palm-tree called] مَقْلٌ: (Zj, L, K:) or, of the leaves of the palm-tree: or, of the soft hair of the camel: (S, M, L: [see an ex. voce زَاهِقٌ:]) or, of other hair: or, of wool: or, of hides: (M, L:) or, of camels' hides: (S, L:) or, of plants: or, of the bark of a tree: (L:) or, of any thing: (M, L, K:) or a plaited rope, firmly twisted, (M, L, K,) of any of the materials above mentioned: (M, L:) applied to a rope, it is for مَسْوَدٌ; and is thus similar to نَقْضٌ, meaning مَا نَقَضَ: (L:) pl. أَمْسَادٌ and مَسَادٌ. (M, L, K.) حَبْلٌ مِنْ مَسْدٍ in the Kur, cxi., last verse, is said to mean A chain seventy cubits in length, whereby the woman upon whose neck it is to be put shall be led into hell, (Zj, T, M, L,) firmly twisted of iron; as though it were a rope of iron strongly twisted. (L.) — مَسْدٌ مُغَارٌ † A back compact like a rope strongly twisted. (M, L.) — مَسْدٌ An iron axis of a pulley. (M, L, K.)

مَسَادٌ, a dial. form of مَسَابٌ; (S, L, K;) i. e., A skin for clarified butter: and one for honey: (S, M, L:) a black skin for wine &c. (AA, L.)

سَاقٌ مَسْدَاً; An even, and a goodly, or beautiful, shank. (M, L.)

مَسْوَدٌ † A man of well-turned, compact, and slender, make; syn. مَجْدُولُ الْحَلْقِي; (S, L, K;) i. e., light of flesh; or tall and slender; or of goodly stature; syn. مَمَشُوقٌ; as though twisted; (TA:) a belly soft, of small dimensions, even, and having in it no ugliness. (M, L.) مَسْوَدَةٌ, applied to a damsel; (S, K;) the same as the masc. applied to a man; (L, K;) slender; or light of flesh; or tall and slender; or of goodly stature: (L, M:) and, applied to a woman, compact in make; of well-knit frame. (L.)

[مسر, &c.,

See Supplement.]

مش

1. مَشٌّ, (S, A,) aor. ُ, (S,) inf. n. مَشٌّ, (S, A, K,) He wiped his hand with a thing, (S, A, K,) or with a rough thing, (Aq, S,) and with a napkin, (A,) to cleanse it, (S, A, K,) and to remove its greasiness. (Aq, S, A, K.) [See an

ex. in a verse cited voce مَضْمَبٌ.] You say also, مَشَّ أُذُنَهُ, and بِأُذُنِهِ, He wiped his ear. (TA.) And أَمَشَّ مَخَاطِكَ Wipe thou away the mucus of thy nose. (TA.) — † He wiped an arrow, and a bow-string, with his garment, to make it soft. (A, TA.) = مَشٌّ, (Lth, A, Mgh,) [aor. and] inf. n. as above, (K,) He sucked, (Lth, A, Mgh,) a bone, (A,) or the heads, or extremities, of bones. (Mgh, K,) [i. e.] what are termed مَشَاشٍ, they being chewed; (Lth;) as also † تَمَشَّهُ, (Lth, A, K,) and † اَمْتَهُ, and † مَشَّمَهُ, of which last the inf. n. is مَشَّمَةٌ: (TA:) and (TA) مَشَّ الْعَظْمَ † he ate the مَشَاشِ [q. v.] of the bone: or he sucked the whole of it; or extracted its marrow; syn. تَمَكَّكَ: (S, TA:) and † مَشَّهُ, (TK,) inf. n. تَمَشِيشٌ, (K,) he extracted its marrow; (K, TA;) as also † اَمْتَهُ. (TA.) — مَشَّ النَّاقَةَ, (S,) inf. n. as above, (K,) † He milked the she-camel leaving some of the milk in the udder: (S, K:) and مَشَّ also signifies † the milking to the uttermost; and so † اِمْتَشَّشٌ: (TA:) you say, مَا فِي الصَّرْعِ † اَمْتَشَّ † he took, (K,) i. e. milked, (TA,) all that was in the udder. (K, TA, from Ibn-'Abbád.) — هُوَ يَمَشُّ مَالَ فُلَانٍ, (A, TA,) inf. n. as above, (K,) † He takes the property of such a one, thing after thing; (A, K, TA;) as also † يَمَشُّ مِنْ مَالِهِ: (TA:) or the latter, (accord. to one copy of the S,) or مَالَهُ † يَمَشُّ, (accord. to other copies of the S, and the TA,) he obtains of his property. (S, TA.)

2: see 1.

4. اَمْتَشَّ, (K,) inf. n. اِمْتَشَّشٌ, (TA,) It (a bone) had in it what might be sucked, or extracted; i. e., (TA,) had in it marrow. (K, TA.)

5: see 1, in two places.

8. اَمْتَشَّ: see 1, in five places. — Also, † He performed the purification termed اِسْتِنْجَاءٌ (IAqar, A, K) with a piece of stone or a lump of dry clay or loam. (IAqar, K.)

R. Q. 1. مَشَّمٌ: see 1.

مَشَاشٍ The heads of bones, (S, Mgh, K,) that are soft, (S,) that may be chewed, (S, K,) or that are sucked: (Mgh:) or soft bones: (A:) or the heads of bones such as the knees and elbows and shoulder-bones: (A'Obeyd:) and the bone within a horn: (Mgh:) sing. [or rather n. un.] with ة: (S, K,) which is also said to signify the prominent part of the shoulder-bone. (TA.) رَجُلٌ مَشَّشٌ [lit. A man soft, or fragile, in the heads of the bones, flabby where he is felt or pressed,] denotes dispraise. (TA.) — † The soul, or spirit; syn. نَفْسٌ. (S, K.) You say فُلَانٌ طَيِّبُ الْمَشَاشِ: Such a one is generous in soul, or

spirit. (S, A.) نَيْشُ الْمَشَاشِ, applied by Aboo-Dhu-eyb to a horse, means † Light, or quick, in spirit, or in the bones, or in the legs. (S, TA.) — † Natural disposition. (K, TA.) You say, فُلَانٌ لَيِّنُ الْمَشَاشِ † Such a one is good in natural disposition; one who abstains from coveting. (TA.) — † Origin. (K, Ibn-'Abbád.) So in the saying انه لَكَبِيرُ الْمَشَاشِ † Verily he is of generous origin: (Ibn-'Abbád, TA:) or this means † verily he is a lord, or chief. (A, TA.) [And similar to this is the saying] † هُوَ فِي مَشَاشِهِ † He is among the best of his people. (A, TA.) — † Light, sharp, or quick, and who does much service in journeying and at home: (K:) or † light in spirit: or † one who is a light burden (خَفِيفُ الْمَوْنَةِ) to him who consorts with him: or † sharp or quick in motions: and, as some say, خَفِيفُ الْمَشَاشِ means † one who does much service in journeying and at home: so accord. to Ibn-'Abbád. (TA.)

مَشُوشٌ A napkin, (S, A,) or rough napkin, (TA,) or thing with which to wipe the hand. (S, K.) See 1, first signification.

مَشَاشَةٌ: see مَشَاشٌ, in two places.

مَشْمِشٌ, (S, K,) in the dial. of El-Baḡrah, (TA,) and † مَشْمِشٌ, (AO, S, K,) in the dial. of El-Koofeh, (TA,) [The apricot;] a certain thing that is eaten; (S;) a well-known fruit; (K;) called in Persian زَرْدُ آوُ [or زَرْدُ آوُ]; (TA,) than which few things are found more productive of cold, or coolness, to the stomach, and befouling, and weakening: (K:) some, (K,) namely, the people of Syria, (TA,) apply this appellation to the اِجَّاصُ [which with others signifies the plum; but with them, the pear]: (K:) so says Lth: and some of the people of Syria pronounce it [مَشْمِشٌ] with damm. (TA.)

مشت

مُشْتٌ [The fist; the hand clinched: a Persian word arabicized]. (Mgh, in art. نَشْر.) [See an ex. voce تَوُّ, where it has a redundant ن affixed to it.]

مشج

1. مَشَّجَ, aor. ُ, inf. n. مَشَّجٌ, He mixed, or confused, syn. خَلَطَ, (K,) one thing with (ب) another. (TK.) — مَشَّجَ بَيْنَهُمَا He made a confusion, or disturbance, (خَلَطَ,) between them two. (S.)

مَشَّجٌ and مَشَّجٌ and مَشَّجٌ: see مَشَّجٌ.

مَشَّجٌ (S, K) and † مَشَّجٌ (K) and like كَتَفٌ in its two dial. forms, (فِي لُغَتَيْهِ, K) accord. to the

TA,) i. e., **مَشِج** and **مَشِج**, or like **صَنْج** in a dial. of little authority, (**فِي لُغَيْتِهِ**, CK and a MS. copy of the K.) [See **مَشِيحًا**, in art. **شَيْح**.] A thing mixed, or confused: (S, K:) or any two things mixed together: or any two colours mixed together: or what is a mixture of red and white: (TA:) pl. (of all the above forms, TA) **أَمْشَاح**. (S, K.) — **نُطْفَةٌ أَمْشَاح**, occurring in the K, lxxvi. 2, [A drop consisting of] mixtures; meaning the sperma genitale, because it is a mixture of various kinds: (ISk:) or [a drop consisting of] mixtures of sperma genitale and blood: (Zj:) or [a drop consisting of] the sperma genitale of the man mixed with that of the woman and with her blood. (S, K.) — Also **أَمْشَاح** What collect together in the navel. (K.)

[مشج

See Supplement.]

مشط

1. **مَشَطَ الشَّعْرَ**, aor. **مَشَطَ** and **مَشَطَ**, (M, Mṣb,) inf. n. **مَشِطٌ**, (M, Mṣb, K,) He combed the hair; loosed and separated it with the comb; or combed and dressed it; syn. **رَجَلَهُ**, (M, K,*) or **سَرَحَهُ**: (Mṣb:) and **مَشِطَهُ** signifies he did so much. (Mṣb.) You say also **مَشَطَتِ الْمَرْأَةُ الْمَاشِطَةَ**, aor. **مَشَطَتْ**, inf. n. as above, [The **مَاشِطَةُ** combed, or combed and dressed, the woman's hair.] (S, TA.) — Hence, (TA,) **دَائِرُ الْمَشِطِ** is applied to **أ** A blandisher, or coaxer. (K, TA.) = **مَشِطٌ** also signifies The act of mixing. (Fr, K.) You say, **مَشَطَ بَيْنَ الْمَاءِ وَاللَّبَنِ**, [He mixed together the water and the milk.] (TA.)

2: see 1.

8. **امْتَشَطَ** He combed, or combed and dressed, his hair: (Mṣb, K:*) [and in like manner,] you say of a woman, **امْتَشَطَتْ**. (S, TA.)

مَشِطٌ: see what next follows.

مَشِطٌ (S, Mṣb, K,) and **مَشِطٌ**, (Mṣb, K,) but the latter disapproved by IDrd, (TA,) and **مَشِطٌ**, (K,) and accord. to some with each of the three vowels to the ش, but this requires consideration [in other cases than those here following], (MF,) and **مَشِطٌ** (Ks, K) and **مَشِطٌ** (AHeyth, K) and **مَشِطٌ** (K) and **مَشِطٌ**, (IB, K,) of all which the first is the most chaste, (TA,) A comb: pl. **أَمْشَاطٌ** (S, Mṣb, K,) and **مَشَاطٌ**. (IB, K.) — **مَشِطٌ مِنَ الْحَدِيدِ** A curry comb (**مَحْسَةٌ**): so called by a poet because it has teeth like the **مَشِطُ**. (TA, art. **نَمِص**.) — Also **مَشِطٌ** † [An upright loom;] a loom with which one weaves, set upright: (K, TA:) pl. **أَمْشَاطٌ**. (TA.) You say **ضَرَبَ النَّاسِجَ بِمَشِطِهِ** and **أَمْشَاطِهِ** † [app.

meaning *The weaver wove with his upright loom and his upright looms*]. (TA.) — † [The metatarsal bones;] the **سَلَامِيَاتُ** of the upper part of the foot; (S, K;) i. e. the slender bones spread upon the foot, exclusive of the toes; [also called, more particularly, or perhaps only called, **مَشِطٌ** or **مَشِطُ الرَّجْلِ** or **مَشِطُ الْقَدَمِ**]. (TA.) You say, **إِنْكَسَرَ مَشِطُ قَدَمِهِ** † [His metatarsal bones broke]. (TA.) And **قَامُوا عَلَى أَمْشَاطِ أَرْجُلِهِمْ** † [They stood upon their metatarsal bones]. (TA.) — **مَشِطُ الْكَنْفِ** † The wide bone of the scapula: (S:) or a wide bone thereof: (K:) or the wide flesh thereof: (T, TA:) — **مَشِطٌ** also signifies † A certain mark made with a hot iron upon camels, (K,) in the form of a comb, (Sb, TA,) upon the body, and the neck, and the thigh. (Abou-Alee, TA.)

مَشِطٌ:
مَشِطٌ:
مَشِطٌ:
مَشِطٌ:
 } see **مَشِطٌ**.

مَشِطَةٌ A mode, or manner, of combing, or of combing and dressing the hair. (S,* TA.)

لَبَّةٌ مَشِيطٌ A lock of hair descending below the lobe of the ear combed, or combed and dressed; i. q. **مَشِطَةٌ**. (S, TA.)

مَشَاطَةٌ What falls, of hair, on the occasion of combing, or combing and dressing it. (S,* Mṣb, K.)*

مَشَاطَةٌ The art, or occupation, of the **مَاشِطَةُ**. (K.)

مَشَاطٌ A comb-maker. (TA.) — See also **مَاشِطَةٌ**, in two places.

مَاشِطَةٌ [A female comber, or comber and dresser, of the hair;] (S;) a female who combs the hair, or combs and dresses it, well; (K;) and [in like manner] **مَشَاطَةٌ** a girl who performs well the art of combing, or combing and dressing, the hair. (TA.) And one of the post-classical writers has used in his poetry the epithet **مَشَاطٌ** [applied in like manner to a man or boy]. (TA.)

مَشِطٌ: see **مَشِطٌ**.

مَشِطٌ: see **مَشِطٌ**.

بَعِيرٌ مَشِطٌ — **مَشِطٌ** — **مَشِطٌ**: fem. with ة: see **مَشِطٌ**. — † A camel marked with the mark termed **مَشِطٌ**; (K;) as also **مَشِطٌ**. (TA.)

[مشط, &c.,

See Supplement.]

مص

1. **مَصَّه**, (A, Mṣb,) first pers. **مَصَّصْتُ**, (S, M, Mṣb, K,) aor. **يَمِصُّ**; (S, Mṣb, K;) and first pers. **مَصَّصْتُ**, aor. **يَمِصُّ**; (Mṣb, K;) but the former is the more chaste; (T, Mṣb, TA,) inf. n. **مِصٌّ**; (S, M, Mṣb;) [He sucked it; or sucked it in; or sipped it, i. e.] he drank it (namely water, A, or a thing, S, M,) with a minute draught, (**شُرْبًا رَفِيقًا**): so in a copy of the A, and in the CK,) or with a gentle draught: (**شُرْبًا رَفِيقًا**: so in some copies of the K, and in the TA:) or he took it (namely a small quantity of a fluid) by drawing in the breath: and whether **شُرِبَ** may be used to denote this, as it is in the K, requires consideration: (MF:) or i. q. **رَشَفَهُ**: (S, K, art. **رَشَف**;) or i. q. **تَرَشَفَهُ**: (M:) **رَشَفٌ** signifies the "taking" water "with the lips;" and is more than **مِصٌّ**: (Mṣb, art. **رَشَف**;) and **مِصٌّ** signifies the same; (S, M, A, Mṣb, K;) and so **مِصَّصَهُ**: (M, A:) or the last signifies he did so leisurely. (S, K.) You say, **امْتَصَّ الرَّمَانَ**, i. e. **مَصَّه** [He sucked the pomegranate]; and so of other things. (TA.) And **مِصَّ الْجَارِيَةَ** He sucked the damsel's saliva from her mouth. (IAgr, in L, art. **مِصَّ**.) And **مِصَّ مِنَ الدُّنْيَا** † He obtained a little of worldly goods. (TA.)

4. **امَّصَهُ** [He made him to suck: or he gave him to suck]. (S, A, K.) You say **أَمْصَصْتُهُ الْمَاءَ** (A) or **الشَّيْءَ** (S) [I made him to suck, or I gave him to suck, the water, or the thing]. — † He said to him **يَا مَصَّانُ**, q. v. (S,* A, TA.) You say, **هُوَ يَوْمِصُهُ وَيَبْظِرُهُ**. (K, art. **بَظَرَ**, which see in the present work.)

5: see 1, in which two explanations of it are given.

8: see 1, in two places.

R. Q. 1. **مَضَمَّصَ**, (S, A,) or **مَضَمَّصَ فَاهُ**, (M, TA,) inf. n. **مَضَمَّصَةٌ**, (S, M, K,) [He rinsed his mouth with water; he agitated water in his mouth; syn. **مَضَمَّصَ**: (M:) or he did so with the extremity of his tongue, (S, M, K,) or with the fore parts of his mouth; (A;) whereas the latter signifies he did so with his mouth altogether; (S, M, A;) the difference between **مَضَمَّصَةٌ** and **مَضَمَّصَةٌ** being similar to that between **قَبْصَةٌ** and **قَبْصَةٌ**: (S, M:) the former is mentioned in a trad. as being done after drinking milk; but not after eating dates. (S.) You say also, **مَضَمَّصَ الْإِنَاءَ** He washed the vessel; (ISk, S, M;) as also **مَضَمَّصَهُ**: (ISk, Yaakoob, M:) or he washed out, or rinsed, the vessel; he put water into the vessel, and shook it, to wash it; (Ag, TA;) he poured water into the vessel, and then shook it,

without washing it with his hand, and then poured it out. (Aboo-Sa'eed, TA.) And مَمَّصَ التَّوْبَ He washed [or rinsed] the garment, or piece of cloth. (M, TA.)

مُصَّةٌ: see what next follows.

مُصَّاصٌ What is sucked from, or of, a thing; (M, TA;) as also مُصَّاصَةٌ. (M, A, TA.) You say, طَابَتْ مُصَّاصَتُهُ فِي فَمِي What was sucked from it, or of it, was good, or sweet, or pleasant, in my mouth. (A.) — [And hence,] The pure, or choice, part of anything; (S, K;) as also مُصَّاصٌ: (K;) and (S) the purest, or choicest, (S, M,) of a thing; as also مُصَّاصَةٌ and مُصَّاصٌ. (M.) And هَالِالٌ مُصَّةٌ signifies the same as مُصَّاصَةٌ, (K, TA,) i.e. The pure, or choice part of property, or of the property. (TA.) You say, فَلَانَ مُصَّاصٌ قَوْمِهِ, (S, M,) and مُصَّاصَتُهُ, (M,) Such a one is the purest in race, or lineage, of his people: and in like manner you say of two, and of more, and of a female. (S, M.) And هُوَ مِنْ مُصَّاصِ قَوْمِهِ [He is of the purest, or choicest, of his people]. (A.) — Also, Pure, or choice, applied to حَسَبٍ [or grounds of pretension to respect, &c.]; as also مُصَّاصٌ. (A.) You say also, إِنَّهُ لِمُصَّاصٌ فِي قَوْمِهِ Verily he is distinguished, or characterized, by pure grounds of respect among his people. (K, TA.) — Also, The origin, source, or place of origination, of a thing. (M, TA.) You say, هُوَ كَرِيمُ الْمُصَّاصِ He is generous, or noble, in respect of origin. (TA.) Accord. to Lth, مُصَّاصُ الْقَوْمِ signifies The original source of the people: and the most excellent of their middle class. (TA.)

مُصَوِّصٌ A certain kind of food, (S, K,) of flesh-meat, cooked, and steeped in vinegar; (K;) or, as some say, steeped in vinegar, and then cooked: (TA;) or of the flesh of birds particularly: (K;) pronounced by the vulgar with damm to the م: (S;) but what is said in the Nh implies that it is with damm; for it is there said, "and it may be with fet-h to the م." (TA.)

مُصَّاصَةٌ: see مُصَّاصٌ, in four places.

مُصَوِّصَةٌ: see مُصَوِّصٌ.

مُصَّاصٌ: see what next follows.

مَصَّانٌ A cupper; because he sucks; (M, TA;) and so مُصَّاصٌ: (K, voce حَجَّامٌ, which is its syn. :) fem. of the former with ة. (M.) — A man who sucks his ewes or she-goats; by reason of his meanness, or ungenerousness: (A'Obeyd, S, K;) i.e. who sucks from their udders with his mouth; lest the sound of the milking should be heard; as also, مَاصٌ; (TA;) and so مَلْحَانٌ

and مَكَّانٌ. (A'Obeyd, TA.) [But in the TA it is written مَصَّانٌ, without tenween; and so in two copies of the S.] — يَا مَصَّانُ, [said to a man,] and يَا مَصَّانَةَ, to a female, denote vituperation, meaning † O sucker (مَاصٌ S, K) of such a thing, (S, TA,) i.e. (TA) of the بَطْرُ [q.v.], (K, TA,) of thy mother: (S, K, TA;) or the meaning is O sucker (رَاضِعٌ) of the ewes or she-goats: (K;) ISk says, (TA,) you should not say يَا مَاصَانَ: (S, TA;) but Ibn-'Abbád says, (TA,) one says عَلَى مَاصَانَ بْنِ مَاصَانَ, and مَاصَانَ بْنِ مَاصَانَ, (K, TA,) meaning [Alas for me, on account of] the mean, or ungenerous, the son of the mean, or ungenerous! (TA.)

مُصَّانٌ, with damm, The sugar-cane; [because it is sucked.] (IKh, IB.)

مُصَّاصٌ: see مُصَّاصٌ, in four places.

مَاصٌ, act. part. n. of 1: see مَصَّانٌ, in two places.

مَاصَانَ and مَاصَانَ: see مَصَّانٌ.

مُصَوِّصٌ † A slender pastern; (K, TA;) as though it were sucked. (TA.) And مَمَّصَةٌ (M, A) and مَمَّصَةٌ (AZ, ISk, K) † A woman emaciated (AZ, ISk, M, A, K) by reason of a disease infecting her; (AZ, ISk, M;) as though she were sucked. (M, TA.)

مصت

1. مَصَّتَ, ([aor. ة,] inf. n. مَصَّتُ TA,) Inivit puellam: (K;) dial. form of مَصَدٌ. (TA.) — مَصَّتَ التَّاقَةَ He laid hold upon the womb of the camel, and put in his hand, and extracted the water [i.e. the semen injected into it]. (M, K.) [See also مَسَطَ.] — مَصَّتَ الْبَعِيَّ He squeezed out what was in the intestines, or gut, with his fingers. (TA.) — مَصَّتَ It (herbage) purged cattle; or relaxed them in the bowels. (Marg. note in a copy of the S.) — مَصَّتَ He squeezed an ulcer, so as to express the matter. (Marg. note in a copy of the S.) — مَصَّتَ He sucked saliva. (Marg. note in a copy of the S.)

مصح

1. مَصَّحَ, aor. ى, inf. n. مَصَّوْحٌ (and مَصَّحٌ, TA,) He, or it, (a thing, S,) went away; passed away; departed. (S, K.) — It finished; came to an end; ceased. (S, K.) — It (a garment) became old and worn-out. (S, K.) — It (a plant) became faded in its blossoms. (S, K.) — Also, inf. n. مَصَّوْحٌ, It (a blossom) faded; or lost its colour. (AHn.) — مَصَّحَ,

(inf. n. مَصَّوْحٌ, TA,) It (the shade) became short. (S, K.) — مَصَّحَ, inf. n. مَصَّوْحٌ, It (an udder) ceased to have milk. (TA.) — It (the milk of a camel) ceased; passed away. (S, K.) — مَصَّحَ, aor. ى, It (shade) became deficient and thin. So accord. to the K; but in other lexicons, the verb, with reference to shade, is مَصَّحَ. (TA.) — مَصَّحَ, inf. n. مَصَّوْحٌ, It (a writing) became obliterated, or nearly so. (TA.) — It (a dwelling) became obliterated; or its vestiges became effaced. (TA.) — مَصَّحَ بِهِ, (S, K,) and أَمَّصَعَهُ, (IB,) He took away, carried off, or went away with, it; or caused it to go, go away, or pass away. (S, IB, K.) — مَصَّحَ فِي الْأَرْضِ, inf. n. مَصَّحٌ, He set forth journeying through the land, or earth: as also مَصَّحَ. (ISd.)

4: see 1.

أَمَّصَعٌ Deficient and thin shade. (K.)

مصح

1. مَصَّحَ, aor. ى, (L,) inf. n. مَصَّحٌ; and مَصَّحَ and مَصَّحَ; (L, K;) He pulled away a thing (L, K) from the inside of another thing, (L,) and took it: (K;) and مَصَّحَ and مَصَّحَ he pulled away an أَمَّصُوْعَةٌ of the kind of plant called ثَمَامٌ, or of that called نَصِيٌّ, (S, L,) from within another أَمَّصُوْعَةٌ thereof, (L,) and took it: (S, L;) and مَصَّحَ he pulled out the white pith called أَمَّصُوْعَةٌ of the بَرْدِيَّ. (AHn, L.) — مَصَّحَ, inf. n. مَصَّحٌ, a dial form of مَصَّحَ, q.v. (L, K.)

4. مَصَّحَ It (a plant of the kind called ثَمَامٌ) put forth its أَمَّصِيْحٌ [pl. of أَمَّصُوْعَةٌ, q.v.] (K.)

5: see 1 in two places.

7. مَصَّحَ, inf. n. مَصَّحٌ, It (a child) became disunited from its mother; (K;) i.e., from the belly of its mother. (L, TA.)

8. مَصَّحَ, It (a thing) became disunited from (عَنْ) another thing. (TA.) — See 1 in two places.

مَصَّوْحَةٌ A ewe or she-goat whose udder is flaccid at the base; (T, K;) as though it were disunited (مَصَّحَتْ, i.e. انفصلت,) from the belly. (T, L.)

مَصَّاحٌ A certain plant having coats (قُشُورٌ) like the onion; (K;) of which Az says, I have seen, in the desert, a plant called مَصَّاحٌ and ثَدَاءٌ.

having coats (قشور), one above another; whenever one peels off one أمصوغة (or coat) there appears another; and its coats (قشور) are an excellent fuel: the people of Harāh (هراة) call it دلبراد. (L.)

أمصوغة A sheath or coat, of a plant, enveloping, or surrounding, another sheath or coat, and the latter another, and so on: (T, L:) a غوصة of the kind of plant called ثمام (S, K,) and of that called نصي (S;) what is plucked from the نصي, like a rod; (AHn;) [i.e., a sheath of the ثمام or the نصي;] there is a species of the ثمام having no leaves properly so called, its leaves being sheaths (أنايب) set one into another, each sheath (أثوبه) of which is called امصوغة, and when it is pulled away it comes forth from the inside of another, as though it were a stopper taken out from a vessel in which collyrium (كحل) is kept: (Lth:) pl. أمصوخ and أماصيخ: (S, K:) the former is a lexicological pl., [or rather a coll. gen. n., of which امصوغة is the n. un.,] and the latter is the proper pl. (TA.) — Also, The white pith of the بردي (AHn.)

مص

1. مصدًا, aor. 2, (M,) inf. n. مصد (S, M, L, K,) He sucked her breast (Lth, S, M, L, K) in a certain manner. (S, M, L) You say, قتلها فمصدها He hissed her and sucked her breast. (Lth, L.) — مصدها, (IAqr, L,) inf. n. مصد (IAqr, L, K;) He sucked her (a damsel's) saliva from her mouth; like مصها, and رشها, and رقبها: (IAqr, L:) and مصد he sucked (IAqr, S, L, K) saliva. (IAqr, S, L.) — مصدها, (S, M, L,) aor. 2, (M,) inf. n. مصد (S, M, L, K,) Iniviteam, (S, M, L, K,) quodam modo; (M;) scil, ancillam suam. (L); as also مزدها, inf. n. مزد (M.) = مصد, inf. n. مصد, He brought under; subdued; rendered submissive; syn. ذلل. (K.)

مصد Thunder. (L, K.) — مصد Rain: (L:) and with 2, a shower of rain; a rain: you say, ما أصابتنا العام مصدة (and مزدة, TA,) Not a ruin has fallen on us this year. (M, L, K.) — مصد Intensity of cold; (Kr, M, L, K;) as also مصد (K:) or, simply, cold; (Er-Riyáshee, L;) as also مصدة. (S, M.) And, contr., Intensity of heat: (Kr, M, L, K:) and مصدة, simply, heat. (AZ, L.) You say, ما وجدنا لها العام مصدة (and مزدة, ISk, S, M, L,) We have not found it (the earth, AZ,) to have, this year, cold (AZ, S, M, L) nor heat: (AZ, L:) or, intensity of cold nor intensity of heat. (Kr, M, L.) — مصد and مصد and مصاد A high (M, K) and red (M) hill, or mountain, such as is called هضبة: (M, K:) or the last, (Aq, S, M, K,) and

the others also, (M,) the upper part, or top, of a mountain: (Aq, S, M, K:) and the last, a place of refuge: and applied to a man: (A:) pl. of the last, أمصدة and مصدان. (S, M, K.) Az holds the م in مصدر to be augmentative, and the pls. to have been formed on the supposition of its being radical. (L.) See also art. صيد.

مصد: see مصد.

مصدة: see مصد.

مصاد: see مصد.

مصر

2. مصرة He made it (namely a town) a مضر, i.e. a limit, or boundary, between two things. (IAqr.) — مصروا المكان, inf. n. تمصير, They made the place, or appointed it to be, a مضر [meaning a city, or town, such as is thus called]. (M, K.) It is said of 'Omar, مضر الأمصار, (TA,) which is a phrase like مذن المدن (S,) [and signifying He appointed the cities, or towns called أمصار: or] مضر الامصار signifies he built the [cities, or towns, called] امصار: (A:) among which امصار were El-Baḡrah and El-Koofeh. (A, TA.)

5. It (a place) became a مضر [meaning a city, or town, such as is thus called]. (M, K.)

مصر A partition, barrier, or thing intervening, between two things: (S, M, K:) as also ماصر: (K:) and (S) or limit, or boundary, between two lands: (M, K:) pl. مصور. (S, M.) The people of Egypt, (S,) or of Hejer, (M,) or of both, (TA,) write in their contracts, (S, M,*) اشتري ماصر, (S, K,) inf. n. مصص (S, M, K) and مصص (S, A, K) and مصاصة (S, K,) He suffered, or experienced, pain; (S, A, M, K;) من المصيبة from the thing; (M, K;) or المصيبة from the calamity, or misfortune; (S, A, K, TA;) and من الكلام from the speech. (A, TA.) And مصصت للأمر I experienced distress from the affair, or event. (TA.) = مصه: see 4, throughout.

مصير A gut, an intestine, or a bowel, into which the food passes from the stomach; syn. معي.

(S, M, M, K:) or specially, as some say, of a bird, and of an animal which has a soft foot, or خف, [as the camel,] and of such as have a cloven hoof: (M, TA:) pl. [of pauc.] أمصرة (M, K) and [of mult.] مصران, and pl. ml. مصارين: (S, M, A, M, K:) the last accord. to Sb; (M;) but some say that it is not established; (A;) and Lth says, that it is a mistake; but Az says, that it is pl. of مصران, and that the Arabs have given it this form of pl. imagining the م to be a radical letter; (TA;) and some say, that مصير is of the measure مفعول, [originally مصير,] derived from صار إليه الطعام ["the food passed to it"], and they say مصران in like manner as they say مملان as pl. of ميسل الماء, likening مفعول to مفعول: (S, TA:) مصران also is a dial. form of مصران. (Fr, Sgh, TA.) [See also مصار, in art. مصران الفارة, (S, M, K,) or مصران الفارة, (Mgh, K,) † A bad kind of dates. (S, Mgh, M, K.)

مصير: see مصير; and see ماصير, in art. اص.

[مصع, &c.

See Supplement.]

مض

1. مض (A,) or مضض, like فرح (K) [but مضض, being contr. to rule, is probably a mis-transcription, and its being said to be like فرح may be only to indicate the form of the sec. pers. &c.,] sec. pers. مضضت (S, M, K,) aor. مضض (S, K,) inf. n. مضض (S, M, K) and مضضض (S, A, K) and مضاضة (S, K,) He suffered, or experienced, pain; (S, A, M, K;) من المصيبة from the thing; (M, K;) or المصيبة from the calamity, or misfortune; (S, A, K, TA;) and من الكلام from the speech. (A, TA.) And مضضت للأمر I experienced distress from the affair, or event. (TA.) = مضه: see 4, throughout.

4. امصه, (AO, Th, S, M, M, K,) inf. n. امصاض; (S;) and مصه (AO and the other authorities mentioned above, IDrd, A,) aor. 2, (M, M, K, TA,) inf. n. مض (IDrd, M, A, M, K) and مضض; (M, A, K;) but the latter form of the verb was not known to Aq, (S,) and is said by Th, (S,) and by Aboo-'Amr Ibn-El-'Alā, (IDrd,) to be obsolete; (IDrd, S;) or the former is of the dial. of Temeem; (AO;) It (a wound, Th, S, M, K) and disquietude of mind, مضض him: (Th, S, M, K;) it (disquietude of mind, and grief,) مضض him, and distressed him: (M, TA:) it (a thing) affected, or distressed, his heart with grief; (A, K;) and both are said also of pain, and of disquietude of

mind, and of a man beating another. (A.) You say also, **الْكحلُّ يَمْضُ العَيْنَ**; (S, Mṣb, K;) and **يَمْضِيهَا**, (A, K,) and **يَمْضِيهَا**; (K;) *The collyrium pains the eye*: (A, K:) or *burns it*: (S:) or *pains and burns it*: (TA:) or *stings it* by its pungency. (Mṣb.) And **مَضَّ الخَلُّ فاهُ** *The vinegar burned his mouth*. (IDrd, K.) And **أَمْضَى هَذَا القَوْلُ** *This saying distressed me*. (TA.) And **امَّضَهُ جِلْدُهُ فَدَلَكَهُ** *His skin itched [and he therefore rubbed it]*. (M, K.)

R. Q. 1. **مَضَمَضَ**, (K,) or **مَضَمَضَ**, (Mṣb, TA,) inf. n. **مَضْمَضَةٌ** (S, K) and **مَضْمَضٌ** and **مَضْمَضٌ**, (K,) this last is said by Aṣ to be allowable, (TA,) [*He rinsed his mouth with water*;] *he agitated water* (S, Mṣb, K) *round about* (Mṣb) *in his mouth*; (S, Mṣb, K;) **لِلوَضْوِ** *for the wash*, q.v.; (K;) as also **تَمْضَمَضَ**, (K,) or **وَضْوَهُ** *in his wash*, (S,) or **بِالْمَاءِ** *with water*. (Mṣb, TA.) [See also **مَضْمَضَ**.] — **مَضَمَضَ**, (Aṣ, Lh,) inf. n. **مَضْمَضَةٌ**, (K,) also signifies *He agitated a vessel [so as to rinse it, or wash it out, with water]*: (Aṣ:) or *he washed a vessel*, (Lh, K,) or other thing; (K;) so, [for instance,] a garment, or piece of cloth; as also **مَضْمَضَهُ** [q.v.] (Lh.) = [Hence,] **مَا مَضْمَضْتُ عَيْنِي بِنَوْمٍ** (S, A, L) *I did not sleep*. (S, L.) And **مَا مَضْمَضْتُ عَيْنِي بِنَوْمٍ**, (L,) or **مَا تَمْضَمَضْتُ**, (A,) *My eye did not sleep*. (L.) [The inf. n. **مَضْمَضٌ** also signifies *the state of sleeping*. (TA.) And **مَضْمَضَ** *He slept a long sleep*. (TA.) And **مَضْمَضَ** *Drowsiness crept in his eye*: (TA;) and [so] **تَمْضَمَضَ** *the drowsiness crept in his eye*: (S, TA,) or **النَّوْمُ** *sleep*. (A.) And **تَمْضَمَضَتْ** *The eye became infused with drowsiness*. (TA.) = **مَضْمَضَةٌ** also signifies, accord. to El-Fárúbee, *The making, or uttering, of a sound*; or *the sound itself*; (**صَوْتٌ**) of the serpent, &c.: or, as some say, its (a serpent's) *making motions with the tongue [so as to produce a sound]*. (Mṣb.)

R. Q. 2: see R. Q. 1, in five places.

مَضَّ, applied to collyrium, (L, K,) and to the style, or bodkin, with which it is applied to the eyes, (S, O,) an inf. n. used as an epithet; (O;) *Paining*; (K;) or *burning*; (O, L;) or *hot*. (S.) You say, **كَحَلَهُ كَحَلًا مَضًّا** *He applied to his eyes burning [or paining] collyrium*. (L.) And **كَحَلَهُ بِمَلْمُولٍ مَضِّ** *He applied collyrium to his eyes with a hot, (S,) or burning, (O,) [or paining,] style*. (S, O.) — **رَجُلٌ مَضَّ الضَّرْبَ** *A man who beats, or strikes, painfully*. (Ibn-'Abbád, K.) — **إِمْرَأَةٌ مَضَّةٌ** *A woman who does*

not bear, or endure, what displeases her, or grieves her; (IAṣr, K;) as though it pained her, or burned her: (IAṣr:) or *whom a small word pains*: or *whom a small thing hurts, or annoys*. (T, TA.) [It occurs coupled with **بَضَّةٌ**, to which it should not be regarded as merely an imitative sequent.]

مَضَّةٌ: see **مَضَّ**: — and what next follows.

مَضْمَضٌ *The pain of a calamity or misfortune*. (S, K.) [See I.] — *Sour milk*; (K;) [so called because it bites the tongue;] and so **مَضْمَضَةٌ**, (K,) and **بَضَّةٌ**, of the milk of camels. (Ibn-'Abbád.)

مَضْمَضٌ *The state of being burned*. (TA.)

مَضْمَضٌ *A pain which affects a man in the eye &c., from a thing that burns*: so in the O, on the authority of IAṣr; but in the TS it is **مَضْمَضٌ**. (TA.) — *Water that is intolerable by reason of saltiness*. (IAṣr, K.)

مَضْمَضٌ *The burning of collyrium [&c.: see مَضْمَضٌ, explained with مَضْمَضٌ]: (L:) and مَضْمَضٌ [in like manner] signifies a burning*. (K.)

مَضْمَضٌ *Burning*: [or rather, *burning much*:] applied by El-'Ajjáj as an epithet to travel. (TA.)

مَضْمَضٌ: see **مَضْمَضٌ**: — and **مَضْمَضٌ**.

مضج

1. **مَضَجَ عِرْضَهُ**, aor. ٤, (inf. n. **مَضَجٌ**; TA;) and **مَضَجَهُ**, (inf. n. **مَضَجٌ**; TA;) *He disgraced, or dishonoured, him; blasted his reputation*; (El-Umawee, S, K;) *imputed to him, or accused him of, a vice, or fault, or the like*. (TA.)

4: see 1.

مضر

1. **مَضَرَ**, aor. ٤; (S, A, Mṣb, K;) and **مَضَرَ**, aor. ٤; (A, K;) and **مَضَرَ**, aor. ٤; (K;) inf. n. **مَضْرٌ**, (S, Mṣb, K,) of the first, (S, Mṣb,) and **مَضْرٌ**, [also of the first,] and **مَضْرٌ**, [of the second;] (K;) *It (milk, S, A, Mṣb, K, and [so in the A, but in the K or,] beverage of the kind called نَبِيذٌ, A, K) was, or became, sour, or acid*: (Mṣb:) or *sour, or acid, biting the tongue*: (A:) or *such as to bite the tongue*; (S, TA;) *before becoming رَائِبٌ*: (TA:) or *sour, or acid, and white*. (K.)

2. **مَضَرَهُ**, inf. n. **تَمْضِيرٌ**, *He referred his lineage, or origin, to مَضْرٌ [Mudlar, the ancestor of most of the Arabs who trace up their genealogy to Isma'eel, or Ishmael]: (K:) or he made him to be of the race of مَضْرٌ by referring his lineage, or origin, to them*. (A.) = It is said, of the

race of **مَضْرٌ**, in a trad., **مَضَرَهَا اللهُ فِي النَّارِ**, meaning, *May God make them to be in the fire [of hell]*; the verb being derived from their name: (TA:) or *may God collect them together [therein]*; like as one says **جَنَدَ الجُنُودَ**: (Z, TA:) or *destroy them*; (K;) from the saying **ذَهَبَ دَمُهُ خَضْرًا مَضْرًا**, in the first of the senses explained below: (TA:) J says, [in the S,] that its origin seems to be from **مَضْرُ اللَّبَنِ**, meaning "the biting of the tongue by milk," and that it is with teshdeed to denote muchness, or intensiveness. (TA.)

5. **تَمْضَرَ** *He asserted himself to be related, or to belong, to the race of مَضْرٌ*. (A, K.) See 2. — *He entered into a league* (**تَغَضَّبَ**, A: in the copies of the K, **تَغَضَّبَ**; but the former, with the two unpointed letters, is the right reading: TA:) *with, (A,) or for, (K,) the race of مَضْرٌ*. (A, K.) — *He affected to be like, or imitated, or assimilated himself to, the race of مَضْرٌ*. (S, TA.)

خَضْرًا مَضْرًا, (S, A, K,) and **خَضْرًا مَضْرًا**, (K,) *His blood went unrevenged, or unretaliated, or unexpiated by a mulct*: (S, K:) or *so as to occasion no inconvenience or trouble (هَيْئًا مَرِيئًا) to the slayer*: (A:) *مَضْرًا* is an imitative sequent: Ks mentions also **بَضْرًا**, with ب. (S.) — You say also, **خَذَهُ خَضْرًا مَضْرًا**, (Sgh, TA, and so in the CK,) *Take thou it in a fresh, or juicy, state*. (K.) See also art. **خضر**.

مَضْرٌ: see **مَضْرٌ** = **خَضْرًا مَضْرًا**: see **مَضْرًا**, in two places.

مَضَارُ اللَّبَنِ, (TS,) or **مَضَارَةُ اللَّبَنِ**, (K,) *What flows from milk (TS, K) when it becomes sour, or acid, and clear*. (TS.)

مَضِيرٌ: see **مَضِيرٌ**.

مَضَارَةُ: see **مَضَارَةُ اللَّبَنِ**.

مَضِيرَةٌ *A kind of cooked food made of [sour] milk that bites the tongue*: (S:) or *a small quantity of broth, or gravy, cooked with milk such as is termed مَضِيرٌ, and sometimes mixed with fresh milk*: (K:) or *a small quantity of broth, or gravy, cooked with milk and other things*: (TA:) or, as made by the Arabs, *flesh-meat cooked with pure milk that bites the tongue, until the flesh-meat is thoroughly done, and the milk has become thick*; and sometimes they mix fresh milk with milk that has been collected in a skin; and in this case it is the best that can be. (AM, TA.)

مَضِيرٌ (S, A, Mṣb, K) and **مَضِيرٌ** (A, Mṣb, K) and **مَضِيرٌ**, (IAṣr, K,) the last thought by ISd to be a kind of relative or possessive epithet,

because the verb is مَضَرَ, (TA,) [but it seems that he was unacquainted with, or that he disallowed, the form مَضَرَ, of which it is the regular part n.,] Milk that is sour, or acid, (A, Mṣb,) biting the tongue: (A:) or such as bites the tongue, (S, TA,) before becoming رَائِب: (TA:) or that has become sour, or acid, and white. (K.)

مضرح

مَضْرَحٌ and مَضْرَجِيٌّ: see art. مَضْرَحٌ

[مضغ, &c.]

See Supplement.]

مط

1. مَطَّ, (S, K,) aor. ط, (S, TA,) inf. n. مَطٌّ, (TA,) He drew it; pulled it; strained it; extended it by drawing or pulling; stretched it; stretched it out; extended it; lengthened it; i. q. مَدَّ: (S, K:) مَطٌّ and مَطْوٌ and مَدٌّ are all one [in meaning]. (Az, TA.) You say, مَطَّ الدَّلْوُ, (K,) or مَطَّ بالدَّلْوِ, (Lḥ,) aor. as above, (TA,) and so the inf. n., (Lḥ,) He drew, or pulled, the bucket. (Lḥ, K.) And مَطَّ حَاجِبِيَّ He extended, or stretched, his eyebrows (S, TA) in speaking. (TA.) This last phrase also signifies † He behaved proudly; (S, K, TA;) and so مَطَّ خَدَّهُ; (K, TA;) syn. تَكَبَّرَ [for which in the CK we find تَكَبَّرًا]. (S, K.) You say also, مَطَّ أَصَابِعَهُ He extended his fingers, (K, TA,) as though (TA) talking, or addressing, with them. (K, TA.) And مَطَّ الحُرُوفِ [He lengthened the letters]; for مَدَّمَا. (Aṣ, in TA, in remarks on the letter ط.) And مَطَّ خَطَّهُ, and مَطَّ خَطْوَهُ, He extended, and made wide, his handwriting, and his stepping: and مَطَّ [alone], aor. and inf. n. as above, [مَطَّوَهُ being understood,] he made his stepping wide. (TA.) And it is said in a trad., of Saad, لَا تَمَطُّوا بِأَمِينٍ Ye shall not lengthen [the word] آمين [amen: yet this is done by most, if not by all, of the Muslims in the present day]. (TA.)

2. تَمَطَّطٌ, [inf. n. of مَطَّطٌ, and app. originally meaning The act of lengthening the tongue overmuch:] † the act of reviling. (K, TA.)

5. تَمَطَّطَ He stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms; syn. تَمَطَّطَ; (S, K;) as also تَمَطَّى; like تَمَطَّطَتْ from الظَّنُّ; تَمَطَّطٌ being the original form. (TA.) It is said in the Kur, [lxxv. 33,] ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَمَاطِي Then he went to his family walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side; syn. يَتَمَطَّطُ; (Fr, Bḍ, Jel, TA;) from المَطَّ, because he who so walks

extends his steps, so that it is originally يَمَطَّطُ; (Bḍ;) or from المَطَّ, signifying "the back," because he who so walks twists his back. (Fr, Bḍ.) — It (water, Aṣ, TA, and thick sour milk, TA) roped, or drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts; it was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy. (Aṣ, TA.) [See also R, Q, 2.] — تَمَطَّطَ فِي الكَلَامِ He varied (تَوَنَّ) in speech. (Sḡh, K.)

R. Q. 1. مَطَّطَ فِي كَلَامِهِ He extended, and lengthened, his speech: (IDrd:) or مَطَّطَ signifies he flagged in his handwriting, or in his speech. (IAṣr, Az, K.)

R. Q. 2. تَمَطَّطَ It (water) became thick. (Sḡh, K.) [See also 5.]

مَطَّطٌ [a pl., of which the sing. is probably مَطَّطٌ, like as the sing. of its syn. مَدَّدٌ is مَدِيدٌ] Tall, or long; applied to any animals. (IAṣr.)

مَطَّاطٌ Thick and sour camels' milk; (Ibn-Abbād, K;) such as is termed قَارِصٌ; so called because it ropes, or is ropy. (TA.)

مَطَّاطٌ: see what next follows.

مِطَّاطٌ Extended; [meaning long;] as also مِطَّاطٌ, and مِطَّاطٌ; applied as an epithet to what is termed صَلَا [app. here meaning the "middle of the back"]; (K;) and to a camel. (TA.)

مِطَّاطٌ: see مَطَّاطٌ.

مِطَّاطَةٌ Thick water, (S,) or turbid and thick water, (K, TA,) remaining (TA) in the bottom of a watering-trough: (S, K, TA:) or slime; or strong, or thick, slime: or, accord. to Aṣ, water in which is ropy mud: pl. مِطَّاطٌ: which, as pl. of the same sing., also signifies places hollowed by the feet of beasts of carriage, in the ground, in which slime, or strong or thick slime, collects. (TA.)

مِطَّاطِيٌّ: } see what next follows.
مِطَّاطِيَّةٌ: }

مِطَّاطِيَّةٌ, a dim. n. which has no undiminished form, (Z, in the Fáik,) The act of walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of the body from side to side: and the act of stretching out the arms in walking: (S, K:) as also مِطَّاطِيٌّ, (Aṣ, Kr, K,) in both these senses, (Aṣ, TA,) and مِطَّاطِيَّةٌ. (K.) You say, مَشَى المِطَّاطِيَّةَ [He walked in either of the manners above described]. (S, TA.)

مِطَّاطٌ: see مِطَّاطٌ.

مطأ

1. مَطَّأٌ, aor. ط, Inivit feminam. (Ibn-El-Faraj, K.)

مطث

مَطَّثٌ: see art. طث.

[مطح,

مطح,

See Supplement.]

مطر

1. مَطَّرَتِ السَّمَاءُ, aor. ط, inf. n. مَطَّرٌ, [The sky, or, as it sometimes means, the rain,] rained; as also † أَمَطَّرَتْ: (T, S, Mṣb:) but the former is said to relate to that which is sent in mercy, and the latter to that which is sent in punishment. (Mṣb.) See also what follows. — [Both are also trans. You say,] مَطَّرْتُمُ السَّمَاءَ, (A, K,) aor. ط, (TA,) inf. n. مَطَّرٌ and مَطَّرٌ; (K:) and † أَمَطَّرْتُمُ, (A, TA,) which latter is the worse form, [as will be seen below,] The sky rained upon them. (A, K, TA.) And مَطَّرْنَا We were rained upon; we had rain. (S, TA.) — You say also, مَطَّرَهُمُ خَيْرٌ, and شَرٌّ; [Good, and evil, poured upon them; or betided them]. (A.) And مَطَّرَنِي بِخَيْرٍ; He did good to me. (K.) And مَا مَطَّرَنِي بِخَيْرٍ; [He did not any good to me]. (A.) And مَا مَطَّرَ مِنْهُ خَيْرًا, [in the CK, incorrectly, خَيْرٌ,] and بِخَيْرٍ; † Good did not betide him from him, or it. (K, TA.) But † أَمَطَّرَهُمُ اللهُ is only said in relation to punishment: (K, TA:) as in the saying in the Kur, [xxvi. 173, and xxvii. 59,] وَأَمَطَّرْنَا عَلَيْهِمُ عَذَابًا مَطَّرًا فَسَاءَ مَطَّرَ الَّذِينَ نَذَرْنَا لَهُمُ السَّيِّئَاتِ [And we rained upon them a rain, and evil was the rain of the warned people]: and again in the Kur, [xv. 74,] وَأَمَطَّرْنَا عَلَيْهِمُ حِجَارَةً مِنْ سِجِّيلٍ [And we rained upon them stones of baked clay]: the stones being regarded as rain because of their descent from the sky: some, however, hold that مَطَّرٌ and † أَمَطَّرٌ are the same in meaning. (TA.) مَطَّرَ الفَرَسُ يَمَطَّرُ, inf. n. مَطَّرٌ (S, A) and † مَطَّرٌ; (S;) and † يَمَطَّرُ; (S, A;) † The horse passed, or went, running vehemently, like the pouring of rain: (A:) or went quickly; or hastened; (S;) as also مَطَّرَ الفَرَسُ, (K,) aor. as above, (TA,) and so the inf. ns.: (K:) or this last signifies the horse was quick in his passing, or going, and in his running; and so † تَمَطَّرَ بِهِ فَرَسُهُ, (TA.) You say also, † تَمَطَّرَ بِهِ فَرَسُهُ, (A, TA.) † His horse ran, and hastened, or went quickly, with him. (TA.) And مَطَّرَتِ الطَّيْرُ, and † تَمَطَّرَتْ, † The birds hastened, or were quick, in their descent. (K.) And مَطَّرَتِ الخَيْلُ † The horses came, (K, TA,) and went, quickly, (TA,) outstripping one another. (K, TA.) — He (a man) went away in, or into, the country, or land; (S, K;) and hastened; as also قَطَّرَ. (TA, art. قطر.) — ذَهَبَ البَعِيرُ فَمَا أُدْرِي مَنْ مَطَّرَ بِهِ —

(S, K*) ; [The camel has gone away, and I know not who has gone with it, or] has taken it : (K:) and in like manner, ذَهَبَ ثَوْبِي الْخَبْزِ : my garment has gone, &c. (TA.)

4: see 1, in four places. — امطر الله السماء God made the sky to rain. (S, Mṣb.) — امطر المكان He found the place rained upon. (Sgh, K.) — امطرتنا We were in rain. (TA.) = كَانَتْهُ فَاْمَطَّرَ (Mubtekir El-Kilábee, A, K,*) and اِسْمَطَّرَ (Mubtekir, A.) ; I spoke to him, and he lowered his eyes, looking towards the ground, (أَطْرَقَ, Mubtekir, A, K, [which also signifies he was silent, not speaking, but accord. to the TA, (see 10,) should not be so rendered here,]) and his forehead sweated. (A, K.)

5. تَحَاوَرَ He exposed himself to the rain : (A, K:) or he went out to the rain and its cold. (K.) = See also 10, in two places. = See also 1, in five places.

10. اسْتَمَطَّرَ He asked, or begged, or prayed, for rain ; (S, Mṣb, TA;) as also تَمَطَّرَ (TA.) You say اَللّٰهُ يَسْتَمَطِّرُونَ and يَتَمَطَّرُوْنَهُ, [They went forth praying to God for rain.] (A, TA.) — [Hence,] اسْتَمَطَّرَهُ † He sought, desired, or demanded, his beneficence, or bounty ; (A, TA;) he asked him to give like rain. (S.) — [And hence, perhaps,] اسْتَمَطَّرَ لِلسَّيَاطِ He endured patiently the whips [as though he desired that the stripes should fall like rain upon him]. (TA.) — And اسْتَمَطَّرَ † He was silent ; he did not speak [when spoken to, as though he desired that words should pour upon him like rain] : in the K, this meaning is assigned to اَمَطَّرَ, which should not be used in this sense : see also اِسْتَمَطَّرَ ; and see 4. (TA.) — اَلْحَالُ يَسْتَمَطِّرُ : [The camels, or sheep, &c.,] go out to the rain. (A.) See also 5. — اسْتَمَطَّرَ He (a man) sought shelter from the rain. (TA.) — اسْتَمَطَّرَ ثَوْبَهُ He (a man) put on his garment in the rain. (Ibn-Buzurj.)

مَطْرٌ Rain : (A, Mṣb, K, TA:) pl. اَمَطَارٌ. (S, A, Mṣb, K.) See مَطْرَةٌ : and see also ظَهَرَ, p. 1929, a.

مَمَطَّرُ : see مَاَطَّرُ : — and see also مَمَطَّرُ.

مَطْرَةٌ [A rain ; a shower of rain]. (A ; and S, K, voce مَغْرَةٌ, &c.) You say مَطْرَةٌ مَبَارَكَةٌ [A blessed rain.] (A.) See مَطْرٌ. = See also مَطْرَةٌ.

مَطْرَةٌ, (Fr, Sgh, K, also mentioned in the L, on the authority of IAḡr, and in such a manner as implies that it may be also مَطْرَةٌ, TA,) A [skin of the kind called] قَرْبَةٌ : (K, &c. :) applied in the present day to an اِدَاةٌ and the like : (TA:) [I have found it now applied to a large bottle of leather, and of wood : pl. اَمَطَارٌ.]

عَطْرَةٌ : see عَطِرٌ.

مَطْرَانٌ [sometimes pronounced مَطْرَانٌ, and جَائِلِيْقٌ, A metropolitan] : see جَائِلِيْقٌ.

مَاَطَّرُ : see مَمَطَّرُ : — and مَاَطَّرُ.

مَطَّارٌ † A horse that runs vehemently. (K, TA.)

مَاَطَّرَ — سَمَاءٌ مَاَطَّرَةٌ, (A, Mṣb,) and مُمَطَّرَةٌ, (A, Mṣb.) See also مِمَطَّرٌ. — يَوْمٌ مَاَطَّرٌ, (A, K,) and مُمَطَّرٌ, (K,) and مَطَّيْرٌ, (A,) and مَطَّرٌ, (K,) which last is a possessive epithet, (TA,) † A day of rain. (A, K.) = See also مَمَطَّرٌ.

مَمَطَّرٌ : see what next follows.

مِطْرٌ (S, K) and مَمَطَّرٌ and مِمَطَّرَةٌ (K) What is worn in rain, to protect one ; (S;) a garment of wool, (K,) worn in rain, (TA,) by which to protect one's self from the rain ; (K:) from Lḡ. (TA.)

مُطَّرٌ and مُمَطَّرَةٌ : see مَاَطَّرُ.

مِطْرَةٌ : see مِطْرٌ.

مِطْرًا سَمَاءٌ A sky pouring down abundance of rain. (A.) See also مَاَطَّرُ.

مَمَطَّرُ † A place, (K,) and a valley, (A,) rained upon, or watered by rain ; as also مَطَّيْرٌ ; (A, K, TA;) and مَطَّرٌ, as in a verse cited voce حَطْوَةٌ : and so مَطَّيْرٌ and مَمَطَّرَةٌ applied to a land (أَرْضٌ). (TA.)

خَرَجَ مَمَطَّرًا He went forth into the gardens and fields after rain. (A.) = طَائِرٌ مَمَطَّرٌ † A bird hastening, or going quickly, (S, TA,) in its descent ; (TA;) [as also مَاَطَّرٌ, of which the pl., مَطَّرٌ, occurs in the following ex. :] Ru-beh says,

وَالطَّيْرُ تَهْوِي فِي السَّمَاءِ مَطَّرًا

[And the birds descend in the sky, hastening]. (TA.) مَمَطَّرٌ is also applied to a horseman, as signifying hastening, or going quickly. (S.)

مَسْتَمَطَّرٌ † A man [from whom beneficence, or bounty, is sought, or desired : and hence,] naturally disposed to beneficence, or bounty. (IAḡr, TA.) = † A place that is open and uncovered. (A, K.)

مُسْتَمَطَّرٌ [Asking, begging, or praying, for rain. — Hence,] † Seeking, desiring, or demanding, beneficence, or bounty, (Lth, K,) from a man. (Lth.) You say مَسْتَمَطَّرٌ بِمَسْتَمَطَّرٍ مَا أَنَا مِنْ حَاجَتِي عِنْدَكَ بِمَسْتَمَطَّرٍ † I am not covetous of obtaining from thee the object of my want. (IAḡr.) — † A place needing ruin. (A, K.) — † Silent ; not speaking [when

spoken to, as though desiring that words should pour upon him like rain]. (K.) = [One] on whom rain has fallen. (K.)

[مطر, &c.]

See Supplement.]

مظ

مَظٌّ The pomegranate-tree : (K:) or the wild pomegranate, (As, T, S, M,) or the wild pomegranate-tree : (Lth, M, K:) or a sort of pomegranate (IDrd) that grows in the mountains of the سَرَاة, not producing fruit, but only blossoms, (IDrd, K,) and these in abundance : (IDrd:) in its blossoms is honey, (K,) in abundance, (TA,) and they are sucked : (K:) it produces blossoms, but does not form fruit, and the bees eat them, and yield good honey therefrom : AHn says, it grows in the mountains, and produces many blossoms, but does not mature its produce, (لَا يَرْبِي,) but its blossoms have much honey : (M:) it has fire-wood of the best quality, the most excellent thereof in yielding fire, and it is made to flame like candles : Es-Sukkaree says, it is the wild pomegranate, which bees eat, and it produces only leaves, having no pomegranates : the n. un. is with ḍ. (TA.) — Also, i. q. دَمْرُ الْأَخْوَيْنِ, which is the same as دَمْرُ الْغَزَالِ, (AHeyth, K,) called in the present day الْقَاطِرُ الْمَيْثِيُّ (TA) [and قَطْرٌ مَمَّةٌ, i. e. the red, resinous, inspissated juice which we call dragon's blood.] — Also, The expressed juice of the roots of the اُرْطَى, (K, TA,) which are red, the tree itself being green, and which, when camels eat them, cause their lips to become red. (TA.) — [Forskal, in his Flora, page ciii., mentions The dianthera trisulca as called in El-Yemen مَض or مظ.]

[مظع,

مع,

See Supplement.]

معت

1. مَعَتٌ, aor. -, (inf. n. مَعَتٌ, TA,) He rubbed (K) a skin, or hide. (TA.)

معج

1. مَعَجٌ, aor. -, inf. n. مَعَجٌ, He, or it, (a horse, and the wind, S, and a torrent, TA,) went quickly, or swiftly. (S, K.) See art. عَمَجٌ. — مَرَّيْمَعٌ He (a horse) went at an easy pace : (S:) and in like manner مَعَجَتْ she (a camel) went at an easy pace. (Th.) — مَعَجَتِ الرِّيحُ, aor. -, inf. n. مَعَجٌ, The wind blew gently. (IAth.) — الرِّيحُ تَمَعَجُ فِي النَّبَاتِ The wind turns over the herbage to the right and left. (IAth.) — مَعَجٌ فِي سَبِيهِ He inclined, in his course in every direction, by reason of his sprightliness. (TA.) — مَعَجٌ, aor. -, inf. n. مَعَجٌ, He affected various modes in running : he (a horse) pressed against one of the branches of

the bit, and then against the other, now on the right and now on the left; [inclining in his run now to the right and now to the left, by reason of his sprightliness: see مَعَج. (TA.) — مَعَج (TA.) — مَعَجُ (TA.)] الفصيلُ ضَرَعَ أُمِّه (aor. ٤, inf. n. مَعَجُ, TA.) The young weaned camel struck its head against its mother's udder, and inverted (as in the S, or opened, as in the K) its mouth around it, in order to suck: (S, K,) as also مَعَج. (TA, arts. معج and مَعَج.)

رَبِيعٌ مَعُوجٌ A swift horse. (S.) قَرَسٌ مَعُوجٌ A rein swift in its course. (TA.) — قَرَسٌ مَعُوجٌ, and مَبْعُوجٌ, A horse that often affects various modes in running: that often presses against one of the branches of the bit, and then against the other, now on the right and now on the left; [inclining in his run now to the right and now to the left, by reason of his sprightliness]. (TA.) [In like manner,] حَبَّارٌ مَعَّاجٌ An ass that inclines in his run to the right and left by reason of his sprightliness. (TA.)

مَعُوجٌ and مَبْعُوجٌ: see مَعُوجٌ.

معد

1. مَعْدَةٌ, aor. ٤, (inf. n. مَعْدُ; L,) and اَمْتَعْدُهُ; He snatched it unawares; seized it hastily when its owner was unawares: (L, K:) or he seized it and took it away; snatched it away; took it away quickly by force. (L.) — Also, † both verbs, He drew, or pulled, it: (L:) or drew, or pulled, it quickly. (S, L, K.) Ex. مَعْدَ الدَّوَى, and مَعْدَ بِهَا, and اَمْتَعْدَهَا, He drew up, or pulled up, the bucket: or drew, or pulled, it out, or forth, from the bucket. And مَعْدَ الرَّمْحِ and اَمْتَعْدَهُ, He pulled forth the spear from the place where it was stuck in the ground. And اَمْتَعْدَ سَيْفَهُ He drew forth his sword from its scabbard. (L.) — مَعْدُ بِهِ, aor. ٤, inf. n. مَعْدُ and مَعْدُودٌ, He took it (a thing) away; carried it off; went away with it. (K.) — Hence, مَعْدَ بَخْصِيَّتِهِ He removed his testicles; (L, TA;) or he pulled them; as also مَعْدَ هُبَا. (Lh, L, TA.) — مَعْدَهُ He took it (namely, flesh,) with his fore-teeth. (K.) — مَعْدَهُ He plucked it out; namely, hair; as also مَعْدَهُ. (L.) — مَعْدُ, (L, K,) and مَعْدُ, aor. ٤, inf. n. مَعْدُ and مَعْدُ, (IKtt,) He (a man, L,) had a diseased, or disordered, stomach, so that he did not find his food wholesome: (L, K:) or his stomach pained him. (Ibn-T reef.) — مَعْدَهُ He, or it, hit, or hurt, his مَعْدَةَ, or stomach. (L, K.) — مَعْدُودٌ مَعْدُ فِي الْأَرْضِ, (aor. ٤, inf. n. مَعْدُ and مَعْدُودٌ, L,) He went away journeying through the land, or earth. (S, L, K.)

8: see 1 in five places.

R. Q. 2. تَمَعَّدَ He assumed the garb, dress, habit, or external appearance, of the sons of Ma'add: mentioned also in art. عَد [which see for other explanations not repeated here]: (K:) he endured with patience their mode of life in travel and in a fixed residence: (Lth, L:) and he subjected himself to a hard, or difficult life: said to be not derived from any other word. (L.) — تَمَعَّدَ He became numbered among the sons of Ma'add. (L.) — It (a people or party) removed from Ma'add to El-Yemen, and then returned. (Lth, L.) — † He became big, bulky, gross, or coarse, and fat: (Lh, TA:) † he (a boy) became big, bulky, gross, or coarse, and hard, and lost the freshness and tenderness of youth. (A.) — † He (an emaciated man) began to become fat. (K.) — He † (a sick man) became convalescent. (K.)

نَزَعَ مَعْدٌ A quick pulling up, or out, of the bucket from a well: (IAar, S, * L:) or a strong pulling up, or out; as though the bucket were pulled up from the bottom of the well: or a pulling up, or out, by means of the pulley, (L,) [and therefore quick]. — مَعْدٌ Bigness; bulkiness; grossness; coarseness. (K.) — Big; bulky; gross; coarse; (ISd, L, K,) and strong: (ISd:) applied to a thing. (ISd, L.) — A quick, or swift, camel. (S, K.) — Fresh, and soft, or tender; applied to a leguminous plant; (L, K;) fresh and juicy; applied to the same, (S,) and to fruit. (L, K.) — رُطْبَةٌ مَعْدَةٌ, and مَتَمَعْدَةٌ, A fresh and juicy ripe date. (L, K.) — In the phrase بَسْرَتُ مَعْدٍ مَعْدٌ signifies Fresh and soft or tender: (S, L:) or it is a mere imitative sequent, (S, L, K,) not used alone. (S, L.) See art. نَعْد.

مَعْدَةٌ, مَعْدَةٌ, مَعْدَةٌ: see مَعْدَةٌ.

مَعْدَةٌ and مَعْدَةٌ (S, L, Msh, K) and مَعْدَةٌ and مَعْدَةٌ; (TA;) the first of which is the original form; (Msh, TA;) the second and third being contractions; and the fourth, as well as the others, mentioned by Expositors of the Fs.; (TA;) The stomach of a human being; the place in which is the food before it descends into the lower intestines, or guts; (L, K;) in a man, what the كَرِشُ is in every ruminating animal; (S, L;) or in animals that have cloven hoofs, and such as have feet like those of the camel: (M, L, K:) accord. to ISd, from مَعْدُ, applied to a thing, signifying "strong, and big, bulky, gross, or coarse:" (TA:) pl. مَعْدُ (L, K) [or rather this is a coll. gen. n., of which مَعْدَةٌ is the n. un.,] and مَعْدُ: (L, Msh, K:) the latter as though formed from مَعْدَةٌ. (L.)

مَعْدُ The side (L, K) of a man, &c.: (L:) or, in a horse, the part of each side between the lower portion of the shoulder-blade and the extremity of

the ribs, consisting of thick and compact flesh behind the shoulder-blade; the protuberance whereof is approved, because, when that part is narrow, it compresses the heart: (L:) or, in a horse, the part between the head of each shoulder-blade and the hinder extremity of the portion of flesh and sinew next the back-bone: (L, K:) and the flesh that is beneath the shoulder-blade, (L, K,) or a little below it; which is the best of the flesh of the side: (L:) and the place of the horseman's heel: (L, K:) or the part of a beast of carriage which is the place of the rider's leg: (Lh, L:) and the belly: (Aboo-Alee, L, K:) also, a vein in the part of a horse called مَنَسِج. (L, K.) See also art. عَد.

مَاعِدٌ: see what follows.

مَمِعِدٌ (L, K) and مَاعِدٌ (L) A wolf that runs quickly. (L, K.)

مَمْعُودٌ A man having a diseased, or disordered, stomach, so that he does not find his food wholesome: (L:) having a bad stomach. (A.)

مَتَمَعْدَةٌ: see مَعْدُ.

معد: see معد.

معر

1. مَعَرَ, [aor. ٤, inf. n. مَعَرٌ,] said of a man, (S,) and of the head, and of the tail, (TA,) His or its hair fell off; (S, TA;) as also مَعَرَ, said of the head: (TA:) and the former said of the head, its hair became little, or scanty. (TA:) and مَعَرَتْ, said of the forelock, النَّاصِيَةِ, (K,) or of that of a horse, (TA,) it lost all its hair: (K:) and مَعَرَ, said of a solid hoof, it lost the hair that hung down upon it from the fore part of the pastern. (TA.) — مَعَرَ, (A, K,) aor. ٤, (K,) inf. n. مَعَرٌ, (S, TA,) said of hair, (S, A, K,) and of plumage, and the like, (K,) It fell off. (S, A;) as also مَعَرَ, said of hair: (S, A;) or it became little, or scanty; as also مَعَرَ: (K:) and, said of a finger-nail, or toe-nail, † it came out, or fell out, (A, K,) in consequence of something befalling it, or hurting it. (K.) See مَعَرَةٌ in art. عَر. — [Hence,] مَعَرَ, (TA,) or مَعَرَ مِنْ مَالِهِ, (A,) † He became poor; (A, TA;) as also مَعَرَ, (S, A,) inf. n. مَعَارٌ; (TA;) or the latter, he became poor, and his travelling-provisions failed or became exhausted; as also مَعَرَ, inf. n. مَعِيرٌ. (K.) — [Hence also,] مَعَرَتْ الْأَرْضُ † The land became destitute of herbage: or its herbage became little, or scanty: (K:) contr. of أَمَعَرَتْ. (IKtt.)

2: see 1.

4: see 1, in the three places. — أَمَعَرْنَا † We came upon a land destitute of herbage: (A, TA:) or we found dearth, scarcity, drought, or sterility: (TA:) and أَمَعَرَ الْقَوْمُ the people became afflicted with dearth, scarcity, drought, or sterility. (TA.) —

مَعْرَتِ الْمَوَاشِي الْأَرْضِ † *The beasts pastured upon the land, (i. e., its trees or herbs, TA.) and left no pasturage in it. (TŞ, L, K.)* — اَمْعَرَهُ † *He despoiled him of his property, (K, TA.) and reduced him to poverty. (TA.)*

5: see 1, in two places.

مَعْرٌ A man, (S,) and a head, (A,) whose hair is falling off, or has fallen off; (S, A;) as also مَعْرٌ and مَعْرٌ: (A:) or having little hair; (TA;) as also مَعْرٌ: (S:) and the first and second, a camel's foot (خَفِّ) of which the hair (both شَعْر and وَبَر) has gone: and مَعْرًا, a forelock (نَاصِيَةٌ, K, or that of a horse, TA,) of which all the hair has gone. (K.) — Hair, and plumage, and the like, little in quantity, or scanty; as also مَعْرٌ: and the latter, hair falling off. (K.) — [Hence,] † A man who is niggardly, or avaricious, having little beneficence; (K;) unpropitious, mean, and hard, or difficult. (TA.) — † A man having little flesh. (TA.) — قَاعٌ مَعْرٌ, and أَرْضٌ مَعْرَةٌ, † A plain, and land, destitute of herbage: (A:) or the latter, accord. to Yaak'ooob, land having little herbage: and مَعْرٌ مَكَانٌ a place having little herbage. (S.)

مَعْرٌ: fem. مَعْرًا: see مَعْرٌ, throughout. — Also, of a solid hoof, † The hair that hangs down upon it (K, TA) from the fore part of the pastern: because it has a disposition to fall off. (TA.)

مَعْرٌ: see مَعْرٌ.

معز

1. مَعَزُ الشَّيْءِ, [and مَعَزَتِ الْأَرْضُ, accord. to the explanation of the inf. n. in the S,] aor. ٤, (TK,) inf. n. مَعَزٌ, (S, K, TK,) *The thing [and the ground] was, or became, hard. (S, K, TK.)* — مَعَزٌ said of a man: see 4. — مَعَزَتِ الْمِعْزَى, and وَضَّأَتِ الضَّانَ, aor. ٤, *I set apart the goats from the sheep. (K.)*

4. مَعَزٌ He, (a man, A,) or it, (a people, S,) became abundant in goats; his or its, goats became abundant, or numerous; (S, A, K;) as also, مَعَزٌ, aor. ٤, (K,) inf. n. مَعَزٌ. (TK.)

مَعَزٌ, and مَعَزٌ, (S, A, Mṣb, K,) gen. ns., (S, Mṣb,) [or rather quasi-pl. ns., signifying (Goats;) the kind of غَنَمٍ opposed to ضَانٌ; (S, A, K;) the kind of غَنَمٍ that have hair; (Mṣb, TA;) the ضَانٌ being those that have wool; (TA;) as also مَعَزَى, (S, Mṣb, K,) accord. to Sb, (S,) with tenween, (S, Mṣb,) when indeterminate, (Mṣb,) and perfectly decl., (S,) the ى [which is written ي] being a letter of quasi-coordination, not a characteristic of the fem.

gender, (S, Mṣb,) for the word is quasi-coördinate to دَرَهْمٌ, of the measure فَعْلَلٌ; for the ى of quasi-coordination follows the same rules as a letter belonging to the word itself, as is shown by their saying مَعَزِيٌّ and أَرِيظِيٌّ [originally مَعَزِيٌّ and أَرِيظِيٌّ] as the dim. forms of مَعَزَى and أَرِيظَى with tenween, the letter next after the ي of diminution being with kesr, like as they say دَرَهْمِيٌّ; for if the ى were to denote the fem. gender they would not change it into ي [in مَعَزِيٌّ, the original form of مَعَزِيٌّ], like as they do not change it in the dims. of حَبَلِيٌّ and أُخْرَى [which are حَبَلِيٌّ and أُخْرَى]: (S:) it is sometimes made fem., [by being written or pronounced مَعَزَاةً] and sometimes it is made imperfectly decl. [and therefore without tenween]: (K:) Fr says, that it is [itself] fem., but that some make it masc. [and therefore with tenween]: but A'Obeyd says, that most of the Arabs pronounce دَفْرَى without tenween, while some of them pronounce it with tenween, whereas all of them pronounce مَعَزَى with tenween: (S:) IAar says, that it is perfectly decl. when likened to the measure مَفْعَلٌ, and imperfectly decl. when held to accord. with the measure فَعْلَى: (TA:) accord. to Aboo-'Amr, Ibn-El-'Alà, it is from مَعَزٌ, [inf. n. of مَعَزٌ,] and in like manner دَفْرَى is from دَفْرٌ: (Aṣ, S;) مَعَزِيٌّ also signifies the same as مَعَزٌ, (S, A, K,) or is pl. of مَعَزٌ, [or rather a quasi-pl. n.] like as عَيْدٌ is of عَيْدٌ; (Mṣb;) and مَعَزِيٌّ also is syn. with مَعَزٌ, (S, K,) and so are مَعَزَاةً (K) and مَعَزَاةً: (Sgh, K:) [respecting مَعَزِيٌّ, see also below:] مَعَزٌ [as well as its syns. mentioned above, like all quasi-pl. ns., is sometimes masc., but generally] is fem.: (Mṣb:) a male is called مَعَزٌ, (S, A, Mṣb, K,) and so a female; (Mṣb, K;) or a female is called مَعَزَاةً (S, A, TA) [and مَعَزَاةً (M, voce شَرْقِيَّةً)] and مَعَزَاةً; (TA;) and شَاةٌ [or rather مَعَزٌ مِنَ الشَّاةِ] is also used as a sing., (Mṣb,) and is applied to a male and to a female: (Mṣb, art. شَوْه:) [see also مَعَزٌ: ظَنِيٌّ:] مَعَزٌ is a pl. [of pauc.] of مَعَزٌ, like as عَيْدٌ is of عَيْدٌ: (Mṣb:) the pl. of مَعَزٌ, (K,) or of مَعَزَاةً, (S,) is مَوَاعِزٌ; (S, K;) and مَعَزَاةً and مَعَزَاةً are said to be quasi-pl. ns. (TA.) The goats of the Arabs of the desert have short hair, not long enough to be spun; but the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrád [or Kurds] fabricate their tents. (T in art. بَنَى.) See also تَدْمِيٌّ in art. دَمْرٌ; and see ضَائِنٌ in art. ضَانٌ.

مَعَزَاةً: }
مَعَزَى: } see their syn. مَعَزٌ.
مَعَزَاةً: }

مَعَزَاةً a fem. sing. of مَعَزٌ, q. v. (TA.)

مَعَزَاةً: }
مَعَزَى: } see their syn. مَعَزٌ.

مَعَزِيٌّ dim. of مَعَزَى, syn. of مَعَزٌ, q. v. (Sb, S.)

مَعَزٌ A possessor, or master, of مَعَزَى [or goats]. (S, K.)

مَعَزٌ and مَعَزَاةً sings. of مَعَزٌ, q. v. (S, K.) — The former also signifies *Goats' skin.* (S, K.)

مَعَزٌ, and its fem. مَعَزَاةً, applied respectively to a place (مَكَانٌ) and to land or ground (أَرْضٌ), † *Hard, (S, K,) and abounding with pebbles: (S:) or both, [used as subst.,] rugged and stony ground: (A:) or a place abounding with pebbles, and hard: or the latter, small pebbles: (A'Obeyd, TA:) thus A'Obeyd explains a sing. as having a pl. signification: (TA:) or the latter, a desert, (صَحْرًا) in which is elevation and ruggedness, consisting of soil, or clay, and pebbles, mixed together, but hard ground, rough to the tread: (Ish, TA:) pl. مَعَزٌ, (K,) [a pl. of each as an epithet, or or each used as a subst.,] because imagined to have the character of an epithet; (TA;) and أَمَاعِزٌ, [a pl. of the former,] because the character of a subst. predominates in it; and مَعَزَاوَاتٌ, a pl. of the latter. (TA.)*

مَعَزٌ: see its syn. مَعَزٌ. — It also signifies, (K,) or is said to signify, (S,) *A herd of gazelles, (S, K,) in number from thirty to forty; (S, TA;) or from thirty upwards: or a number of buch-gazelles collected together: (TA:) or a number of أَوْعَالٌ [or mountain-goats] collected together: (A, K:) or of أَوْعَالٌ such as are termed تَيَاتِلٌ: (Az, TA:) pl. أَمَاعِيزٌ and أَمَاعِيزٌ. (K.)*

معط

1. مَعَطٌ, (S, K,) aor. ٤, (K,) inf. n. مَعَطٌ, (S,) *He (a man) was, or became, without hair upon his body: (S:) and in like manner you say of a man's skin: (TA:) and of a wolf, meaning his hair fell off by degrees, or part after part: but you should not say مَعَطٌ شَعْرَهُ: (S:) [but see 5:] or, said of a wolf, it signifies he was, or became, mischievous, malignant, or foul; syn. حَبَبٌ: or his hair became scanty, or little, (K,) and مَعَطٌ said of a wolf, his hair fell off: (Mgh, Mṣb:) and مَعَطٌ, (S, K,) of the measure فَعْلَلٌ, or*

[rather] **إِنْفَعَلَ**, (accord. to different copies of the **ك**,) said of a rope, (**س**, **ك**,) &c., (**س**,) it became worn smooth. (**س**, **ك**,) — See also 5. — **مَعَطَ**, aor. ٢, (**ك**,) inf. n. **مَعَطٌ**, (**ت**ا,) He plucked out hair [or wool] (**ك**, **ت**ا,) from the head of a sheep or goat. (**ت**ا.)

5. **تَمَعَطَ** It (hair, **س**, **م**ش, [in the **ت**ا, **الرجل** is inadvertently put for **الشعر**, and copied in the **ت**ك, with the addition of **شعره** in the explanation,] fell off by degrees, or part after part, (**س**, **م**ش, **ك**, **ت**ا,) upon the ground, (**ت**ا,) by reason of disease, (**س**, **ك**, **ت**ا,) or the like; (**س**,) as also **امتعت**, (**س**,) and **إمعت**, (**س**, **ك**,) of the measure **إِنْفَعَلَ**, (**ك**,) or [rather] of the measure **إِنْفَعَلَ** [originally **إِنْمَعَطَ**]: (**س**,) and [accord. to some, but see 1, above,] **مَعَطَ**, aor. ٢, (**م**ش, **ب**,) inf. n. **مَعَطٌ**, (**م**ش, **م**ش, **ب**,) it (hair) fell off. (**م**ش, **ب**,) You say also, **تَمَعَطَتْ أوبَارُهُ** His fur became scattered. (**ك**, **ت**ا) — See also 1.

7. **إمعت**, [said in the **س**, and in one place in a copy of the **ك**, to be of the measure **إِنْفَعَلَ**]: see 1: — and 5.

8. **امتعت** and **إمعت** [which latter is said in one place in the copies of the **ك**, to be of the measure **إِنْفَعَلَ**]: see 5: — and for the latter, see also 1.

أَمْعَطَ: see **أَمْعَطَ**.

أَبُو مَعْطَةَ The wolf: (**ك**,) a gen. proper name thereof; similar to **ذُو أَلَّةَ** and **أَسَامَةَ** and **تُعَالَةَ**. (**ت**ا.)

أَمْعَطَ, applied to a man, Having no hair upon his body; (**س**, **ك**,) or whose hair has fallen off; fem. **مَعْطَاءَ**: (**م**ش, **ب**,) [and pl. **مَعْطَاءُ**]: and, applied to a wolf, whose hair has fallen off by degrees, or part after part: (**س**,) or, thus applied, mischievous, malignant, or foul: [see 1:] or whose hair has become scanty, or little: as also **مَعَطَ**: (**ك**,) and **مَعْطَاءَ**, applied to a she-wolf, has the former of the last two significations: and, applied to a ewe, it signifies whose wool has fallen off. (**ت**ا.) — **لِصِّ أَمْعَطَ** † A mischievous, malignant or foul, or wolf-like, thief, or robber; (**س**, **ل**,) likened to the wolf termed **امتعت**: pl. **مَعْطَاءُ**. (**س**, **ل**,) — **أَمْعَطَ** applied to sand, (**ك**,) and **مَعْطَاءَ** applied to a tract or collection of sand (**رَمَلَةٌ**), (**ت**ا,) and to land (**أَرْضٌ**), (**ك**,) and **مَعْطَأَ** applied to sands (**رَمَالٌ**), (**ك**,) also signify † Destitute of herbage. (**ك**, **ت**ا.) — Also **أَمْعَطَ** [app. applied to sand or the like], Extended upon the face of the earth or ground. (**ت**ا.) — And **المَعْطَاءُ**, (**إ**اقر, **ك**,) as a subst., (**إ**اقر,) The pudendum; syn. **السُّوَّةُ**. (**إ**اقر, **ك**,)

[معن, &c.]

See Supplement.]

مغث

1. **مَغَثَ**, (**س**,) aor. ٢, (**ت**ك,) inf. n. **مَغْثٌ**, (**ك**,) He steeped, soaked, or macerated, a thing in water, and rubbed it with the fingers; he steeped it in water, and mashed it with the hand; (**ت**ا,) he steeped, and mashed with the hand, medicine in water; syn. **مَرَثَ**. (**س**, **ك**,*) — **مَغَثَ الْمَطْرَ** **مَغْثٌ** inf. n. **مَغْثٌ**, The rain fell upon the herbage, and rendered it yellow, and bad-tasted, and laid it prostrate. (**ت**ا.) — **مَغَثَ**, [aor. ٢,] He submerged, or immersed, him, or it, in water. (**ك**,) — **مَغَثَ** He was affected by a fever. (**ت**ا.) — **مَغَثَهُ الْحَمَى** The fever attached him; or pained him. (**ت**ا.) — **مَغَثُوهُ**, [aor. ٢,] (**س**,) inf. n. **مَغْثٌ**, (**ك**,) They beat him lightly, (**س**, **ك**,*) as though they shook him about (**كَانَهُمْ تَتَلَوُّهُ**). (**س**,) — **مَغَثَ عَرَضَهُ**, (inf. n. **مَغْثٌ**, **ك**,) He defamed him; disgraced him; dishonoured him; (**س**, **ك**,) aspersed him by reviling. (**ت**ا.) — **مَغَثَهُ بِشْرٍ** He did evil to them. (**ت**ا.)

3. **مَغَاثًا**, inf. n. **مَغَاثٌ** and **مَغَاثَةٌ**, They clashed, and contended, each against the other; syn. **حَاكًا** and **وَحَاصِمًا**. (**ك**,)

مَغْثٌ Evil, as a subst. (**ك**,) — Conflict, (**ك**,) and engagement of brave men in war, in the field of battle. (**ت**ا.) — A struggling in wrestling. (**ت**ا.) See **مَغْثٌ**. — Play; syn. **عَبَثٌ**. (**ك**,) One of the additions of F. (**ت**ا.)

مَغَيْثٌ, (**س**, **ك**,) or **مَغَيْثٌ**, (**ل**,) and **مَغَايِثٌ**, (**ل**,) A strong wrestler. (**س**, **ك**,) — Also, the latter, A man pertinacious in altercation. (**ت**ا.) — **مَغَيْثٌ** and **مَغَيْثٌ** An evil, a wicked, or malignant, man: after the manner of a rel. n. [denoting habitual state or action, and the like]. (**ت**ا.)

مَغَاثٌ The lightest, or slightest, of the diseases incident to camels. (El-Hejeree.) — Also, A certain tree, two carats' weight (**قَبْرَاطَانٍ**) of the root of which is an emetic and laxative: (**ك**,) or, as in one copy [of the **ك**,], a certain plant, in the root of which is a poisonous quality (**سُمِيَّةُ** [i. e., **سُمِيَّةُ**]); the drinking of a grain of it [in water] causes looseness of the bowels, and vomiting, in an excessive degree. (**ت**ا.) But these properties [says SM] are strange, and not mentioned by the physicians. Ibn-El-Kutbee says, in [the book entitled] **مَغَاثٌ** **مَا لَا يَسَعُ الطَّبِيبُ جَهْلَهُ**, **مَغَاثٌ** is [the name of] roots which are imported, of a hot and moist temperament, in one of the last measures of the second degree, (**رَفِي** [اوآخر الثانية]) [the degrees of heat and cold and dryness and moistness being four,] the best of which are the white and soft, inclining to yellow: it is fattening, strengthening to the limbs or members, of use in cases of fracture and contusion, applied in a bandage, and drunk; also

for the gout (**نِقْرَسٌ**), and spasmodic contraction (**تَشْجُجٌ**); and softens hardness of the joints; and improves the voice, and clears the throat and lungs; and excites to sexual intercourse. Some say, that it is [the name of] the roots of the wild pomegranate; but this assertion is not of established authority. Others say, that it is a kind of **سُورْنَجَانٌ**; and this is not improbable. The hakeem [Dáood] says, in the Tedhkireh, **مَغَاثٌ** is [the name of] a certain plant in **El-Kerej** (**الكرج**) and the parts adjacent; roots extending deep into the earth, and thick, with a rind inclining to black and red, which, when peeled off, discloses a substance, between white and yellow: the best thereof is the heavy, sweet-scented, in taste inclining to sweet, with a slight bitterness. It is said to have rough, or coarse, and wide, leaves, like those of the radish; and a white flower; and seeds resembling the grains of the **سُنَّةُ**, and called **قلقل**: hence it has been imagined to be the pomegranate: and it is said to be a species of **سُورْنَجَانٌ**: its strength, or virtue, lasts about seven years: and there is a kind of it brought from **'Abbádán**, and towards Syria, weak in operation; and it is this which is used in Egypt. (**ت**ا.) [M. Rouyer, in the Descr. de l'Egypte, tome 11 of the sec. ed., p. 452, describes it as follows: a root of a whitish colour, mucilaginous, fleshy, or pulpous, and of an aromatic odour: it is nutritive and aphrodisiac: it is taken in the simple substance; and they make of it a sherbet, which should be drunk hot: this root comes from the Indies.]

مَغَيْثٌ and **مَغَيْثٌ** Herbage laid prostrate by rain: (**س**, **ك**,) herbage that is rained upon, and rendered yellow, and bad-tasted, and laid prostrate by the rain. (**ت**ا.) — See **مَغَيْثٌ**.

مَغَيْثٌ Affected by a fever. (**إ**اقر, **ك**,) — See **مَغَيْثٌ**.

مَغَايِثٌ: see **مَغَيْثٌ**.

مغج

1. **مَغَجَ الْفَصِيلَ ضَرْعَ أُمِّهِ**: see **مغج**.

مغد

1. **مَغَدَّ**, aor. ٢, (inf. n. **مَغْدٌ**, **س**, **ل**,) He (a child, and a lamb or kid, **س**, **ل**, and a young camel, **ل**, **ك**,) sucked his mother: he (a young camel) struck his mother in her udder with his head, and sucked her: and he (a lamb or kid) took the teat of his mother in his mouth to suck; (**ل**,) as also **مَغَدَّ**, with the unpointed **ع** and the pointed **د**. (**إ**ك!!) — **مَغَدَّ** He sucked, or sucked in, a thing: (**ك**,) he sucked, or sucked in, the inside of **صَرِيَّةٌ**, i. e., [a piece of] the gum of the **طَلْحُ**; for there is sometimes in the inner part thereof what resembles glue and the honey of dates or bees. (**س**, **ل**,) See

also **مَغْدُ**, below. — **مَغْدُ**, aor. ٢, inf. n. **مَغْدُ**; (L, K;) and **مَغْدُ**, aor. ٢, (L,) inf. n. **مَغْدُ**; (L, K;) *He*, (L,) or *it*, (the body, K,) *became full and fat*. (L, K.) — **مَغْدُهُ**, (aor. ٢, inf. n. **مَغْدُ**, S, L.) *It* (a pleasant, or an ample, and easy, life) *nourished him*: (AZ, IAar, S, L:) or *it* (a life, or manner of living) *nourished him, and rendered him in a state of amplitude and ease*. (K.) — **مَغْدُ** *He* (a man, L) and *it* (a plant, L, K, or other thing, K, or anything, L) *became tall*. (Aboo-Malik, L, K.) — **مَغْدُ فِي عَيْشٍ نَاعِرٍ**, (aor. ٢, inf. n. **مَغْدُ**, S, L,) a phrase mentioned by Fr, (S,) *He* (a man) *lived, and enjoyed abundant comforts, or luxury, in a pleasant, or an ample and easy, state of life*. (K.) — **مَغْدُهُ** *It* (youth) *caused him still to flourish, or to be in the flower of age*. (En-Nadr, L.) — **مَغْدُ** *He* *became in the full prime of youth*. (L.) — **مَغْدُ**, aor. ٢, inf. n. **مَغْدُ**, *He* *plucked out hair*: (L:) as also **مَعْدُ**. (L, art. معد.) — **مَعْدُ مَوْضِعِ الْغُرَّةِ** *He* *plucked out the hair in the place of the blaze, or white mark on the forehead or face, of a horse, in order that it might become gray*. (L, K.)

4. **امغدت** *She* (a woman) *suckled her child*; (S, L, K;) and a she camel, &c., her young one. (S, L.) — **امغد**, (inf. n. **اِمْغَادُ**, L,) *He* (a man, S, L,) *drank much, or abundantly*: (S, L, K:) or *he drank long*. (AHn, L.)

مَغْدُ The *flower, or flourishing period, of youth*. (En-Nadr, L.) — *Soft; tender; delicate; pleasant; easy and ample*: syn. **نَاعِرٌ**: (S, L, K;) applied to the period of youth: (S, L:) and to life, or a manner of living. (L.) — Also, (K,) or **مَغْدُ الْجَسْرِ**, (L,) *Soft and plump*: applied to a camel: (L, K:) or (so in the L; in the K, and) *big, or bulky*: (L, K;) as also **مَغْدُ**; (L;) and *tall*: (K:) applied to anything. (L.) — **مَغْدُ**, applied to the **غُرَّة**, or blaze, on the forehead or face of a horse; app. an inf. n. used in the sense of a pass. part. n.; *Having the hair plucked out in order that it may become gray*: (L:) the term **مَغْدُ** is used with relation to the blaze of a horse when it appears as though it were swollen; for the hair is plucked out in order that it may grow white: (S, L:) and with relation to the forelock, when it is as though burnt. (L.) — **مَغْدُ** (L, K) and **مَغْدُ** (L) *The fruit of the [tree called] تَنْضُبُ*: or (so in the L; but in the K, and) the [plant called] **لَفَّاح** [q. v.]: (L, K:) or the *wild لَفَّاح*: (L:) or, both words, (so in the L; but in the K, and) the [plant called] **بَادِنَجَان**: (L, K:) or a *plant resembling the بادِنَجَان*, growing at the roots of the **عَضَهُ**: (L:) and the former word, a *fruit resembling the cucumber*, (Aboo-Sa'eed, L, K,) *which is eaten*: (Aboo-Sa'eed, L:) or a *kind of tree that twines about other trees, more slender*

*than the vine, having long, thin, and soft, leaves, and producing a fruit like that of the banana, but thinner in the peel and more juicy, which is sweet, and is not peeled [to be eaten], with pips like those of the apple; people share this fruit among themselves, taking it by turns, alighting where it grows, and eating it; it appears first green; then becomes yellow; and then, at last, green [again, or probably red; for I think that يَخْضَرُ, in the L, from which this is taken, is a mistake for يَحْمَرُ]: the word is a coll. gen. n.: and] the n. un. is with ة: (AHn, L:) ISd says, I have not heard **مَغْدَةُ**; but **مَغْدُ** may be a quasi-pl. n. of **مَغْدَةُ**; like as **حَلَقٌ** is of **حَلَقَةٌ**, and **فَلَكٌ** of **فَلَكَةٌ**. (L.) — **مَغْدُ** i. q. **صِرْبَةٌ**, meaning as explained above, at 1: (S, L,) also, the *gum of the lote-tree*, **يَدْرُ**: (Aboo-Sa'eed, L:) or, of the *lok-tree of the desert*. (S, L.)*

مَغْدُ: see **مَغْدُ**.

مغرة

2. **مغرة** *He* *dyed it* (namely a garment or piece of cloth) *with مغرة*. (A.)

مَغْرَةٌ and **مَغْرَةٌ** (K, TA) *A colour inclining to red*: (TA:) or *a colour not pure red*, (K, TA,) *nor inclining to yellow; its redness being like the colour of مغرة: (TA:) or i. q. **شُقْرَةٌ** [i. e., in a man, *ruddiness of complexion combined with fairness, and in a horse, a sorrel colour,*] *with duskiness, or dinginess*. (K.) See also **أَمْغُرٌ**.*

مَغْرَةٌ [Red ochre, called in the present day **مَغْرَةٌ**;] *red earth*, (S, A, Mṣb, K,) *with which one dyes [and paints]*; (TA;) *well known*; (A;) as also **مَغْرَةٌ**. (S, K.)

مَغْرَةٌ: see **مَغْرَةٌ**.

مَغْرَةٌ: see **مَغْرَةٌ**.

أَشْقُرٌ i. q. **أَمْغُرٌ**, (A, Mṣb,) applied to a man [and signifying *Of a ruddy complexion combined with fairness*], (A,) and to a horse [and signifying *of a sorrel colour*]: (A, Mṣb:) or *red in the hair and skin*, (S, K,) *of the colour of مغرة*: (S:) and *having redness in the face, with clear whiteness*: (K:) or *white, or white in face*: as also **أَحْمَرٌ**: applied to a man: (TA:) and, applied to a horse, *of a colour inclining to اشقر* [or sorrel]; i. e. *having his شُقْرَةٌ* [or sorrel colour] *tinged over with duskiness, or dinginess*: (S:) and applied to a camel, *of the colour of مغرة*: (K:) and so applied to a horse: or a horse *not of a pure red colour, nor of a colour inclining to yellow, but of a red colour, like the colour of مغرة, and having the mane and forelock and ears like the [red] colour termed صَبِيَّة*, without any whiteness: (TA:) [see also **مَغْرٌ**:] the fem. is **مَغْرَاءٌ**: and the dim. **أَمِغْرٌ**. (TA.)

مَغْرَةٌ *Land whence مغرة comes forth, or is procured*. (TA.)

مَغْرٌ A garment, or piece of cloth, (A,) *dyed with مغرة*. (A, K.)

مغص: see **مغص**.

مغص

1. **مَغَصُهُ**, inf. n. **مَغَصٌ**, *He* *pierced him* with a spear or the like: for **مَغَصٌ** is syn. with **طَعَنٌ**; as also **مَغَسٌ**. (TA.) — [Hence, perhaps,] **مَغَصٌ**, (ISk, S, Mṣb, K,) [of which **مَغَصٌ**, which see below, is app. the inf. n.] and **مَغَصٌ**, (A, Mṣb, [in a copy of the former of which, instead of the former verb, I find **مَغَصٌ**, but this is probably a mistranscription,]) inf. n. **مَغَصٌ**; (Mṣb;) *He* (a man, S, Mṣb,) *had what is termed مغص as explained below*; (ISk, S, A, Mṣb, K;) as also **مَغَصٌ** and **مَغَسٌ**: (IKoot, Mṣb:) and **مَعَصٌ**: (TA:) [it is most commonly with **غ** and **ص**; but Z says, that] the original word is with **س**, from **طَعَنَهُ** signifying **مَغَسَهُ**. (A.)

5. **تَمَغَصِي بَطْنِي**, and **تَمَغَصِي**, *My belly pained me*; as also **تَمَغَسِي**, with **س**. (TA.) [In the CK, we find **تَمَغَصِي بَطْنُهُ**, explained by **أَوْجَعَهُ**, as though signifying *It pained his belly*: but **بَطْنُهُ** is doubtless a mistake for **بَطْنُهُ**. In MS. copies of the K, I do not find this verb.] — And [hence,] **تَمَغَصِي الشَّيْءُ** + *The thing hurt me*: and in like manner, **تَمَغَصْتُ مِنْهُ** + *I was hurt by it*. (TA.)

مَغَصٌ (ISk, S, A, Mṣb, K) and **مَغَصٌ**; (IDr, A, K;) but the former is the chaste word; (A;) or the latter, accord. to ISk, is vulgar, (S,) and Az pronounces him right in saying so, (Mṣb,) and Yaakoob disallows the latter word, wherefore the author of the K is wrong in imputing error, in this matter, [if error it be,] to J; (TA;) [*Colic; or*] *pain in the belly*, (A, K,) *and griping (تَقَطِيعٌ) in the bowels*; (A;) or *griping (تَقَطِيعٌ) in the bowels, and pain [therein]*; (S;) or *pain in the bowels, and contortion [therein]*; (Mṣb;) as also **مَغَسٌ**. (Yaakoob, TA.)

مَمَغُوسٌ A man (S, Mṣb) *having what is termed مغص as explained above*. (S, Mṣb, K.)

مغط,

مغل,

See Supplement.]

مغنطس

مَغْنِطِيسٌ, (S, K,) or **مَغْنِطِيسٌ**, (as in some copies of the K and in the TA,) and **مَغْنِطِيسٌ** (CK) and **مَغْنِطِيسٌ** (K) [The magnet;] a certain

stones that attracts iron: arabicized [from the Greek μαγνήτης]. (S, K.) [Mentioned in S, L, K, in art. غنطس; but, as observed in the TA, it should have a separate place.]

[مغى,

مق,

See Supplement.]

مقا

مَقَانِي and مَوْقِي The posterior, or, as some say, anterior, part of the eye: (K:) or the inner angle of the eye, next the nose. (K, &c., art. مَأَق.) Mentioned by most of the lexicographers in art. مَأَق, q. v. (TA.)

مقت

1. مَقْتَهُ, (aor. ُ, Mṣb,) inf. n. مَقْتٌ (and, accord. to the K, مَقَاتَةٌ; but this is the inf. n. of مَقَت, q. v.; TA) He hated him: (S, K:) as also مَقْتَهُ, (K,) inf. n. تَمَقَيْتُ; (TA;) [but this has, probably, an intensive signification;] or he hated him on account of a foul action that he had committed: (Lth:) or he hated him with the most violent hatred, (Zj, M, Er-Rāghib, Mṣb,) on account of a foul action. (Mṣb.) — مَقَتٌ إِلَى النَّاسِ, aor. ُ, inf. n. مَقَاتَةٌ, He was hateful, or an object of hatred, to men, on account, of a foul action that he had committed: (Lth:) or he was hateful, or an object of hatred, in the utmost degree, (M, Mṣb,) on account of a foul action. (Mṣb.)

2: see 1.

3. مَقَاتَهُ He hated him [or hated him in the utmost degree] reciprocally, on account of some foul, or evil, affair. (A.) — مَقَاتُوا [They bore hatred, one to another.] (TA, art. بهت.)

4. مَا أَمَقْتَهُ عِنْدِي How hated, or hateful, or odious, is he to me! (Sb, K.) — مَا أَمَقْتَنِي لَهُ How I hate him! (Sb, K.)

5. تَمَقَّتْ إِلَيْهِ He showed, or manifested, hatred [or the utmost hatred] to him: contr. of تَحَبَّبَ إِلَيْهِ. (A.)

6. تَمَقَّتُوا They hated one another, [or hated one another in the utmost degree,] on account of some foul, or evil, affair. (A.)

بِنِكَاحِ الْمَقْتِ The marrying the wife of one's father after him; (K;) that is, after his having divorced her or died: (TA:) this was done in the time of paganism, (S,) and was then thus called; مَقْتٌ signifying the "most violent hatred:" it is forbidden in the Kur, iv. 26. (Zj.)

مَقْتِي A man who has contracted the kind of marriage termed نِكَاحِ الْمَقْتِ: (ISd, K:) or the son of such a man. (Zj, K.)

مَقِيْتٌ and مَمْقُوْتٌ Hated: (S, K:) or the former signifies hateful, and the latter hated: (MF:) [or hateful, and hated, on account of his having committed a foul action: in this sense مَقِيْتٌ is mentioned by Lth: or hateful, and hated, in the utmost degree, on account of a foul action: in this sense مَقِيْتٌ is mentioned in the Mṣb.]

مَمْقُوْتٌ: see مَقِيْتٌ.

مقد

مَقْدِي A certain kind of beverage, prepared from honey, (S, L, K,) which the Khaleefehs of the sons of Umeyyeh used to drink: (L:) so called in relation to a town in Syria, (S, L,) called مَقْدٌ; or in relation to a town in Syria in the province of El-Urdunn: (L:) or this is a mistake; for the name of the town is with teshdeed [مَقْدٌ]: IB says, that the orthography of the word as best known to the lexicologists is مَقْدِي, without teshdeed; but that A'Obeyd and others write it with teshdeed; and that I'amb cites in confirmation of its being thus a verse of 'Amr Ibn-Ma'adeekerib, at the end of which occurs the expression مَقْدِي; without ي; [app. for مَقْدِي;] adding, that it is thus called in relation to مَقْدٌ, a town of Damascus, in the mountain overlooking El-Ghór: (L:) A'Obeyd says, I hold it to be correctly مَقْدِي; and I heard Rejā Ibn-Selemeh explain this as signifying "wine diminished to half its quantity by boiling;" as though it were divided (قَدٌ) in halves: (Sh, L:) IB adds, that Aboo-t-Teyyib the lexicologist says, that the word in question is with د without teshdeed; from مَقْدٌ; and is only written with teshdeed by poetic licence: and in confirmation of this assertion, IB cites verses in which the name of the town and that of the beverage are written without teshdeed. (L.) — ثَوْبٌ مَقْدِيٌّ A certain well-known kind of cloth, or garment: (L, TA:) you say ثِيَابٌ مَقْدِيَّةٌ. (K. [In the CK, erroneously, مَقْدِيَّةٌ.]

مقر

1. مَقْرٌ, aor. ُ, (S, Mṣb,) inf. n. مَقْرٌ, (S, A, Mṣb, K,) It was, or became, bitter; (S, A, Mṣb, K;) as also مَقْرٌ, (ISk, IḲtt, A, Mṣb, K,) inf. n. اِمْقَارٌ: (Mṣb:) or sour, or acid: (K:) and مَقْرٌ, said of milk, (AZ, A, K,) it became almost bitter, by reason of its quality of biting the tongue: (A:) or lost its [proper] flavour (AZ, K) by becoming intensely sour or acid. (AZ, TA.) =

مَقْرٌ عُنُقَهُ, (ISk, S, A, K,) aor. ُ, inf. n. مَقْرٌ, (ISk, S,) He bruised his neck: (S, A:) or beat it with a staff or stick, so as to break the bone in pieces, leaving the skin whole. (A, K.) — And hence, (A,) مَقْرُ السَّمَكَةِ الْمَالِحَةِ He macerated the salt fish in vinegar; (A, K;) as also مَقْرٌ. (K.) And in like manner you say of anything that you macerate. (TA.)

4: see 1, in three places. = اَمَقْرْتُ لِفُلَانٍ شَرَابًا I made beverage bitter to, or for, such a one. (IDrd.)

مَقْرٌ: see مَقْرٌ, in three places.

مَقْرٌ Bitter; (S, A, Mṣb, K;) as also مَقْرٌ (TA) and مَمْقِرٌ (S, A, K) and مَمْقُورٌ: (Sgh, K:) or sour; acid; as also مَمْقِرٌ: (K:) which last also signifies intensely sour or acil; (AZ, Aboo-Málik, S;*) applied to milk: (the same, and K:) or sour, or acil, milk. (Mṣb.) — Aloes; syn. صَبْرٌ: (Aḡ, S, A, Mṣb, K:) as also مَقْرٌ: (S:) or a certain thing resembling it: (IḲt, Mṣb, K;) or poison: as also مَقْرٌ; (K;) which is said by some to be a form used by poetic licence: (TA:) or, accord. to AA, a certain bitter kind of tree: and accord. to AḤn, a certain plant, which grows in leaves without branches. (TA.) [See صَقْرٌ.]

مَمْقِرٌ: see مَقْرٌ, in two places.

سَمَكٌ مَمْقُورٌ Fish macerated in vinegar and salt, so as to become a cold sauce or fluid seasoning: (AZ, TA:) or sour, or acid, fish: (IAḡr, TA:) or fish bruised (يَمَقْرُ) in water and salt: you should not say مَمْقُورٌ. (S.)

مَمْقُورٌ: see مَقْرٌ.

مقاط

مَقَاتٌ The freedman of a freedman: (K:) or the slave of a slave of a freedman: whence the Arabs say, in reviling, فُلَانٌ سَاقِطٌ بِنِ مَقَاتِ بِنِ فُلَانٍ لَاقِطٌ. (S.) See art. سقط. — مَقَاتٌ [which is its pl.] like سَقَاتٌ and نَقَاتٌ, signifies, accord. to IAḡr, The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IA in art. خسر.)

[مق, &c.

See Supplement.]

مكا

مَكٌ The hole of a fox, or of a hare, or rabbit: or, accord. to Th, the hole of the kind of lizard called صَبَبٌ. (L.)

مكت

مَكَتَ, [aor. 2,] *He remained, stayed, abode, or dwelt, in a place*: (K:) like مَكَد: accord. to some, a word mispronounced: accord. to others for مَكَث; the ث being changed into ت. (TA.)

10. اِسْتَمَكَّتِ البُثْرَةُ *The pustule became filled with pus, or matter.* (IAar, T, K.)

مكث

1. مَكَثَ, aor. 2; and مَكَثَ, aor. 2; inf. n. مَكَثٌ [with which مَكَثٌ and مَكَثٌ (see below) are syn.] and مَكَثِيًّا (S, K) [like خَصِيصِي, q. v.,] and مَكَثِيًّا [like خَصِيصًا] and مَكَثٌ and مَكَثٌ and مَكَثَانٌ (K) and مَكَثَاتٌ and مَكَثَاتَةٌ [which last is the inf. n. of مَكَثٌ]; (TA:) *He tarried; tarried and waited, or expected*; (S, K;) *was patient, and tarried, and waited, or expected: or he tarried, stayed, or stopped, expecting: loitered; tarried; stayed; waited; paused in expectation*; *في مكانٍ* in a place. (TA.) [In like manner,] تَمَكَّثَ *He loitered; tarried; stayed; waited; paused in expectation.* (S, K.)

5: see 1.

مُكْثٌ and مُكْثٌ, subs., from مَكَثٌ or مَكَثٌ, *A tarrying; tarrying and waiting, or expecting*; &c. (S, A.)

مُكْثٌ: see مَكَثٌ.

مَكِيثٌ *Grave*: (S, K:) *who does not hasten in his affair*: pl. مَكِيثُونَ and مَكِيثَاتٌ. (TA.) — مَكِيثٌ الدَّلَامُ *Slow of speech.* (Ibn-Abi-l-Hadeed.) — Also مَكِيثٌ *A man remaining; staying; abiding; remaining fixed, or stationary.* (TA.)

سَارَ الرَّجُلُ مَتَمَّتِنَا *The man journeyed, or proceeded, loitering*; syn. مَتَمَّتِنَا. (S.)

مكد

1. مَكَدَ, (S, L, K,) aor. 2, (L,) inf. n. مَكَوْدٌ (S, L, K) and مَكَدٌ, (K,) *He remained, stayed, abode, or dwelt, (S, L, K,) بِمَكَانٍ in a place*; (S, L;) as also مَكَتَ. (TA.)

مَآكِدُ Water (L) *lasting, or continuing, (L, K,) unceasingly.* (K.) — نَاقَةٌ مَآكِدَةٌ *A she-camel abounding with milk*; as also مَكَدَاةٌ: (K:) or *constantly, or always, abounding with milk*; (L;) as also مَكَدَاةٌ (S, L;) and مَكَوْدٌ: (S, L, K:) like نَكَدَاةٌ: (S, L;) pl. of مَكَوْدٌ, مَكَدٌ, (K,) or مَكَدٌ, and مَكَادٌ. (L.) — بِرٌّ مَآكِدَةٌ, and مَكَوْدٌ *A well having a constant, or unceasing, supply of water*: (L:) and رَكِيْبَةٌ

مَآكِدَةٌ *a well whereof the water remains without diminution* [to which is added وَاحِدٌ قَرْنٌ عَلَى قَرْنٍ وَلَا يَتَغَيَّرُ وَالْقَرْنُ قَرْنُ الْقَامَةِ], app. meaning, *of the measure of one قَرْنٌ, not changing*; by قَرْنٌ being meant the structure of stone which supports the wood whereto the pulley is suspended, and which is described as being of the proportion of a man]. (S, L.) — وَدٌّ مَآكِدٌ; *Unceasing love or affection.* (L.)

مَآكِدٌ: see مَكَوْدٌ.

مَكَدَاةٌ: see مَكَدٌ.

مكر

1. مَكَرَ, aor. 2, (Msb, TA,) inf. n. مَكَرٌ; (S, A, Msb, K;) and مَكْرٌ; (Msb;) *He practised deceit, guile, or circumvention; or he practised deceit, guile, or circumvention, desiring to do to another a foul, an abominable, or an evil, action, clandestinely, or without his knowing whence it proceeded*; syn. خَدَعٌ; (Msb;) and of the inf. n. خَدِيعَةٌ (S, A, K:) *he practised an evasion or elusion, a shift, an artifice, or artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient; he plotted; or he exercised art, craft, cunning, or skill, in the management or ordering of affairs, with excellent consideration or deliberation, and ability to manage according to his own free will*; syn. of the inf. n. اِحْتِيَالٌ: (S, TA:) or to this explanation, conveyed by احتيال as the syn. of the inf. n., should be added *secretly, or privately*: (Lth, TA:) مَكَرٌ is praised or dispraised according to the nature of its object. (El-Baḡair.) [For further explanation, see what follows.] — It is trans. by means of ب: and also, accord. to Z, by itself: (MF:) [but I know not any instance of its being trans. by itself: except as meaning *he plotted a thing*: see مَكَرَ السَّيِّئِي in the Kur, xxxv. 41, cited voce سَيِّئِي:] you say مَكَرَ بِهِ, (S, A, TA,) aor. and inf. n. as above, (S, TA,) meaning, *He deceived, beguiled, or circumvented, him; or he deceived, beguiled, or circumvented, him, and desired to do him a foul, an abominable, or an evil, action, clandestinely, or without his knowing whence it proceeded*: &c.: (S, A, TA:) syn. كَادَهُ: or it differs [somewhat] from كَادَهُ, accord. to Abū-Hilāl El-'Askeree: (TA:) some say, that مَكَرَ بِهِ signifies as above with the addition of *feigning the contrary of his real intentions*; which كَادَهُ does not imply: or this latter signifies “he did him harm,” or “mischief,” and the former, *he did him harm, or mischief, clandestinely.* (MF, voce كَاد.) See art. خَدَع. — مَكَرَ also signifies *He managed with thought, or consideration, or acted with policy, and practised stratagem, in war.* (TA.) — مَكَرَ اللَّهُ and أَمَكَرَ are syn., (IKtt, Msb,)

signifying, *† God recompensed, or requited, for مَكَرٌ [or the practising deceit, &c.]*: (Lth, Msb, TA:*) or مَكَرَ اللَّهُ signifies *God's granting a man respite or delay, and enabling him to accomplish his worldly aims [so as to bring upon himself the punishment due to his evil actions]*: (Er-Rāghib, TA:) or, accord. to IAth, *God's causing his trials to befall his enemies, exclusively of his friends: or his taking men by little and little, so that they do not reckon upon it, bestowing upon them renewed favours for acts of obedience which are imagined to be accepted whereas they are rejected.* (TA.)

3. مَكَرَهُ *He practised with him mutual deceit, guile, or circumvention; &c.*; (A, TA;) syn. خَادَعَهُ. (TA.)

4: see 1, in two places.

6. تَمَاكَرُوا *They practised mutual deceit, guile, or circumvention; &c.* (A, TA.)

مَكَوْرٌ: }
مَكَارٌ: } see مَكَرٌ.

مَكَرٌ (S, A, Msb, K) and مَكَارٌ (S, A, K) and مَكَوْرٌ (K) epithets from مَكَرٌ: (S, A, Msb, K:) [the first signifying *Practising deceit, guile, or circumvention; &c.*: and the second and third, *practising the same much, or frequently; deceitful, guileful, artful, crafty, or cunning; a trickster, or crafty knave.*]

مكس

1. مَكَسَ, aor. 2, (TK,) inf. n. مَكَسٌ, (Sh, A, K,) *He diminished, or deducted from, a thing*; (Sh, A, K, TK;) syn. of the inf. n. نَقَصَ. (Sh, A, K.) Thus Sh explains مَكَسٌ in the saying of Jābir Ibn-Jinnec Et-Taghlibee:

• اِنْفِي كُلِّ اَسْوَاقِ الْعِرَاقِ اِنَاوَةٌ •
• وَفِي كُلِّ مَا بَاعَ اَمْرُو مَكْسٍ دِرْهَمٌ •
[Is there bribing in every one of the markets of El-'Irāk, and in the case of everything that a man has sold the deducting of a dirhem?]. (TA.)

[Hence,] you say, مَكَسٌ فِي الْبَيْعِ, aor. and inf. n. as above; (S, Mgh, Msb, K;) and مَآكِسٌ, inf. n. مَآكِسَةٌ and مَآكِسٌ: (S, Mgh, Msb:) both signify *He diminished, or deducted from, the price in the selling, or buying*: (Msb:) or both signify *he desired, or demanded, a diminution of, or deduction from, the price in selling or buying*: (Mgh, TA,*) or the former signifies *he collected property in selling or buying*: (K:) [but from what I find in the other lexicons, I think it probable that an early copyist has perverted the text of the K here by making a transposition; writing مَكَسٌ فِي الْبَيْعِ for يَمَكِسُ مَكْسًا جَبِي مَلًّا وَالْمَكْسُ النَّقْصُ وَالظُّمْرُ

مَكْسٌ يَمَكْسُ مَكْسًا جَبِي مَلًا وَالْمَكْسُ فِي الْبَيْعِ التَّقْصُ وَالظُّمْرُ: in the TĶ we find ملا جنى, which is certainly a mistake:] or مَكْسٌ signifies the diminishing (انْتِقَاصُ) of the price of a commodity: (M, TA:) and مَكَّسٌ, the acting with mutual niggardliness in bargaining; or, accord. to Esh-Sherreeshee, the vying in acuteness between a seller and buyer, the former demanding a price and the latter offering less, time after time, until they agree to a reduced price. (Har, p. ٥٨١.) You say also, مَكْسٌ, meaning, He (a man) suffered a diminution, or deduction, in selling or buying and the like. (TA.) — [Hence, perhaps, or the reverse may be the case,] He wronged a man; treated him, or used him, wrongfully, injuriously, or tyrannically. (A, * K, * TĶ. [In the first and second, only the inf. n. of the verb in this sense is mentioned.] — [Hence, also, app.,] He (the مَكَّسُ, Mgh, Mḡb) collected a tax; syn. جَبَى; [particularly, the tax termed مَكْسٌ:] (S, * M, Mgh, * Mḡb [in the first and third of which, only the inf. n. of the verb in this sense is mentioned:] or he collected property. (A.) Hence the saying, (Mgh,) in a trad., (S,) لَا يَدْجُلُ صَاحِبُ مَكْسِ الْجَنَّةِ (S, Mgh) [The taker of the tax termed مكس will not enter paradise]; meaning, the عَشَّارُ. (TA.)

3. مَكْسٌ فِي الْبَيْعِ: see 1. — مَكْسُهُ, (K,) inf. n. مَكَّسَةٌ [and مَكَّسٌ], (TA,) He acted with him in a niggardly, a tenacious, or an avaricious, manner; syn. شَاكَهُ: (K; but in some copies, شَاكَسَهُ. TA,) or مَكَّسَهُ فِي الْبَيْعِ signifies he contended with him [by bidding against him or otherwise] in the sale. (MA.) [See, in art. كَيْسِ, voce كَاسٌ, an ex. from a trad., accord. to one reading thereof.]

6. تَمَكَّسُوا They acted in a niggardly, a tenacious, or an avaricious, manner, each with the other, in bargaining: (IDrd, K:) or تَمَكَّسُوا فِي الْبَيْعِ they contended, one with another, [by outbidding or otherwise] in the sale. (MA.)

مَكْسٌ, an inf. n., (see 1,) used as a subst., (Mgh, Mḡb,) Money that used to be taken from the seller of commodities in the markets in the time of ignorance: (IDrd, M, K:) and a dirhem which the collector of the poor-rate used to take after he had finished the receipt of that tribute: (IAḡr, K:) or what is taken by the عَشَّارُ (S, Mgh,) or مَكَّسٌ (S,) or مَكَّاسٌ: (Mgh, Mḡb:) so [accord. to some] in the verse above cited: (S:) the tax, or impost, which he used to take: (TA:) and generally, what the Sultān's guards take wrongfully on an occasion of buying and selling: so [accord. to some] in the verse cited above: (Mḡb:) pl. مَكُوسٌ. (A, Mgh, Mḡb.)

مَكَّاسٌ (A, Mgh, Mḡb) and مَكَّسٌ (S) One

who takes, or receives, what is termed مَكْسٌ: (Mgh, Mḡb;) i. e., (Mgh,) عَشَّارٌ. (S, Mgh.) مَكَّاسٌ: see مَكَّاسٌ.

[مكل, &c.,
See Supplement.]

مَلًا

1. مَلًا, aor. ٤, inf. n. مَلٌّ (S, K) and مَلَّةٌ and مَلَّةٌ; (K;) and مَلِيٌّ; (TA;) and مَلًا, inf. n. مَلَّةٌ; (K;) He filled (K;) a vessel &c. (S, TA.) You may also say مَلَّاهُ, for مَلَّاهُ, (TA.) — مَلَّاهُ الْعَيْنَ † He satisfied [or glutted] the eye by his comeliness of aspect. (TA.) See an ex. in a verse cited voce عَقَبَ. — مَلَّاهُ مِنْهُ عَيْنِي † [I satisfied, or glutted, my eye by the sight of his comeliness]. (TA.) — مَلَّاهُ, aor. ٤, (K,) inf. n. مَلَّةٌ and مَلَّةٌ; (S, K;) and مَلًا, aor. ٤; (K;) the former is that which commonly obtains; (TA;) He became rich, wealthy, &c., syn. صَارَ مَلِيًّا. (K.) — مَلَّاهُ الْفَمَ † [A word, or saying, that fills the mouth;] i. e., gross, and abominable; not allowable to be spoken; that fills the mouth so that it cannot articulate. (TA, from a trad.) — مَلَّاهُوا أَفْوَاهَهُمْ مِنَ الْقُرْآنِ † [Fill your mouths with the Qur-ān]. (TA.) — مَلَّاهُ رُعْبًا, and مَلَّاهُ رُعْبًا † He was filled with fright. (A.) — مَلَّاهُ ثِيَابِي † He sprinkled my clothes with mud, &c. (A.) — مَلَّاهُ رَاكِبَهُ [He (a camel) bespattered his rider with his ejected cud]. (S, K, art. زَرَد.) — مَلَّاهُ عَيْنَهُ † He made, or urged, his beast to run vehemently. (TA in art. عَنِ, like مَلِيٌّ, [i. e., pass. in form, but neut. in signification,] and مَلَّاهُ, † He had the disease called مَلَّةٌ. (A, K.) — See 3.

2. مَلَّاهُ فُرُوجَ قَرَسِهِ He made his horse to run at the utmost rate of the pace termed حَضْرُ. (TA.) — And see 1, and 4.

3. مَمَلَّاهُ (S, K,) inf. n. مَمَلَّاهُ; (S;) and مَلَّاهُ; (K;) but this latter the lexicologists do not hold in good repute; (TA;) He aided, or assisted, him, and conformed with him, to do the thing. (IAḡr, * AZ, S, K.)

4. مَلَّاهُ فِي قَوْسِهِ (S,) and مَلَّاهُ فِي قَوْسِهِ (S, K, TA.) — مَلَّاهُ فِي قَوْسِهِ (S, K,) inf. n. مَمَلَّاهُ, (TA,) † God affected him with the disease called مَلَّةٌ. (S, K.)

5. مَلَّاهُ مِنَ الطَّعَامِ وَالشَّرَابِ He became full of food and drink. (S.) — See 8. — مَلَّاهُ غَيْظًا, and مَلَّاهُ, † He became filled with rage. (S.)

— مَلَّاهُ شَبَعًا, and مَلَّاهُ, He became filled to satiety. (TA.) — مَلَّاهُ He put on himself a مَلَّةٌ; i. e., a covering of the kind so called. (TA.)

6. تَمَلَّاهُوا عَلَى الْأَمْرِ They agreed, or conspired together, to do the thing: (ISk, S, K, TA:) they aided, or assisted, [and conformed with,] one another to do the thing. (TA.)

8. مَلَّاهُ and مَلَّاهُ; (S, K;) and مَلِيٌّ, aor. ٤; (K;) It (a vessel, &c., TA) became full. (S, K.) — See 5. — مَلَّاهُ شَبَابًا † [He became full of sap, or vigour, or youth, or young manhood]. (The Lexicons, &c., passim.) And مَلَّاهُ الشَّبَابَ † [The sap, or vigour, of youth, or young manhood, became full, or mantled, in a person.] (S, K, in art. غَطَى.) [And مَلَّاهُ, alone, He was, or became, plump.] — مَلَّاهُ عِنَانَهُ † The utmost of his power, or ability, was accomplished. (TA in art. عَنِ.)

10. جَعَلَ دِينَهُ فِي مَلَّةٍ signifies مَلَّاهُ فِي الدِّينِ (CK, and a MS copy of the K) [app., He made wealthy persons, or honest wealthy persons, his debtors: but in one copy of the K, for مَلَّاهُ, we find مَلَّاهُ, which affords no sense that seems admissible here: and in another, دِينَ seems to be put in the place of دَيْنٍ, in both the above instances; and مَلَّاهُ in that of مَلَّاهُ; for Golius renders the phrase مَلَّاهُ فِي الدِّينِ by opulentia studuit in religione sua: i. e., religionem suam in illa posuit: a meaning which IbrD rejects].

مَلَّةٌ [A thing sufficient in quantity, or dimensions, for the filling of a vessel, &c., or] the quantity that a vessel, &c., holds when it is filled. (S, K.) — مَلَّاهُ أَعْطَاهُ مَلَّةً وَمَلَّاهُ ثَلَاثَةَ أَمْلَاتِهِ Give it (i. e., the cup, TA) what will fill it; and what will twice fill it; and what will thrice fill it. (S, K.) — مَلَّاهُ الْكَفَّيَّ A stone that fills the hand. (TA.) — مَلَّاهُ لَكَ الْحَمْدُ مَلَّةً السَّمَوَاتِ وَالْأَرْضِ To Thee be praise that shall fill the heavens and the earth. (TA.) — مَلَّاهُ كِسَابَهَا A fat woman; that fills her كِسَابٌ when she covers herself with it. (TA, from a trad.)

مَلَّةٌ An assembly, (IAḡr, S, K,) absolutely, (TA,) [whether of nobles or others]: pl. أَمْلَاتٌ. (IAḡr.) — Nobles; chiefs; princes; syn. أَشْرَافٌ and عِلِّيَّةٌ; (K;) principal persons; persons whose opinion is respected. (TA.) [The مَلَّةُ الْأَعْلَى] [The most exalted princes; i. e.] the angels that are admitted near [to the presence of God]; or the archangels. TA.) See سَمِعَهُ, for other explanations. — A people of comely appearance, figure, attire, or adornment, united for some purpose or design; expl. by قَوْمٌ ذُو الشَّارَةِ وَالتَّجْمُوعِ لِلرَّادَةِ (Abu-l-Ḥasan, K:) [but this is wrong, see Beyd,

ii. 247.] Thus it is of a different class from رَهَطٌ, though, like this word, a quasi-pl. n. It is an epithet in which the quality of a substantive predominates. (Abu-l-Ḥasan.) — *Consultation.* (K.) [You say,] مَا كَانَ هَذَا الْأَمْرُ عَنْ مَلَا مِنَّا *This thing was not the result of a consultation and consent on our part:* [and] أَكَانَ هَذَا عَنْ مَلَا مِنكُمْ *Was this the result of a consultation of your nobles, and of your assembly?* said by 'Omar when he was stabbed: asserted to be tropical in this sense by Z and others. (TA.) تَحَدَّثُوا مَلَا *They conversed, consulting together.* (S.) — *Opinion.* (K.) [See a supposed example below.] — *Disposition; nature; manners;* (S, K;) a nature rich in needful qualities: (T:) pl. أُمَلَا: (S.) [You say,] مَا أَحْسَنَ مَلَا بَنِي فُلَانٍ *How good are the dispositions, or manners, and conversation, of the sons of such a one!* (S.) El-Juhanees says,

- تَادُوا يَالَ بُهْتَةَ إِذْ رَأَوْنَا
- فَقَلْنَا أَحْسِنِي مَلَا جِهِنَا

(S) [They called out, one to another, O Buktheh! come to our aid! when they saw us: and we said,] Be of good disposition, or manners, O Juhayneh! or, accord. to some, Be of good opinion, O Juhayneh! (see above:) or, as some say, Aid well, O Juhayneh! taking مَلَا in the sense of مَلَاةٌ: [see 3]. (TA.) — أَحْسِنُوا أُمَلَا كَرُمًا *Amend your manners; or have good manners.* From a trad. (S, K.) — Also مَلَا *A coveting.* (K.)

مَلَاةٌ *A tremulousness and flabbiness and swelling of the flesh, in a camel, in consequence of long confinement after a journey.* (K.) — See مَلَاةٌ.

مَلَاةٌ *The manner in which a thing is filled.* (K.) [You say,] إِنَّهُ لَحَسَنُ الْهَلَاةِ (not التَّمَلُّو) *Verily it is well filled.* (K.) — مَلَاةٌ *An oppression occasioned by repletion with food.* (K, TA.) [See also مَلَاةٌ.]

مَلَاةٌ and مَلَاةٌ *Richness, wealthiness, &c.:* (K:) or trustiness, or honesty. (S.) [See مَلِيٌّ.]

مَلَاةٌ: see مَلَاةٌ.

مَلِيٌّ (S, K,) also written and pronounced مَلِيٌّ, (Nh,) *A rich, wealthy, opulent, man:* (K:) or trusty, or honest: (S:) or trusty, or honest, and rich: (TA:) or a rich man, or one not literally rich, who is honest, and pays his debts well, without giving trouble to his creditor: (K, TA:) or an able, rich, man: (Mṣb:) [a solvent man:] pl. مَلَاةٌ and مَلَاةٌ and مَلَاةٌ. (K.) — Also مَلَاةٌ *Chiefs:* so called because rich in needful things. (TA.)

مَلَاةٌ (K) and مَلَاةٌ (S, K) and مَلَاةٌ (K): *A defluxion, or rheum, syn. زَكَامٌ, (S, K,) occasioned by repletion, or a heaviness in the head, like a defluxion, or rheum, (زكام,) from repletion of the stomach.* (A.) [See also مَلَاةٌ.] = مَلَاةٌ *A piece of drapery which is wrapped about the body; i. q., إِزَارٌ, (TA) and رِبْطَةٌ: (S, K:) or the مَلَاةٌ is a covering for the body formed of two pieces; (TA;) composed of two oblong pieces of cloth sewed together; (Mṣb, in art. لَعَقُ;) and the رِبْطَةٌ is of a single piece. (TA.) [It appears to have been generally yellow, (see وَرْسٌ, and أَوْرَسٌ,) and was probably otherwise similar to the modern مَلَاةٌ, which is described and represented in my work on the Modern Egyptians, part i., ch. 1.] Pl. مَلَاةٌ; (S, K;) [or rather this is a quasi-pl. n.; or a coll. gen. n., of which مَلَاةٌ is the n. un.]; or, accord. to some, مَلَاةٌ; but the former is better established. (TA.) Dim. مَلِيَّةٌ; for which مَلِيَّةٌ was also used, accord. to a tradition. (TA.) — مَلَاةٌ *Fairness of complexion.* (TA.) — مَلَاةٌ *Simple dust.* (TA.) — Also مَلَاةٌ *The skim that forms on the surface of milk.* (El-Moajam.)*

مَلَانٌ (S, K) [and مَلَانٌ, as it forms in the] fem. مَلَانَةٌ (K) and مَلَانِيٌّ (S;) pl. مَلَانِيٌّ; (K;) *Full:* (S, K) said of a vessel, &c. (S, TA.) The masc. is also written and pronounced مَلَانٌ; and the fem., مَلَانَةٌ: (TA:) and the vulgar say مَلَانٌ مِنَ الْكُرْمِ — مَلَانٌ إِنَّا مَلَانٌ *A full vessel.* (S, TA.) — مَلَانٌ مِنَ الْكُرْمِ *[Full of generosity].* (TA.) — See مَمْلُوءٌ.

مَالِيٌّ *A majestic person: one whose aspect satisfies the eye.* (TA.) — مَالِيٌّ الْعَيْنِ, and مَالِيٌّ لِعَيْنِ, *A person whose aspect satisfies the eye by his comeliness &c.* (TA.)

فُلَانٌ أَمَلًا لِعَيْنِي مِنْ فُلَانٍ *Such a one is more satisfactory to my eye by his comeliness than such a one.* (TA.) — هَذَا الْأَمْرُ أَمَلًا بِكَ *This thing is better for thee, and more satisfactory: expl. by أَمَلْتُكَ [which is said to have this signification].* (TA.)

مَمْلُوءٌ, pass. part. n. of مَلَا, *Filled.* (S.) — Also, + *Having the disease called مَلَاةٌ: as part. n. of مَلِيٌّ.* (A.) — Also, (and accord. to some copies of the K, مَلَانٌ,) *Affected by God with that disease: extr. [with respect to rule],* (S, K,) as it is used in the sense of the pass. part. n. of مَمْلُوءٌ: by rule it should be مَمْلُوءٌ. (TA.)

مَمْلِيٌّ *An ewe in whose belly are water and matter [such seems to be the meaning of أَعْرَاسٌ in the explanation] so that one thinks her to be pregnant.* (K.)

شَابٌ مُمْتَلِيٌّ [A youth in the full bloom of his age. See art. عَبَّابٌ.]

مَلَب

مَلَابٌ: see art. لَوْبٌ, in which, as well as here, it is mentioned in the K.

مَلَت

1. مَلَتَ, aor. مَلَتْ, (inf. n. مَلْتٌ, TA.) *He put [a thing] in motion, or into a state of commotion:* (ISd, K:) like مَتَّلَ: also mentioned by IDrd, who expresses uncertainty as to its correctness. (TA.)

سُنْفُ الْمَرْخِ مَلِيَّتٌ (K;) i. e., The leaves of the tree called مَرْخٌ (TA.)

أَمْلُوتٌ an epithet applied to a مَغَازَةٌ [or waterless desert]. (Marg. note in a copy of the S.)

أَمَالِيَّتٌ *Swift camels.* (K.) It is said to be a quasi-pl. n.: or a pl. that has no sing.: or its sing. is إِمْلِيَّتٌ or أَمْلُوتٌ: some of the lexicologists reject it. (MF.)

مَلَت

1. مَلَتَهُ, aor. مَلَتْ, (inf. n. مَلْتٌ, TA.) *He soothed, or tranquilized his mind, with words; spoke to him sweetly, or pleasantly; soothed him with agreeable words;* (S, K;) not meaning to fulfil his words: as also مَلَذَهُ, aor. مَلَذَ, (inf. n. مَلَذٌ: (TA:) ex. مَلَذْتَنِي سَأَلْتَهُ حَاجَةً فَمَلَذْتَنِي *I asked him to do a thing that I wanted, and he soothed my mind by a promise, not meaning to fulfil it.* (A.) — In like manner, *He made him a promise, (as though he would repel him from him, S,) not meaning to fulfil it.* (S, K.) Accord. to Ibn-Abi-l-Ḥaddeed, *He made him a concealed promise: but this is a strange explanation.* (MF.) — مَلَتْ, inf. n. مَلْتٌ, *He lied; as also مَلَذَ.* (TA, art. مَلَذَ.) — مَلَتْ الظَّلَامُ *The darkness became mixed with the light: this happens at nightfall and at daybreak.* (AZ.) — مَلَتْهُ بِالشَّرِّ *He aspersed him, or bespattered him with evil.* (A.) — مَلَتْهُ, [aor. مَلَتْ,] inf. n. مَلْتٌ, *He beat him lightly;* (K;) like مَعَتْهُ, q. v. (TA.) — مَلَتْ *He (a hare, TK,) was unable to run; too weak to run.* (K.)

3. مَالَتْهُ, (inf. n. مَلَاتٌ, TA,) *He treated him with dissimulation, and jested, or joked, with him.* (K.)

مَلْتٌ and مَلْتٌ and مَلْتَةٌ *The first, or commencement, of the blackness of night:* (K:) or it is after the سَدَفُ: (TA:) or the first, or commencement, of the blackness of the place of sunset: when it has become intense, and the last عَشَاءُ has come, it is called مَلْسٌ. (IAṣr.) —

مَلَّتِ الظَّلَامُ ۖ أَيْتَهُ مَلَتْ ۖ (S, K,) and مَلَّتِ الظَّلَامُ (K,) and عِنْدَ مَلْتِهِ (TA,) I came to him at the period when the darkness became confused, (S, K,) and had not yet become very intense, [as it has] when thou sayest أَمْزُوكَ أَمْزُوكَ أَمْزُوكَ [Is this thy brother, or the wolf?]; (S;) i. e. at the time of the prayer of sunset, and after it. (As, S.) — صلاة الملت The prayer of sunset: in the dial. of Rabe'e'ah. (A.) — مَا كَانَ عَهْدُهُ إِلَّا وَتَأْتِي وَوَعْدُهُ إِلَّا مَلْتًا [His compact was not otherwise than weak, and his promise not otherwise than one not meant to be fulfilled]. (A.)

ملت One who does not become satiated with coitus. (K.) You say رَجُلٌ مَلْتٌ and اِمْرَأَةٌ مَلْتٌ. (TK.)

ملت } See ملت.
ملتة }

ملح

1. مَلَحَ أُمَّهُ (S, K,) aor. ۛ; and مَلَحَهَا (S, K;) inf. n. مَلْحٌ; (S, K;) He (a child) sucked [the breast of] his mother: (S;) or he took his mother's teat with the extremity of his mouth. (S, K.) And مَلَحَ النَّاقَةَ, said of a young camel, He sucked the she-camel; like سَلَحَهَا. (L, TA, in art. سلح.)

4. اَمْلَحَتْهُ أُمُّهُ (Mṣb,) inf. n. اِمْلَاحٌ (S,) His mother suckled him. (Mṣb.) [The masc. form of the verb is mentioned in the K.]

8. اَمْلَحَ He sucked milk: (K:) or he (a young weaned camel,) sucked what was in the udder. (S.)

مُلْحٌ Sucking kids. (K.)

مَلْحَةٌ A single such. (Mṣb.) [See also مَلْحَةٌ.]

مَلْحَانٌ A man who sucks the teats of his camels, (or of his sheep or goats, TA,) by reason of his avarice; (S, K;) not milking them lest he should be heard: (TA:) as also مَلْحَانٌ. (S.)

مَلِيحٌ A foster-brother; syn. رَضِيْعٌ. (K.) — An illustrious man. (K.)

مَالِحٌ (S, K) and مَالِحَةٌ (S, in art. سيع) [A plasterer's trowel;] a thing with which one plasters: (S, K:) an arabicized word, from the Persian, (S,) [originally مَالَةٌ.]

اَمْلُوْحٌ [Sugar-candy]: see اَبْلُوْحٌ.

اِمْلَاجَةٌ A single act of suckling. (TA.) — It is said in a trad., وَلَا تُحَرِّمِ اِلْمَلَاَجَةَ وَلَا اِلْمَلَاَجَاتَانَ (S,) i. e. One act of suckling, or the giving one such, does not bar [the two parties

from marrying each other], nor do two acts of suckling, or the giving two sucks, like as complete suckling does. (TA.)

ملح

1. مَلَحَتْ فَلَانَةٌ لِفَلَانٍ (aor. ۛ and ۛ, L,) † Such a woman suckled, or gave such, for such a one. (A, L.) — مَلَحْنَا لِفَلَانٍ inf. n. مَلْحٌ (S,) We [meaning the wife of one of us] suckled, or gave suck, for such a one: (As, L:) or we suckled such a one. (S.) — مَلَحَ الْوَدَّ [app. He caused the child to be suckled;] syn. with اَرْضَعَهُ. (K.) [See اَرْضَعٌ.] — مَلَحَ (L;) and مَلَحَ (K.) inf. n. مَلْحٌ; and مَلَحَ (L, K;) the last said to be formed by transposition from تَحَلَّمَ; but ISd, sees no reason for this assertion; (L;)

† He (a camel, L,) became fat. (L, K.) † مَلَحَتْ she (a camel destined for slaughter) became fat: (El-Umawee, S:) or, became a little fat: (K:) She (a camel) became fat in a small degree. (L.) Also † مَلَحَتْ † They (lizards such as are called

ضَبَابٌ) became fat; as also تَحَلَّمَتْ. (L.) = مَلَحَ (S, Mṣb, K) and مَلَحَ (K;) this form of the verb is of the dial. of the people of El-'Āliyeh; (Mṣb;) and مَلَحَ (S, Mṣb, K) inf. n. مَلْحٌ; (S, Mṣb;) and مَلَحَ (IAḡr, K;) and مَلَحَ (S, Mṣb, K) inf. n. اِمْلَاحٌ, of the dial. of El-Hijáz; (Mṣb;) It (water) was salt: (S, Mṣb, K:) or † مَلَحَ signifies it became salt, having been sweet. (K.) — مَلَحَ (S, Mṣb, K) inf. n. مَلْحٌ, (S, Mṣb) and مَلَحَ (S) and مَلَحَ (S, Mṣb) and مَلَحَ (S) and مَلَحَ (S, Mṣb, K) inf. n. مَلْحٌ, the first of which is the most common, and the last the least common, (TA,) † It (a thing, S, Mṣb) was, or became, goodly, beautiful, or pretty; (S, Mṣb, K;) and beautiful of colour; or beautiful and bright; (Mṣb;) pleasing to the eye or ear; facitious. (The lexicons passim.) — مَلَحَ الْقَدْرَ (S, Mṣb, K) inf. n. مَلْحٌ (S, Mṣb,) He put salt into the cooking-pot: (K:) or put a proper quantity of salt into it: (S, A, Mṣb:) and accord. to Sb, † مَلَحَ and † مَلَحَ signify the same as مَلَحَ: (ISd:) or مَلَحَهَا, inf. n. مَلْحٌ, and مَلَحَهَا, signify he put much salt into it, (S, Mṣb, K,) so that it [meaning its contents] became spoiled. (S, A.) — مَلَحَ (S, K,) inf. n. مَلْحٌ; (S;) and † مَلَحَ, inf. n. مَلْحٌ; (TA;) He fed camels or sheep or goats with salt earth, (S, K,) or with earth and salt, the salt being more in quantity. (TA.) This is done when the animals cannot procure plants of the kind called حَمِيضٌ. (S.) — مَلَحَ (S, K,) inf. n. مَلْحٌ; and † مَلَحَ; He salted fish. (K.) — مَلَحَ (S, K,) aor. ۛ, inf. n. مَلْحٌ, He salted

flesh-meat, and a skin, or hide. (L.) — Also † مَلَحَ, inf. n. مَلْحٌ, He rubbed his (a camel's, or sheep's, or goat's,) palate with salt. (TA.) — مَلَحَ, aor. ۛ, inf. n. مَلْحٌ; † He, or it, (a man, &c.,) was blue, or gray, [see مَلْحَةٌ] in such a degree as to incline to whiteness; (Mṣb;) as also † اِمْلَحَ, inf. n. اِمْلَاحٌ; and † اَمْلَحَ. (TA.) — Also, † He was black, with whiteness overspreading his hair: or, of a dusty white colour: or, of a clear white colour: (Mṣb:) [and in like manner,] † اِمْلَحَ, inf. n. اِمْلَاحٌ, he (a ram) was of a white colour intermixed with black. (S, K.) = مَلَحَ, aor. ۛ, inf. n. مَلْحٌ, He (a horse) had the kind of swelling called مَلْحٌ. (TA.)

2. See 1, in six places. — مَلَحَ † He (a poet) produced, or said, something goodly, beautiful, pretty, [or facetious]: (S, K:) and † اَمْلَحَ he produced, or said, a goodly, beautiful, or pretty, [or a facetious,] word, or saying, or speech. (Lth.)

3. مَالَحْتُ فَلَانًا (A,) inf. n. مَمَالِحَةٌ (S, A, K,) † I ate with such a one. (S, A, K.) Abu-l-Kásim Er-Zejjájee disapproves of this, saying that a verb of this form is only derived from an inf. n., as in the cases of ضَارَبَ and قَاتَلَ; whereas this is derived from مَلَحَ, a subst. [But his objection seems to me invalid: this may be an anomalous instance, and yet of classical authority, like many others.] — مَالَحَهُ, inf. n. مَمَالِحَةٌ and مَلَحَ, † He was, or became, his foster-brother. (L, TA.) [المَلِاحُ is explained in the K by المَرَاضِعَةُ: Lth explains it by الرِّضَاعُ, as is mentioned in the TA: المَمَالِحَةُ is explained in the A, Mgh, L, and other lexicons by المَرَاضِعَةُ: in the copies of the K in my hands, by الرِّضَاعُ; and so in one copy of the S: in another copy of the S written الرِّضَاعُ; and in another الرِّضَاعُ, without any vowel to the ر: الرِّضَاعُ, syn. with المَرَاضِعَةُ, is evidently the right reading.] Abu-l-Kásim Er-Zejjájee disapproves of the verb used as signifying the act of two men's sucking each other; [but this is not what is meant by المَرَاضِعَةُ;] and pronounces it a post-classical word. (TA.) You say بَيْنَهُمَا حُرْمَةٌ المَمَالِحَةِ Between them two is the sacred or inviolable bond, or obligation, which is the consequence of their being foster-brothers. (A.)

4. See 1, in four places, and 2. — اَمْلَحَ † The people possessed milk; † the people had fat camels or other beasts. (L.) — اَمْلَحَ † He (a camel) carried fat; (L;) [meaning was fat]. اَمْلَحَ الْقَدْرَ † He put some

fat [which is termed **مِلْح**] into the cooking-pot. (AA.) — **املح الإبل** *He gave the camels salt water to drink.* (K.) — **املحت الإبل** *The camels came to salt water to drink.* (S.) — **مَا أَمْلِحُ زَيْدًا** [How very goodly, or beautiful, or pretty, is Zeyd! a diminutive form, meant to denote the contrary of the sense of a dim., being what is termed **تَصْغِيرُ تَعْظِيمٍ**, from **مَا أَمْلَحَهُ**] (T, S, K:) the verb is here put into the dim. form, being meant to be used as an epithet, as though they said **مُنْحٍ** (T:) it is the only instance of a verb put into this form, except **مَا أَحْسِنَهُ** (S, K,) and, as some say, **مَا أَحْيَلَهُ**. (TA.) This is said accord. to the doctrine of the Basrees, who assert the **افعل** of wonder to be a verb: but as to the Koofees, who say that it is a noun, [meaning an epithet,] they allow the formation of the dim. from it without restriction; and from its admitting the dim. form, they argue that it is a noun. (MF.) — **مَا أَمْلَحَ وَجْهَهُ**, and **فَعَلَهُ**, [How goodly, beautiful, or pretty, is his face! and how good is his action!] (A.) — **أَمْلِحْنِي بِنَفْسِكَ** [Grace me, or recommend me, (زَيْتِي),] [by thy speech]. (T, L.)

5. See 1, in two places. — **فَلَانٌ يَنْظُرُفُ وَيَتَمَلَّحُ** [Such a one affects to be clever, or graceful, and to be goodly, beautiful, pretty, or facetious]. (A.)

9. See 1, in two places.

10. **استملحه** + *He esteemed him, or it, goodly, beautiful, or pretty;* (S, K;) [pleasing to the eye or ear: (the lexicons passim:)] or *found him, or it, to be so* (TA.)

مِنْح: see **مِنْح**.

مِنْح (S, M, K) and **مِنْح** (M) [The act of sucking the mother or any nurse; syn. **رَضَاع**; (S, M, K;) a child's sucking its mother. (Abu-l-Kāsim Ez-Zejjājee.) — **مِنْح** [Milk. (IAḡr.)] The following verse of Abu-ṭ-Ṭamahān, who had some camels, of the milk whereof he gave to drink to a people that afterwards made an attack upon them, and took them, is cited by Aḡ, [app., accord. to the S, as an ex. of **ملح** in the sense of **رَضَاع**; but as MF observes, it may be taken as an ex. of that word in the sense of milk;]

• **وَإِنِّي لَأَرْجُو مِلْحَهَا فِي بَطُونِكُمْ**
• **وَمَا بَسَطَتْ مِنْ جِلْدِ أَشْعَثَ أَغْبَرًا**

(S, L.) The poet says, Verily I hope that ye may regard [which is understood] the milk which ye have drank, of these camels, [lit.,

their milk in your bellies,] and the skins which they have expanded, of a people with matted and dusty hair, and of a dusty hue; as though their skins had dried up, and they had fattened upon them. [Another explanation will be noticed below.] IB says, that the last word should be read **أَغْبَر**, for the sake of the rhyme; for each verse of the poem to which it belongs ends with **kesreh**. (L.) — **مِنْح** a thing well known, (S, K,) [Salt;] *that with which food is made pleasant:* (L:) of the fem. gender (Z) generally; (O;) sometimes masc.: (K:) pl. **مِلَاح**. (Mṣb.) Dim. **مُنْحَةٌ**. (Mṣb.) — **مَا مِلْحُ** (S, K, &c.) originally **مِنْح**, from the verb **مَلَحَ**, like **حَسِين** from **حَسَنَ**, contracted because of the frequency of its usage; (Mṣb;) and **مَا مَلِيح** (K,) and **مَالِح**; (IAḡr, ADḡ, Az;) [respecting which last, see what will be found after the explanation;] *Salt water.* (S, K, &c.) J says, that **ماء ملح** is not allowable, except in a bad dial.: but Az says, that, though rarely found in the language of the Arabs, it is not to be rejected; and IB says, that it occurs in verses of chaste poets; and may be considered as used after the manner of a rel. n., [meaning **مِنْح**,] like **رَجُلٌ تَارِسٌ**, i. e. **ذُو تَرَسٍ**, and **دَارِعٌ**, i. e. **ذُو دِرْعٍ**: (TA:) it is a chaste word, of the dial. of El-Hijāz, but extr., being from **أَبْقَلَ الْمَوْضِعُ**, like as you say **بَاقِلٌ** from **أَمْلَحَ الْمَاءَ**; and when it is said that it is rare, it is meant that it is not agreeable with its verb, not that it is rare with respect to usage, seeing that it is of the dial. of the people of El-Hijāz, who selected the most chaste words of the various dialects: or it is regularly formed from **مَلَحَ الْمَاءَ**, a form of the verb sometimes used. (Mṣb.) The pl. of **مِنْح** is **مِلَاحٌ** and **مِلَاحٌ**: (L, K:) and sometimes is said **مِنْحٌ** **أَمْوَاهُ** salt waters; and **رَكِيَّةٌ مِلْحَةٌ** a salt well. (L.) — **مِلَاحٌ** Salt waters. (T, K.) **مِنْحٌ** **قَلْبِي** **مَلِيحٌ** A well of salt water: (S, K:) pl. **مِلَاحٌ**, occurring in a verse of 'Antarah. (S.) — **مِنْحٌ** + Knowledge; science; learning; syn. **عِلْمٌ**. (IKh, Kz, K.) — + Men of science; learned men; syn. **عِلْمَاءٌ**. (IKh, Kz, K.) — + Goodliness, or beauty. (K.) [Accord. to the TA, it is an inf. n.: see **مِنْح**.] — + Fat, as a subst. (Sh, K.) — + Fatness: (K:) or a small degree of fatness. (TA.) — **مِنْحٌ** and **مِنْحَةٌ** + A sacred or inviolable bond, or the like, or any compact, bond, or obligation, which one is under an obligation to respect, or honour, or the cancelling or breaking of which renders one obnoxious to blame; syn. **حُرْمَةٌ** and **جَمَامٌ**; and a compact, or confederacy; syn. **جَنْفٌ**. (K.) In some copies of the K, for **جَنْفٌ** is put

جَنْفٌ. (TA.) — Accord. to Abou-Sa'eed, this is the signification of the former word in the verse of Abu-ṭ-Ṭamahān cited above, and the poet means, I hope that God may punish you for your perfidious violation of the sacred obligation to their owner, which they imposed upon you. You say **مِنْحٌ** **فُلَانٌ** **وَفُلَانٌ** **مِنْحَةٌ**, and **مِنْحَةٌ**, *There is a sacred or inviolable bond, &c., between such a one and such a one.* [This meaning is derived from **مِنْحٌ** as signifying "salt;" the eating of which with another imposes upon the two parties a sacred mutual obligation.] The Arabs, says Abu-l-Abbās, pay a high respect to salt and fire and ashes. (L.) [You say,] **مِنْحُهُ** **عَلَى رُكْبَتَيْهِ**, so in the copies of the K, but correctly **عَلَى رُكْبَتَيْهِ**, as in all the other lexicons, (TA,) [lit., *His salt is upon his knees;*] meaning *he has no good faith, so as to fulfil his promises, or engagements:* (K:) or *he has little good faith, so as to fulfil his promises, &c.,* for the Arabs swear by salt, and by water, because of their respect for them: (IAḡr:) or *he violates the obligation imposed by such, the smallest thing making him forget it, like as the least thing scatters salt if a person puts it upon his knees:* (T:) or *he is fat:* (K:) Aḡ says, that in the following verse,

• **لَا تَلْمَهَا إِثْمًا مِنْ نِسْوَةٍ**
• **مِلْحًا مَوْضُوعَةً فَوْقَ الرُّكْبِ**

[Blame her not; for she is of women whose fat is placed above the knees;] the woman meant was of the people called Ez-Zenj, whose fat is in their thighs, and **مِلْحًا** signifies their fat: (TA:) or *he is sharp in his anger:* (K:) or *he is of evil disposition, rendered angry by the least thing;* like as salt upon the knee is scattered by the least thing: (T:) or *he is frequently engaged in altercation;* as though his knees were much wounded by his long kneeling in altercation, and by his long striking his knees against those of another, and he therefore put salt upon them to cure them. (A.) [See also **رُكْبَةٌ**.] — **مِنْحٌ** **مِنْحَةٌ** = **مِنْحٌ** **مِنْحَةٌ**, and **مَالِحٌ** **مَالِحَةٌ**. (ISk, S.) A plant of the kind called **حَمِضٌ**. (ISk, S.)

مِنْحٌ: see **مِنْحَةٌ**. — A certain disease and fault in the hind leg of a beast of carriage; (TA;) a swelling in the hock, or hock-tendon, (**عُرْقُوبٌ**) of a horse; (S, K;) less than what is called **جَرْدٌ**; which is a name given to it when it has become violent. (S.)

مِنْحٌ: see **مِنْحٌ**.

مِنْحَةٌ: A single feed taken by a child from the breast. **مِنْحَةٌ**, with **ج**, signifies a single suck. (TA.) — **مِنْحَةٌ** The main body of the sea; or the fathomless deep of the sea; or a great expanse

of sea of which the extremities cannot be seen. (K.)

مُنْحَةٌ (S, K) and مَنَحٌ (K) † A white colour intermixed with black: (S, K:) whiteness over-spreading blackness in the human hair, and in anything: or a dusty white colour: or a clear white colour: or whiteness inclining to any kind of redness; like the colour of the antelope. (L.)

[See also أَمْنَحٌ. — Also, مُنْحَةٌ † The utmost degree of blueness or grayness, [app. meaning the latter, from مَنَحٌ as signifying “salt,” as salt in the state in which it is commonly used in Arabia is of a pale gray colour,] أَشَدُّ الرَّزْقِ (K:) or blueness, or grayness, (زُرْقَةً) of such a degree as to incline to whiteness. (S.) [See أَمْنَحٌ. —

مُنْحَةٌ † A goodly, beautiful, pretty, or facetious, story, or narrative, and word, or saying, or speech; a bon-mot; (L;) وَاحِدَةٌ الْمَلْحِ مِنَ الْأَحَادِيثِ (S, K); [what is deemed beautiful, elegant, facetious, or the like, of stories, &c.: (IbrD:) and so † أَمْلُوْحَةٌ, coupled with أَفْكَوْحَةٌ in art. فَكْه in the TA:] also said to signify a bad, an abominable, or a foul, word, saying, or speech; a meaning taken from a trad. of 'A'isheh, who applied this term [perhaps ironically] to a bad answer which she had given in consequence of her having misunderstood a question put to her: (L:) pl. مَنَحٌ. (S, K.) A§ said نَلْتُ بِالْمَلْحِ [I have attained to the station, or rank, to which I have attained by means of goodly, or facetious, sayings, &c.] (S.) † حَدَّثْتُهُ بِالْمَلْحِ [I related to him goodly, beautiful, pretty, or facetious, stories.] (A.) — [A curiosity, an extraordinary thing.]

مِنَحٌ: see مَنَحٌ.

مَنْحَانٌ: see مَنَحَانٌ. — [A sucker: see مَصَانٌ in art. مَص.]

مَنْحَانٌ (S, K), sometimes written † مَنَحَانٌ, (TA, art. شَيْب, voce شَيْبَانٌ) [written in both these ways in a copy of the S in my hands,] † A name given to one of the winter-months, because of the whiteness of its snow: (S:) the month called Jumáda-l-Akhhireh, جُمَادَى الْآخِرَةَ, (K,) [in the old Arabian calendar;] because of its whiteness; Jumáda-l-Oolá, جُمَادَى الْأُولَى, being called شَيْبَانٌ: or this was a name of Kánoon el-Owwal, كَانُونُ الْأَوَّلِ; (TA;) and مَنْحَانٌ was Kánoon eth-Tháneeh, كَانُونُ الثَّانِي, (K, TA:) [but see شَيْبَانٌ:] or شَيْبَانٌ and مَنْحَانٌ were names applied to the days when the earth was white with hoar-frost, or rime. (Amr Ibn-Abee-Amr, Az.)

مَلِيحٌ: see مَلِيحٌ.

مَلِيحٌ and † مَلِيحٌ and † مَلِيحٌ, (S, K,) but the

last signifies more than the first, (T, S,) † Goodly; beautiful; pretty; (S, M§b, K;) and beautiful of colour; or beautiful and bright; (M§b;) pleasing to the eye or ear; facetious: (the lexicons passim:) fem. of the first with ة: (M§b:) pl. of the same, مَلِيحٌ and مَلِيحٌ; (AA, S, K;) and of مَلِيحُونَ, مَلِيحُونَ; and of مَلِيحٌ, مَلِيحُونَ. (K.)

— See مَلِيحٌ. — [Facetious speech.] — One in whose counsel, or advice, one sees a remedy; acc. to AA: hence the phrase قَرِيضٌ مَلِيحٌ النَّاسِ: acc. to some, one with whom one finds, or esteems, it pleasant to sit and converse. (IB, in TA, voce صِفْرِدٌ. — أَبُو الْمَلِيحِ [the bird Sifrid]: see نَبَأُ.

مَلِيحٌ and † مَلِيحَةٌ: see مَلِيحٌ.

مَلِيحِيٌّ, sometimes written مَلِيحِيٌّ, (S, K,) occurring in poetry written in the latter manner, (S,) A kind of white, long-shaped, grape: (S, K:) so called from [the colour termed] الْمَلِيحَةُ; (S;) or from the [plant called] مَلِيحٌ, because of its taste. (AHn.) — Also, A kind of fig, (K,) small, of the colour termed مَلِيحٌ, very sweet, and which is dried. (TA.) — Also, A species of the tree called أَرَاكٌ in which is whiteness and redness and the colour termed شُبَّة. (AHn, K.)

مَلِيحٌ A seller of salt: or a possessor of salt: (IAqr, K:) as also † مَلِيحٌ: (K:) which also signifies one who provides himself with salt for travelling-provision: or a trader in salt. (TA.)

— مَلِيحٌ A sailor; a shipman; a seaman, or mariner: (T, S, K:) so called because constantly upon the salt water. (T.) — Also, One who constantly attends to a river (نَهْرٌ; in some copies of the K, بَحْرٌ; TA) to put its mouth into a right or proper state. (K.) — His occupation is called † مَلِيحَةٌ and † مَلِيحَةٌ. (K.)

مَلِيحٌ: see مَلِيحٌ. — [A coll. gen. n.] A certain plant, (S, K,) of the kind called حَمِيضٌ; (Lth, T, S;) a leguminous garden-plant; n. un. with ة; it is a tender plant, with a salt flavour, growing in smooth, or soft, and depressed, tracts of land: (T:) a herb of the kind called حَمِيضٌ, having twigs and leaves, growing in tracts such as are called قَفَافٌ, of a salt flavour, wholesome to camels and sheep: (M:) a plant like the قَلَامِرٌ, in which is a red hue, eaten with milk, bearing grain which is collected like as is that of the قَتِّ, and made into bread, and eaten: so says AHn, and he adds, I think that it is thus called because of its colour; not because of its taste: and in another place he says, that the مَلِيحٌ is the raceme of the كَبَاثِ of the أَرَاكِ; thus called because of its taste, which is hot, as though containing salt. (M.) [Suæda baccata. Forsk., Flor., 69. (Freytag.)]

مَلِيحَةٌ (S, K) and † مَلِيحَةٌ (K) A place where salt is generated. (S, K.)

مَلِيحِيَّةٌ: see مَلِيحٌ.

مَلِيحٌ: see مَلِيحٌ and مَمْلُوْحٌ.

أَمْنَحٌ † A ram, (S, K,) and a he-goat, (S,) of a white colour intermixed with black: (S, K:) any hair, and wool, and the like, in which are whiteness and blackness: (TA:) that in which are whiteness and blackness, the former colour predominating: (AZ, Ks and others:) or of a dusty white colour: or of a clear white colour: (M§b:) fem. مَلِيحَةٌ; applied to a ewe of a white colour intermixed with black: (K:) or black, with its hair pervaded by whiteness. (TA.) Aboo-Dhubyán Ibn-Er-Raḡbal employs اَمْلَحٌ as one of four epithets which he applies to those old men most hateful to him. (S.) — Also, † Blue, or gray, [see مَلِيحَةٌ,] in such a degree as to incline to whiteness; an epithet applied to a man, &c. (M§b) Having the eye of that colour. (S.)

— Hence, كَتِيْبَةٌ مَلِيحَةٌ [meaning † An army, or a troop of horse, appearing of a white and black, or gray, hue, by reason of their glittering weapons; see also شَيْبَانٌ]: (S:) or one that is white and great: (TA:) or, great. (K.) — أَمْنَحٌ † Dew that falls in the night upon leguminous plants: so called because of its whiteness. (L.) Er-Rá'ee says, describing some camels,

- أَقَامَتْ بِهِ حَدَّ الرَّبِيْعِ وَجَارَهَا
- أَخُو سَلْوَةٍ مَتَى بِهِ اللَّيْلُ أَمْنَحٌ

meaning [by اَمْلَحٌ] dew: [They remained in it during the period of the season called الربيع, and their preserver from thirst was attended by comfort, being dew brought by the night]: he says, they remained in that place during the days of the season called الربيع, and while the dew lasted, so that he was (فَبُو) [but this appears to be a mistake for فَبِي, “so that they were,”] in a comfortable state of life: and he says مَتَى because the dew falls in the night: (S, L:) by جَارَهَا he means the night-dew which preserved them from thirst. (L.) — نَبْرَةٌ مَلِيحَةٌ was also the name of a particular troop belonging to the family of El-Mundhir, (S, K,) of the Kings of Syria, who had another called الشَّبَابَةُ. (TA.) — نَبْرَةٌ مَلِيحَةٌ † A tree of which the leaves have fallen, (L, K,) the branches, or twigs, remaining green. (L.) — الْمَلِيحَةُ (in a camel, L) † Certain flesh in the back, (situate within, L,) extending from the withers (الكَاهِلِ) to the rump: (L, K:) or the middle of the back, between the withers (الكَاهِلِ) and the rump: (T, S [in neither of which is reference made here to a camel]:) or the part between the hump of a camel and its rump: or

the vertebrae of a camel over which is the hump: (L:) or, in a camel, the part beneath the hump; containing six vertebrae (مَلَاوَات): pl. مَلَاوَاتُ. (T.) فَاوَسُ الْمَلْحَاءِ The fat of the hump. (L.) — أَمْلَحُ A horse having the kind of swelling called مَلْحُ. (TA.)

مَلْحَةٌ: see أَمْلُوْحَةٌ.

مَلْحَةٌ: see مَلَاْحَةٌ.

مِلْحَةٌ A thing [or vessel or the like] in which salt is put. (S, A.)

مَمْلُوحٌ and مَمْلُوحٌ † A fat camel. (L.) — مَمْلُوحٌ † A camel destined for slaughter that is fat: (S:) or having some remains of fatness. (L.) — سَمَكٌ مَمْلُوحٌ, and مَمْلُوحٌ, (S, K,) and مَمْلُوحٌ, (Msb,) Salted fish; (S, K;) i. q. مَمْلُوحٌ. (K.) You should not say مَمْلُوحٌ. As to the saying of 'Odháfir,

• بَصْرِيَّةٌ تَزَوَّجَتْ بَصْرِيًّا •
• يُطْعِمُهَا الْمَالِحَ وَالطَّرِيًّا •

[A woman of El-Basrah who married a man of El-Basrah: he fed her with salted and fresh], it is not an evidence. (S.) ISd says, that some have disapproved of this word, as also of مَمْلُوحٌ, not regarding the above verse as an evidence. You says, that مَمْلُوحٌ and مَمْلُوحٌ are better than مَمْلُوحٌ. (TA.)

مَمْلُوحٌ and مَمْلُوحٌ: see مَمْلُوحٌ.

مَمْلُوحٌ: see مَمْلُوحٌ.

ملح

1. مَلَحَ, aor. ٢, inf. n. مَلَحٌ; (K;) and مَلَحَ; (L;) He pulled, or drew, a thing, grasping with the hand, or biting, (L, K,) and so pulling or drawing it out. (L.) — مَلَحَ He pulled out a thing; (L, K;) drew it forth: or drew it forth quickly. (L.) He drew his sword. (S, K.) He pulled out his tooth: (S:) and his eye. (Lh.) It (an eagle) pulled out an eye; (S;) as also مَلَحَ. (K, TA.) He pulled away his hand from the hand of a person grasping him. (L.) He pulled out a ripe date from its skin. (L.) He pulled off flesh from a bone. (L.) He pulled off the bridle and bit from the head of a beast of carriage. (L, K.) — مَلَحَ, aor. ٢, (L, K,) inf. n. مَلَحٌ, (S, L, K,) He went, or journeyed, at a vehement rate: (S, L, K:) or, at an easy rate: and, sometimes, vehemently: (ISd:) or, quickly: (TA:) or he (a beast) stretched forth his arms in the pace called حَضْرُ, in any way, well or ill. (Ibn-Hánee.) — مَلَحَ فِي الْأَرْضِ He went away journeying through the land, or earth. (TA.) — مَلَحَ, inf. n. مَلَحٌ, (S,) inf. n. مَلَحٌ فِي الْبَاطِلِ

(K,) Such a one goes to and fro, and occupies himself much, in vain affairs: (S, K:) or goes quickly and easily therein: (Sh:) or plays, or sports, and perseveres, therein. (L.) — مَلَحَ الْبَاطِلِ i. q. التَّبَحُّرُ [Walking in an affected manner] (L, in art. ضد.) — مَلَحَ الْقَوْمُ مَلْحَةً صَالِحَةً The people, or party, went, or journeyed, far in the land. (S.) — مَلَحَ He (a man) fled (IAqr; and Az, from several Arabs of the desert.) = مَلَحَ, aor. ٢, inf. n. مَلَاْحَةٌ, It (flesh-meat) was, or became, tasteless, or insipid; (S;) [i. q. مَلَحٌ]. See سَلَاْحَةٌ.

5: }
8: } see 1.

مَلِيْحٌ, applied to flesh-meat, (S,) or, accord. to some, specially to a new-born camel that is slaughtered when it falls from its mother's belly, (L,) That has no taste; tasteless; insipid; (S, L, K;) i. q. مَمِيْحٌ. (S.) See سَلِيْحٌ. — Corrupt: (L, K:) or any corrupt food. (IAqr, L.) — مَلِيْحٌ Milk that slips from the hand. (L.)

مَلُوْحِيَّةٌ Corchorus olitorius, or Jews' mallow: so used in the present day. See حَبَابُزُ.]

مَلَاْحٌ Vehement in journeying, or in his pace. (S, TA.) — A slave who runs away often. (L, K.)

مَالِحٌ Fleeting; as also مَاحِلٌ and حَامِلٌ. (Az.)

مَمْلُوحٌ الْعَقْلِ † A man deprived, or despoiled of his reason. (S, TA.) — مَمْلُوحٌ الصُّلْبِ † A man weakened, or enervated, in the back-bone, or back; (K;) as though it were pulled asunder. (TA.)

مَمْلُوحٌ: see مَمْلُوحٌ.

ملد

1. مَلَدَ, [aor. ٢,] (TA,) inf. n. مَلْدٌ (K, TA) and مَلْدَانٌ, (M,) It (a branch, M, TA) was, or became, soft, tender, or delicate; (M, K;) and quivered, shook, or played loosely. (M, K, TA.) — Also, inf. n. مَلْدٌ, † He (a youth) was, or became, soft, tender, or delicate. (T, S, L.) — See also مَلْدٌ, below. — مَلْدَةٌ He drew or pulled it; strained it; or extended or stretched it; syn. مَلْدَةٌ. (K.)

2. مَلْدَةٌ, inf. n. مَلْدٌ, It (the imbibing of moisture) rendered it (a branch) soft, tender, or delicate. (T, L.) — He softened it, namely a tanned skin or hide. (S, L, K.)

مَلْدٌ: see أَمْلُوْدٌ. — Also, The [creature called] مَلْدٌ; (K;) i. e., i. q. سَعْلَاةٌ; or an enchantress of the jinn. (TA.)

مَلْدَانٌ: see مَلْدٌ. — مَلْدٌ, (M, L, K,) and مَلْدَانٌ †

(K) † Youth, or youthfulness; and its softness, tenderness, or delicateness. (M, L, K.) [In the CK, for نَعْمَةٌ, is erroneously put نَعْمَةٌ.]

مَلْدَانٌ: see مَلْدٌ.

أَمْلُوْدٌ, أَمْلُوْدٌ, &c.: see أَمْلُوْدٌ.

أَمْلُوْدٌ (S, M, A, L, K) and إِمْلِيدٌ (M, L, K) and أَمْلُوْدٌ (S, M, L, K) and أَمْلُوْدٌ and أَمْلُوْدَانٌ (M, L, K) Soft, tender, or delicate; (S, M, L, K;) and lithe or limber: (M, K:) the first (S, M, L, K) and second, (M, L, K,) or all, (K,) applied to a branch: (S, M, L, K:) and the first and third, (S, M, L, K,) or all, (M, L, K,) applied in the same sense to † a man, or young man: (S, M, L, K:) or أَمْلُوْدٌ, applied to a young man, † beardless: (A:) or perfect in make, or full-grown, pubescent, and well-formed: (T, L:) and أَمْلُوْدٌ (S, M, L, K) and أَمْلُوْدَةٌ (M, L, K) and أَمْلُوْدَانِيَّةٌ (M, L) or أَمْلُوْدَانِيَّةٌ (K) and مَلْدَانٌ (S, M, L, K) and مَلْدَانِيَّةٌ (M, L, K) [in the CK مَلْدَانِيَّةٌ] applied to a woman, or a damsel, † soft, tender, or delicate; (S, M, L, K;) and of just stature: (L:) pl. of أَمْلُوْدٌ (A, TA) and of إِمْلِيدٌ (TA) أَمْلُوْدَانٌ; (A, TA;) and of مَلْدٌ, مَلْدَانٌ. (M, L.) The † in املود and امليد is to render them quasi-coordinate to words of the classes of عَمْلُوْحٌ and قَطْمِيْرٌ; as is shown by their having the augmentative letters و and ي. (IJ, M, L.)

إِمْلِيدٌ: see أَمْلُوْدٌ. — Also, applied to a desert (صَحْرَاءُ) i. q. إِمْلِيْسٌ (S, L, K) i. e., Bare, in which is nothing. (L.)

ملد

1. مَلْدَ, aor. ٢, inf. n. مَلْدٌ, He was quick in coming and going. (M, L.) This is the original signification. (L.) — He (a horse) was quick in his running. (K, in which only the inf. n. is mentioned.) — He (a horse) stretched forth his arms, (مَلْدٌ صَبْعِيَّةٌ, S, M, L, K,) in running, (S,) to a degree that he could not exceed, to overtake, (حَتَّى لَا يَجِدَ مَزِيْدًا لِلْحَاقِ) and contracted, or drew in. (حَبَسَ, [perhaps a mistake for حَسَسَ, which may mean either contracted, or threw back,]) his hind legs to a degree that he could not exceed, to overtake, without any confusion [in his motions]. (M, L.) — مَلْدَةٌ, aor. ٢, inf. n. مَلْدٌ and مَلْدَةٌ, He contented him with courteous and soothing speech, and made him to hear that which rejoiced him, without doing, or performing, anything. (T, L.) Accord. to Abou-Is-hák, the † in this word is a substitute for ت. (M, L.) See مَلْتَةٌ. — مَلْدٌ, inf. n. مَلْدٌ, He lied; (K;) as also مَلْتٌ. (TA.) — مَلْدَةٌ, (S, L,) inf. n. مَلْدٌ,

(S, L, K,) *He smote him and pierced him with a spear.* (S, L, K.°)

مَلَذَانٌ and مَلَذَانِيٌّ and مَلَذَانِيٌّ: see مَلَذٌ.

مَلُودٌ: see مَلَذٌ.

مَلَذٌ A man who says but does not act, or perform; (S, L, K;) a liar; (S, L;) who behaves in an artificial manner, and is not true in his affection; (M, L, K;) as also مَلُودٌ (M, L [in the K مَلُودٌ, and said to be of the same measure as مَنِيْرٌ; but this seems to be a mistake]) and مَلَذَانٌ and مَلَذَانِيٌّ (M, L, K) and مَلَذَانِيٌّ (M, K;) [in some copies of the K, by a mistake in the last vowel-sign, each of the last three of these epithets is as though it were syn. with مَلَذٌ, the inf. n. of مَلَذٌ, "he lied" &c.:] or a liar, who, if asked, will not tell truly whence he comes; as also all the above epithets: (M, L:) and مَلَذَانٌ one who makes a show of sincerity, faithfulness, or honesty, concealing, or meditating, what is different therefrom. (S, L.) — Also مَلَذٌ Stealthy, (M, L,) and light, or active; applied to a wolf. (M, L, K.)

ملز

See art. مَلِصٌ and Supplement.

ملس

1. مَلَسٌ, aor. ٢; (M, A, Mṣb, K;) and مَلِسٌ, aor. ٢; (Mṣb;) or the second form is مَلَسٌ, aor. ٢; (K;) [but the last of the inf. ns. here following seems to indicate that مَلِسٌ is correct;] inf. n. مَلَسَةٌ (S, M, A, Mṣb, K) and مَلُوسَةٌ (M, K,) [accord. to rule, both of the first,] and مَلَسٌ, (M, TA,) [accord. to rule, of the second;] *It was, or became, smooth, sleek, or free from asperities; the inf. n. being the contr. of خُسُونَةٌ; (S, M, K;) it had in it nothing upon which to lay hold; it was, or became, smooth to the feel; (Mṣb;) and مَلَسٌ signifies the same, (S, M,) inf. n. اِمْلِيسَاسٌ; (S;) and اِمْلِسْ: (so in a copy of the A) and [in like manner] اِمْلِسْ (S, A) and اِمْلِسْ, of the measure اِنْفَعَلَ, the ن being incorporated into the م, both signify it was, or became, made, or rendered, smooth, &c. (S.) See also 4. مَلَسٌ, aor. ٢, inf. n. مَلَسٌ, † He (a man) went away quickly, or swiftly: (TA:) and مَلَسَتِ النَّاقَةُ (M,) and اِلْبَلُّ (A,) aor. and inf. n. as before, (M,) † the she-camel, (M,) and the camels, (A,) went quickly, or swiftly: (M, A:) or مَلَسٌ signifies the going easily, or gently: and also, contr., the going vehemently: (M:) or a gentle mode of going or journeying: (IAḡr:) and the being light, or active, and quick. (TA.) It is said in a trad., بَرَّ ثَلَاثًا*

مَلَسًا, i.e., ثَلَاثَ لَيَالٍ ذَوَاتِ مَلَسٍ; or ثَلَاثًا سَيْرًا مَلَسًا; [Journey thou three nights of quick, or of easy, journeying; or with a quick, or an easy, journeying;] or مَلَسًا signifies a certain mode of going or journeying; and is in the accus. case as an inf. n. (TA.) مَلَسٌ, aor. and inf. n. as above, also signifies † It (a thing) went back, or retired, (اِنْحَسَّ,) quickly; (M;) and so اِمْلَسْ (M, TA.) = مَلَسَ الظُّلَامَ, [aor. ٢,] (TK,) inf. n. مَلَسٌ, (A, K,) or مَلَسٌ, (S, M,) The darkness became confused; (S, M, A, K;) as also اِمْلَسْ (TK,) inf. n. اِمْلَسٌ: (K;) or became in the state after that which is termed مَلَتْ, (M,) or مَلَتْ. (TA.) See مَلَسٌ below.

2. مَلَسَهُ, inf. n. تَمْلِيسٌ, He rendered it smooth, sleek, or free from asperities. (S.) You say, مَلَسَ الأَرْضَ, (TA,) بِالمَلَسَةِ (A,) inf. n. as above, (TA,) [He smoothed the land with the مَلَسَةِ;] he drew the مِلْقَةَ [or مَلَسَةَ] over the land, [and so made it smooth, or even,] after the ploughing and sowing thereof. (TA.) = Also, (S, A,) inf. n. as above, (TA,) † He made him to escape; or to be, or become, or get, clear, quit, free, or at liberty; مِنَ الأَمْرِ from the thing, or affair; (S, K;) and مِنَ يَدِ غَيْرِهِ from the hand of another. (A.)

4: see 1. — اَمْلَسْتُ شَاتِكَ The wool of thy sheep, or ewe, fell off: (K:) from Ibn-'Abbād. (TA.)

5. مَلَسٌ: see مَلَسٌ. = It (a smooth thing) slipped forth from the hand [&c.]. (Ḥar, p. 119.) — And hence, (Ḥar, ubi supra,) † He escaped; got away; or was, or became, or got, clear, quit, free, or at liberty; (S, M, A, Mṣb, K,) as also اِمْلِسْ (S, A, K,) and اِمْلَسْ, of the measure اِنْفَعَلَ, [or rather اِنْفَعَلَ,] and اِمْلَسٌ; (K;) مِنَ الأَمْرِ from the thing or affair; (S, A, TA;) and مِنَ يَدِي from my hand. (A.) — [Hence,] تَمَلَسَ مِنَ الشَّرَابِ † He recovered from the wine. (AHn, M.)

7. مَلَسٌ and اِمْلَسٌ: see مَلَسٌ = and مَلَسٌ = and 5.

8: see 5. = اِمْلَسَ بَصْرَهُ † His sight was suddenly taken away. (M, A, K.)

9: see مَلَسٌ.

11: see مَلَسٌ = and 5.

مَلَسٌ: see اِمْلَسٌ. = Also, مَلَسٌ, (A, K,) or مَلَسٌ, (S, M,) The confusedness of the darkness: (S, M, A, K:) or it is after the مَلَتْ, (M,) or مَلَتْ: (TA:) the مَلَتْ is the first, or commencement, of the blackness of the west; and the مَلَسٌ

is when the blackness has become intense, so that the time of the last عَشَاءٌ comes; then the مَلَسٌ becomes confounded with the مَلَتْ, and the one is not distinguished from the other. (IAḡr.) You say, مَلَسَ الظُّلَامُ, (S, M,) or اَتَيْتُهُ مَلَسٌ الظُّلَامِ, (TA,) I came to him when the darkness had become confused; (S, TA;) when the night had become confused with the earth. (TA.) The word is used adverbially and otherwise. (M.) See مَلَسَ الظُّلَامُ.

مَلَسٌ: see اِمْلِيسٌ, in two places: = and مَلَسٌ, throughout.

مَلَسَى: see اِمْلِيسٌ. = A she-camel that escapes and goes away so quickly that nothing attaches, or clings, to her: (S:) or quick, or swift, in the utmost degree: (Z, K:) or quick, or swift; as also مَلُوسٌ: (M:) or the latter signifies a she-camel excellent, or good, in the pace termed مِعْتَقٌ, [so I render مِعْتَقٌ,] that outstrips, and is seen to be first among the camels in the place of pasturage and the watering-place and every journeying. (AZ, K.°) — Also, † A man who will not remain firm to a compact, covenant, engagement, or promise; like as the smooth thing will not remain firm. (M.) It is said in a proverb, (El-Aḥmar, M,) alluding to dislike, or hatred, of faults or the like, (El-Aḥmar, TA,) اِمْلَسَى + [He who will not remain firm to a compact, &c., for him there is no compact, &c.]; (El-Aḥmar, M;) meaning, that he has got out of the affair in safety, there being nothing due to him, nor anything to be demanded of him. (El-Aḥmar, TA.) [But see what here follows.] — It is said in a proverb, applied to him in whose fidelity one does not trust, (TA,) اِمْلَسَى لَهْ عَهْدَةً لَهْ, meaning ذُو اِمْلَسَى; (Az, L, Mṣb, TA;) i.e., † He who steals a commodity, and sells it for less than its price, and escapes immediately and hides himself, so that if he who has a just claim to it come, he finds his property in the hand of him who purchased it, he takes it, and the price which the thief gained goes for nought, and the purchaser cannot return to him to recover the price: (Az, TA:) or it means, † he who goes away privily, gets out of the affair in safety, there being nothing due to him, nor anything to be demanded of him: or اِمْلَسَى means, a † man's selling a commodity which he has stolen, and abating the price, and then absenting himself; so that when it is plucked from the hand of the purchaser, he cannot sue the seller as responsible for the loss thereof: (Mṣb:) or † the sale to which attaches no claim upon the seller for having acted unjustly: (A, TA:) or † the selling a thing without making one's self responsible for any loss or the like that may be occasioned by it. (TA.) One says, also, in selling, مَلَسَى لَهْ عَهْدَةً, meaning, that he has escaped from the affair, or become quit of it; that there is nothing due to him, nor

anything to be demanded of him : [i. e., + *I am quit of the affair* : no claim shall be made for indemnification.] (S.) You say, also, **أَبَعَكَ** **الْمَلْسَى** لا عِدَّةَ meaning, †[*I sell to thee on the condition that thou shalt get thee away, and not return to me*, (S, Mgh, K,) nor have any claim upon me for indemnification. (Mgh.) [In some copies of the S, here and in art. **عهد**, the verbs by which the meaning is explained are of the third person, as though referring to the things sold; but the right reading I hold to be that which I have followed. See also art. **عهد**.]

مَلْسَى: see **مَلْسَى**.

مَلْسَى: see **أَمْلَس**, in two places: = and **إِمْلِس**.

مَلْسَى: dim. of **مَلْسَى**, fem. of **أَمْلَس**, which see, in two places.

مَلْسَى An implement (S, A, K) of wood (A, TA) with which land is made smooth, or even; (S, A, K;) as also **مَمْلَسَةٌ**. (A, TA.)

أَمْلَس Smooth; sleek; free from asperities; [contr. of **خَشِن**]; (S, M, K;) having in it nothing upon which to lay hold; smooth to the feel; (Mgh;) and **مَلْسَى** signifies the same; (TA;) and **مَلْسَى** [in like manner], anything smooth or soft: (TA:) fem. of the first, **مَلْسَى**: (M, A, &c.): and pl. **مَلْسَى**. (A.) You say, **ثَوْبٌ أَمْلَسٌ** [A smooth garment, or piece of cloth]. And **صَخْرَةٌ مَلْسَى** [A smooth rock]. (A, TA.) And **قَوْسٌ مَلْسَى** and **مَلْسَى** A bow in which is no crack. (M.) And **عَلَى مَلْسَاءَ مَلْسَى** and **مَلْسَى** **هُوَ** **مَلْسَى** He struck him upon the even and smooth part of his back. (M.) — †A camel (A) having a sound back, (S, K,) free from mange or scab. (A, TA.) So in the proverb, (S,) **هَانَ عَلَى الْأَمْلَسِ مَا لَا يَأْتِي الدَّيْبِرَ** : [What he that had galls on his back experienced was a light matter to him that had a sound back]: (S, K;) applied to him who has an ill concern for his companion. (K.) — **أَرْضٌ مَلْسَى**: see **إِمْلِس**. — **سَنَةٌ مَلْسَى** †A year without herbage: (A:) or a year of sterility: pl. **أَمْلِسَى**, contr. to rule. (M.) — **السَّمَاءُ الْمَلْسَى** : The lowest heaven. (TA, art. **جرب**). — **خَمْرٌ مَلْسَى** (A) or **خَمْرٌ مَلْسَى** (K) : Wine easy to swallow; (A;) wine that descends easily in the throat. (K.) — **مَلْسَى** [as an epithet in which the quality of a subst. predominates] † Sour milk with which pure [fresh] milk is mixed; as also **مَلْسَى**. (IDrd, K.) — **حَدُّهُ أَمْلَسٌ** † He has no blame attaching to him. (A, TA.) — **خَمْسٌ أَمْلَسٌ** † A fatiguing, severe [journey such as is called] **خمس**. (K.)

إِمْلِس, (S, K,) and with **ة**, (Ibn-'Abbád, K,) †A desert in which is no herbage: pl. **أَمْلِسَى** and **أَمْلِسَى**, [the latter] contr. to general

rule, (K,) the **ي** being suppressed by poetic licence: (TA:) or **أَمْلَسَى** signifies land in which are no trees, nor fresh nor dry herbage, nor wild animals; sing, **إِمْلِسَى**; app. from **مَلْسَى**, [inf. n. of **مَلْسَى**] i. e., smooth land, in which is nothing : (Sh, L, TA:*) or **أَمْلِسَى** is pl. of **أَمْلَسَى**, which is pl. [of pauc.] of **مَلْسَى**, meaning, an even place, (M, TA,) in which is no herbage; (TA;) and the pl. of mult. is **مَلْسَى**: and you say also, **أَرْضٌ مَلْسَى** and **مَلْسَى** and **مَلْسَى** and **إِمْلِسَى**, meaning, land that produces no herbage; (M, TA;) and the pl. is **أَمْلَسَى** and **أَمْلِسَى**, contr. to analogy [unless pls. of **إِمْلِسَى**, in which case the former only is so]. (TA.) — You say also, **رَمَانٌ إِمْلِسَى** (T, M, TA,) and **إِمْلِسَى**, (T, S, M, K, TA,) as though the latter were a rel. n. from **إِمْلِسَى**, (T, S, K, TA,) not, as is implied in the [S, and] K, as meaning a desert, but as syn. with **إِمْلِسَى**; (TA;) + *A sweet pomegranate, having no stones*: (T, M, TA;) and accord. to Lth, **رَمَانٌ مَلْسَى** signifies †the sweetest kind of pomegranate, which is that without stones. (TA.) [See **سَبَّأ**, voce **أَشْبَبَ**.]

إِمْلِسَى }
مَلْسَى } see **إِمْلِسَى**.
إِمْلِسَى }

مَمْلَسَةٌ: see **مَلْسَى**.

ملص

1. **مَلَصَ**, (S, M, A, K,) aor. **لَصَ**, (S, K,) inf. n. **مَلَصٌ**, (S, M,) *It (a thing, S, M, or a rope, Lh, M, A, and a bridle, Lh, M,) slipped; (S;) or fell, slipping; (K;) or got loose or free, or escaped, and slipped [away]; (A;) or slipped out by reason of its smoothness; (M;) from one's hand; (S, M, A;) as also **إِمْلاَصٌ**, and **تَمَلَصَ**: (M:) or **إِمْلاَصٌ**, (S, K,) also written **إِمْلاَصٌ**, (S,) signifies it (a thing, Lth, S,) escaped, or got loose or free, (Lth, S,) from one's hand, after having been seized or grasped: (Lth:) and [in like manner] **تَمَلَصَ**, *it, and he, (a thing, S, or a rope, TA, and a man, S, A,) became safe or secure or free, or escaped, (S, A, K,) from one's hand.* (TA.) You say, **مَلَصَتْ السَّمَكَةُ** **مِنْ يَدِي** and **تَمَلَصَتْ** *The fish escaped and slipped from my hand.* (A, TA.) And **كَرِهْتُ مَا كَرِهْتُ** **أَمْلاَصٌ** **مِنْ فُلَانٍ** *I hardly escaped, or became secure, from such a one.* (S, A:*) — **هُوَ** **مَلَصَ** *He set it loose, or free.* (TA.) — **مَلَصَ بَسَنْجَهُ** *Alvum dejecit*: (K:) so says Ibn-'Abbád: but in the Tekmileh, **مَلَصَ بِسَهْمِهِ** *he shot his arrow.* (TA.)*

4. **امْلَصَ**, (K,) inf. n. **إِمْلاَصٌ**, (TA,) *It (a thing) made, or caused, to slip.* (K.) — Hence, (TA,) **امْلَصَتْ جَنِينَهَا**, (Mgh, TA,) or **بِجَنِينِهَا**, (Abu-l-'Abbád, TA,) or **بِوَكْدِهَا**, (S,) or **امْلَصَتْ** [alone], (M, A, K,) *She (a woman, S, M, A, Mgh, and a camel, M, TA) brought forth her fetus, or offspring, prematurely, (S, M, A, Mgh,) or dead: (K:) i. q. **أَزَلَقَتْ بِهِ** and **حَطَّأَتْ بِهِ** and **أَسَهَلَتْ بِهِ** and **حَطَّأَتْ بِهِ**. (Abu-l-'Abbád, TA.) — **امْلَصَ** also signifies *He (a man) became poor, needy, or indigent.* (TA.)*

5: see 1, in three places.

7. **امْلَصَ** and **انْمَلَصَ**: see 1, in three places; and see 7 in art. **دَلَصَ**.

مَلَصٌ † Naked: [in the present day commonly preceded by **عُرْبَانٌ** (vulgarly pronounced **عُرْبَانٌ**), and with it signifying *stark naked*:] as though become divested of his clothes like a rope that is become divested of its villous coating. (TA.)

مَلَصٌ A thing that slips out from one's hand by reason of its smoothness; as also **مَلِصٌ** and **مَلِصٌ**: (M:) a rope from which the hand slips, (S, K,) not being able to keep hold of it; (S, TA;) as also **مَلِصٌ**. (TA.) You say, **سَمَكَةٌ مَلِصَةٌ** (M, A) *A fish that slips from the hand by reason of its smoothness: (M:) or that gets loose or free, or escapes, and slips [away]: (A:) or, accord. to AA, (TA,) **المَلِصَةُ** signifies the **الأطومُ مِنَ السَّمَكِ** [app. meaning a kind of thick-skinned fish]. (K, TA.)*

مَلِصٌ: see **مَلَصٌ**, in two places: — and see **مَمْلِصٌ**, in two places.

رَجُلٌ أَمْلاَصٌ: see **مَلَصٌ**. You say also, **أَمْلاَصٌ الرَّأْسِ**, i. e. **أَبْلَطُهُ** [app. meaning *A smooth-headed man.*] (Ibn-'Abbád, K.) — Also, *Tender; or soft.* (TA.)

مَمْلِصٌ Brought forth prematurely; as also **مَلِصٌ**: (M, TA:) *an abortion.* (TA.) You say, **أَلْقَتْ وَوَلَدَهَا مَمْلِصًا** *She cast her young one prematurely;* (TA;) as also **مَلِصًا** and **مَلِصًا**. (K, TA.)

مَمْلِصٌ A woman, and a she-camel, (M,) that brings forth her offspring prematurely, (M,) or dead: (K:) pl. **مَمْلِصَاتٌ**, with **ي**. (M, TA.)

مَمْلِصٌ A woman, and a she-camel, (M,) that usually brings forth her offspring prematurely, (M,) or dead. (K.)

[Several points of resemblance, and some of exact agreement, will be observed between this art. and art. **ملس**.]

ملط

1. **مَلَطَ**, aor. **طَطَ**, (K,) inf. n. **مَلَطٌ** (S, K) and

مُلَطَّة, (K,) *He (a man) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks:* (§ [which indicates that it is like **مِرْبَط**]) or *had no hair upon his body, (K, TA,) but only upon his head and beard. (TA.)* = See also 4.

4. **أَمَلَطَتْ**, (§,) or **أَمَلَطَتْ جَنِينَهَا**, (K,) *She (a camel) cast her foetus (§, K) before it had hair growing upon it; (§;) without any hair upon it: (K:) [like **أَمْرَطَتْ**] and **أُمُّهُ** † **مَلَطَتْهُ**, (K,) aor. 2, (TA,) she brought it forth in an imperfect state. (K.) — **أَمَلَطَ** [perhaps a mistake for **أَهْلَطَ**] *He became poor, needy, or indigent; like **أَمْلَصَ**. [TA, art. ملص.]**

5. **تَمَلَّطَ** *It (an arrow) was, or became, without feathers upon it. (K.) — It [a thing] was, or became, made, or rendered, smooth; syn. **تَمَلَّصَ**. (Sgh, K.)*

8. **أَمَلَطَهُ** *He seized it, took it hastily, or snatched it unawares; (§gh, K;) like **أَمْرَطَهُ**. (TA.)*

مِلَاطٌ [gypsum]: see **شَيْدٌ**. — *The shoulder-blade; syn. **كَيْفٌ**: (TA, art. سرح:) or the humerus, or upper bone, of the arm; syn. **عَضُدٌ**. (T, ibid.) of a camel. (Ish, ibid.)*

مَلِيْطٌ *The foetus of a camel having as yet no hair grown upon it: (§, K:) or that is cast prematurely; as also **مَلِيْصٌ**. (K, TA, in art. ملص.) — Also, *A lamb or kid: or one just born. (TA.) — See also what next follows.**

أَمَلَطَ *A man having little, or scanty, or thin, hair upon the sides of his face, or of his cheeks; like **أَمْرَطَ**: (§;) or having no hair upon his body, (Lth, K,) except the head and beard. (Lth.) — An arrow of which the feathers have fallen off; like **أَمْرَطَ**: (§;) or an arrow having no feathers upon it; as also † **مَلِيْطٌ**. (K.)*

مَمَلِطٌ [like **مَمْرِطٌ**] *A she-camel casting her foetus without any hair upon it: pl. **مَمَلِيطٌ**, (K, TA,) with **ي**. (TA.)*

مَمِلَاطٌ [like **مَمِرَاطٌ**] *A she-camel that usually casts her foetus without any hair upon it. (K.)*

[ملع, &c.]

See Supplement.]

منأ

1. **مَنَأَ**, aor. 2, (§, K,) inf. n. **مَنْئٌ**, (§,) *He soaked a hide in tanning-liquid, or ooze. (S, K.)* = **مَنَأَهُ** *He conformed with him in what he did. (TA.)*

مَنْئَةٌ *A hide in the first stage of tanning: (AZ, S, K:) it is next called **أَفْيَقٌ**; and then **أَدِيمٌ**: (AZ, S:) or a hide as long as it remains in the tanning-liquid. (TA.) — A place where hides*

*are tanned. (As, Ks, S, K.) — Also, accord. to some, **تان**, or that with which one tans. (TA.) — This word is not to be pronounced without **ء**, because **مَنْئَةٌ** signifies “death.” (MF.)*
مَنْئَةٌ *A black land: (K:) also without **ء**. (TA.)*

[منج,

منجن,

See Supplement.]

منجنيق

[**مَنْجَنِيْقٌ**, as described in art. **جَنْقٌ** (q. v.), seems to be the engine called by the Romans *Onager*: see Kitto's Pict. Bible, ii. 499: but was probably applied also to the *balista*.]

منع

1. **مَنَعَهُ**, aor. 2 and 3, inf. n. **مَنْعٌ**, *He lent him a she-camel, and a sheep or goat; (L;) that he might have the milk thereof, and return the animal after a certain period: this is the original signification: (L:) or he lent to him a she-camel, assigning to him her soft hair (**وَبْرٌ**) and milk and offspring: (Lh, L, K:) and in like manner, he lent him a piece of land, that he might cultivate it and have the produce thereof: (L:) he lent him money or the like, to be repaid. (A, TA.) — **مَنَعَهُ**, aor. 2 and 3, (§, K,) inf. n. **مَنْعٌ**, (§,) *He gave him a thing: (§, K:) he gave him a thing as a free gift. (A, TA.) — **تَمَنَعَتِ الْمَرْأَةُ وَجْهَهَا الْمِرْآةَ** *The woman imparts somewhat of her beauty to the mirror: or directs her face towards the mirror. And in like manner, accord. to some, you say, when you direct anything (**تَقْصِدُ بِهِ**) towards another thing, **مَنْعَتَهُ إِيَّاهُ**. (L.)***

3. **مَانَعَهُ**, inf. n. **مُمَانَعَةٌ**, *He aided him, or assisted him, reciprocally, with a gift. (A.) — **مَانَعَتْ**, inf. n. **مِنَاحٌ** and **مُمَانَعَةٌ**, † *She (a camel) yielded plenty of milk in the winter, after the milk of the other camels had passed away. (L.) — † It (the eye) shed tears continuously. (K.)**

4. **أَمْنَعَتْ** *She (a camel) was near to bringing forth. (S, K.)* Sh says, I know not **أَمْنَعَتْ** in this sense: but Az says that it is correct, and that the objection of Sh does not invalidate it. (TA.)

5. **تَمَنَعْتُ الْمَالَ** † *I fed others with the property. So in the trad. of Umm-Zara, **وَأَكَلُ وَآتَمَنَعُ** † *And I eat, and then feed others. (K, TA.)**

8. **أَمْتَنَعَ** *He took or received, a gift. (K.) — **أَمْتَنَعَ مَالًا** *He was supplied with property, or wealth, by God. (K.)**

10. **اسْتَمْنَعَهُ** *He asked, desired, or sought, a loan, or gift, (مَنْعَةٌ) of him; i. e., asked, desired, or sought aid, or assistance, from him; syn. **اسْتَرْفَدَهُ**; (§;) or asked, &c., a gift from him. (K.)*

مَنْعَةٌ *A loan, or lending, of a she-camel or sheep or goat, that the person to whom the loan is granted may milk her for a certain period and then restore her to the lender: (A'Obeyd:) [and in like manner,] † **مَنْعَةٌ** a gift (مَنْعَةٌ) of milk; as a she-camel or sheep or goat that is given to another that he may milk her and afterwards restore her to the lender: (§;) or **مَنْعَةٌ** signifies a ewe or a she-goat or a she-camel, which her owner lends to a man that he may drink her milk and restore her when her milk ceases to flow: (Msb:) or both words signify a she-camel or sheep or goat whose milk is given to another: (A:) or a she-camel of which the soft hair (**وَبْرٌ**) and milk and offspring are conceded by the owner to another: (K:) or † **مَنْعَةٌ** signifies a she-camel or sheep or goat that is lent for the sake of her milk [&c.]; and **مَنْعَةٌ**, the profit which the lender thereof bestows upon the borrower. (Lh, L.) The Arabs have four words which they use in the place of **عَارِيَّةٌ**, viz. **مَنْعَةٌ**, **عَرِيَّةٌ**, **إِفْقَارٌ**, and **إِحْبَالٌ**. (A'Obeyd, S.) — **مَنْعَةٌ مِنْ لَبَنٍ** *Milch sheep or goats; (L;) [app. meaning, that are lent to a person]. — Also **مَنْعَةٌ** A loan of land, and of money. (L.) — Also, *A gift, or thing given; (§, L, K;) as also † **مَنْعَةٌ**: (TA:) a free gift: (A'Obeyd, L:) pl. **مَنْعٌ**; (A;) and pl. of **مَنْعَةٌ**, **مَنْائِحٌ**. (TA.)***

مَمَانِجٌ: see **مَمَانِجٌ**.

الْمَنْيْحُ *An arrow (of those used in the game called **الْمَيْسِرُ**, S) which has no lot, or portion, (§, K,) unless the person to whom it pertains be given something: (§;) it is the third of the arrows to which the term **عُقْلٌ** is applied, which have no notches, and to which is assigned no portion and no fine; these being only added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: it is one of four arrows to each of which is assigned no portion and no fine; the first is called **الْمُصَدَّرُ**; the next, **الْمُضَعَّفُ**; the next, **الْمَنْيْحُ**; and the last, **السَّيِّحُ**: (Lh:) accord. to some, (TA,) an arrow that is borrowed because it is regarded as fortunate: (K, TA:) or an arrow which has a portion assigned to it. (K.) — **كُنْتُ مَنِيحٌ أَصْحَابِي يَوْمَ بَدْرٍ** † *I was, among my companions, like the arrow called **الْمَنْيْحُ**, on the day of the battle of Bedr; i. e., by reason of my youth, I was like the arrow that neither gains nor loses. (L, from a trad.)**

مِنْحَةٌ: see مَنِحَةٌ.

مَنَّاخٌ One who gives many gifts. (TA.)

مَنِخٌ A she-camel near to bringing forth. (S, K.)

مَمَانِخٌ and مَمَانِخٌ: see مَمَانِخٌ.

مَمَانِخٌ (S, K) and مَمَانِخٌ (S) † A she-camel whose milk remains, (K,) or that yields plenty of milk in the winter, (S,) after the milk of the other camels has passed away; (S, K;) like مَمَانِخٌ. (S.) You say also مَمَانِخٌ نَوَقٌ [app. pl. of مَمَانِخٌ, which is perhaps not used. (TA.) — Also the former, † Rain that does not cease: (K:) and † wind of which the rain does not cease. (TA.)

مذ

مذ is a simple word; (K;) or, accord. to some, a compound word, as will be explained hereafter: (TA:) Sb says, that it is with respect to time like مذ with respect to place: (S, L:) it is indecl., [generally] with damm for its termination; and مذ is indecl. also, [generally] with its final letter quiescent, (S, L, K,) [unless followed by a quiescent letter, when it is movent in different manners which will be shown below,] and it is formed from مَمَذٌ by elision: (M, L, K:) مذ is also written and pronounced مَمَذٌ, (M, L, K,) in the dial. of the Benoo-Suleym; (M, L;) and مذ, (M, L, K,) in the dial. of the tribe of 'Okh. (M, L.) Each may be a prep., governing what follows it in the gen. case, and used in the same manner as في [signifying *In*, or *during*, or *from the beginning of*]: and in this case, each is prefixed only to that which denotes present time: thus you say, مَا رَأَيْتَهُ مَذَ اللَّيْلَةِ [I have not seen him in this night; or simply I have not seen him this night]: (S, L:) or each is followed by a noun in the gen. case, and in this instance is a prep., in the sense of مِنْ [meaning *Since*, or lit., *from*,] when relating to a past time [such as a particular past day or the like]; and in the sense of في [meaning *In*, or *from the beginning of*,] when relating to the present time; and in the sense of مِنْ and إِلَى together [meaning *From the beginning to the end of*; or *during the whole course of*; or simply *during*, or *for*;] when relating to a computed period of time, or number of days or the like: ex. مَا رَأَيْتَهُ مَمَذَ يَوْمِ الْخَمِيسِ [I have not seen him since Thursday, إِلَى الْآنَ to the present time]; (Mughnee, K;) and [relating to the present time,] عَامِنَا مَمَذَ يَوْمِنَا or عَامِنَا [in, or from the beginning of, (this) our day, or (this) our year]; and, [relating to a computed period of time, or number of days or the like,] مَمَذَ ثَلَاثَةِ أَيَّامٍ [from the beginning to the end of, i.e., during, or

for, three days]. (Mughnee.) Each may also be a noun, governing the noun which follows it in the nom. case, as signifying a particular day or the like, or as signifying a definite length of time: in the case of a noun signifying a particular day or the like, you say, مَا رَأَيْتَهُ مَذَ يَوْمِ الْجُمُعَةِ [I have not seen him (since the commencement of a space of time); the commencement of the space of time thereof (i.e., أَوَّلُ مَدَّةِ عَدَمِ رُؤْيِي أَيَّاهُ the commencement of the space of time of my not seeing him) was Friday; meaning, since Friday]: and, in the case of a noun signifying a definite length of time, you say, مَا رَأَيْتَهُ مَذَ سَنَةٍ, meaning, أَمَذَ [I have not seen him (during, or for, a time); the time thereof (i.e., أَمَذَ عَدَمِ رُؤْيِي أَيَّاهُ the time of my not seeing him) is a year; meaning, during, or for, a year;] and the noun in this latter case can only be indeterminate; for you cannot say, مَذَ سَنَةٍ كَذَا: (S:) when followed by a noun in the nom. case, as in the instance of مَمَذَ يَوْمَانِ [or, accord. to more approved usage, مَمَذَ يَوْمَانِ, as will be shown below, *The time is two days*, meaning *during*, or *for*, two days], each is an inchoative, and what follows it is an enunciative; and its meaning is *the time* with respect to what is present, and to a computed period, or a number of days or the like; and *the commencement of the space of time* with respect to a past time [such as a particular past day or the like]: or each is an adv. n. [of time], an enunciative, of which what follows is the inchoative, and meaning لَقِيْتَهُ مَمَذَ يَوْمَانِ, as in the instance of مَمَذَ يَوْمَانِ, بَيْنَ وَبَيْنَ [or, rather, مَمَذَ يَوْمَانِ, i.e., *Two days have been between the time in which I now am and (the time of) my meeting him*]: (K:) but this opinion is rejected by Ibn-Hájib. (TA.) Accord. to some of the Arabs, for they differ on this point, مذ governs in the gen. case a noun signifying a past time and one signifying a time not past: and accord. to some of them, مذ governs in the nom. case a noun signifying a past time and one signifying a time not past: (M, L:) but the general and most approved way is to make مذ govern in the gen. case a noun signifying a time not past, and in the nom. case one signifying a time past; and to make مذ govern in the gen. case a noun signifying a time not past and one signifying a time past: (T, M, L:) most of the Arabs hold, that each must govern in the gen. case a noun signifying the present time; and that it is preferable to make مذ govern in the same case, and to make مذ govern in the nom. case, a noun signifying a past time: (Mughnee:) [they therefore say, مَمَذَ اللَّيْلَةِ and مَمَذَ اللَّيْلَةِ, and مَمَذَ يَوْمَيْنِ and مَمَذَ يَوْمَيْنِ; but they say, مَمَذَ يَوْمَانِ and مَمَذَ يَوْمَانِ.] Some [or, rather, most] say, لَمَرَأَةٍ مَمَذَ يَوْمَانِ, and لَمَرَأَةٍ مَمَذَ يَوْمَيْنِ, [I have not seen him for, or during, two

days;] making مذ [in these instances] to govern the nom. case; and مذ, the gen. case. (L.) Such is said when the period of separation is a day and part of a day. (Msb, art. شهر.) The Benoo-Dabbeh and Er-Rabáb make مذ to govern the gen. case in every instance. (M, L.) The phrases, مَمَذَ عَامَرٍ أَوَّلَ, مَا رَأَيْتَهُ مَمَذَ عَامَرٍ أَوَّلَ, (S, K, art. وأل; and L,) and مَمَذَ عَامَرٍ أَوَّلَ, and مَمَذَ عَامَرٍ أَوَّلَ, [I have not seen him since last year,] are also mentioned by different authors. (L.) The Arabs generally agree in pronouncing مذ with damm to the ذ when it is followed by a movent or a quiescent letter; (T, M, L;) as in لَمَرَأَةٍ مَمَذَ يَوْمٍ, and مَمَذَ الْيَوْمِ: (T, L:) and to pronounce مذ with the ذ quiescent when it is followed by a movent letter, (T, M, L,) and with damm and [sometimes] with kesr when it is followed by a conjunctive ا; (M, L;) as in لَمَرَأَةٍ مَمَذَ يَوْمَانِ, and لَمَرَأَةٍ مَمَذَ الْيَوْمِ, [and مَمَذَ الْيَوْمِ]: (T, L:) and so say most of the grammarians. (T.) Lh says, The Benoo-'Obeyd, of the tribe of Ghaneé, make the ذ of مذ movent when it is followed by a movent or a quiescent letter, and make the noun following it to be in the nom. case, saying مَمَذَ الْيَوْمِ; and some of them pronounce it with kesr when followed by a quiescent letter, saying مَمَذَ الْيَوْمِ; but this is not the proper way. (M, L.) In the phrase مَمَذَ يَوْمِ الْيَوْمِ, the Arabs make the ذ movent because of the occurrence [otherwise] of two quiescent letters together; and they [generally] give it not kesr, but damm, because the latter is the final vowel of its original مَمَذ. (M, L.) One says also, مَا لَقِيْتَهُ مَمَذَ الْيَوْمِ, which fet-h to the ذ in each. (K.) The Benoo-Suleym are related to have used the expression مَمَذَ رَأَيْتَهُ مَمَذَ سِتِّ [by مَمَذَ meaning six nights], with kesr to the م of مذ, and with the noun following it in the nom. case: and the tribe of 'Okh are related to have used the expression مَمَذَ يَوْمَانِ, with the ن elided, and with kesr to the م, and damm to the ذ. (M, L.) — Each of the two words مذ and مذ is also followed by a verbal proposition, as in the instance

مَا زَالَ مَمَذَ عَقَدَتْ يَدَاهُ إِزَارَهُ

[He has not ceased, since his two hands tied his wrapper of the lower part of the body]: or a nominal proposition, as in the instance

وَلَا زِلْتُ أَبْغِي الْهَالَ مَمَذَ أَنَا يَابِعٌ

[And I ceased not to seek wealth from the time of my being a youth, or young man]: in such cases, each is an adv. n. prefixed to the proposition [and governing it virtually in the gen. case], or to a noun significant of time [understood as] prefixed thereto [in the same manner]: or, as some say, each is an inchoative. (K.) — The original of مذ is مذ, because they restore the dammeh

to the 3 in the case of the occurrence of two quiescent letters together; as in the instance of *مُدُّ الْيَوْمِ*, for were not its original with damm, they would give it keṣr: [but this some do, as has been shown above:] and because its dim. is *مُنْدٌ*: (K:) for when *مُد* is used as a proper name of a man, its dim. is thus formed, by restoring the ن, that it may be of the measure *فُعَيْلٌ*: (IJ, M, L:) or when *مُد* is a noun, it is originally *مَنْدٌ*; and when it is a particle, it is itself original. (K.) — Accord. to some, *مَنْدٌ* (T, S, L, K) and *مَنْدٌ* (K) are originally *مِنْ* and *إِذْ*, which are made one word, (T, S, L, K,) by eliding the hemzeh, and then giving damm to the 3 because of the occurrence of two quiescent letters together; (K:) *مَنْدٌ كَانٌ* [and *مَنْدٌ كَانٌ*] meaning *مِنْ إِذْ كَانٌ*: (T, L:) but there is nothing to indicate the truth of this opinion: (S, L:) or, as some say, *مَنْدٌ* and *مَنْدٌ* are originally the prep. *مِنْ* and *ذُو* in the sense of *الَّذِي* (L, K) in the dial. of Teiyi: so says Fr.; adding, that when either governs a gen. case, it is used in the manner of *مِنْ*; and when it governs a nom. case, it is as though one said, [in using the expression *مِنْ* *الَّذِي* *هُوَ* *يَوْمَانِ*], *مَنْدٌ* or *مَنْدٌ* *أَوْ* *مَنْدٌ* *يَوْمَانِ* because the ن is not suppressed: (L:) or, as some say, they are originally *مِنْ* and the noun of indication *ذَا*; so that in the phrase *مَنْدٌ* *مَا* *رَأَيْتَهُ* *مَنْدٌ* [accord. to more approved usage, *يَوْمَانِ*], we virtually say, *مِنْ* *ذَا* *أَلْوَقْتِ* *يَوْمَانِ*: but each of these assertions is a deviation from the plain way. (K.)

[منع, &c.,

See Supplement.]

صح

1. *مَهَجَ*, aor. 2, (inf. n. *مَهَجٌ*, TA,) *He sucked [the breast of his mother].* — *مَهَجَ* *Inivit ancillam suam.* (K.) — *مَهَجَ* *He became goodly in countenance after disease.* (AA, K.)

8. *أَمْتَجَ* *His soul was torn from him.* (A, K.)

مُهَجَةٌ *Blood: or the blood of the heart:* (S, K:) pl. *مُهَجٌ*. (A.) An Arab of the desert is related to have said, *دَفَقْتُ مُهَجَتَهُ*, meaning *دَمَهُ*: so in the S: but in a marginal note in a copy of that work, it is said that this is a mistake; and that the correct expression, as mentioned by Ikt and others, is *دَفَقْتُ مُهَجَتَهُ* *I poured forth, or shed, his blood:* and so it is in the copies of the A. (TA.) In like manner, *دَفَقَ اللَّهُ مُهَجَتَهُ* *May God destroy him!* (A. [See also *دَفَقَ*].) — Also,

† *The soul, or spirit.* (S, K.) Ex. *خَرَجَتْ مُهَجَتُهُ* *His soul went forth, or departed.* (S.) *أَنْتَزَعَتْ مُهَجَتَهُ* *His soul was torn from him.* (K.) — Also, † *One's self: the best of one's self, and one's powers, efforts, endeavours, or energy.* (L.) Ex. *بَدَلْتُ لَهُ مُهَجَتِي* *I gave, or gave up, myself, and the best of my powers, efforts, endeavours, or energy, to him, or it.* (T.) — Also, † *The purest, choicest, or best, of anything.* (L.) — Also, † *The heart.* (MF.)

أَمْهَجَ: see *مَاهِجَ*.

أَمْهَجٌ (K) and *أَمْهَجَانٌ* and *أَمْهَجٌ* (S, K) *Thin milk:* (S, K:) or, the first and second, *milk free from water:* and, the second, *milk of which the froth has become still, and which is clear, and not thick:* and, the last, *thin milk, of which the taste has not changed;* as also *أَمْهُوجٌ*. (TA.) — Also, the first, *Thin fat:* (S, K:) as also the second and third: (K:) or *raw fat.* (M.) — The first is an epithet of a form not mentioned by Sb. (TA.) It may be a contraction of *أَمْهُوجٌ*. (IJ.) [And the like may be said of *أَمْهَدٌ*.]

أَمْهَجَانٌ: see *أَمْهَجٌ*.

أَمْهُوجٌ: see *أَمْهُوجٌ*.

مَمْهُوجٌ *Lax in the belly.* (K.)

مهد

1. *مَهَدَ*, (S, L, K,) aor. 2, (L, K,) inf. n. *مَهْدٌ* [q.v. infra]; (S, L;) and *مَهَدَ*, (L, K,) inf. n. *تَمْهيدٌ*; (TA;) *He made plain, even, or smooth, this is the original signification: he made a place plain, even, or smooth,* [مَكَانًا being understood,] *for himself:* (L:) *he spread a bed,* (S, L, K,) *and made it plain, even, or smooth.* (S, L.) — *مَهَدَ لَهُ* *He did well, or kindly, in his affair in his absence; like فَهَدَ and فَادَ.* (L, art. فهد.) — *مَهَدَ*, aor. 2, (inf. n. *مَهْدٌ*, L,) *He gained, or earned, or sought to gain sustenance, and worked, for himself.* (L.) — *مَهَدَ لِنَفْسِهِ خَيْرًا*, and *مَهَدَ لِنَفْسِهِ خَيْرًا*, *He prepared for himself good, good things, or the like.* (L.) — *مَهَدَ لَهُ مَنْزِلَةً سَنِيَّةً* *He prepared, or established, for him a high station.* (A.) — *مَا أَمْهَدَ فُلَانٌ عِنْدِي يَدًا* *[Such a one has not prepared for himself, with me, a benefit, for me to owe it him]:* you say this when one has not conferred upon you a favour or kindness. (AZ, L.) And *فُلَانٌ عِنْدِي مَا أَمْهَدَ* *[Such a one has not prepared for himself, with me, that thing, that I should owe it him];* is said on one's asking a kindness without having previously conferred a benefit; (AZ, JK, L;) and with reference to one who acts in an evil

manner, when asking a kindness, or when a kindness is asked for him. (AZ, L.)

2. *مَهَدَ*, inf. n. *تَمْهيدٌ*, *He adjusted, or arranged, an affair,* (S, A, L, Mṣb, K,) *and made it plain,* (A, Mṣb,) *and easy.* (Mṣb.) See 1. — *مَهَدَ نَفْسَهُ لِفِعْلِ الْأَمْرِ* *He disposed and subjected his mind, or himself, to do the thing.* (S, * K, * Mṣb, art. وطن.) — *مَهَدَ*, inf. n. *تَمْهيدٌ*, *He accepted, or admitted, an excuse.* (S, L, Mṣb, K.) You say, *مَهَدْتُ لَهُ الْعُذْرَ* *I accepted, or admitted, his excuse.* (Mṣb.)

5. *تَمْهَدَ* and *أَمْهَدَ* *It (a bed) became spread, and made plain, even, or smooth.* (A.) — *تَمْهَدَ لَهُ الْأَمْرُ* *The affair became adjusted, or arranged, and made plain, and easy, for, or to, him.* (Mṣb.) — *تَمْهَدَ فِرَاشًا* *He spread for himself a bed, and made it plain, even, or smooth.* (A.) — *تَمْهَدْتُ لَهُ عِنْدِي حَالٌ لَطِيفَةٌ* *[A genteel situation was prepared for him with me, or at my abode].* (A.) — *تَمْهَدَ* *He (a man, TA) became possessed of authority and power; syn. تَمَكَّنَ.* (S, L, K.) — *تَمْهَدْتُ نَفْسَهُ* *His mind, or he, became disposed and subjected [لِفِعْلِ الْأَمْرِ to do the thing; see 2]; syn. تَوَطَّنْتُ.* (K, art. وطن.)

8. *أَمْهَدَ* *It (a camel's hump) became spreading and high.* (S, L, K.) See 1 in three places.

10. *اسْتَمَهَدَ فِرَاشًا* *He asked, or desired, that a bed should be spread for him, and made plain, even, or smooth.* (A.)

مَهْدٌ *[A child's cradle, or bed;] a place prepared for a child, and made plain, even, or smooth,* (S, * L, K,) *that he may sleep in it:* (L:) *a bed; a thing spread to lie, recline, or sit, upon;* (A, Mṣb;) as also *مِهَادٌ*; (S, A, L, Mṣb, K;) so called because of its plainness, evenness, or smoothness: (L:) Az says, that the latter word is more comprehensive than the former: (L:) it is applied to the ground, or earth; [meaning *a plain, an even, or a smooth expanse;* see a verse of Lebeed cited voce *خَوَاتِقٌ*]: (Az, L, K:) and so is *مَهْدٌ*: (K:) some say, that *مَهْدٌ* and *مِهَادٌ* are [originally] two inf. ns., of the same meaning: or that the former is an inf. n., and the latter a simple subst.: or that the former is sing., and the latter pl.: (MF:) the pl. of the former [in common use] is *مِهَادٌ*, (L, Mṣb, K,) and *مِهَادٌ*; and of the latter, [pl. of pauc.,] *أَمْهَدَةٌ* (L, K) and [of mult.,] *مِهَدٌ*. (L, Mṣb, K.) — *أَلَمْ تَجْعَلِ الْأَرْضَ مِهَادًا* [Kur, lxxviii. 6,] *Have we not made the earth an expanse (بساط) adapted to be travelled over.* (K, TA.) — *بَشَسَ الْمِهَادُ* [Kur. ii. 202,] *Evil is that which he hath prepared for himself in his final place.*

(K.) Such is said to be the meaning. (TA.) — *Good; goodly*: the latter word is an imitative sequent. (L.)

Elevated ground or land: (IAḡr, L, K:) or *depressed and smooth and even ground or land*; (K;) as also *مهيدة*: (En-Nadr, K:) pl. *مهيدات* and *مهيدات*: (K:) but the former of these pls. is doubtful. (TA.)

مهيد: see *مهيد*.

مهيد: see *مهيد*.

Pure butter: (L, K:) or the *purest of butter when melted, and that which has the least milk*. (L.)

Lukenwarm water; neither hot nor cold. (A, K.)

مهير

1. *مهيرة المرأة*, (AZ, S, A, Mgh, Mṣb, K,) aor. = (S, Mṣb, K) and *مهير*, (K,) inf. n. *مهير*, (S, Mṣb, TA.) *He gave the woman a مهير [or dowry]*: (A, Mgh, Mṣb, K:) or *he assigned to her (جعل لها) a مهير*: (K:) and *مهيرا* signifies the same as *مهيرا*, (AZ, S, Mṣb, K,) which is of the dial. of Temecm, and the more usual: (Mṣb:) or *مهيرا* has the first of the above significations, (A, Mgh, Mṣb, K,) or signifies *he set apart for her a مهير*: (Mṣb:) and *مهيرا* signifies *he named for her a مهير and married her to himself for it*; (A, Mgh;) or *he married her to another man for a certain مهير*: (Mṣb, K;) or *he sent for her a مهير*. (TA.) = *مهير الشيء*, (S, K,) and *فيه*, and *به*, (K,) and *مهير صناعته*, (A,) and *مهير فيه*, (K, TA,) and *مهير فيه*, (Mgh, Mṣb,) and *مهيرا*, (A,) and *مهير في العليم وغيره*, (Mṣb,) aor. =, (Mṣb, K,) inf. n. *مهارة* (S, A, Mgh, L, Mṣb, K) and *مهارة* (L) and *مهور* (Mṣb, K) and *مهارة* and *مهارة* (K,) *He was, or became, skilled, or expert*, (S, A, Mgh, Mṣb, K,) *in the thing*, (S, K,) and *in his art, or craft*, (A, Mgh, Mṣb,) and *in science, &c.*, (Mṣb,) *knowing its abstrusities and niceties, or having learned the whole of it*; syn. *حَدَقَ*. (S, A, Mgh, Mṣb, K.)

2. *مهير*, inf. n. *مهير*, *He desired a colt*: (K, TA:) *he procured for himself a colt*. (JK, K, TA.) [In the CK, and in a MS. copy of the K, we find *المهير* put by mistake for *المهير*.] Abou-Zubeyd says, describing a lion,

• *أقبل يردى كما يردى الحصان إلى*
• *مستغيب أرب منه بتمهير*

He came [beating the ground with his feet] like as a horse comes [so beating the ground] to a man

borrowing him for covering, wanting by his means to procure for himself a colt. (TA.) [In the L, and TA, *يردى* is put for *يردى* in both instances: but it is corrected by SM in the margin of the L.]

4. *امهر الناقة*: see 1, in two places. = *امهر الناقة* *He called, or rendered, (جعل) the she-camel a مهيرة*: (K:) [it has sometimes, if not always, the latter meaning; for] it is said of the breaker, or trainer; and is like *أرحلها*. (TA, in art. رحل.) = *امهرت الفرس* *The mare had a colt following her*. (TA.)

5: see 1, in two places.

مهير *A dowry; a nuptial gift; a gift that is given to, or for, a bride*; syn. *صداق*: (S, A, Mṣb, K:) pl. *مهور*, (K,) or *مهورة*, like as *بعولة* is pl. of *بعل*, and *فحولة* of *فحل*. (Mṣb.) *زوج مهير* *A husband from whom a dowry is got*: (S, art. بهير:) or *a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired*. (TA, same art.) See *بهير*. — *نهي عن مهير البغي* *He forbade [receiving] the hire of the prostitute*. (Mgh, Mṣb.)

مهير *A colt; the male foal of a mare*; (S, K;) and *of a mare kept for breeding*: (TA:) or the *first male offspring of a mare or other animal*; (K;) i. e., *of a tame ass*; &c.: (ISd, TA:) fem. with *ة*; *a filly*: (S, Mṣb, K:) and dim. *مهير*: (JK:) pl. masc., (of pauc., TA,) *أمهارة*, and (of mult., TA) *مهارة* and *مهارة*; (S, Mṣb, K;) and pl. fem. *مهيرات* and *مهيرات*. (S, Mṣb.)

إبل مهيرة *Camels of Mahreh; i. e. certain camels, so called in relation to Mahreh Ibn-Heydán, (T, S, Mṣb, K,) a tribe, (K,) or a great tribe, (TA,) or the father of a tribe of El-Yemen*: (S:) or in relation to Mahreh, a district of 'Oman: (Mṣb:) they are *excellent camels, that outstrip horses*; and some add, that they are *unequaled in quickness of running, understanding what is desired of them with the least training, and having names, by which being called, they answer quickly*: (Mṣb:) [and hence, any such like camels; i. e. any excellent, fleet, camels: (see 4:) n. un. *مهيري*:] pl. *مهاري* [which is irreg. like *ظهاري*] (S, Mṣb, K) and *مهاري* (S, K) and *مهاري*, (K, TA,) written in the L *مهاري*, (TA,) [and so in the CK,] or *مهارة*, the *ي* being changed into *ا*, (Mṣb,) [but it generally retains the form of *ي*, though pronounced *ا*.] See also *حويش*.

مهيرة [A woman to whom a dowry has been given: and hence,] *a free [married] woman*:

(S, K:) opposed to *سرية*: (A:) pl. *مهائر*. (A, TA.) And, (TA,) *One whose dowry is dear*. (K, TA.)

مهير *Skilled, or skilful*, (A, Mṣb, K,) *في صناعته*, *in his art*, (A, Mṣb,) and *بكل عمل*, *in every work*, (A, K,) *وفي علم وغيره*, *in science &c.*, (Mṣb,) *knowing its abstrusities and niceties, or having learned the whole of it*; syn. *حَادَقَ*: (A, Mṣb, K;) and, (K,) in most instances, (TA,) [but only when used absolutely,] *a good swimmer*; (JK, K;) as also *متمهير*: (Z, TA:) pl. *مهيرة*: (A, K:) also *متمهير* *a lion skilled in slaying his prey*. (K.)

مهيرة *A mare having a colt or foal*. (S, K.)

مهيرة *A woman dowered; to whom a dowry has been given; or for whom a dowry has been set apart*. (Mṣb.) It is said in a proverb, *كالمهيرة إحدى خدمتها* [Like her who has been dowered with one of her two anklets]: (S, K;) or *أحمق من المهيرة إحدى خدمتها* [More stupid than she who has been dowered with one of her two anklets]: (Mgh:) applied to him who has reached the utmost degree of stupidity: from the following case: (TA:) a stupid woman demanded of her husband her dowry, (K, TA,) when he paid her his first visit, and she said, I will not obey thee unless thou give me my dowry: (TA:) so he pulled off one of her two anklets (K, TA) from her foot, (TA,) and gave it to her, and she was content with it. (K, TA.) In like manner, a certain man gave to another property, and he married with it the daughter of the giver, and then reproached her for the dowry he had given her: so they said, *كالمهيرة من مال أبيها* [Like her who has been dowered from the property of her father]: (K, TA:) [a proverb] applied in relation to him who reproaches for that which is not his own. (TA.)

متمهير: see *ماهير*, in two places.

[مهير, &c.]

See Supplement.]

موا

1. *موا*, aor. *يموا*, inf. n. *موا*: (K, TA: in the CK *موا*) and *موا* (but see below) or (as in some copies of the K) *موا*; (K;) and *أموا*; (AA;) *It (a cat) mewed*: (K:) like *مأى*, (TA,) and *أما*. (S in art. امو.)

4. *أموا*: see 1. — Also, *He (a man) mewed like a cat*. (K.)

موا, accord. to the K, an inf. n. of *مأى*; but accord. to the L and other lexicons, *The mew of a cat; a word expressing the sound of mewing*. (TA.)

مَوُودُ (in some copies of the K, مَوُودُ) A *mening* cat. (K.)

مَائِيَّة and مَائِيَّة and مَائِيَّة [an epithet of] A *cat.* (K.)

موت

1. مَاتَ, aor. يَمُوتُ, (inf. n. مَوْتٌ; Mṣb,) and مَاتَ, (originally مَوْتٌ, like خَاف, originally مَوْتٌ, MF) [sec. per. مَتَّ,] aor. يَمَاتُ, (S, K,) which latter is of the dial. of Teiyi; (TA;) and مَاتَ, (in which the medial radical letter is originally مِ, like بَاعَ, MF) aor. يَمِيتُ, (K,) a form which some have disapproved; (MF;) and مَاتَ, (originally مَوْتٌ, Kr,) sec. pers. مَتَّ, aor. يَمُوتُ, like دَامَ, (originally دَوِمَ, Kr,) aor. يَدُومُ, (Kr, Mṣb, &c.) and like the sound verbs نَعِمَ, aor. يَنْعَمُ, and فَضَلَ, aor. يَفْضُلُ, (TA,) of the class of words in which two dial. forms are intermixed; (Mṣb;) *He died*; contr. of حَيِيَ, (K,) — *He died having passed away from, i. e. leaving behind him, sons and daughters.* And مَاتَ عَنْ ثَمَانِينَ سَنَةً *He died having passed beyond eighty years; i. e. being eighty years old.* — اللَّبْنُ لَا يَمُوتُ [The milk will not die], in a saying of 'Omar, in a trad., means, that if a child sucks the milk of a dead woman, it becomes unlawful for him afterwards to marry any of her relations who would be unlawful to him if he sucked her milk while she was living: or it means, that, if milk taken from the breast of a woman is given to a child to drink, and he drinks it, the consequence is the same; that the effect of the milk in producing this consequence is not annulled by its separation from the breast; for whatever is separated from a living being is termed ميت, or dead, except the milk and hair and wool on account of the necessity of making use of these. (TA.) — مَاتَتِ الْأَرْضُ, inf. n. مَوَاتٌ and مَوَاتٌ, † *The land became destitute of cultivation and of inhabitants.* (Mṣb.) — مَاتَ † *It (soil) became deprived of vegetable life.* Hence an expression in the Kṣur, xxx. 18. (Az, Er-Rághib.) — مَاتَ † *He became deprived of sensation; [dead as to the senses].* So in the Kṣur, xix. 23: [but this appears to me doubtful]. (Az, Er-Rághib.) — مَاتَ † *He became deprived of the intellectual faculty; [intellectually dead;] or ignorant.* Hence an expression in the Kṣur, vi. 122; and another in the Kṣur, xxvii. 82; and xxx. 51. (Az, Er-Rághib.) — مَاتَ † [He became as though dead with grief, or sorrow, and fear;] *he experienced grief, or sorrow, and fear, that disturbed his life.* Hence what is said in the Kṣur, xiv. 20. (Az, Er-Rághib.) — مَاتَ † *He or it, was or became, still, quiet, or motionless.* (K.) — مَاتَتِ الرِّيحُ † *The wind became still, or calm.* (TA.) — مَاتَ † *He slept.* (AA, K.)

— مَاتَتِ النَّارُ, inf. n. مَوْتٌ, † [The fire died away;] *the ashes of the fire became cold, or cool, and none of its live coals remained.* (TA.) — مَاتَ † *It (heat or cold) became assuaged.* (TA.) — مَاتَ † *It (water) became dried up by the earth.* (TA.) — مَاتَ (and † استمات, TA.) † *It (a garment, TA,) wore out; became worn out.* (A, K.) — مَاتَ † *It (a road) ceased to be passed along.* (TA.) — بَلَدٌ تَمُوتُ فِيهِ الرِّيحُ [A town, or country, &c., in which the wind becomes broken, or loses its force]. (TA.) — مَاتَ فَوْقَ الرَّجُلِ † *The man slept heavily; became heavy in his sleep.* (TA.) — † يَمُوتُ مِنَ الْحَسَدِ † [He dies, or will die, of envy]. (TA.) — مَاتَ † *He became poor; was reduced to poverty: he became a beggar.* (TA.) — † *He became base, abject, vile, despicable, or ignominious.* (TA.) — † *He became extremely aged, old and weak, or decrepit.* (TA.) — † *He became disobedient, or rebellious.* Iblees is said, in a trad., to be مَاتَ مِنْ أَوَّلٍ because he was the first who became disobedient, or rebellious. (TA.) — مَاتَ † *He (a man) became lowly, humble, or submissive, to the truth.* (TA.)

2. مَوَّتَتِ الدَّوَابُّ *The beasts of carriage died in great numbers; or deaths amongst them were frequent.* (TA.) — See 4.

3. [ماوته] inf. n. مَمَاوَتَةٌ, *He vied with him in patience, (K,) and in firmness, or steadiness, or the like.* (TA.) [In the K, the inf. n. is expl. by مُصَابِرَةٌ; and in the TA, by مُثَابِتَةٌ also.]

4. مَوَّهَهُ and مَوَّهَهُ (but the latter has an intensive signification, S,) *He (God) caused him to die; put him to death; killed him.* (S, K.) — † *He (a man) lost a son, or sons, by death.* (ISk, S.) — † *امات فلان بنين* Such a man lost sons by death. (A.) — † *امات* She (a woman, AO, S, K, and a camel, S, K,) lost her offspring by death. (S, K.) — † *اماتوا* Death [or a mortal disease] happened among their camels. (K.) — † *ما أموت قلبه ما أموته* [† *How dead is his heart!*] for one does not wonder at any action that does not increase. (S, K:) therefore what is here meant is not literally death. (TA.) — † *اماته* † *He (God) rendered him poor; reduced him to poverty.* (TA, from a trad.) — † *اماته* † *He [or it] caused him to sleep.* Ex., in a prayer said on awaking, *Praise be to God who hath awaked us after having caused us to sleep!* (L.) — † *يُمِيت اللَّيْلُ* † *He sleeps during the night.* (W, p. 9.) — † *امات اللحم*, (and † مَوَّهَهُ, TA,) *He took extraordinary pains in thoroughly cooking, and in boiling, the meat.* (K.) And in like manner, onions, and garlic, so as to deprive them of their strong taste and odour. (TA.) — † *أميتت الخمر* *The wine was*

cooked, and ceased to boil. (TA.) — [اماته is also employed in various other senses, agreeably with the senses of the primitive verb.]

6. ضَرَبْتُهُ فَمَاتَ † *I beat him and he feigned himself dead, being alive.* (TA.) — † *He pretended to be weak and motionless by reason of acts of devotion and fasting:* [see the act. part. n. below]. (TA.)

10. استمات [He sought death: &c.: see مُسْتَمِيتٌ, and دَابَّتْكُمْ, and اسْتَمِيتُوا صَيْدَكُمْ, Wait until ye ascertain that your game, and your beast of carriage, has died. (A.) — استمات [properly, He sought, or courted, death;] i. q. استقتل; (S, K; in art. قتل;) meaning he cared not for death, by reason of his courage. (JM, in art. قتل.) — † *استمات* † *He (a man) was pleased with death; content to die.* (TA.) — † *استمات* † *He (a man, TA.) tried every way, or did his utmost, in seeking a thing.* (IAḡr, K.) — † *استمات*, inf. n. اسْتِمَاتٌ, (occurring thus with the final ة elided, (TA,) † *He (a man, and a camel, IAḡr,) became fat after having been emaciated,* (IAḡr, K.) — † *استمات* † *It (a thing) became relaxed, loose, or flabby.* (A.) — † *استمات* † *It attained the utmost degree of softness:* said of a fine skin, that is likened to the thin pellicle that adheres to the white of an egg: and of other things, as also *في* استمات *البين*: and in like manner, *في الصلابة*, in hardness. (TA.) See مُسْتَمِيتٌ. — And see 1.

مَوْتٌ (and † مَوَاتٌ, TA,) *Death; lifelessness; contr. of حَيَاة:* (S, TA:) as also † مَوَاتٌ, (S, K,) and † مَمَاتٌ. [Occurring in the Kṣur, vi. 163, xvii. 77, and xiv. 20.] (S, TA, in art. حى, and Jel, in vi. 163.) [See also مَوَاتٌ, below: and see 1.] Or † مَوَاتٌ, signifies much death, like as حَيَوَانٌ signifies much life. (Mṣb, in art. حى.) — المَوْتُ الأَبْيَضُ, and الجَارِفُ, and اللَّافِتُ, and الغَاتِلُ, *Sudden death.* (IAḡr, in T and TA, art. فلت.) — المَوْتُ الأَحْمَرُ *Death by slaughter with the sword.* (IAḡr, in T, TA, art. فلت.) — المَوْتُ الأَسْوَدُ *Death by drowning, and by suffocation.* (IAḡr, in T and TA, art. فلت.) — † *بنات المَوْتِ* † [The daughters of death;] meaning deadly arrows. (A, TA, voce جَعْبَةٌ, q. v.)

مَوَاتٌ: see مَيِّتٌ. — أَرْضٌ مَيِّتَةٌ: see مَيِّتٌ: *Unfruitful land; like as ارض حية means fruitful land, or land abounding with herbage.* (TA, in art. حى.) — مَيِّتَةٌ *Carrion:* whatsoever hath not been killed in the manner prescribed by the law. (K, Jel, ii. 168.) See مَيِّتٌ.

مَوْتَةٌ † *A fainting, or swoon; (K;) and languor in the intellect:* (TA:) or [an affection] like a fainting, or swoon: (Lḥ:) *madness, or insanity, or diabolical possession; syn. جُنُونٌ;* (AO, K;) because it occasions a stillness like

death: (TA:) or a kind of madness or diabolical possession (جُنُونٌ), and epilepsy, that befalls a man; on the recovery from which, his perfect reason returns to him, as to one who has been sleeping, and to one who has been drunk. (S.) [See هَمَزٌ.]

مِيتَةٌ A kind, mode, or manner, of death: (S, K:) pl. مَيِّتٌ. (TA.) — مَاتَ فُلَانٌ مِيتَةً Such a one died a good kind of death. (S.) — مَاتَ مِيتَةً جَاهِلِيَّةً He died a pagan kind of death, in error and disunion. (TA, from a trad.)

مَوْتَانُ الْفَوَادِ † A man who is [dead, or] not lively, in heart: (A:) a man who is stupid, dull, unexcitable, or not to be rendered brisk, sprightly, or lively; (S, K;) as though the heat of his intelligence had cooled and died: (TA:) fem. with ة. (S, K.) — See مَوْتَانٌ and مَوَاتٌ.

مَوَاتٌ (Fr, S, K) and مَوْتَانٌ (K) and مَوَاتٌ (Fr) Death, [or a mortal disease, or a murrain,] that befalls camels or sheep or the like. (Fr, S, K.) The first is of the dial. of Temcem: the second, of the dial. of others. (Et-Tilimsanee.) — وَقَعَ فِي الْمَالِ مَوَاتَانٌ, and مَوَاتٌ †, Death [or a mortal disease] happened among the camels &c. (Fr.) — Also, The like among men. Ex., from a trad., يَكُونُ فِي النَّاسِ مَوَاتَانٌ كَقَعَاصِ الْغَنَمِ, There will be, among men, a mortality, or much death, [or mortal disease], like the قَعَاصُ that befalls sheep or goats. (TA.)

مَوَاتَانٌ † Inanimate things, or goods; dead stock; such as lands and houses [&c.]; (S:) contr. of حَيَوَانٌ [q. v.] (S, K.) It is made of this measure to agree in measure with its contr. حيوان: both these words deviate from the constant course of speech; being of a measure properly belonging to inf. ns. (TA.) [See also مَوَاتٌ — اِشْتَرِ الْمَوَاتَانَ وَلَا تَشْتَرِ الْحَيَوَانَ Buy lands and houses [or the like], and buy not slaves and beasts of carriage [&c.]. (S.) — رَجُلٌ يَبِيعُ الْمَوَاتَانَ A man who sells utensils or furniture or the like, and anything but what has life. (L.) — See also مَوْتٌ.

مَوَاتٌ That wherein is no spirit or life; an inanimate thing. (S, K.) [See also مَوْتَانٌ.] — مَوَاتٌ (you say اَرْضٌ مَوَاتٌ, TA,) † Land that has no owner (S, K) of mankind, and of which no use is made, or from which no advantage is derived, (S,) and in which is no water: such as is also called اَرْضٌ مِيتَةٌ † (En-Nawawee:) land that has not been sown, nor cultivated, nor occupied by any man's camels &c.: † مَوَاتٌ signifies the same as مَوَاتٌ (مَوَاتٌ?), namely, land that is no man's property; and is also written مَوْتَانٌ: (L:) or مَوْتَانٌ signifies land that has not yet been brought into a state

of cultivation: (Fr, S, L, K:) in a trad. it is said, that such land is the property of God and his Apostle; and whosoever brings into a state of cultivation such land, to him it belongs. (S.)

مَوَاتٌ: see مَوْتٌ and مَوْتَانٌ.

مَيِّتٌ and مَيِّتٌ signify the same, [Dead, or dying]: (Zj, S, K:) the former is originally مَيِّتٌ, of the measure قَبِيلٌ: (S:) the latter is contracted from the former; and is both masc. and fem.; (Zj, S:) as is also the former. (Zj.) †Adee Ibn-Er-Raqlâ says,

• لَيْسَ مِنْ مَاتَ فَاسْتَرَاخَ بِمَيِّتٍ †
• إِنَّمَا الْمَيِّتُ مَيِّتُ الْأَحْيَاءِ

[He who has died and become at rest is not dead: the dead is only the dead of the living]. (S, TA.)

Or † مَيِّتٌ signifies One who has died (actually, TA.); and مَيِّتٌ, as also مَائِتٌ †, one who has not yet died, (K,) but who is near to dying: or, accord. to a verse cited by AA, to Kh, مَيِّتٌ is applied to him who is borne to the grave; [i. e., who is dead, or lifeless]; and مَيِّتٌ, to him who [is dying, but] has life in him. (TA.) Fr says, you say of him who has not died, إِنَّهُ مَائِتٌ, but you do not say of him who has died † هَذَا مَائِتٌ: (S:) but some say, that this is an error, and that مَيِّتٌ is applicable to that which has died [or is lifeless], and to that which will soon die. Those who assert that مَيِّتٌ is applicable only to the living adduce the following words of the Kur, [xxxix. 31.] إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (TA:) i. e. Verily thou wilt die, and verily they will die. (Msb.) MF observes, that مَيِّتٌ is asserted to be contracted from مَيِّتٌ; and if so, that there can be no difference in their meanings: that the making a difference between them is contrary to analogy; agreeably with which, they should be like هَيِّنٌ and هَيِّنٌ, and لَيِّنٌ and لَيِّنٌ: and also contrary to what has been heard from the Arabs; for they made no difference in their use of these two words. (TA.) [See also what is said of مَيِّتَةٌ, below.] The pls. are أَمَوَاتٌ and مَوَاتِيٌّ and مَيِّتُونَ. (S, K.) The first of these is pl. of مَيِّتٌ, and consequently of مَيِّتٌ, because this latter is contracted from the former: as مَيِّتٌ is of the measure قَبِيلٌ, and this measure resembles فَاعِلٌ, it has received a form of pl. which is sometimes applicable to the measure فَاعِلٌ: (Sb:) or أَمَوَاتٌ is [only] pl. of مَيِّتٌ. (Msb.) [The second form (which is applied to rational beings, Msb) is also pl. of مَيِّتٌ and مَيِّتٌ.] The third and fourth are [only] applied to rational beings. (Msb.) The fem. epithet is مَيِّتَةٌ and مَيِّتَةٌ and مَيِّتٌ (K, TA) and مَيِّتٌ. (TA; and so in some

copies of the K, in the place of مَيِّتٌ.) مَيِّتَةٌ is an epithet applied to a female rational being; [and its pl. is مَيِّتَاتٌ:] مَيِّتَةٌ, to a female brute, for the sake of distinction; and its pl. is مَيِّتَاتٌ: the latter is contracted because it is more in use than the former epithet applied to a female rational being: (Msb:) the pl. of مَيِّتٌ and مَيِّتَةٌ as fem. epithets is as above [مَوَاتِيٌّ and مَوَاتِيٌّ]. (TA.) — مَيِّتَةٌ signifies That which has not been slaughtered (AA, S, K) [in the manner prescribed by the law, i. e., carrion]: or that of which the life has departed without slaughter: so in the classical language and in the language of practical law: all such is unlawful to be eaten, except fish and locusts, which are lawful by universal consent of the Muslims: (En-Nawawee:) or, in the common acceptance of the language of law, what has died a natural death, or been killed in a state or manner different from that prescribed by the law, either the agent or the animal killed not being such as is so prescribed; as that which is sacrificed to an idol, or slaughtered [by a person] in the state of إِحْرَامٍ, or not by having the throat cut, and that which it is unlawful to eat, such as a dog: (Msb:) [and any separated part of an animal of which the flesh is not lawful food: see عَاجٌ.] — مَيِّتَةٌ † A tract of land without herbage, or pasture, (Msb, in art. بَلَدٌ.) — مَيِّتٌ † An unbeliever; like as حَيٌّ means a Muslim. (TA, in art. حَيٌّ.)

[مَيِّتٌ and مَيِّتٌ are employed in various other senses, agreeably with the senses of the verb.]

فُلَانٌ مَائِتٌ فِي الْغَمِّ — مَيِّتٌ: see مَائِتٌ † [Such a one is dying, or absorbed, in grief]. (TA.) — مَوْتٌ مَائِتٌ A severe, painful, or violent, death: (TA:) like لَيْلٌ لَيْلٌ: the latter word being added to corroborate the former. (S.)

مَوَاتٌ: see مَوَاتٌ.

مَيِّتَةٌ † A woman, and a she-camel, that has lost her offspring by death: (S:) and a woman who has lost her husband by death: (TA:) pl. مَيِّتَاتٌ. (S.)

مُتَمَوِّتٌ † [Feigning himself dead]. — † An epithet applied to A hypocritical devotee, (S, K,) who pretends to be like one dead in his devotion, who lowers his voice, and moves little: as though he were one who put on the outward appearance of devotees, and constrained himself to characterize himself by the characteristics of the dead, that he might be imagined to be weak by reason of much devotion. (TA.)

مُسْتَمِيَّتٌ A courageous man, who seeks, or courts death: (K:) a man who seeks to be slain; who cares not, in war, for death: (S:) abandon-

ing, or devoting, himself to death, (مُسْتَرْبِلٌ لِّلْمَوْتِ), as also مُسْتَقْبِلٌ. (A.) — † Abandoning, or devoting himself to a thing, or affair; syn. مُسْتَرْبِلٌ لِأَمْرٍ. (S, K.) — هُوَ مُسْتَمِيتٌ إِلَى كَذَا, as also مُسْتَهْلِكٌ, † He [is devoted to such a thing, so that he] imagines that he shall die if he do not attain it. (A.) — Ru-beh says,

• وَزَبَدُ الْبَحْرِ لَهُ كَتِيمَةٌ

• وَاللَّيْلُ فَوْقَ الْهَاءِ مُسْتَمِيتٌ

[And to the froth of the sea there was a sound like that of boiling, and night impended over the water]. (S.) [It is implied in the S that مستميت here signifies مُسْتَرْبِلٌ.] — † One who feigns himself to be insane, or possessed by a devil; not being really so. (TA.) — † One who feigns lowliness, or submissiveness, in voice, &c., to this man until he feeds him, and to this until he feeds him, and, when he is satiated, is ungrateful to his benefactors. (TA.) — † One who makes a show of being good and quiet or tranquil, and is not so in reality. (Ibn-El-Mubarak.) — مُسْتَمِيتٌ The thin pellicle that adheres to the white of an egg. (K.) [See 10: and see also مُسْتَمِيتٌ, in art. ميث.]

موت

1. مَاتَ, aor. يَمُوتُ, inf. n. مَوْتُ (and in the CK مَوْتُ) and مَوْتَانٌ; (S, K;) as also مَاتَ, aor. يَمِيتُ; (TA;) and † امات; (Hr;) but this is disapproved by Iath; He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water. (S, K.) [See also art. ميث.] — See also 7. — مَاتَتِ الْأَرْضُ The land became soft and even. (Msb.)

4: see 1.

7. اِنْمَاتَ, inf. n. اِنْمِيَاتٌ, It (a thing) was steeped in water, and mashed with the hand: (TA:) it was mixed and moistened in water. (S, K.) [See also art. ميث.] مَاتَ, aor. يَمُوتُ, is also [thus] used intransitively. (Msb.)

مِيَاً, with kesreh, of the measure مِفْعَالٌ Soft and even land. (Msb.) [See also مِيَاً, in art. ميث.]

موج

1. مَاجَ, aor. يَمُوجُ, inf. n. مَوْجٌ (S, K, &c.) and مَوْجَانٌ and مَوْجٌ; (TA;) It (the sea) was in a state of commotion; was tumultuous; (Msb;) was agitated with waves, conflicting, or dashing together; (S, K;) as also † تَمَوْجٌ: (TA:) or this latter signifies it (the sea) was, or became, very tumultuous. (Msb.) [You say,] مَاجَ الْمَوْجُ The

waves were in a state of commotion; were tumultuous; conflicted, or dashed together. (TA.) [And hence,] مَاجَ أَمْرُهُمُ † Their affair became in a confused and disturbed state. (TA.) — مَاجَ, inf. n. مَوْجٌ and مَوْجَانٌ, † It (anything) was in a state of commotion, or agitation. (TA.) — مَاجَ † He was in a state of commotion, or agitation, and confounded, perplexed, or amazed. (IAar.) — النَّاسُ يَمُوجُونَ † The people, or men, are in a state of commotion, or tumultuous. (S.) — مَاجَتِ النَّاسُ † The people were in a discordant and disturbed state of affairs. (Msb.) — مَاجَ عَنِ الْحَقِّ, inf. n. مَوْجٌ, † He declined from the truth, or from the true, right, or just, course. (A, K.) — مَاجَتِ الدَّاعِضَةُ, inf. n. مَوْجٌ, † The patella, or knee-pan, moved backwards and forwards, or from side to side, between the skin and the bone, or, as in one copy of the K, flesh: (K, TA:) and in like manner السَّلْعَةُ [the ganglion]. (TA.)

5: see 1.

مَوْجٌ, [a coll. gen. n., Waves; billows; surges; or a collection of waves;] water rising above other water: (TA:) pl. أَمْوَجٌ: (S, K, Msb:) مَوْجَةٌ has a more special signification; [namely, a wave, a single wave;] and the pl. of this, which is the n. un., is مَوْجَاتٌ. (Msb.) — فَرَسٌ غَوَّجَ مَوْجٌ: see art. غوج. مَوْجٌ is here an imitative sequent. (TA.) — مَوْجَةُ الشَّبَابِ † The prime of youth. (K.)

نَاجِبَةٌ (in the CK نَاجِبَةٌ) + نَاقَةٌ مَوْجِيَةٌ † A swift [or woven thongs of the fore girth] have moved round (جَازَتْ) by reason of the backward and forward motion (اِخْتِلَافٍ) of her fore and hind legs. (K.)

مَوْجٌ [A sea tumultuous with waves]. (K, art. رد.)

مَاجِجٌ A sea in a state of commotion; tumultuous; agitated with waves, conflicting, or dashing together. (TA.) — Also, and † مَتَمَوْجٌ, A man in a state of commotion, or agitation. (TA.)

مَتَمَوْجٌ: see مَاجِجٌ.

مود

1. مَادَ, [aor. يَمُودُ.] He lied. (L.)

مَادٌ Good in natural disposition, happy in spirits, cheerful in mind, merry, jocose, (L, K,) and pleasant in speech. (L.) See طَابٌ.

مَادِيٌّ (K) and مَادِيَةٌ (S, L, Msb, K) A soft coat of mail, easy to the wearer; (S, L, Msb, K;)

and [so] the former, any weapon: (K:) or the latter, a white coat of mail. (Msb.) — Hence, (Msb,) the latter, White honey: (S, L, Msb, K:) or [in the CK and] new honey: or pure honey: or excellent honey. (K.) — Also, the latter, Wine. (S, L, K.)

مور

1. مَارَ, aor. يَمُورُ, inf. n. مَوْرٌ, It moved from side to side, (S, M, A, Msb, K,) like the knee-pan on the knee; (A;) or to and fro, like as the tall palm-tree moves; (S;) as also † تَمَوَّرَ: (S:) it came and went; (T;) as also † تَمَوَّرَ. (K.) You say of a camel, تَمَوَّرَ عَضْدَاهُ The upper bones of his two arms move from side to side. (S, TA.) And مَارَ السِّبَانُ فِي الْمَطْعُونِ [The spear-head moved from side to side in the person pierced]. (A.) And الطَّعْنَةُ تَمَوَّرَتْ The thrust inclines to the right and left. (TA.) And النُّجُومُ تَمَوَّرَتْ The stars come and go. (TA.) And مَارَ الْغُبَارُ, inf. n. مَوْرٌ, The dust moved to and fro: or became raised by the wind. (M, K.) — It moved round about, (T, TA,) and to and fro: (TA:) it was in a state of commotion; in a state of tumult: (S, * M, Msb, K;) said of the sea, (Msb,) &c.: (M:) it was in a state of quick motion or commotion. (Msb.) It is said in a trad., that when the soul, or spirit, was blown into Adam, مَارَ فِي رَأْسِهِ كَعَطَسَ It circulated, and moved to and fro, in his head, and he sneezed. (TA.) And in the Qur, [lii. 9,] يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا On the day when the heaven shall actually be in a state of commotion, or tumult: so accord. to Ed-Dahhák: or shall move from side to side: so accord. to AO and Akh: (S:) or shall come and go; or move to and fro; or reel. (T.) And in a trad. of Ibn-Ez-Zubeyr, بِكَتَائِبِ تَمُورِ كَرَجَلِ الْجَرَادِ With troops moving to and fro, in a state of commotion, like the leg of the locust, by reason of their multitude. (TA.) You say also, مَارَتِ النَّاقَةُ فِي سَبْرَهَا The she-camel was in a state of commotion, and reeled, in her pace, or going: and in like manner you say of a mare. (TA.) — مَا أَدْرَى أَغَارَ أَمْرَ مَارَ, a saying of the Arabs, related by IAar, (TA,) I know not whether he have come to low country, or turned and returned to high country (نَجَدٌ): (S, TA:) or have come to the low country, or come to the high country. (IAar, K, * TA.) — مَارَ الدَّمُ (S, &c.) The blood ran, or flowed, upon the surface of the ground; (T, S, M, Msb, K;) and in like manner you say of tears, meaning they flowed: (M:) or the blood poured upon the surface of the ground, and went hither and thither, (TA,) sideways. (A.) — See also 4.

4. اِمَارَ السِّبَانُ فِي الْمَطْعُونِ [He made the spear-head to move from side to side in the person pierced]. (A.) اِمَارَتِ الرِّيحُ الْغُبَارَ The wind

made the dust to go to and fro: or raised the dust. (M, K.) — امار الدَّم He made the blood to run or flow; (T, S, *IKtt, Mṣb;) as also مَارَةٌ (IKtt, Mṣb,) inf. n. مَرَّ. (IKtt [as in the TA; but this seems to be a mistake for مَوَّر.]

5: see 1, in two places.

مَوَّر A road: (T, S:) or a trodden and even road: (M, K:) an inf. n. used as a subst.: because people come and go upon it. (TA.)

مَوَّر Dust moving to and fro (M, K) in the air: (TA:) or raised by the wind: (M, K:) or carried to and fro by the wind. (T, S.) — See also مَوَّار.

مَوَّار (TA,) or مَوَّارِ الْبِلَاطِ (S, TA,) A camel that moves the upper bones of his two arms from side to side; (S, TA;) and مَوَّارِ الضَّبْعَيْنِ [signifies the same]. (A.) — مَوَّارَةٌ (M, K,) or مَوَّارَةُ الْبَيْدِ (S, Mṣb,) A she-camel quick in her pace: (S, Mṣb:) or easy in her pace, and quick. (M, K.) — رِيحٌ مَوَّارَةٌ Wind that blows the dust to and fro: or that raises the dust: pl. رِيَاخٌ مَوَّارٌ, which is extr. [with respect to rule]. (M.)

مَوَّارَاتٌ Bloods [flowing, and running hither and thither]. So in the following verse (of Rusheyd Ibn-Rumeyd El-'Anazee, TA; not of El-Anshā; [as it is said to be in the S in art. عوض;] Sgh, in TA, art. عوض:)

• حَلَفْتُ بِبِائِرَاتٍ حَوْلَ عَوْضٍ •
• وَأَنْصَابٍ تُرْكُنُ لَدَى الشَّعِيرِ •

[or الشَّعِيرِ, i. e., I swore, or I swear, by bloods flowing and running hither and thither, around 'Owd, and stones set up to be worshipped, left by Es-Sa'eer or Es-So'eyr]. 'Owd and Es-Sa'eer [or Es-So'eyr] were two idols. (S, TA.) [See also another verse, cited in art. عز.]

موز

مَوْز A certain kind of tree, (Mgh,) or fruit, (Mṣb, K,) well known; (S, Mgh, Mṣb, K;) [the fruit of the banana-trees, or musa paradimaca;] i. q. طَلْحٌ [in one of the acceptations of this latter word]: (Mṣb:) it is lenitive, diuretic, provocative of venery, and augments the spermatic fluid and the phlegm and the yellow bile, and the eating much of it is very oppressive, (K,) for it is slow of digestion: (TA:) the tree grows in the manner of the بَرْدِيّ, [i. e., papyrus, or perhaps other rushes,] and has a long and broad leaf, which may be three cubits by two cubits, (AḤn, Mgh, TA,) the مَوْز [i. e., the fruit] is found, where it grows, throughout the whole year, (AḤn, as cited by 'Abd-El-Lateef,) and there may be on one of its racemes from thirty to five hundred fruits; (AḤn,

Mgh, K, TA;) this is seen in the districts of Maḳdishoo [between Abyssinia and the country of the Zenj]; (TA;) and when this is the case, the raceme is propped up; (AḤn, Mgh;) it rises to the height of the stature of a man, [and higher,] and its offsets continually grow around it, every one of them smaller than another; and when it has produced its fruit, the mother-tree is cut down at the foot, and its offset that has attained to its height fructifies, and becomes a mother, the rest remaining its offsets, and thus it continues: whence the saying of Ash'ab, to his son, as related by Aḡ, Wherefore dost thou not become like me? to which he answered, Such as I is like the مَوْزَة, which does not attain to a good state until its mother dies. (AḤn, TA.) مَوْزَة is the n. un. (S, Mṣb.)

مَوْزِجٌ A seller of مَوْز [or fruit of the banana-tree]. (K.)

موسى

1. مَسَّسٌ, aor. يَمُوسُ, (Mṣb,) inf. n. مَوَّسٌ, (Sgh, Mṣb, K,) He shaved (Sgh, Mṣb, K) the head, (Sgh, Mṣb,) or the hair: (K:) but Sgh says, that its correctness requires consideration, and it was doubted by IF. (TA.) See مَوْسَى, below.

المَوَّسُ, not المَوَّاسُ, (K,) i. e., with the disjunctive hemzeh, (TA,) for this is an incorrect pronunciation, (K,) of the vulgar, as Sgh and others have plainly asserted; but I Ath says, I think that the hemzeh and lám in it are radical letters, as they are in المَوَّاسُ, [i. e., المَوَّاسُ or المَوَّاسُ], and it is not Arabic; and if so, its place is under the letter hemzeh, because they say المَوَّاسُ; but if they be [prefixed] for the purpose of rendering the word determinate, the present is its [proper] place; (TA;) [The diamond;] a certain precious stone, (K, * TA,) reckoned among jewels, like the ياقوت and the زمرد, (TA,) the largest of which is like the walnut, (K, TA,) or the egg of the pigeon, (TA,) and this is rare, or very rare, (K, TA,) the only instance being said to be the one called الكوكب الدرّيّ, which is suspended at the tomb of the Prophet: (TA:) it breaks all stony bodies, and the holding it in the mouth breaks the teeth, and fire has no effect upon it, nor iron, but only lead breaks it and powders it, [a strange mistake, for it is well known that it is powdered by being pounded in a steel mortar,] after which it is taken [in the state of powder] upon drills, and pearls &c. are drilled with it. (K.)

مَوْسَى [A razor;] a certain instrument of iron, (M, Mṣb, TA,) with which one shaves: (Lth, L, K, TA:) of the measure فُعْلَى, (Ks, M, Mṣb, K,) from المَوْسُ, [inf. n. of مَسَّسٌ], so that the م is a radical letter, (K,) accord. to Lth, (TA,) [for] Lth says, (L, TA,) المَوْسُ is the

root (تأسيس [lit. foundation]) of المَوْسَى, (L, K, TA,) the thing with which one shaves; (L, TA;) therefore, (Az, Mṣb, K,) it is imperfectly decl., because of the short fem. ا [written ي], (Mṣb,) without tenween; (Az, K;) and Fr cites a verse [of obscene meaning] in which it is made fem.: (TA:) or it is from أَوَسَيْتُ رَأْسَهُ, meaning "I shaved his head," (ISk, M, * Mṣb, K,) of the measure مَفْعَلٌ, (ISk, Mṣb, TA,) so that the ي is a radical letter, as El-Umawee and Yz say, and Aboo-Amr Ibn-el-Alà inclined to think it so, (TA,) and therefore it is perfectly decl., (Mṣb,) with tenween, (Mṣb, K,) when indeterminate; (Mṣb;) or it is of the measure مَفْعَلٌ because this measure is more common than فُعْلَى, and because it is perfectly decl. when indeterminate, whereas فُعْلَى is not so when indeterminate and when determinate: (Ibn-Es-Sarráj, TA:) but IAmb says, that it is masc. and fem., and perfectly decl. and imperfectly decl.: ISk says, that the approved way is to make it perfectly decl.: (Mṣb:) [but] he says that it is fem. [also, and if so it is imperfectly decl.]: (TA:) and it is related of A'Obeyd, in the Bári', that he said he had not heard it made masc. except by El-Umawee; (Mṣb;) who asserted it to be masc. only: (TA:) the pl., accord. to him who makes it imperfectly decl., is مَوْسِيَاتٌ; and accord. to him who makes it perfectly decl., مَوْسِيَّاتٌ. (Mṣb.) The dim. of موسى, in the sense above explained, [not as a proper name, in which case it is مَوْسَى only, without tenween, and has no relation to the same word signifying a razor,] is مَوْسِيَّةٌ, [but by rule it should be مَوْسِيَّةٌ, like حَبِيَّةٌ,] accord. to him who says هَذِهِ مَوْسِيَّةٌ; and مَوْسِيَّةٌ accord. to him who says هَذَا مَوْسِيَّةٌ. (ISk, TA.)

موش

مَوْش [Indian peas;] a certain grain, well known, (S in art. مَيْش, and K,) round, smaller than the حَمَصُ [or chick-pea], of a tawny colour inclining to greenness; it is in Syria and India; and is sown; (TA;) also called مَوْشٌ and خَلْرٌ and زَنْ: (TA, art. مَوْش:) it is of moderate temperature; and the mixture made thereof is commended, being beneficial to him who is fevered, and him who is affected with rheum; it is lenitive; and when cooked with vinegar, it is beneficial for purulent pustulous mange or scab; and an external application thereof strengthens feeble limbs: (K:) the word is arabicized [from the Persian مَوْش], or post-classical. (S.) = Utensils and furniture, of the meaner sort, of a house or tent. (IAar, K.) Hence the saying, المَوْشُ خَيْرٌ مِنْ لَاشِ, [in one copy of the K I find لَاشِ, but the former seems to be the right reading,] meaning, Mean house-

hold utensils and furniture are better than nothing; or] what is in the house, or tent, of worthless utensils and furniture, is better than its being empty: (K, TA:) لاش is here contracted [from لاشى] for the sake of its resembling ماش. (TA.) And خاش ماش and خاش ماش signify the same as ماش thus used: (K, TA in art. خوش:) or the refuse, or meanest sort, of people, or of mankind; as in the M. (TA.)

[موص, &c.]

See Supplement.]

ميب

ميبه A certain remedy, or medicine: (K:) [an arabicized word] from the Persian مى “a beverage,” and به “a quince:” quince-beverage; diacydonium; a medicine prepared of the juice of quinces: some of it is raw; and some, not raw: some is perfumed; and some, not perfumed. (TA, from the book entitled Má lá yesa'u, &c.)

ميت

1. مات, aor. يميت: see art. موت.

دارى بيمتاء داره, [as also بيمتاء,] My house is opposite to his house. (L, not in the TA.) [See also art. اتى. —] ميتاء طريق The measure of the two sides, and the distance, of a road; as also بيمتاء. (L, not in the TA.) [See also art. اتى.]

ميت

1. مات, aor. يميت, (inf. n. ميت, K,) i. q. مات, aor. يموت, inf. n. موت; (S, K;) [in the CK, for الموت is put الموت;] as also ميت, inf. n. تميت; (K;) and امات, inf. n. امات; but this is disapproved by IATH; (TA;) and امات, inf. n. امات; (K;) and امات, [for انات,] inf. n. امات; (TA;) [but the last form I have only found used intransitively;] He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water: (S, K:) or مات and ميت, he steeped anything, such as saffron, and dates, and raisins, and the preparation of churned milk called اقط, in water, so that it dissolved, and mashed it with his hand. (Lth.) — مات He dissolved salt in water; (ISk, Lth;) and in like manner clay, or loam. (ISk.) — اللهم ميت قلوبهم كما يمت في الماء [O God, dissolve their hearts, like as salt is dissolved in water!] (TA, from a trad.)

2. ميت: see 1. — † He rendered a man gentle. (TA.) — † He rendered a man submissive. (TA.) — † It (fortune, or misfortune,) rendered a man expert and submissive. (TA.)

— [And so] † تميت † He (a man) became submissive, and languid, or flaccid. (TA.)

4: see 1.

5: تميت الارض The ground became softened (and cooled, S,) by rain. (S, K.) [See also مانت الارض, in art. موت.] See 2.

7. امات, [inf. n. اميات;] (ISk;) and امات, inf. n. اميات; (Lth;) It (salt) became dissolved in water; (ISk, Lth;) and in like manner, clay, or loam. (ISk.) — See 1.

8. امات, (inf. n. اميات, TA,) He attained to an easy state of life; (K;) or a pleasant life. (TA.) — امات He steeped in water, and mashed with his hand, and drank, the preparation of churned milk called اقط. (K.) — See 1.

ميت Soft. (K.) — رجل ميت القلب † A man of soft, or gentle, heart. (TA.)

ميت Even, or plain, or soft, land: pl. ميت: (S, K:) you say, ارض ميت, and اراض ميت: (A:) [see also ميت, in art. موت:] an even, or a plain, or soft, tract of sand: and a hill of a good soil: (L:) and a [water-course such as is called] تلعة, that becomes as large as half, or two-thirds, of the valley. (L, Sh, in TA, voce تلعة.)

ميت The thin pellicle that adheres to the white of an egg. (AA, K.) [See also ميت, in art. موت.]

ميج

1. ميج, aor. يميج, (S, K,) inf. n. ميج; (A, K;) and اميج; (A, [and the same seems to be indicated in the S, where it is said that اميج signifies the same as ميج;]) He descended into, (S, A,) or entered, (K,) the well, and filled the bucket: (S, A, K:) this is done when its water is little. (S.) — ميج الماء, aor. يميج; and اميج; He drew water by descending into the well and filling the bucket. (A.) — ميج ميج, (S, A, K,) inf. n. ميج and اميج; (A;) and اميج, and اميج; (K;) and اميج; He walked in a certain elegant manner, (K,) with a self-conceited gait, and with an affected inclining of his body from side to side, (S, A,) like as a duck walks. (S, K.) — ميج ميج † He passed along so walking, and looking at his shadow. (A.) — Also اميج † He inclined his body from side to side in walking: (K;) and اميج he, or it, (a drunken man, and a branch, S,) inclined from side to side; (S, K;) as also اميج and اميج: (TA:) which last is also said of a branch, or twig. (M, L, art. راد.) — اميج, and اميج, † [The drunken man reels, or inclines from side to side in walking]. (A.) — ماح التريخ الشجرة † The wind

made the tree to incline. (TA.) — ماح عند السلطان, aor. يميج, (S, K,) inf. n. ميج, (K,) † He interceded for him with the Sultan. (S, K.) — ماح, aor. يميج, (S, K,) inf. n. ميج and مياحة; and امتاح; (K;) † He gave him [a thing]. (S, K.) — ماح † He conferred a benefit, favour, or kindness. (L.) — ماح فاه, ماح فاه, aor. يميج, (S, K,) inf. n. ميج, (K,) † He rubbed and cleaned his teeth with a tooth-stick: (AA, S, K:) or [so accord. to the L; but in the K, and] he cleansed out the saliva from his mouth with the tooth-stick. (L, K.)

2: see 1.

3. مياحة, (A, K,) inf. n. مياحة, (A,) † He commingled, or conversed, or held intercourse, with him; (K;) namely, with a Sultan; and in like manner with women. (A.) — مياحة ومياحة † [Between me and him are a commingling, or converse, or intercourse, and fellowship in eating.] (A.)

5 and 6: see 1.

8. امتاح: see 1. — † It (heat, and work or labour,) made him to sweat. (A.) — امتاح † The sun drew forth the sweat from the protuberance of the camel's head, behind his ears. (K.) — See 10.

10. امتاح, (S, A, K,) and امتاح, (A,) † He asked him for a gift. (S, A, K.) † امتاح † He came to him seeking his bounty. (L.) — امتاح † He asked him to intercede for him, (S, A, K,) with the Sultan. (S, A.)

ماح The yolk of an egg: or its white. (AA, K.) [See also ماح.]

ماح † Profit; advantage. (K.) See ماح.

ماح A bad kind of dates; i. q. شيص. (K.)

ماحة The court of a house: (K:) a dial. form of باحة. (TA.)

ماح † A man who walks with a self-conceited gait, and with an affected inclining of his body from side to side: (L:) fem. with ة. (S, L.)

ماح A man who descends into a well and fills the bucket, when its water is little: pl. ماح. (S.) The ماح is he who draws the water from the mouth of the well. (L.) — ماح † A tooth-stick; syn. سواك: so called because it draws away the saliva, like as he who descends into a well ladles out the water: (L:) and so (accord. to some, TA) † ماح. (K.)

ميد

1. ماد, aor. يميد, inf. n. ميد (S, L, Mṣb, K) and ميدان, (L, Mṣb, K,) It (a thing) was, or

became in a state of motion, or commotion; was, or became agitated: (S, L, Mṣb, K:) or, in a state of violent motion or commotion; or violently agitated. (El-Baṣāir, TA.) So in the expression in the Kur, [xvi. 15; and xxxi. 9;] *لَعْنَةُ رَبِّكَ لَأَنْ تَجِدَ بِكُمْ* *Lest it (the earth) should be convulsed with you, and go round with you, and move you about violently.* (El-Baṣāir, TA.) — *مَادَ* *It turned or twisted about, or became contorted and convulsed.* (IKtt.) — *مَادَ فِي الرَّمْحِ* *He (a man pierced) writhed upon the spear.* (A.) — *مَادَ* *It (the mirage, سَرَاب) was in a state of commotion; it quivered, or trembled.* (L, K.) — *مَادَ* *He was, or became, confounded, perplexed, or amazed.* (TA.) — *مَادَ*, (aor. *يَمِيدُ*, TA, inf. n. *مَيْدٌ* or *مَيْدٌ*, L,) *He (a man, L,) became affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea.* (L, K.) — You say also *مَادَ بِهِ الْبَحْرُ*, aor. *يَمِيدُ*, inf. n. *مَيْدٌ*, *The sea affected him with a heaving of the stomach, &c.* (L.) And *مَادَتْ بِهِ الْأَرْضُ* *The ground went round with him.* (A.) — *مَادَتْ الْحَنْظَلَةُ*, (aor. *يَمِيدُ*, L,) *The colocynth became affected by day-dew, (L, K,) or by moisture, (L,) and in consequence, changed [in odour, or stinking]:* (L, K:) and in like manner a date. (L.) — *مَادَ*, (S, A, L,) inf. n. *مَيْدٌ* (L) and *مَيْدَانٌ*; (A;) and *تَمِيدٌ*; (A:) *It (a branch) inclined from side to side.* (S, A, L.) — *مَادَ*, inf. n. *مَيْدٌ* and *مَيْدَانٌ*, *It inclined to one side: as the earth is, in a trad., described to have done before the mountains were formed.* (L.) — *مَادَ* *He (a man, S,) affected a bending of his person, body, or limbs; (L:) he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (S, L, K;) and مَادَتْ and تَمِيدَتْ signify the same, said of a woman.* (A.) — *مَادَ* *He conferred, or bestowed, a benefit or benefits, or a favour or favours.* You say, *مَادَنِي فُلَانٌ* *Such a one conferred a benefit or benefits upon me.* (L.) — *مَادَهُ*, (L, Mṣb,) and *أَمَادَهُ*, (L,) *He gave him.* (L, Mṣb.) — *مَادَ* *He furnished persons with, or gave them, provisions for travelling; syn. زَادَ.* (L.) [In the K, *زَارَ* *He visited.*] — *He brought a people wheat, or food; i. q. مَارَ*, (S, L, K,) of which it is a dial. form. (S.) — *He trafficked as a merchant.* (L.) — *مَادَ*, inf. n. *مَيْدٌ* and *مَيْدَانٌ*, *It increased, or grew; syn. رَاعَ and زَكَ.* (M, L, K.) [In the copies of the K in my hands, for رَاعَ is put زَاعَ.]

4, 5, and 6: see 1.

8. *أَمَادَهُ* *He asked him, or desired him, to give him.* (L.) — *أَمَادَهُ* *He asked or desired him to bring him wheat, or food.* (A.)

مَيْدٌ a dial. form of *بَيْدٌ*, (S,) in the sense of *غَيْرٌ*: (S, L;) and in that of *عَلَى*: (L:) or that of *مِنْ أَجْلِ*. (S, L.) It is said in a trad., *أَنَا أَفْصَحُ الْعَرَبِ مَيْدَ أَبِي مِنْ قُرَيْشٍ وَنَشَأْتُ فِي بَنِي سَعْدِ بْنِ بَكْرِ* [rendered in art. *بيد*]. (S, L.) See what next follows.

مَيْدَ ذَلِكَ, (M, K,) or *مَيْدَ ذَلِكَ*, (L,) *I did it on account, or for the sake, of that.* (M, L, K.) *مَيْدًا ذَلِكَ* has not been heard. (M, L.)

مَيْدَةٌ: see *مَائِدَةٌ*.

مَيْدًا The amount, and measure, of a thing: (L, K:) and the two sides, and distance, or extent, of a thing, (L,) or of a road; (K;) and the surface of a road. (L.) One says, *لَمْ أَدْرِ مَا مَيْدًا ذَلِكَ* *I knew not what was the amount of that, and its measure: or, what was the measure of its two sides, and its extent: as also مَيْتَاؤُهُ.* (L.) — *The extreme limit of the distance to which horses run; and so مَيْتًا.* (S, TA, art. *أتى*.) — *مَيْدًا* A mode, manner, fashion, or form. Ex. *بَنَوْا بُيُوتَهُمْ عَلَى مَيْدًا وَاحِدٍ* *They built their houses, or constructed their tents, after one mode, &c.* (L.) [See also *مَيْتًا*, in art. *أتى*.]

هَذَا مَيْدَاؤُهُ, [thus in the copies of the K and in the TA, app. a mistake for *مَيْدَاؤُهُ*, like *تَلْعَاؤُهُ* and *بَيْمِدَاؤُهُ*, and *بَيْمِدَاؤُهُ*, *This is opposite to, or facing, it.* (K.) And *دَارِي بِمَيْدَا دَارِهِ*, with *fet-h* to the *م*; (as also *بَيْمِدَاؤُهُ*, L in art. *ميت*; and *بَيْمِدَاؤُهُ*, S in art. *أتى*;) *My house is opposite to his house.* (Yaḥkoob, L.) — *مَيْدًا* *مَيْتًا*: see *مَيْتًا* in art. *أتى*, and *مَيْتًا* in art. *ميت*.

مَيْدَانٌ (S, L, Mṣb, K, &c.) and *مَيْدَانٌ* (K) A horse-course; race-ground; hippodrome: (Mṣb, TA:) pl. *مَيْدَانِينَ*: (S, K, &c.): of the measure *فَعْلَانٌ*, (IKtt,) from *مَادَ* “it was in a state of motion;” because the sides of the horse-course shake on the occasion of a race: (Mṣb:) or from *مَادَ* “it turned or twisted about, or became contorted and convulsed;” because the horses wheel about, and bend or convulse themselves, in the place so called: or of the measure *فَعْلَانٌ*, from *مَدَى* “a limit, or goal;” because horses run to their goals in the place so called; originally *مَدْيَانٌ*, the second and third radicals being transposed; as in *بَيْرَانٌ*, originally *بَيْرَانٌ*: or of the measure *فَعْلَانٌ*, from *مَدَنَ* “he abode, or dwelt;” because horses confine themselves especially to the place so called for wheeling about and the like. (IKtt.) — *عَيْشٌ مَيْدَانٌ* A delicate, a pleasant, or an ample and easy, life.

(S, L.) — *مَيْدَانُ الْخُلَفَاءِ* † a term applied by historians to *The period of the reign of Khaleefahs; from twenty to twenty-four years.* (MF, TA.)

مَيْدَانٌ: see *مَيْدَانٌ*.

مَيْوَدٌ That moves about, or is agitated; much; that vacillates much: (L:) an intensive epithet; applied in a trad. to worldly prosperity. (L, art. *حيد*.)

مَائِدٌ: see *مَائِدٌ*.

مَائِدٌ † A man affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea: pl. *مَيْدِي*. (L.) — *مَائِدٌ* A branch inclining [from side to side: see 1]: (A, L:) as also *مَيْدًا*: (L:) [or rather the latter signifies *inclining much, or frequently, from side to side:*] pl. [of the former] *مَيْدًا*. (TA.) — *فُلَانٌ يَمْشِي عَلَى الْأَرْضِ قِيَادًا مَيْدًا* † *Such a one walks upon the ground with an elegant and a proud and a self-conceited gait, with an affected inclining of his body from side to side.* (A, art. *فيد*.)

مَائِدَةٌ (and *مَيْدَةٌ*, El-Jarmee, L, K) A table with food upon it: (S, L, K:) without food upon it, a table is not thus called, but is called *خَوَانٌ*: (AAF, S, L:) or also applied to a table itself: (L:) MF says, that this latter application is allowable, considering that food has been, or is to be, placed upon the table: but El-Harceree asserts it to be incorrect, and the former application only to be allowable: (TA:) *مَائِدَةٌ* is thus used in its proper sense of an act. part. n., and is from *مَادَ* “it was in a state of motion;” as though the table [which was generally a round piece of leather or the like spread upon the ground] moved about with what was upon it: (Zj, L, Mṣb:*) or from *مَادَ* “he brought wheat or food;” because food is brought upon it [or as though it brought food]: (L:) or from *مَادَ* “he gave;” as though it gave of what was upon it to those around it: (El-Ināyeh:) or it is of the form of an act. part. n. and used in the sense of a pass. part. n., from *مَادَ* “he gave,” (AO, S, L, Mṣb,) like *رَاضِيَةٌ* in the phrase *عَيْشَةٌ رَاضِيَةٌ*; (AO, S, L;) because what is thus called is given by its owner to the people [who are to eat]: (Mṣb:) also, *food itself*; (Akh, AHât, ISd, L, K;) even if without a table: (L:) [pl. *مَوَائِدٌ*]. See also *فَائِزٌ*. — *مَائِدَةٌ*: † A round piece of land or ground: (L, K:) likened to a table. (TA.)

مَوَائِدٌ: see *مَائِدَةٌ*. — Also, *Calamities*: formed by transposition from *مَوَائِدٌ*. (T, L.)

مُتَمَادٌ Asking, or desiring, to give; asking or

desiring, a gift. (K.) And *Asked*, or *desired*, to give; one of whom a gift is asked, or desired. (S, L, K.) — **مَمْتَادٌ** A man [asking, or desiring, and —] asked, or desired, to bring wheat or food. (S, L.)

مير

1. **مَارَ أَهْلَهُ** (T, S, A, Mgh,*) and **عِيَالَهُ** (M, K,) aor. **يَمِيرُ** (T, S, A, &c.,) inf. n. **مِيرٌ** (T, S, M, Mgh, K,) *He brought, or conveyed, or purveyed, طعام*, [here meaning *wheat*, or other *corn*, and *food*, *victuals*, or *provision*, of any kind, (see **مِيرَةٌ**)] (T, S, M, A, K) *to, or for, his family*, (T, S, A,) or *his household*: (M, K:) or *he brought to them مِيرَةٌ*, i.e. **طَعَامٌ**: (A; [accord. to whom, as I find in the TA, the aor. is **يَمُورُ**, but this I suppose to be a mistranscription,] T, Mgh, Mgh,*) or *he gave them مِيرَةٌ*: (TA:) and **أَمَارَهُمْ** signifies the same as **مِيرَةٌ**: (K;) and so **أَمَارٌ لِنَفْسِهِمْ** or you say, **هُمْ يَمْتَارُونَ لِأَنْفُسِهِمْ** they bring, or convey, or purvey, **طَعَامٌ** for themselves; (T;) and **أَمَارٌ لِنَفْسِهِ** (A,) or **أَمَارٌ لِنَفْسِهِ** (Mgh, Mgh,*) *he brought, (A, Mgh, Mgh,*) or conveyed, or purveyed, (A,) طعام for himself. (A, Mgh, Mgh,*) See **مِيرَةٌ**.*

4: } see 1.
8: }

مِيرٌ: see مِيرَةٌ.

مِيرَةٌ: *i.q.* **طَعَامٌ** [here meaning *Wheat*, or other *corn*, and *food*, *victuals*, or *provision*, of any kind,] (T, S, A, Mgh, Mgh, K,*) *which a man brings, or conveys or purveys (يَمْتَارُهُ) [to be laid up in store for himself or his family or household, or for sale];* (S, TA;) and **مِيرٌ** signifies the same as **مِيرَةٌ** [in these senses, as will be seen from what follows], and is applied to *victuals*, or *food*, or *aliment*, syn. **قَوْتُ**. (TA.) Ex. **جَالِبٌ الْمِيرَةَ** (K,) or **الْمِيرِ** (M,) [The bringer, or conveyer, or purveyor, of wheat, &c.] And **أَتَاهُ بِمِيرَةٍ** *He brought him طعام*. (T.) And **جَاؤُوا بِالْمِيرَةِ** [They brought, or conveyed, or purveyed, the wheat, &c.] (A.) And **مَا عِنْدَهُ خَيْرٌ وَلَا مِيرٌ** [He has not wealth, nor wheat, &c.] (T, S, A.) — Also, (T,) The bringing, or conveying, or purveyance, of **طَعَامٌ** [here meaning as explained above] *from another place* (T, M, A, K,) [for one's self or family or household, (see 1,) or] *for sale*: (T:) pl. **مِيرٌ**. (M, arts. **رَبْعِيَّةٌ** and **صَيْفٌ**; &c.) The first **مِيرَةٌ** is the **رَبْعِيَّةٌ** (M, arts. **دَفَأٌ** and **صَيْفٌ**), which is the **مِيرَةٌ** in the beginning of [the season called] the **شَتَاءٌ** [or winter, i.e., in the latter part of December or in January, during the season of rains called

الرَّبِيعِ, about which time, the species of millet called **ذُرَّةٌ**, which, as Niebuhr mentions, (Descr. de l'Arabie, p. 135, note,) is called in El-Yemen **طَعَامٌ**, is gathered in]: (S, K, art. **رَبْعٌ**): the second, the **صَيْفِيَّةُ** (M, arts. **دَفَأٌ** and **صَيْفٌ**), also called the **صَائِفَةُ** (S, M, K, art. **صَيْفٌ**), which is the **مِيرَةٌ** in [the season called] the **صَيْفٌ** [or spring], (S, M, art. **صَيْفٌ**) in the first part of the **صَيْفٌ** [i.e., in the latter part of March, about which time, wheat, and a second crop of millet (**ذُرَّةٌ**), and barley, are gathered in]: (M, art. **دَفَأٌ**) the third, the **دَفَائِيَّةُ** (M, arts. **دَفَأٌ** and **صَيْفٌ**), which is [also] in the first part of [the season called] the **صَيْفٌ** [or spring, and consequently immediately after the **صَيْفِيَّةُ**, commencing in the season of the **دَفَائِيَّةُ** rains, and app. continuing during part of April, when the same grains are gathered in; or by the **صَيْفٌ** in this instance may be meant summer, but the more proper meaning is spring, and the term **دَفَائِيَّةٌ** seems already to point to the season of the **دَفَائِيَّةُ** rains]: (M, art. **دَفَأٌ**) and the fourth, the **رَمَضِيَّةُ** (M, arts. **دَفَأٌ** and **صَيْفٌ**), which is the **مِيرَةٌ** coming when the earth becomes burnt [by the sun, about July, when the month of **رَمَضَانَ** began at the period when the calendar by the months was fixed by Kiláb Ibn-Murrah, about two centuries before the Hijrah, and at which season of the year a third crop of **ذُرَّةٌ** is gathered in; for in some parts of Arabia they have three crops of this grain in the year; the second and third being sown immediately after, or produced by the grain which is let fall in cutting, the first and second]. (M, art. **دَفَأٌ**.)

مَائِرٌ: see مَائِرٌ.

مَائِرٌ (S, M, K) and **مَيْرٌ** (M, K) One who brings, or conveys, or purveys, **مِيرَةٌ** (S, K,*) or **مِيرٌ** (M, L:): pl. of the former, **مَائِرٌ** (S, M, K) and **مَيْرَةٌ**, like **رَجَالَةٌ**. (S, K.) You say **نَحْنُ مَائِرَةٌ**, and **مَائِرَتُنَا**, [We are expecting our bringers, or conveyers, or purveyors, of wheat, &c.] (S.) The pl. **مَيْرَةٌ** is applied to *A company of men who go together from the desert to the towns or villages to bring مِيرَةٌ*. (TA.) It is said in a trad. **الْحَمُولَةُ الْمَائِرَةُ لَهُمْ لِأَغْيَةٍ**, meaning: *The camels that carry مِيرَةٌ for them for sale and the like are exempt from the eleemosynary taxation, because they are working beasts.* (TA.)

ميز

1. **مَازَهُ**, aor. **يَمِيرُهُ**, inf. n. **مِيرٌ**; (S, A, Mgh, K;) and **مِيرُهُ** (S, K,) inf. n. **تَمِيرٌ**; (S;) or

the latter has an intensive signification; (Mgh;*) *He put it, or set it, apart, away, or aside; removed it; or separated it; (S, A, Mgh, K;) from another thing, or other things; (Mgh;*) as also مَازَهُ (K:): [or the second, rather, he did so much, or greatly, or widely; like زَيْلُهُ.] You say, مَازَ الْأَدَى مِنْهُ, and مِيرُهُ. (A.) Ex. **مَازَ الْأَدَى مِنَ الطَّرِيقِ** *He put aside, or removed, what was hurtful from the road.* (TA.) And it is said in the Kur, [viii. 38,] **لِيَبَيِّرَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ** [That God may separate, or sever, the evil from the good]. (Mgh,*) [It seems also, from what is said in the A, that **مَازَتْ بَيْنَهُمَا** signifies *I separated them two*: besides having another signification, which see below.] You say also **مَازَ الشَّيْءَ**, (aor. and inf. n. as above, TA,) meaning, *He separated one part of the thing from another; فَصَلَ بَعْضَهُ مِنْ بَعْضٍ (M, TA,) or **عَنْ بَعْضٍ**: (as in a copy of the A:) expl. in the K as signifying **فَصَلَ بَعْضَهُ عَلَى بَعْضٍ** [he judged, or made, part of the thing to excel, or to have excelled, another]; but the explanation in the M is the right. (TA.) And **مَيْرٌ الْأَشْيَاءِ** *He separated the things after knowledge of them.* (Mgh,*) — [Hence, *He distinguished it, or discriminated it, or discerned it. And مَازَ بَيْنَ الْأَشْيَاءِ, and **مَيْرٌ بَيْنَهُمَا**, *He distinguished, or discriminated, or discerned, between the things.* This is what is meant by its being said,] **الْمَيْرُ** also signifies **التَّمْيِيزُ بَيْنَ الْأَشْيَاءِ**. (TA.) You say also, **مَازَتْ بَيْنَهُمَا** [I distinguished, or discriminated, or discerned, between them two]. (A.) From **مَيْرٌ الْأَشْيَاءِ**, meaning as explained above, is [also], app., derived the phrase **سِنُّ التَّمْيِيزِ**, used by the doctors of practical law, as signifying, [The age of discrimination;] *the age at which one knows what things are beneficial to him and what are hurtful to him*: or, accord. to some, **التَّمْيِيزُ** is a faculty in the brain whereby meanings are elicited. (Mgh,*) = **مَازَ** [is also intrans., and signifies] *He (a man) removed from one place to another.* (IAar, K.) See also 8.***

2: see مَازَهُ, throughout.

3: see مَازَهُ, in two places.

4: see مَازَهُ, first signification.

5: see 8, throughout. — You say also, **فَلَانٌ يَكَادُ يَتَمَيَّرُ مِنَ الْغَيْظِ** *Such a one almost bursts asunder with wrath, or rage.* (S, K,*) The like is said in the Kur, lxvii. 8, tropically, of hell. (A, TA.)

6: } see 8, throughout.
7: }

8. **امْتَارَ**, and **تَمِيرٌ** (S, A, Mgh, K,) and **امْتَارٌ** (S, A, K,) and **امْتَارٌ** (Lh, TA,) [the

last being a variation of that immediately preceding,] and استماز (S, A, K,) *It was, or became, put, or set, apart, away, or aside; or removed; or separated;* (S, A, * Mṣb, * K;) from another thing, or other things: (Mṣb:) and the last, استماز, *he went, or withdrew, aside, or to a distance,* (K, TA,) *عن الشيء من الشيء.* (TA.) All these forms are syn.; but in the phrase مَرَّتْهُ فَلَمْ يَمَزْ [as though signifying *I put it, or set it, apart, &c., but it did not remain so*] Lh allows the verbs to be only in these two forms: (TA:) [though انماز is used in other cases; for] you say عَن انماز مَضَلَّه *He shifted from his place of prayer; or quitted it for another.* (TA.) [See also 1, last signification.] You say also, امٲار القوم, meaning, *The people were, or became, put, or set, apart, &c., one from another*: (S, TA:) and, as also تميزوا, *they became on one side: or they became alone, or separate: and the former, they withdrew, in a company or troop, aside; as also استمازوا: (TA:) and [in like manner] تميزوا they became separated: (A:) and they formed themselves into separate companies, or troops, and went away, one from another.* (TA. [The تميز being there said to signify التمايز والتمايز] — [امتاز, and the other forms mentioned above, in the first sentence of the paragraph, as syn. with it, also signify *It was, or became, distinguished, or discriminated, or discerned: in which sense, تميز is the most common.* You say also, تميز فلان بانكرمه *Such a one was, or became, distinguished by generosity.* And تميزت الامٲاء, *The things were, or became, distinguished, or discriminated, one from another; or distinct.*]

10: see 8, throughout.

ميز inf. n. of 1, q.v. — Also, *High or elevated rank or condition or state [by which one is distinguished from others].* (TA.)

ميزة [The act of putting, or setting, apart, away, or aside; of removing, or separating]: a subst. from مازة. (TA.) — [Discrimination, or discernment: and hence,] *understanding.* (TA.)

ميزان, and ميزان, [A man of much discrimination or discernment.] (A.)

ميز [Distinguishing, or discriminating: and hence, a rational animal]. ميزان: see ميزان.

ميس

1. ميس, aor. يميس, inf. n. ميس and ميسان, *He walked with an elegant and a proud and self-conceited gait; or so walked with an affected inclining of the body from side to side;* (S, M, A, K;) excepting that in the A the fem. forms

of the pret. and aor. are given; as also تميم: (S, A, * K:) accord. to the Lth, ميس signifies a kind of ميسان, [app. a mistranscription for ميلان, or inclining,] *with, or in, the gait and motion above described, like that of the bride, and of the camel; for he sometimes does this in going along with his هودج [or litter which serves as a vehicle for women].* (TA.)

4. اُماسَت جَسَمِها [She (a woman) made her body to incline from side to side in walking in the manner above described.] (M.)

5: see 1.

ميس A kind of tree, (AHn, S, M, K,) of great size, (A, Hn, M, K,) resembling in its growth and its leaves the [kind of willow called] عَرَب: when young, it is white within; but when it grows old, it becomes black, like اَبْنوس [or ebony], and so thick that wide tables are made of it; (AHn, M;) and camels' saddles (رحال) are made of it. (AHn, S, M.) — Hence, A camel's saddle (رَحْل), as being made of the kind of tree above described. (TA.) — Also, A species of grape-vine, that rises somewhat upon a trunk, (AHn, M, K,*) not all of it spreading out into branches: (AHn, M:) AHn adds, its native place is the district of El-Jezeereh called Sarooa (سروع), and it is related, of a person of knowledge, that he saw it at Et-Täif: and hence the name of the raisins called ميس: (TA:) [but ISd says, in continuation of AHn's account of the former of the trees above mentioned, not of the latter,] an Arab of the desert informed me, that he had seen it at Et-Täif, and hence, he said, the raisins called ميس [not ميس] are thus named: (M:) [and F says,] ميس signifies a kind of raisins; as well as a species of grape-vine &c. (K.) — Also, [The pole of a plough;] the long piece of wood that is between the two bulls. (AHn, M.)

ميس: see ميس.

ميسان: see ميسان.

ميسون: see ميسان. — Also, A boy beautiful in stature and face. (K.)

ميسون: see ميسان.

ميسان (S, A, K) and ميسان (Ibn-'Abbád, A, K) and ميسون and ميسان (K) One who walks with an elegant and a proud and self-conceited gait; or who so walks with an affected inclining of the body from side to side: (S, A, K:) [or the first and second and third, one who does so much, or often, or habitually: and the last, being a simple act. part. n., one so walking:] fem. of the first and second, with ة: (A, TA:)

and ميسان signifies the same as ميسان, in the sense explained above, applied to a woman, and is of one of the measures not mentioned by Sb, like زيتون; or it is from مسن, and therefore of the measure فيقول; but more probably from الميس. (M.) — Also, الميسان The lion that so walks; (K, TA;) an epithet applied to him because of his little regard for him whom he meets: (TA:) or the lion: (Sgh, TA:) and, (accord. to IDrd, TA,) the wolf; (K;) because he so walks. (TA.) — Also, غصن ميسان An inclining, or a bending, branch. (M.)

ميسان: see ميسان.

[ميس,

See Supplement.]

ميٲ

1. ماط (S, Mṣb, K, &c.), aor. يميٲ, inf. n. ميٲ (Mṣb, K) and ميٲان (K,) *He removed; retired, or went, to a distance; or became remote;* (Aṣ, IAṣ, * A'Obeyd, S, Mṣb, K;) *عنه from him;* (IAṣ, A'Obeyd, S, K;) as also استماٲ; (TA;) and اماٲ; (IAṣ, A'Obeyd, S, K;) but Aṣ disallows the last in this sense; (S, * Mṣb;) it occurs, however, in a trad.: (TA:) also, *he went away;* (S, TA;) and so اماٲ: (TA:) and *it (a thing) went away.* (TA.) — *He, or it, inclined to one side; or declined; i. q., ماد, and خاد.* (TA.) — Also, aor. as above, inf. n. ميٲ, *He declined, or deviated, from the right course; or acted unjustly;* (AZ, Ks, S, K;) *في حكمه in his judgment.* (AZ, Ks, S.) — [See also ميٲ, below: and see 3.] — Also, (A'Obeyd, S, Mṣb, K,) inf. n. ميٲ; (TA;) and اماٲ, (A'Obeyd, S, Mṣb, K,) inf. n. اِمَاٲة; (S, Mṣb;) or the latter only, accord. to Aṣ; (S, * Mṣb, TA;) *He removed, put away, or put at a distance,* (A'Obeyd, S, Mṣb, K,) him, or it; (A'Obeyd, S, Mṣb;) and اماٲ به signifies the same as اِمَاٲة; (Mṣb;) and some say به ميٲت [if this be not a mistranscription for ميٲت به in the sense of اِمَاٲة] (TA.) You say, اماٲ الادي عن الطريق, (Mgh, TA,) inf. n. اِمَاٲة; (S, Mṣb,) *He removed, or put away, or put at a distance, what was hurtful from the road, or way;* (S, Mgh, Mṣb, TA;) and [some say] ماطه, inf. n. ميٲ. (TA.) And it is said in a trad., اِمْط عَنَّا يَدَكَ *Remove thou from us thy hand.* (TA.) And ماط به and ماطه signify *He took away him, or it; syn. اذبه and ذهب به.* (TA.) — ميٲ also signifies The act of repelling, impelling, pushing, or thrusting; (S;) and so مياٲ: (S, K;) and both signify the act of chiding: (S, K:) the former

being an inf. n. of which the verb is مَاطَ, aor. يَمِيطُ: (K:) [the latter, app., an inf. n. of which the verb, namely مَاطَ, is unused; the like being said of هَيَّاطَ, which we find coupled with مَيَّاطَ.] You say, † الْقَوْمُ فِي هَيَّاطٍ وَمَيَّاطٍ † The people, or company of men, are engaged in making a clamour, and repelling, &c.: (S, in the present art. and in art. هَيَّاطَ:) or هَيَّاطَ and مَيَّاطَ, respectively, signify the most vehement driving in coming to water, and the most vehement driving in returning from water; (Fr, K;) and مَا زَلْنَا بِالْهَيَّاطِ وَالْمَيَّاطِ means we ceased not to be engaged in coming and going: (Fr, TA:) or advancing (Lh, TA) and retreating: (Lh, K:) or labouring, or striving, or conflicting, one with another, to overcome, (Lth, TA,) and inclining [one towards another]: (Lth, K:) or collecting together, in a neuter sense, and mutual retiring to a distance: or collecting themselves together for peace or reconciliation, and dissolving

themselves from a state of peace or reconciliation: or raising a clamour, or confused noise; and retiring to a distance: or saying No, by God, and Yes, by God. (TA.) [See art. هَيَّاطَ.] You say also, مَا زَالَ فِي هَيَّاطٍ وَمَيَّاطٍ, meaning He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour, and in evil, or mischief, and raising a clamour, or confused noise. (K in art. هَيَّاطَ.)

2. مَيَّطْتُ بِهِ: see 1. — مَيَّطَ بَيْنَهُمَا, inf. n. تَمَيَّيْتُ, He wavered between them two. (TA.)

3. مَيَّاطٌ: see 1, throughout the greater part of the latter half of the paragraph. — بَيْنَهُمَا مَيَّاطَةٌ and مَهَيَّاطَةٌ and مُعَيَّاطَةٌ and مُسَيَّاطَةٌ are said to signify Between them two is low, faint, or gentle, speaking. (TA in art. هَيَّاطَ.)

4: see 1, in five places.

6. تَمَاطُوا They removed, retired, went to a distance, or became remote, one from another; and their mutual state became bad, disordered, or disturbed; (S, K;) contr. of تَهَيَّاطُوا. (Fr, S, in art. هَيَّاطَ.)

10: see 1, first sentence.

مَيَّاطٌ: see 1. — It also signifies Inclination: so in the trad., لَوْ كَانَ عُمَرُ مِيزَانًا مَا كَانَ فِيهِ مَيَّاطٌ شَعْرَةً, [If 'Omar were a balance, there would not be in it the inclination of a hair]. (TA.) = Also, A state of mixture, or confusion: mentioned only by IF. (TA.)

مَائِطٌ and هَائِطٌ are explained by IAnr as signifying Coming and going. (TA.)

[موع, &c.

See Supplement.]